

Me Too Movement : What's Done And What Can Be Done.

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ABSTRACT : *The paper talks about sexual harassment, the emergence of Me Too movement, intersectionality in the Me Too movement and lastly its consequences and way forward. It discusses the works of important feminist thinkers and their insights into the position of women and their views on intersectionality. A survey was with open ended as well as close ended questions was conducted to check the awareness about Me Too Movement, discuss the issue of sexual harassment, as well as the views on social media as a platform to share incident of sexual harassment were taken. The reason to choose this topic is that it was one of the most contemporary debates bringing back into focus various issues that have long been into picture yet somehow were sidetracked. It highlights how social media can be a very powerful medium for social movements and to make social movements into mass social movements. The paper encourages for the movement to reach ground level and bring into light narratives that go beyond caste, class, gender, religion, disability, occupation etc. Me Too movement has started showing consequences, while most are positive some are unintended as well. It tries to show the role of men in the movement. It also talks about the need for inclusivity in the movement. It discusses the role of education in the last part.*

KEYWORDS : *Me Too, social movements, social media, sexual harassment, intersectionality.*

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I. INTRODUCTION

Oxford dictionary defines Sexual Harassment as a behaviour characterized by the making of unwelcome and inappropriate sexual remarks or physical advances in a workplace or other professional or social situation. The issue of gender violence is deeply rooted in patriarchy. It occurs in private life, public, sphere, academics and work place. Sexual harassment includes actual or attempted rape, eve-teasing, standing too close, brushing up against the person, sleazy texting etc.

Sexual violence is a major issue affecting women around the world. It occurs within homes, on college campuses, in times of conflict, and in times of peace. Society has developed a certain attitude towards sexual assault. It has been embedded within culture that women are lesser than men and viewed as subordinate. Sexual violence has been normalized by media, desensitizing society to actual assault and hindering action against it. Women often bear the responsibility and blame of their assault rather than their attacker. This failure to protect victims of sexual assault and shifting of the blame to women for their own assault is termed rape culture; it is when the traumatic assault of a woman is trivialized, when men are given a pass and women are scolded for what they were wearing at the time of the attack, and when a woman would rather stay silent than seek the prosecution of her assailant. Sexual violence and the consequences of rape culture are violations of human rights in which the dignity and equality of women are not recognized. Rape culture is a human rights issue rooted in patriarchal societies, the normalization of sexual violence in media, and victim blaming.

Beginning with the formation of the idea of human rights, Arati Rao discusses one of the main flaws in their development. This weakness is described by Rao is the dominance of men in the drafting, refinement, interpretation, ratification, and implementation of international human rights. The control of well-off men in conceptualizing rights leaves the oppressed and marginalized without a voice. This skewed view of human rights due to patriarchal thought is detrimental to the rights of women. Rao describes the endless cycle in which a woman's personhood is not recognized; first, a woman is not a legal person without a husband; second, if she is recognized as a legal person without a husband, society and its customs ultimately belittle it. The individuality of a woman is not acknowledged or appreciated because it has been embedded in various cultures that women are property. The treatment of women as property and when women are not viewed as equals within a marriage, the treatment of marital rape is skewed. In various instances, married women are expected to provide "sexual access" to their husband, therefore, rape is not considered legally possible. It is patriarchal views that prevent the protection of women from marital rape because they are seen merely as property of their husbands and are obliged by the male-controlled definition of marriage to provide sex. According to this belief, women do not have control over their own bodies. Marital rape and domestic abuse are in the "private sphere" rather than the "public sphere" and until the private realm is acknowledged as a place in which the rights of women are violated, little will be done to protect victims. Human rights must extend beyond closed doors and breakdown

the protection that patriarchy has created under their own biased definitions of marriage and rights that allows for the rape and abuse of women to occur (Cusmano, 2018).¹

II. REVIEW OF LITERATURE.

Intersectionality in feminist perspective can be seen in the works of early intersectional thinkers like Anna Julia Cooper who takes an intersectional approach to examine the interlocking systems of race, gender and class oppression, explicitly articulating how black women are simultaneously impacted by racism and by sexism. Black women have a unique epistemological standpoint from which to observe society and its oppressive systems as well as a unique ethical contribution to make in confronting and correcting these oppressive systems.² On the other hand we have modern feminist thinkers like Simone De Beauvoir who are of opinion that in this masculine universe women as well as black slaves, workers and colonized natives had to accept without argument the truths and laws other men gave them, which also questions the intersectionality aspect of the society by placing economically dependent groups in one section because they do not have the tools to dominate.³

In the early 20th century Kimberle Crenshaw's work show that women have organized against violence. They have recognized that the political demands of millions speak more powerfully than the plea of few isolated voices and thus battering and rape are now recognized as systems of domination that affect women as a class. However, here the need for intersectionality is highlighted by saying that contemporary feminists and antiracial discussion have failed to see the intersection between race and patriarchy. This has left them marginalized because while the social world is constructed multiple grounds of identity are not taken into consideration.⁴ Similar views can be seen in the work Bell Hooks who observes that women who most oppressed are nowhere in the feminist movement and are powerless to change their conditions in social life. Hooks mentions that a mark of their victimization is that they accept a lot in life without visible question, without organized protest, without collective anger or rage. They are a silent majority. Also, they are the group that has not been socialized to assume the role of exploiter or oppressor and are allowed no institutionalized 'other' that they can exploit or oppress. While white women are victimized by sexism, they can be the oppressors of social. On the other hand, black men are victimized by racism but are oppressors of sexism. This puts black women at the bottom of the occupational ladder and at a position lower than any other social group.⁵

Radical feminists like Kate Millet have focused on institution of patriarchy and that it needs to go away not just for feminism but for humanity in general. Because it is patriarchy that in some ways is responsible for torture on a wide scale, massacres and genocide, and the use of rape or starvation as policy.⁶

In recent times intersectional feminist thinkers like Patricia Hill Collins and Sirma Bilge have focused on political activism that intersect social categories. To validate her point they take an example of Savitribai

¹ Cusmano, D. (2018). Rape Culture Rooted in Patriarchy, Media Portrayal, and Victim Blaming. Retrieved April 02, 2019, from Sacred Heart University: Available At https://digitalcommons.sacredheart.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1034&context=wac_prize

² Gines, Kathryn T., "Anna Julia Cooper", The Stanford Encyclopedia of Philosophy (Summer 2015 Edition), Edward N. Zalta (ed.), Available at : <https://plato.stanford.edu/archives/sum2015/entries/anna-julia-cooper/>.

³ Beauvoir, S. d. (2010). The Second Sex. New York: Vintage Books.

⁴ Crenshaw, K. (1991). Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color. *Stanford Law Review*, 43(6), 1241-1299. doi:10.2307/1229039

⁵ Hooks, B. (2000). *Feminist Theory: From Margin to Center*. London: Pluto Press. Pg.1, 15-16

⁶ Millet, K. (2000). *Sexual Politics*. New York: 2000.

Phule who as early as in the 1800s confronted several axes of social division namely caste, gender, religion and economic disadvantage or class.⁷

This shows that all forms of oppression go and hand in hand. And that oppression in all its forms needs to be dealt with by removing patriarchy and taking intersectionality into consideration.

III. RESEARCH METHODOLOGY:

The research methodology for the study was based on a qualitative analysis of the entire debate and empirical data. The method for gathering data was through primary and secondary sources. For the primary data collection, a survey method was used with the help of a predetermined questionnaire which had open ended as well as close ended questions. The secondary data collection is mainly done through newspapers like The Hindu, Indian Express and others through websites like Economic and Political Weekly, Jstor, The Guardian, New York Post, Washington Post, The Tribunal etc. and a few books by feminist thinkers.

IV. RESEARCH DESIGN

A survey was conducted with the help of a predetermined questionnaire which had open ended as well as close ended questions. The questionnaire was circulated to 30 women of different age groups. The data was collected through friends, acquaintances and women travelling daily through public transportation. The age of these women ranged from 23 to 60 years. However the average age was 23 i.e. most samples were collected through women in the age group of 23. While most of them were students, others were housewives and working women using public transport. This women were mostly from an urban background and belonging to economically well to do families. Also, they belonged to different castes but not significantly from any lower caste since they were mostly from urban areas. The data collected is depicted through smart art, pie charts and bar diagrams either in percentage or in numbers.

V. LIMITATIONS OF RESEARCH

The Me Too movement is a very contemporary debate thus predicting the future of the movement is out of the purview of this research. Also, due to time constraints the data collected was a minimum number of 30 samples. As far as the intersectionality aspect of the research is concerned, the research could not cover different aspects of it like transgender, disabled, sex workers etc due factors like accessibility as well time constraints.

However, to overcome the limitations and maintain the effectiveness of research work sincere efforts were put.

VI. DISCUSSION

Emergence of the Me Too Movement.

Sexual Harassment and abuse is not something new to women. There have been many cases of rapes, abuse, assaults over the decades; some are registered while some are spoken in hushed tones within the four walls. As Vasundhara Prasad says that "secrecy is an ally of sexual violence" (Prasad, 2018) .⁸ Many women face sexual harassment but choose to stay silent about it or in some cases are compelled by someone to not voice it. However, Me Too movement which was started by Tarana Burke in 2006 and later on brought into prominence by a popular Hollywood actress Alyssa Milano has given women the courage to break the silence and come out with their stories.

The social movement started by Tarana Burke through JustBeInc. was about unifying and empowering survivors of sexual abuse and violence through empathy. She started this movement for girls aged between 12-18, they were women of colour and belonged to underprivileged communities. The Me too movement however became a Me Too and a mass social movement after popular Hollywood actress Alyssa Milano's tweet saying : ' If you've been sexually harassed or assaulted write me too as a reply. So that people could understand the magnitude of the problem of sexual harassment.'

Here, we need to understand a few things about social movements. As Cass Sunstein, Harvard University Professor puts it-

⁷ Intersectionality is a way of understanding and analyzing the complexity in the world, in people, and in human experiences. The events and conditions of social and political life and the self can seldom be understood as shaped by one factor. Patricia Hill Collins, S. B. (2016). Intersectionality. Cambridge: Polity Press.

⁸ Vasundhara Prasad, If Anyone Is Listening, Me Too: Breaking the Culture of Silence Around Sexual Abuse Through Regulating Non-Disclosure Agreements and Secret Settlements, 59B.C.L. Rev. 2507 (2018) , Available at <https://lawdigitalcommons.bc.edu/bclr/vol59/iss7/8>

Three factors help us in anticipating social movements. They are preference falsification, diverse thresholds and interdependencies.

I) Preference falsification is whereby people conceal themselves, do not reveal what they think and prefer. They may at times lie about it. Their neighbours and friends do not know what they think. There is 'pluralistic ignorance' of people's preferences.

II) Diverse Thresholds means people need different kinds of support to rebel against something or say what they think. Some require no support because they are rebels by nature Prof. Sunstein calls them "zeroes". While others require a little support. They will not speak or take any action unless someone does and then they are ready to rebel. Prof. Sunstein calls them "ones". Some need more support than the "ones", he calls them "twos". They do nothing unless they see "zeroes" and "ones" rebelling. But after seeing them, they will rebel as well. Then there are threes, tens, hundreds, thousands up to infinities; who do not rebel or oppose, no matter what.

III) Interdependencies means the behavior of ones, twos, threes, and so forth depends on if anyone else has done that. If the conditions are just then almost everyone will rebel. But it is important that the conditions be just right."

Prof. Sunstein compares it to the Me Too movement and says that all the above mentioned three criteria are met in this movement. They can be classified as below :

I) With respect to cases of sexual harassment and assault preference falsification has run rampant. Victims have remained silent about. They have said all is well or was well when it clearly was not. He says that in case of Me Too there was experience falsification. The victims have been silent or falsifying their experience to others.

II) Women have diverse thresholds to disclose their experiences and judgments. They need number of others to speak first before they are willing to open up and speak out. According to Prof. Sunstein some women are ones, others are twos, others are tens, hundreds, thousands. For various reasons some maybe infinite. They may be frightened, have loyalty to the perpetrator, cherish their privacy etc. Some do not know what their thresholds are.

III) Lastly, while talking about interdependencies, he says that social interactions have proved to be very essential for Me Too movement. Threes and Fours would have remained silent if ones and twos would not have spoken. Me Too movement has highly benefitted because of the visibility of those who have spoken out as well as multiple interactions that were possible because of social media (Sunstein, 2019).⁹

Thus, it can be rightly said that social media has provided a platform for women across the world to raise their voices, which have been silent for years now. According to Katie Thomson, Me Too is an extraordinary example of a successful social media activist campaign (Thomson, 2018).¹⁰ Social networking sites like twitter and facebook not only help in creating solidarity among the survivors but also un-stigmatize issues like sexual violence. It creates awareness and gives encouragement to other victims to come forward and seek help.

Me Too was by no means just a US phenomenon: Facebook and Twitter feeds in various parts of the world, notably Sweden, India, and Japan, were rocked for days by this hashtag. Then came the slew of powerful cis-men, largely in the US media and entertainment industries, who were forced to swiftly resign after allegations of sexual misconduct. This toppling continues and has expanded beyond the media to other industries where reputations matter: politics, music, architecture, and, somewhat belatedly, higher education. In an important way, the ground beneath us has shifted. Me Too has tilted public sympathy in favor of survivors by changing the default response to belief, rather than suspicion; the hashtag has revealed how widespread sexual coercion is (Tambe, 2018).¹¹ Me Too movement also showed public's willingness to resist and challenge forms of oppression like patriarchy, misogyny, sexism etc. through this digital communication.

⁹ Sunstein, C. (2019, March 21). Why social movements like Me Too seem to come out of nowhere. Retrieved March 29, 2019, from The Conversation: Available at : <https://theconversation.com/why-social-movements-like-Me-Too-seem-to-come-out-of-nowhere-113985>

¹⁰ The hashtag reached dozens of countries and millions of people. Twitter confirmed that in less than a week, over 1.7 million tweets included the hashtag, with 85 countries having at least 1,000 Me Too tweets. Facebook released statistics that showed in less than 24 hours, there were more than 12 million posts, comments and reactions regarding Me Too. Thomson, K. (2018, June 12) Social Media Activism and the Me Too Movement. Retrieved March 26, 2019, from medium.com: Available at : <https://medium.com/@kmtomson.11/social-media-activism-and-the-Me-Too-movement-166f452d7fd2>

¹¹ Ashwini Tambe. (2018). Reckoning with the Silences of Me Too. *Feminist Studies*, 44(1), 197-203. doi:1

According to a report by Women Media Centre, as allegations against other powerful men in Hollywood grew increasingly common following the initial Weinstein story, the media began to cover sexual assault in earnest.¹² In the context of India, Me Too movement is different from the movement in USA. Here women sometimes choose social media to share their stories anonymously- be it misconduct in personal relations, predatory behaviour by powerful men or inappropriate touching in public places. The Indian women are focusing more on naming and shaming the victim. This needs to be brought more in the framework of a legal discourse. Many powerful personalities were forced down from their positions after allegations of misconduct and abuse.¹³

VII. RESULTS AND DISCUSSIONS

The focus is on discussing the outreach of the Me Too movement as well as the impact it has had on women in particular. It also tries to find out the views of women on sexual harassment and on social media.

To collect the required data, a semi-structured questionnaire with open-ended as well closed-ended questions was formed and was circulated to 30 women across different age groups. This data was mostly collected through university students, housewives and women travelling regularly through public transport.

Understanding of Sexual Harassment : Sexual abuse can include many different things, from touching a victim in a sexual manner to forcing a victim to touch the perpetrator in a sexual way to making a victim look at sexual body parts or watch sexual activity. Rape and sexual assault have been used interchangeably in coverage of events leading to the Me Too movement, and this practice, though unintentional, is confusing. In contrast to the specific criminal act of rape, the term sexual assault can describe a range of criminal acts that are sexual in nature, from unwanted touching and kissing, to rubbing, groping or forcing the victim to touch the perpetrator in sexual ways. But sexual assault overlaps with rape because the term includes rape. Sexual harassment is a much broader term than sexual assault, encompassing three categories of impermissible behavior. One is sexual coercion – legally termed “quid pro quo harassment” – referring to implicit or explicit attempts to make work conditions contingent upon sexual cooperation. A second, and more common, form of sexual harassment is unwanted sexual attention: unwanted touching, hugging, stroking, kissing, relentless pressure for dates or sexual behavior. Unwanted sexual attention can include sexual assault and even rape. If an employer were to forcibly kiss and grope a receptionist without her consent, this would be an example of both unwanted sexual attention and sexual assault – both a civil offense and a crime. Most sexual harassment, however, entails no sexual advance. This third and most common manifestation is gender harassment: conduct that disparages people based on gender, but implies no sexual interest. Gender harassment can include crude sexual terms and images, for example, degrading comments about bodies or sexual activities, graffiti calling women “cunts” or men “pussies.” More often than not, though, it is purely sexist, such as contemptuous remarks about women being ill-suited for leadership or men having no place in childcare. Such actions constitute “sexual” harassment because they are sex-based, not because they involve sexuality (Sarah L. Cook, 2018).¹⁴

Thus, Sexual harassment involves varied issues ranging from actual or attempted rape or sexual assault, making sexual gestures with hands or through body movements, standing close or brushing up against another person, unwelcome sexual behavior in work environment (touching, leaning over, cornering, or pinching), unwanted pressure for sexual favors, sleazy texting, eve teasing etc. Different women have a different understanding of sexual harassment. Chart 1 indicates the number of women and what they understand by the term sexual harassment.

¹² Me Too . Women’s Media Center 0.15767/feministstudies.44.1.0197

¹³ DiCarlo, N. T. (2018, December 19). Me Too in India: Crucial lessons from the US experience. Retrieved March 26, 2019, from The Telegraph Online Edition: Available at: <https://www.telegraphindia.com/opinion/Me-Too-in-india-crucial-lessons-from-the-us-experience/cid/1679235>

¹⁴

Sarah L. Cook, L. M. (2018, February 07). What’s the difference between sexual abuse, sexual assault, sexual harassment and rape? Retrieved April 01, 2019, from The Conversation: Available at : <https://theconversation.com/whats-the-difference-between-sexual-abuse-sexual-assault-sexual-harassment-and-rape-88218>

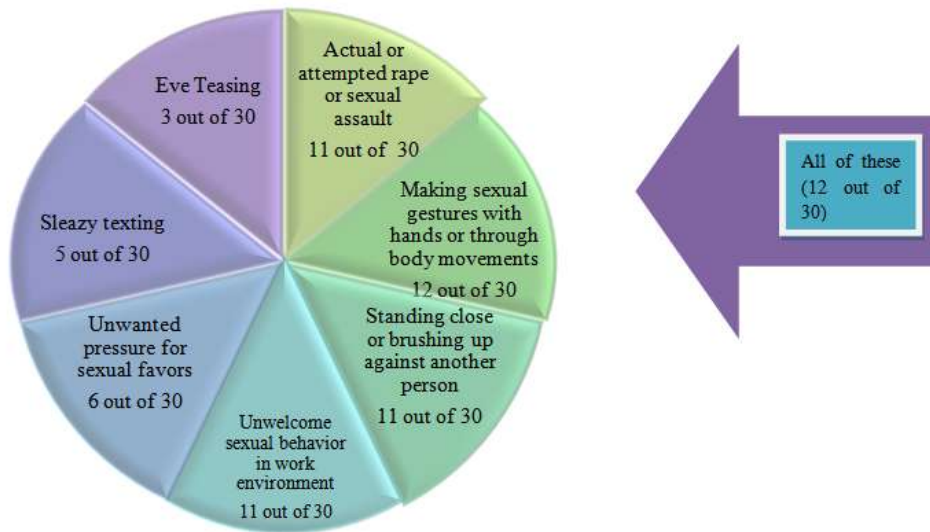


Chart 1 : Understanding of sexual harassment

Source : Data collected through survey conducted by the researcher.

The survey further tries to check the number of women who have faced the above mentioned forms of harassment (Refer chart 2). The result showed that 50% women have faced it while 50% have not.

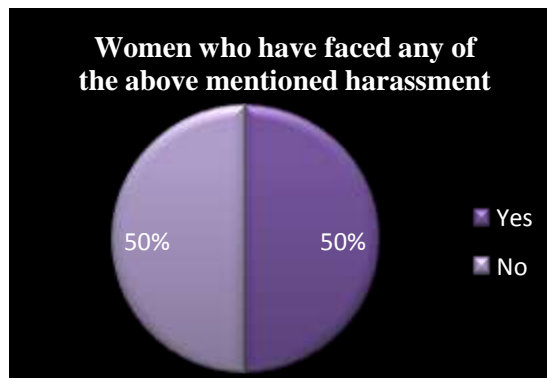


Chart 2 : Number of women who have faced above mentioned sexual harassment.

Source : Data collected through survey conducted by the researcher.

Areas of Sexual Harassment : The human cost in grief and pain, of course, cannot be calculated. In fact, much of it is almost invisible. While satellite technology has made certain types of violence – terrorism, wars, riots and civil unrest – visible to television audiences on a daily basis, much more violence occurs out of sight in homes, workplaces and even in the medical and social institutions set up to care for people. Many of the victims are too young, weak or ill to protect themselves. Others are forced by social conventions or pressures to keep silent about their experiences (Linda L. Dahlberg, 2002).¹⁵ In public space, women normally ignore and keep silent about catcalls, stalking, repeated requests for their phone numbers, male public exposure, rubbing, groping or hearing indecent language being yelled at them by men as they walk by. Sexual harassment is not normal, but too often it is normalized as the way things are (Breaking the Silence on Sexual Harassment in Public Spaces: UN Women convenes stakeholders to make Dili a safer city for women and all people, 2018).¹⁶

¹⁵ Linda L. Dahlberg, E. G. (2002). World report on violence and health. Geneva: World Health Organization.

¹⁶ Breaking the Silence on Sexual Harassment in Public Spaces: UN Women convenes stakeholders to make Dili a safer city for women and all people. (2018, June 13). Retrieved April 01, 2019, from UN Women Asia and the Pacific: Available at : <http://asiapacific.unwomen.org/en/news-and-events/stories/2018/06/breaking-the-silence-on-sexual-harassment-in-public-spaces>

As with many other harms to women, street harassment is too often dismissed as a trivial and natural fact of life that women must simply tolerate. When a woman walks into the public world, she is often subjected to overt observation, evaluation, and verbal commentary by male strangers. Many women who engage in outdoor athletic activities hoping to relieve stress express particular outrage that sexual harassment ruins their peaceful relaxation (Thompson, 1993).¹⁷ When it comes to seeing like a feminist, academia has played a leading role in laying the ground for the discourse of gender justice and equality. But whenever it has stumbled upon sexual harassment in its own backyard, the feminist eyes have become more 'tolerant' towards the accused and turned their gaze towards the more positive aspects of their personality like, intellectual commitment, standing and reputation. There is an assumption that academic sophistication in elite universities comes with an acceptance of flirtation, sexually explicit language and predatory advances made towards students and/or other members in lesser positions of power. Intellectual freedom in such spaces is seen as a function of an environment of sex-positive attitudes that transcend the policies and laws that regulate intimacy. A freedom that is a source of patriarchal violence, control and un-freedom for the vulnerable members of the academic community for whom florid and campy communications are often part of the necessary and obligatory reciprocation of friendship and camaraderie (Ranjan, 2018).¹⁸ In recent months, the Me Too movement has raised the visibility of sexual harassment and assault at work and the personal toll it takes on women's lives to unprecedented levels. Workplace sexual harassment is widespread, with studies estimating that anywhere from almost a quarter to more than eight in ten women experience it in their lifetimes. Sexual harassment and assault at work have serious implications for women and for their employers. Women who are targets may experience a range of negative consequences, including physical and mental health problems, career interruptions, and lower earnings. In addition, sexual harassment may limit or discourage women from advancing into higher paid careers and may contribute to the persistent gender wage gap. Identifying work-related factors associated with increased risk of sexual harassment and assault in the workplace may help target efforts to eliminate sexual harassment in particular occupations and situations. Some key risk factors include: Working for tips, Working in an isolated context, Lacking legal immigration status or having only a temporary work visa, Working in a male-dominated job, Working in a setting with significant power differentials. In addition, working in low-wage jobs itself can entail a higher risk of harassment. Low-wage work is more likely to take place in smaller, less formalized workplaces without official complaints mechanisms. Earning low wages may also make it more difficult for a worker to leave a job, or to risk losing it by making a complaint (Elyse Shaw, 2018).¹⁹

Thus, the survey tried to find out where sexual harassment is more pronounced. It could be in your private life for instance at home, in public space like crowded trains, railway stations, bus stops, markets etc, in academics i.e. schools, colleges, universities and lastly in work environment. (Refer chart 3)

¹⁷ Thompson, D. M. (1993). "The Woman in the Street:" Reclaiming the Public Space from Sexual Harassment. *Yale Law Journal & Feminism* , 313-348.

¹⁸ Ranjan, C. A. (2018, September 02). When 'Feminists' Tolerate Sexual Harassment in Academia. Retrieved April 01, 2019, from Economic and Political Weekly: Available at : <https://thewire.in/rights/feminism-me-too-avital-ronell-nyu-academia-sexual-harassment>

¹⁹ Elyse Shaw, A. H. (2018, October 15). Sexual Harassment and Assault at Work: Understanding the Costs. Retrieved April 01, 2019, from Institute for Women's Policy Research: Available at : <https://iwpr.org/publications/sexual-harassment-work-cost/>

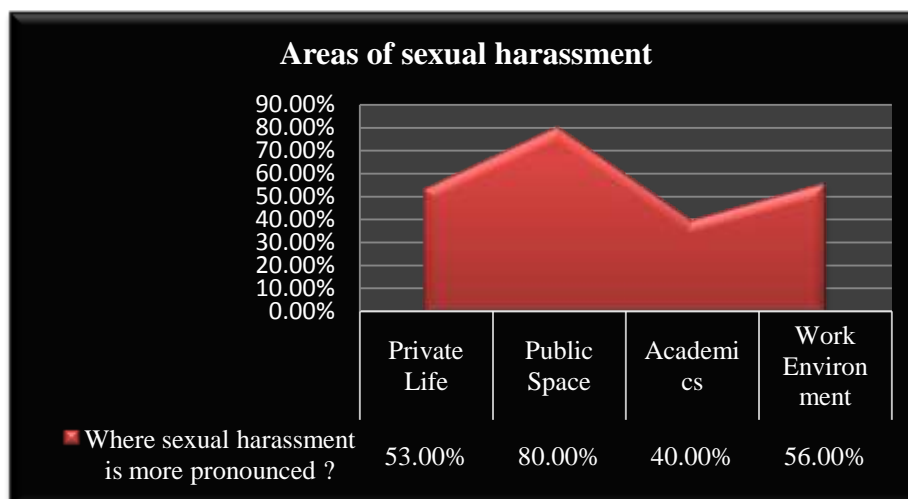


Chart 3 : Areas of Sexual harassment.

Source : Data collected through survey conducted by the researcher.

Reasons Sexual Harassment is not reported : According to Beverly Engel, Shame is one of the primary reasons why women don't come forward to report sexual harassment or assault. She further goes on to say that when somebody is sexually violated shame is at the core of intense emotional wounds. It causes the victim to blame themselves for the sexual misconduct of their perpetrator (Engel, 2017).²⁰ Indira Jaising notes that Me Too movement has proved one thing i.e. legal systems have failed to deal with the legal injury of a women who has been victim of sexual harassment (Jaising, 2018).²¹ While speaking about lack of information or unawareness Beverly Engels says that many women, even highly educated ones, are uneducated about what constitutes sexual harassment. They don't recognize sexual harassment as real threat or how it has affected them. They also do not understand the consequences of not reaching out for help or not reporting it (Engel, 2017). The society's inability to believe the victim when they come forward makes them less likely to report instances of sexual violence. It also allows the abuser to cast doubt and discredit the victim (Rousseau, 2018).²² Too often when a victim's cry is heard, it is met with skepticism, nosy questions, sometime they are even told that they do not deserve to be help. This shatters their chance at recovery and affects them worse than the assault itself (Strong, 4 REASONS WHY WE DON'T BELIEVE ABUSE VICTIMS, 2017)²³ Thus, the survey tries to find why women do not come forward with their stories of sexual harassment. (Refer Chart 4)

²⁰ Engel, B. (2017, November 16). Why Don't Victims of Sexual Harassment Come Forward Sooner? Retrieved April 03, 2019, from Psychology Today: Available at : <https://www.psychologytoday.com/us/blog/the-compassion-chronicles/201711/why-dont-victims-sexual-harassment-come-forward-sooner>

²¹ Jaising, I. (2018, October 18). Me Too Shows The Legal System Has Failed Indian Women, But There Is A Way Forward. Retrieved April 01, 2019, from BloombergQuintOpinion: Available at : <https://www.bloombergquint.com/opinion/Me-Too-shows-the-legal-system-has-failed-indian-women-but-there-is-a-way-forward>

²² Rousseau, S. (2018, September 28). You Must Believe Women, And Other Facts. Retrieved April 01, 2019, from Digg: Available at : <http://digg.com/2018/believe-christine-blasey-ford>

²³ Strong, E. (2017, n.d. n.d.). 4 Reasons Why We Don't Believe Abuse Victims. Retrieved April 01, 2019, from Babble: Available at : <https://www.babble.com/body-mind/reasons-why-we-dont-believe-abuse-victims/>

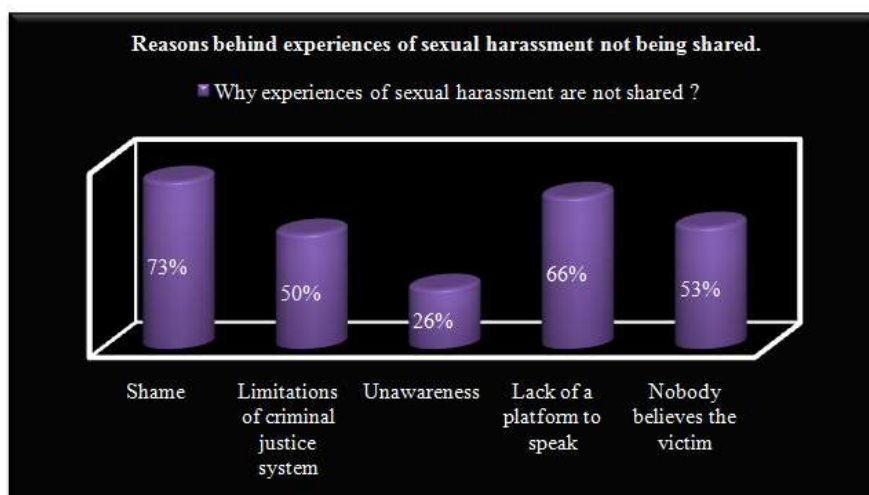


Chart 4 : Reasons behind experiences of sexual harassment not being shared.
Source : Data collected through survey conducted by the researcher.

Accessible option to share experience of Sexual Harassment : It can be important to tell someone if you have been sexually abused in the past or if you are being sexually assaulted currently. Sexual abuse is a serious crime and there are laws in place to help protect young people who are being abused. Reasons young people might tell someone include: Other people can help problem solve and think about what steps might need to be taken next. Help to protect you and to make sure that you are safe. Offer emotional support around how you are feeling and also help you to get the right support so you don't have to cope with this alone. May also help by telling other people or services or supporting you to tell other people or services about what has happened. Most survivors of sexual and relationship violence disclose the assault or abuse to at least one other person, usually a friend or family.

When faced with the trauma of sexual harassment, we seek help from redressal mechanisms, peers, family, women development cells or social media to make people aware about it. But the survey shows that significant number of women confide in family and peers. (Refer Chart 5)

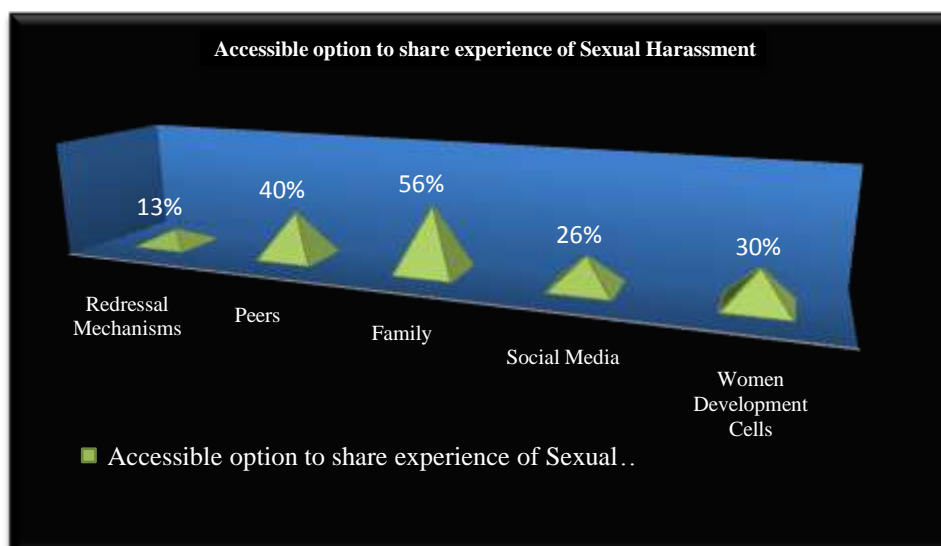


Chart 5 : Accessible option to share experience of Sexual Harassment.
Source : Data collected through survey conducted by the researcher.

Criteria of Double Suppression and Ignorance of the System : Caste dynamics permeate every aspect of life across vast swathes of India, particularly in the South Asian nation's rural areas. When it comes to sexual violence, a potent mix of caste-driven rivalries, and sometimes religion-based ones, have been the prime motivational reasons. But sexual violence cases involving marginalized groups — including tribal people and the Dalits, who form the bottom of the Hindu caste and social hierarchy — haven't received enough public attention. Vulnerable to systematic discrimination and attacks, women from the Dalit community regularly fall

victim to sexual crimes committed by "upper-caste" Hindu men. Rape is often used as a weapon when there is a situation of caste or class conflict. According to sociologist Sanjay Srivastava, "Rape is about power. Therefore, rape of Dalit women by upper-caste men is an exercise of power. It is also how upper-caste men can imply that Dalit men were not able to 'protect' women. Hence, rape is also a contest among men" (Krishnan, 2018).²⁴

Poverty is among the root causes of sexual violence and often has a daily presence in a victim's life. Sexual violence also can jeopardize a person's economic wellbeing, often leading to homelessness, unemployment, interrupted education and health, mental health, and other daily stressors and struggles. In turn, living without one's basic needs met can increase a person's risk for sexual victimization causing a difficult situation. Poverty is among the root causes of sexual violence and has a daily presence in the lives of many victims and survivors. Therefore, the thread of economic advocacy must be woven throughout the fabric of all intervention and prevention efforts (Dawger, 2007).²⁵

Most sexual harassment cases are not even reported by domestic workers, even if they faced the same at work on a routine basis. Domestic workers are vulnerable to various types of harassment. Unlike organized sectors, there are no laws that protect their interests. Their work place is not defined. The victims are not in a position to take up the matter at local complaints authority which are generally located in the district headquarters (#MeToo: Voices ring out from unorganised sector, 2018).²⁶

Similar to the shame women felt about sexual harassment prior to the Me Too movement, many professional women remain silent when subjected to ageist behavior in the workplace. They choose silence, afraid to complain and draw attention to their age for fear they'll lose their jobs. Because then what? For many, it's almost impossible to get rehired as a woman over 50. The stress and fear of losing a job just as it's becoming more difficult to get rehired is one critical part of the equation. But the humiliation older women feel about aging compromises who we are as women. We've adopted society's ageist assumptions that we need to be young and attractive to succeed. So we hide our age, and as a result, we relinquish our power. Researchers have come to the conclusion that aging is a gendered process and that women face grave challenges and discrimination during the aging process especially when it comes to financial and work-related matters. Women understand that with every new wrinkle they lose more credibility. Their once sought after opinions are ignored; their workload reassigned (Marcus, 2019).²⁷ Also, we always talk about women being sexually harassed at a young age. Nobody asks old women neither do they report.

The immense and important research on the sexual abuse of women often ignores disability, and disability research rarely considers the sexual abuse of women with disabilities (Lodholz, 2005).²⁸ When people talk about inclusion and diversity, disability is usually left out. Disabled women are struggling to find their place in the women's movement- and high profile campaigns such as Me Too are a reminder of what a long way there is to go before we can say that voices are being heard. Most things about disabled women remain shrouded in taboo- their sexuality above all. Meanwhile, abuse of disabled women remains widespread in many parts of the

²⁴ Krishnan, M. (2018, May 10). Caste dynamics behind sexual violence in India. Retrieved April 01, 2019, from DW: Available at : <https://www.dw.com/en/caste-dynamics-behind-sexual-violence-in-india/a-43732012>

²⁵ Dawger, D. G. (2007). Poverty and Sexual Violence Building Prevention and Intervention Responses. Pennsylvania Coalition Against Rape.

²⁶ Me Too: Voices ring out from unorganised sector. (2018, November 03). Retrieved April 01, 2019, from The Hindu: Available at : https://www.thehindu.com/news/cities/bangalore/Me_Too-voices-ring-out-from-unorganised-sector/article25415480.ece#

²⁷ Marcus, B. (2019, March 20). *The next Me Too movement: Older women confront ageism*. Retrieved April 01, 2019, from Chicago Tribune: Available at : <https://www.chicagotribune.com/news/opinion/commentary/ct-perspec-Me-Too-ageism-older-women-discrimination-0321-20190320-story.html>

²⁸ Lodholz, R. A. (2005, January n.d.). Confronting the Sexual Abuse of Women with Disabilities. Retrieved April 01, 2019, from VAWnet: Available at : <https://vawnet.org/material/confronting-sexual-abuse-women-disabilities>

world, including women with learning difficulties who may find it difficult to articulate their experiences, or be disbelieved when they try (Strike, 2018).²⁹

Tales of sexual harassment and discomfort is dime a dozen in the villages of India. Rural women, particularly those from Scheduled Castes, Other Backward Classes, and tribal communities are easily among the hardest working people in this country. Their workplaces are out there in the open, and their work sectors are unorganized. The levels of patriarchal insensitivity and other forms of discrimination which they face are perhaps far more ubiquitous and abhorrent than reported in the current Me Too movement. The sad reality is that these women will never be able to express outrage on Me Too and seek redressal for they would not know the language, would perhaps not have the device and almost certainly not have any knowhow. Moreover, the perpetrators of these acts would typically not be men of prominence and standing, but men of fairly small stature and sweep. However, one hopes that in some form the Me Too starts helping these disenfranchised, defenseless rural sisters in improving their work environments. It is necessary and the need of the hour (Chandola, 2018).³⁰

To check the intersectionality aspect of sexual harassment, the survey mentioned a few criterions and asked if they lead to double suppression and ignorance of the systems. Please note that these were just few criterions through which intersectionality can be connected. They are as follows : Chart 6.

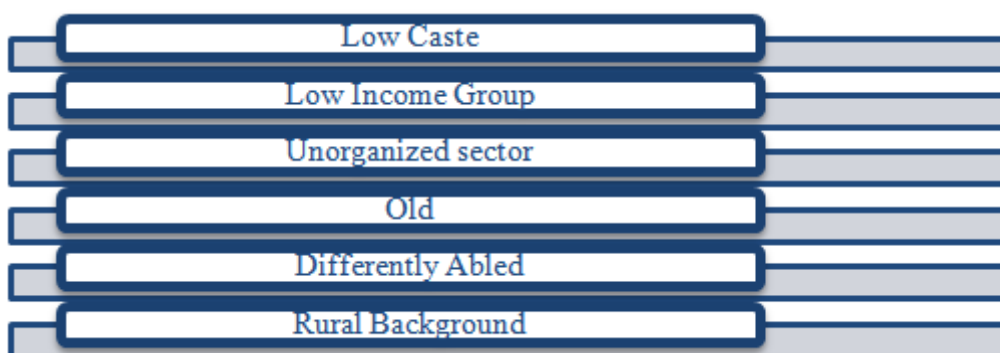


Chart 6 : Criterions of double suppression

Source : Data collected through survey conducted by the researcher.

The response is mentioned in the below given chart. Refer Chart 7.

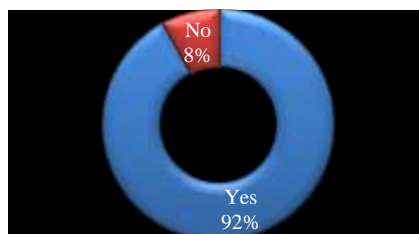


Chart 7 : If above mentioned criterions lead to double suppression and ignorance of the system.

Source : Data collected through survey conducted by the researcher.

The justifications behind people saying 'yes' involved varied reasons like :

- The victims create an image of themselves as a suppressed group which in turn makes it difficult for them to reach out and share their stories.

²⁹ Strike, A. W. (2018, March 08). *Disabled women see Me Too and think: what about us?* Retrieved April 01, 2019, from The Guardian: Available at : <https://www.theguardian.com/commentisfree/2018/mar/08/disabled-people-Me-Too-womens-movement-inclusion-diversity>

³⁰ Chandola, A. (2018, October 27). *Me Too Must Address the Concerns of Rural Women, Labourers and Domestic Workers.* Retrieved April 01, 2019, from The Wire: Available at : <https://thewire.in/women/Me-Too-movement-yet-to-reach-rural-india>

- In some cases they did not have an easy access to redressal mechanism because the abuser is a powerful person. Also if justice is delivered it takes a long time.
- The definition of a victim of rape or sexual harassment is itself created by the society and we are not ready to look beyond it.
- They often have less resources which leads to them being in a vulnerable position and in turn are taken advantage of.

For the people who said 'no' :

- They believe that media has now made it easy for everybody to fight for themselves.

Usage of social media to share experiences of Sexual Harassment : Me Too Movement has shown us the powerful and a positive impact of social media. As Lydia Manikonda notes social media is revolutionizing the ways we communicate and at the same time is increasing the exposure to highly stigmatized issues in the society. Sexual harassment has been traditionally brushed aside due to fear of shame, retribution and retaliation but it has now finally found light due to social media (Lydia Manikonda, 2018).³¹

Thus, the survey tries to check the number of women who think Social Media is a viable option to share stories or experiences of sexual harassment. Refer Chart 10.



Chart 10 : Is social Media a viable option to share experiences of Sexual Harassment
Source : Data collected through survey conducted by the researcher.

However, when asked if under circumstances of sexual harassment would they use social media to share their trauma. There were different responses than the ones mentioned above. Refer Chart 11.



Chart 11 : Will you use social media under similar circumstances
Source : Data collected through survey conducted by the researcher.

Men in the Me Too Movement : In light of the recent Terry Crews story that sparked outrage across Hollywood and beyond, the conversation revolving the Me Too movement has taken a shift regarding the role of men in the context of rape culture from simply being the assailants that they are often portrayed, to being potential victims of abuse as well. With Terry Crews—a modern symbol of Hollywood’s indestructible heterosexual cis-male masculinity—at the forefronts of what has now become a transnational movement, people

³¹ Manikonda L., Beigi G., Kambhampati S., Liu H. (2018) Me Too Through the Lens of Social Media. In: Thomson R., Dancy C., Hyder A., Bisgin H. (eds) Social, Cultural, and Behavioral Modeling. SBP-BRiMS 2018. Lecture Notes in Computer Science, vol 10899. Springer, Cham

are beginning to realize that the problem isn't as simple as pitting two sexes against each other. (Manalastas, 2018).³² The survey tries to find out how women see men in the light of the Me Too Movement. Refer Chart 12.

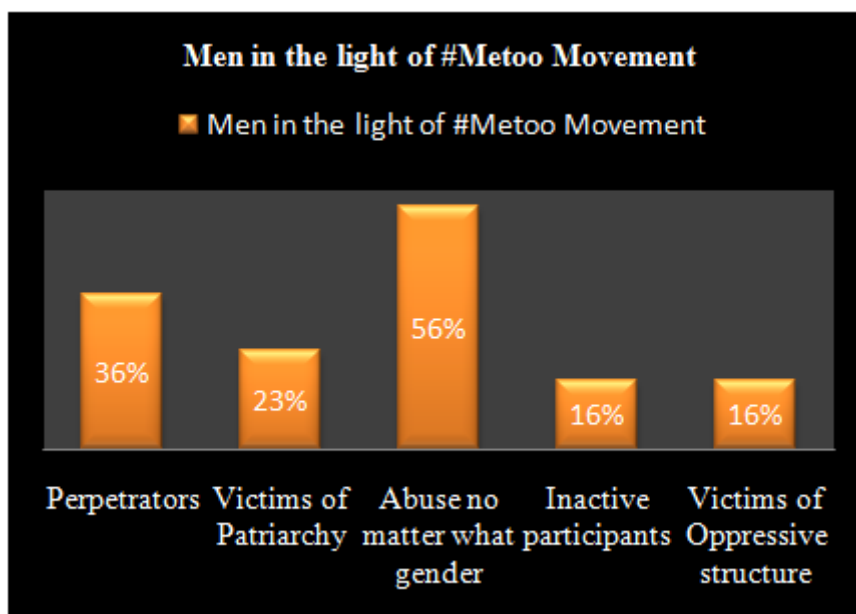


Chart 12 : Men in the light of the Me Too Movement.
Source : Data collected through survey conducted by the researcher.

Need for intersectionality in the Me Too Movement : While we talk about the transnational character of the Me Too Movement, we need to observe if some sections of the population are being left behind in this powerful movement . We need to find answers to who is the 'me' in the Me Too Movement. In all this chaos, we need to identify if the all suppressed voices have really gained the power to raise their voices. We need to question why Tarana Burke's movement did not get the popularity that Alyssa Milano's tweet got world over. We need to question if the movement is about popular faces or about all those unheard voices that quite possibly might not even have access to social media. We need to question if Me Too would have even reached the households of India had it not been Priya Ramani and Tanushree Dutta's powerful statements to the traditional media. As Tarana Burke says, "sexual violence knows no race, class or gender, but the response to it does." Basically we need to talk about intersectionality in the Me Too Movement.³³ In the historical development of feminism, Intersectionality is a concept that was deeply examined in the second wave. The second wave is an era of feminism occurring between the early 1960s-early 80s. It addressed issues like reproductive freedom, abortion rights, access to jobs, equal pay for equal work, and the personal as political. This wave of feminism was largely seen as a suburban white women's movement. Women of color were often critical of what the "Mainstream, White women's movement". Thus, women like feminist scholar Benita Roth would remind us that women of color had feminist movements of their own that were occurring simultaneously. It was not as though women of color were begging entry into this mainstream movement. They were participating in their own separate forms of feminism. Still, women of color felt marginalized by the lack of attention paid to issues like

³² Manalastas, A. (2018, September 7). The Role of Men in the Me Too Movement. Retrieved April 01, 2019, from Thrive Global: Available at : <https://thriveglobal.com/stories/the-role-of-men-in-the-Me-Too-movement/>

³³ Coined by Kimberlé Crenshaw in 1989, the term intersectionality has become the key analytic framework through which feminist scholars in various fields talk about the structural identities of race, class, gender, and sexuality.

Cooper, B. (2005, August n.d.). Intersectionality. Retrieved April 01, 2019, from Oxford Handbooks Online: Available at : <http://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199328581.001.0001/oxfordhb-9780199328581-e-20>

race, class, and sexual orientation within the white women's movement (Dudley, 2006).³⁴ According to Jyotna Siddharth, to really integrate intersectional perspectives into the Me Too movement is not to trivialize the experiences of upper caste women or disadvantaged women, nor to say their struggle is invalid. Intersectional perspective stress on embedding a critical thought process to understand that women, although under all sisterhood likeliness, are not homogenous. They represent various identities, views, values, understandings and embodiments of patriarchy, sexism and misogyny. We must therefore take into account the holistic being of women, rather than consider them as one. According to Jenny Morris, as a disabled women she feels a deep sense of alienation from the nondisabled feminists present and anger there seemed to be an assumption that they were on the same side as her. This alienation and anger comes from the failure of feminism to integrate the concerns of disabled women into its theory, methodology, research and politics. She says that feminist theory has been broadened and refined by placing of issues of race and gender at the heart of feminism as a philosophy and as explanation. However, the issues of disability and old age are either not considered at all or are dismissed. Disabled people, men as well as women, have little opportunity to portray their own experiences within the general culture or within radical political movements. Their experience is isolated, individualized; the definitions which society places on them centre on nondisabled people's judgements of individual capacities and personalities and are dominated by what disability means to nondisabled people. This lack of a voice, this representation of our subjective reality, means that it is difficult for nondisabled feminists to incorporate the reality of disabled people into their research, their theories, unless it is in terms of the way the nondisabled world sees them. Furthermore, this does not mean that the experience of disability and old age should be "added on" to existing feminist theory. Integrating these two aspects of identity into feminist thought will be as revolutionary as feminism's political and theoretical challenge to the way the experiences of the white male was taken as representative of general human experience. Indeed, feminism's challenge must remain incomplete while it excludes two such important aspects of human experience and modes of social and economic oppression (Morris, 1993).³⁵ Domestic workers, construction workers, brick kilns often become preys of sexual harassment. They are asked for sexual favors when they do not have work, this is a very common form of exploitation prevalent. Me Too also needs the voices of sex trade survivors because their experience are that of tolerating rapes, sexual harassment and abuse in return for money or goods or something else of value, sometimes that something else can be food, shelter or medical facilities (Farley, 2018). The Kashmiri Women's Collective (KWC) released a list which named multiple men in Kashmir ranging from political analysts, media personalities, editors, journalists and bureaucrats to political workers of sexually inappropriate behavior. They highlighted the physical and psychosocial aspects of sexual harassment of women in Kashmir. Since issuing the list KWC member have been collectively and individually vilified. They have been labeled as Pro-Statist and by extension anti-Kashmiri and as members of RAW. Such an attack marginalizes this women, treats them as 'others' from a locally powerful and emotive discourse and renders them vulnerable to violence in a politically volatile environment. KWC has always asserted that women in Kashmir have been suffering for decades because of patriarchy, militarization, systemic violence and denial of rights. The Me Too Movement has created a critical mass of survivors and spurred a conversation worldwide about breaking silence, combating shame, shattering disbelief, and creating safe environments, empowered communities and avenues for redress. Me Too succeeded in that because the elites of showbiz, media and academia recognized the grass-roots work done by lower-class women of colour and the movement engendered solidarity across race and class lines. Ms. Burke thus made it to the Oscars and the cover of the Times magazine. Now that Me Too movement has finally arrived in India, let us take a cue from this context tht is undoubtedly 'Western', yet instructive for its intersectional roots. So we may at this point acknowledge the context that preceded the present moment, one of Dalit women's resistance, which has for over four decades challenged the routine forms of sexual harassment and violence. From the Mathura case to the Bhanwari Devi case, the Indian movement has been defined by the struggles of Dalit-Bahujan and Adivasi sisters. This shows that our roots too are intersectional. The lesson from our own movement and that of the West is same. Sexual harassment is dictated not only by sex or gender, but also by factors like people's race, caste, religion, colour, region, age, disability or sexuality. Race and caste divide aggravate the experience of sexual harassment, while privilege in terms of the two make a difference in averting, seeking help and recovering from abuse. It is important for this lesson to be reflected in the Me Too narrative. This means seeking out and listening to the narratives beyond those of upper-caste, middle-class, nondisabled, cis-gender women in urban areas. We must find a way to relate the movement to the subaltern. That will define the success of Me Too in India. The stuff of true solidarity should be everyone recognizing the pain,

³⁴ Dudley, R. A. (2006). Confronting the Concept of Intersectionality: The Legacy of Audre Lorde and Contemporary Feminist Organizations. *McNair Scholars Journal*, 37-43.

³⁵ Morris, J. (1993). Feminism and Disability. *Feminist Review*, (43), 57-70. doi:10.2307/1395069

struggle and resilience of women who are Dalit, Adivasi, Muslim, disabled, queer, poor, and non-English speaking and saying #HerToo (Atrey, 2018).³⁶

Thus, it needs to be ensured that every narrative is heard. There should be no suppression of voices. There needs to be debunking of rape myths and gender stereotypes. Redressal mechanisms need to be accessible to women at the grassroots. Because the Me Too is not just a women's movement. It is about equality in the society. Those who are speaking out are not talking about sexuality but about power in an unequal society. This highlights the need for intersectionality.

Consequences of Me Too : Me Too has had a staggering effect across all countries. However the war has just yet started, we need to keep making progress and make the nature of Me Too as inclusive as possible. The struggle that has started as a fight against sexual harassment at workplace needs to reach every sphere of life so that there is no domination of one gender or one race over the other society. We need to prioritize justice over gender. Thus, there is a need to consider how we see men in the light of the Me Too Movement. Because they cannot all be perpetrators. There are men who want to come forward and help but the economic domination and systemic oppression stops them. Sexual abuse has no gender and thus are men waiting out there to muster the courage to utter their Me Too. As Summer McLane suggests if we need to focus more on individual situation and less on gender because sexual harassment or misconduct is epidemic that transcends gender. The Me Too hashtag carries a divisive stigma of anger towards men which makes it impossible for us to move forward. With #We Too we can drop the animosity, focus on the issue and encourage personal responsibility of women and men on both sides (McLane, 2017).³⁷ In the context of India, Alka Kurian claims that Me Too is an a social media led holistic movement that combines women's freedom with a wider call for social justice for minority men and women (Kurian, 2018).³⁸ The ingrained sense of patriarchy and societal norms were mentioned as the reasons why the subordination of women continues to exist. The culture that perpetuates it needs to be changed. These "systems" need to be replaced (Tella, 2018).³⁹ Me too is a response to the spectrum of gender-based violence that comes directly from the survivors i.e. all survivors. We cannot afford a racialized, gendered or classist response. Ending sexual violence will require every voice from every corner of the world and it will require those whose voices are most often heard to find ways to amplify those voices that often go unheard (Burke, 2017).⁴⁰ Catherine MacKinnon an American radical feminist legal scholar says that, " Me Too is the first mass movement against sexual abuse, which has took off from the law of sexual harassment, quickly overtook it, and is shifting cultures everywhere. It is the collective social intervention that is setting off the cataclysmic transformations. The legal breakthrough that defined sexual harassment as sex discrimination, a human rights violation was a crucial precondition for Me Too. However, the movement has highlighted the inadequacies of the law. The Me Too movement is not driven by litigation but by mainstream and social media, bringing down men (and some women) as women (and some men) have risen up. It is surpassing the laws in changing norms and providing relief that the law did not. Sexual harassment law prepared the ground, but Me Too is changing the gender hierarchy's tectonic plates. After four decades, the pervasive silence that walled off

³⁶ Atrey, S. (2018, OCTOBER 16). Taking Me Too to the subaltern. Retrieved April 01, 2019, from The Hindu: Available at : <https://www.thehindu.com/opinion/op-ed/taking-Me-Too-to-the-subaltern/article25229535.ece>

³⁷ McLane, S. (2017, November 15). #WeToo. Retrieved March 29, 2019, from Huffpost: Available at : https://www.huffpost.com/entry/wetoo_b_5a0a9be4e4b060fb7e59d386

³⁸ Kurian, A. (2018, February 02). Me Too Campaign Brings the Rise of 'Fourth-Wave' Feminism in India. Retrieved March 29, 2019, from The Wire: Available at : <https://thewire.in/gender/Me-Too-campaign-brings-the-rise-of-fourth-wave-feminism-in-india>

³⁹ Tella, K. K. (2018, October 27). Me Too: An International Conversation on Sexual Violence Impacting Feminist Discourse Across Borders. Retrieved March 27, 2019, from Economic and Political Weekly: Available at : <https://www.epw.in/engage/article/Me-Too-international-conversation-sexual-violence-feminist-discourse-impact>

⁴⁰ Burke, T. (2017, November 09). Me Too was started for black and brown girls.They are still being ignored. Retrieved March 26, 2019, from The Washington Post: Available at : https://www.washingtonpost.com/news/post-nation/wp/2017/11/09/the-waitress-who-works-in-the-diner-needs-to-know-that-the-issue-of-sexual-harassment-is-about-her-too/?utm_term=.ac0956201974

reports of sexual abuse crumbled. This unprecedented wave of speaking out has begun to erode the two biggest barriers to ending all forms of sexual abuse in law and in life: the disbelief and the trivializing dehumanization of victims (MacKinnon, 2019).⁴¹ The Me Too Movement has also helped in debunking the myth that men of colour are sexual predators because the perpetrators identified were overwhelmingly white. The hyper-sexualisation and criminalisation of black male bodies has a long and brutal history in the US, with its roots in slavery, when African male slaves were described as beasts with incessant lust for white women's flesh and were lynched if they were thought to have had contact with them. This history has produced as American political activist and academic Angela Davis calls it "the myth of the Black rapist". In the West, when non-white men are implicated in cases of sexual harassment and violence, the debate does not surround at nature of gender-based violence and its systemic presence in our societies, but at the "evidence" that these cases provide for claims that misogyny is naturally ingrained in the culture, religion or race of the men involved (Farris, 2018). The Me Too movement has also made us rethink our education system and has laid bare the critical failures in it. It is insufficient to say that society allows or conditions men to behave the way do. We need to blame education system it acts as an important part of the socialization process. There need to be structural changes in the system which ensures equality, morals of respecting human dignity. Sex education classes need to teach that there are more than two genders and sexual relationships should be based purely on consent. That No means No. If the Me Too movement is to offer something more than catharsis, it must build links to a broader democratic movement for realising, in practice, the guarantees of rights and freedoms held out by the Constitution to one and all. There are claims that Me Too movement has also had some unintended consequences, some men are so concerned about the repercussions of Me Too allegations and about what they say and do that they totally steer clear of women in workplace. Male workers fear being alone with female colleague. Many men are intimidated by the plausibility that their actions could be misinterpreted.

VIII. CONCLUSION

It can be concluded by saying that Me Too movement has shown very positive signs since its inception so we can hope that in years to come it remains equally relevant. We need to keep making a combined effort on societal level to help the victims of sexual harassment without any discrimination on the grounds of caste, race, gender, age, occupation, bodily conditions etc. There is a need for these discussions to reach ground level instead of being confined in academics. The fact cannot be denied that Me Too Movement emerged because of the limitations of the criminal justice system and due process. Thus we need to strive to make robust implementation of laws to prevent sexual harassment. No matter how powerful a person is, he/she should not become bigger than the rule of law.

Appendix

1. Personal Information

Name :
City/Town :
Religion :
Caste :
Profession :
Age :

2. What do you understand by 'Sexual harassment'?

Actual or attempted rape or sexual assault

Making sexual gestures with hands or through body movements

Standing close or brushing up against another person

Unwelcome sexual behavior in work environment
(touching, leaning over, cornering, or pinching)

Unwanted pressure for sexual favors

⁴¹ MacKinnon, C. (2019, March 24). Where Me Too Came From, and Where It's Going. Retrieved March 29, 2019, from The Atlantic: Available at : <https://www.theatlantic.com/ideas/archive/2019/03/catharine-mackinnon-what-Me-Too-has-changed/585313/>

Sleazy texting

Eve Teasing

3. Have you experienced any of the above mentioned harassment ?

Yes

No

Other, please specify

4. Where do you think Sexual harassment is very pronounced ?

Private life

Public Space

Academics

Work environment

5. Why do you think women do not come forward with their experiences of sexual harassment ?

Shame

Limitations of the criminal justice system and due process

Unawareness

Lack of a platform to speak

Because nobody believes the victim

6. What according to you is the most accessible option to share your story ?

Redressal Mechanisms (Police stations, courts etc)

Peers

Family

Social Media

Women Development Cells

None of the above

If None of the above , please specify why ?

7. Do you think your experiences will be unheard if/because :

You belong to a lower caste

You belong to a low income group

You work in an unorganized sector

You are old

You are differently Abled

You belong to a rural background

All of the above

None of the above

8. Do you think that the above mentioned criterions lead to double suppression and ignorance of the system? How and Why ?

9. Are you aware of the Me Too movement ?

Completely aware

Slightly aware

Slightly unaware

Completely unaware

10. What do you know about the Me Too movement ?

11. Which of the following cases do you know about the Me Too movement ?

Several women journalists allegations against M J Akbar
Tanushree Datta's allegations against Nana Patekar
Raya Sarkar's "List of Sexual Harassers in Academia"
Sexual harassment allegations against Harvey Weinstein

12. Whether social media is a viable option to share experiences of sexual harassment ? Why?

13. If faced with circumstances of sexual harassment, do you think you will be able to use social media to share your story ? Justify.

14. How do you see men in the light of the Me Too movement ?

As Perpetrators
As victims of Patriarchy
As victims of abuse no matter what gender
As inactive participants
As victims of an oppressive structure

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