

## AIIS MANUAL ON SEXUAL HARASSMENT AND ASSAULT

**Note:** This manual is intended for those who are planning to come to India on any programs that are associated with the American Institute of Indian Studies (AIIS). This includes students in AIIS language programs, pre- and post-doctoral research fellows, recipients of creative and performing arts fellowships, and students in international learning and internship programs assisted by AIIS offices. Various terms used below, such as “scholars,” “researchers,” and “students” are meant to include all of these categories.

**Introduction:** As this manual suggests, we at AIIS take the issue of sexual harassment and assault very seriously and provide numerous suggestions for addressing it. At the same time we hope that the incidents of rape that have recently come to light in India will not deter potential students and fellows from traveling to or within India. The problems we address are not confined to India. One of our former students who keeps a very helpful blog that we encourage you to read (<http://travelingwhilefemale.blogspot.com/>) writes about the importance of avoiding misconceptions by broaching the issue of sexual harassment openly and honestly.

Guided by recognition of the magnitude of the problem and a belief that we can take steps to confront it, we provide two kinds of information here. The first section discusses precautionary measures that grantees can take to familiarize themselves with social conventions and the challenges that confront any scholar who is working in a foreign country. Grantees often find it hard to know what inferences are being drawn from their behavior or which norms and cultural cues are structuring an interaction in a cross-cultural situation. Furthermore, the norms and cues themselves are constantly changing and vary significantly from one part of the country to the next. The more grantees can learn about these inferences and cues, the more effectively and comfortably they can deal with the situations they encounter.

However we recognize that precautions and cultural sensitivities don't prevent sexual harassment and assault and the burden of safety should not fall entirely on grantees. Thus the second section provides information about the policies AIIS has developed to provide redress for those who experience sexual harassment and assault.

What is Sexual Harassment?

We encourage grantees to recognize and confront all forms of sexual harassment. We reject the notion that certain forms of harassment should be trivialized and thus ignored (as the term “Eve teasing,” used in the English-language media in India, implies). Sexual harassment may include, but is not limited to:

- (a) any unwelcome sexual looks, words and gestures that cause humiliation, discomfort or an uncomfortable working or learning environment
- (b) sexually colored remarks

- (c) a demand or request for sexual favors
- (d) showing pornography
- (e) physical contact and advances

## 1. Precautionary Measures

AIIS students and fellows move between two cultures and move within differing groups within each culture. Since scholars from the United States are often (uninvited) guests in another culture, attention to the propriety of one's actions is crucial. The purpose of the suggestions compiled here is not to legislate or constrain the dress, action, and speech of scholars but to provide information about how certain kinds of behavior may be received, and sometimes misinterpreted in India. Each individual must decide how to act in light of this information. Once scholars have settled into a community and established themselves as professional researchers, they often find it possible to negotiate more flexibility in how they speak, dress and behave.

The information we present is relevant to men for several reasons. First, although women are the major targets, men are also subject to sexual harassment and assault. Second, male scholars from American institutions should be sensitive to the ways in which they interact with girls and women in Indian families and professional arenas within which they carry out their research. For example, a male in the United States might make eye-contact and joke with a teenage girl in a way that might cause consternation in many Indian households. If scholars are unaware of how threatening informal behavior in such families could be, they risk offending their hosts and, naturally, weakening relationships conducive to carrying out their research. Third, male scholars can provide invaluable support to women scholars by talking to them about their concerns, looking out for their safety, and becoming more aware of the problems that women often confront.

## Participation in the Public Sphere

Some forms of sexual harassment reflect the challenges that foreigners experience when they live and work in a country other than their own. American scholars may be unfamiliar or assumed to be unfamiliar with prevailing social norms. There are also certain kinds of behavior that are frowned upon—for Indian and American women—in all but the most cosmopolitan settings. In many parts of India, women might be seen as inviting unwelcome sexual attention if they smoke in public, or drink alcohol, especially in the presence of men. Displays of physical affection between men and women are almost always considered inappropriate. While same-sex couples have the liberty to be physically affectionate (e.g. hold hands) as there are fewer restrictions on contact within the same gender, they too must bear in mind that any physical contact that suggests a romantic relationship will be frowned upon and may be considered shocking. Likewise, male scholars should avoid causing Indian women to end up in places, situations, or sections of town, at times that might gain them disrepute. Furthermore, male scholars should ensure that their behavior towards women is not misunderstood. These guidelines need not be hard and fast rules (depending upon region and class), but one should be aware of, and whenever possible avoid transgressing them.

One general suggestion for a female AIIS scholar is that she develop awareness of social norms and foster social networks that enable her to feel confidence in dealing with difficult situations. Many female scholars find it useful to get to know women from varied social backgrounds to learn how they negotiate difficult interpersonal situations. If she is able to determine which forms of everyday resistance to sexual harassment are culturally effective in the places where she conducts research, she will generally feel more confident and safer. Women and men in families with which she has developed trust and women's groups might be able to provide support and information in this regard. For a male AIIS scholar, consulting men and women in families with which they have close relations to understand what kind of behavior would be appropriate in the presence of young women in the household and workplace is similarly helpful.

### Clothing

It is important for an AIIS female scholar to dress in a way that enables her to fit in with the region of her research. Paying careful attention to underlying codes concerning female dress in the area where she is residing or traveling is helpful for that. As a serious student of South Asian culture, it is important to realize that certain forms of dress will not be as comfortable in the Indian context. Both the women queried in different parts of India and the female travelers from the United States who had spent some time in India were unanimous about this point: both inside and outside of domestic spaces, clothing is a powerful indicator of how you would like to be perceived by others. Some Indian men we consulted noted that they felt uncomfortable when encountering American women wearing clothing that covered less of the woman's body than does clothing worn by Indian professional women.

One way for a woman to appear to be a serious student of Indian culture is to wear a sari, a salvar-kameez, or the "half-sari" worn by younger girls. Others wear loose-fitting Western-style clothes. Many scholars find that the more they adopt the local style of dress for women of their age and class, the less they tend to stand out and receive unwanted attention on buses and trains. Some scholars wear certain clothing in the neighborhood where they reside, but adopt other clothing when they are traveling alone on trains or buses in other parts of India.

Certain kinds of clothing will identify scholars with a particular religious or social group within the wider community. Therefore scholars will want to be aware of the implications of their choice of clothing. In any given area, dress styles may differ according to religious affiliation (Hindu, Muslim, or Christian, for example) and social status (landowner's wife versus sweeper, for example). While in large metropolitan cities, Indian women often wear clothes similar or identical to what is currently worn in the West, in other areas Western clothes denote foreignness, class position, and wealth.

Some of our grantees have reported that responses to female scholars may vary according to the ethnic background of the scholar. For example, Indo-American women, or Indian women who are completing their Ph.D. in the United States, may often find themselves

more visible than other groups of women if they break dress codes. They are often perceived as “looking Indian” but “acting Western.” Female Indian scholars doing research as part of an American Ph.D. program sometimes find themselves subject to harassment in India, despite the fact that they carefully follow all the appropriate cultural codes. It is possible that their harassers assume that such women are more vulnerable than an American and less likely to know how to handle the situation, especially if they were brought up in a traditional home. On the other hand, Indo-American or Indian scholars who dress appropriately are often able to conduct research about topics that would not be freely discussed with people dressed as and considered to be Westerners.

Awareness of the messages that jewelry and hairstyle can send is crucial. A chain or *tali* around a woman’s neck is often a good idea, as are bangles on her wrists. In many parts of India, these are perceived as indicators that a woman is modest and worthy of respect which may reduce the amount of harassment experienced. Women with long hair often prefer to bind it in some way (braid, bun), because loose hair often has negative cultural connotations, depending on the region.

## Travel

A number of AIIS scholars find that their research entails a great deal of travel. You may find you need to engage in activities at places and times where it is not customary for women to be traveling alone. Therefore, a number of suggestions for traveling are given below, in order to make the process of travel safer and more comfortable for women. It is usually wise to arrive before dark if you are going to a new place or have not yet arranged for a place to stay. If you need to travel after dark, you may want to hire a research assistant to accompany you.

Men should always pay attention to the impact that their behavior may have on those sitting near them while traveling. For example, men can make life easier for their female fellow-travellers by trying to ensure that they are not seated next to an unknown man. In a row of seats, she could sit next to the window and have the male companion between her and a stranger. However, men should also be aware of the fears of elder family members. They might feel uncomfortable if a male took a seat next to their daughter. Please be reminded that it is considered inappropriate for men and women travelling together to display acts of public affection (touching, holding hands, kissing). Such behavior would likely be seen as indicating the “bad character” of the woman and may compromise her safety.

## Trains

There are several options to keep in mind when traveling by train. First, many women scholars buy train tickets to travel in the ladies’ compartment. This second-class seating (or berth) puts the woman in a part of the train that is limited entirely to women and children. Some scholars have found this a pleasant way to travel, although the women’s compartment can sometimes be more crowded or noisy (because of the many children) than other parts of the train. Second-class air-conditioned (“2-tier AC”) is generally a

safe, comfortable way for women to travel alone, if the train is a corridor train with berths along the side, not separate compartments (not always the case on trains in South India). If a woman who prefers to travel first-class arrives at the train and discovers that her compartment (coupe) is full of men, an option is for her to find the conductor and politely ask to be moved to a coupe with women or a family. This is considered a perfectly reasonable request. It is usually a good idea for a woman to get an upper berth, instead of a lower one, if possible, in order to be inaccessible to unwanted attention during the night.

When traveling on an overnight train, one should wear clothing that keeps one's body covered. One is sleeping in a public space, rather than a private one, so a salwar-kameez, for example, is often both practical and appropriate for a woman. Also if a man looks or acts overly "friendly," it is probably better for a woman grantee to move or at least not respond to his overtures, keeping in mind that he would be unlikely to display this kind of "friendliness" toward an Indian woman. It is always appropriate for a woman to request that a man stop uncomfortable or inappropriate behavior, because this implies that he is not acting in a morally appropriate way. If a woman finds that a man is constantly staring at her, she can use her dupatta (long scarf) or the end of her sari to drape her head and cut off eye-contact. Many foreign women have reported this being a particularly effective technique for discouraging unwanted attention.

## Buses

There are many different kinds of buses, public and private, local and long-distance. In some parts of South India, one part of the bus is reserved for women. This "ladies' section" is often the left side of the bus as you face forward. In many rural parts of South India, the front of the bus will be reserved for women. There is less chance of a woman getting jostled by a man, either intentionally or unintentionally, if she is in the women's part of the bus. It is not recommended that a woman scholar sit on the men's side, since that kind of action can give the message that she is not aware of regular norms of behavior.

If a woman scholar gets a seat on the women's side of the bus and a man who is not related to her by marriage or kinship sits down next to her, she should request that he move, especially when another woman is standing nearby. It is well within one's customary rights to tell the man politely that this is the ladies' side and ask him to give up his seat for one of the women standing nearby. When asked politely, most men will respond quickly to such a request because they know that the ladies' side of the bus is reserved for women, and the scholar's comment tells them that she knows this too.

If a male scholar travels on such a divided bus, it is crucial that he sit on the men's side. Alternatively, he and his female companion could sit together on the men's side in a two-seat row, with him on the outside. Also, male scholars should take extra care not to graze against the bodies of women standing on the bus.

In most parts of India, however, neither city buses nor long-distance buses have special sections for women, so it is important for a woman scholar to try to sit or stand near other women whenever possible. Many instances of harassment experienced by female scholars occur on these undivided buses, especially when they are very crowded. Most Indian women try to avoid grazing against the bodies of men, as such an action is sometimes taken as an invitation to sexual attention (although in certain kinds of crowded situations one does not have much choice about where one stands). If one has any control over the times of day that one travels, one may want to try to avoid the rush hours.

Given how crowded buses can be, some amount of accidental jarring or bodily contact may be unavoidable, but repeated actions need not be ignored. Many scholars do not know at first that it is culturally acceptable to respond immediately to such attacks. Indian women in these situations often respond as soon as inappropriate behavior begins, rather than waiting until it escalates. It is considered appropriate to do so in a polite but firm way.

### Rickshaws and Taxis

Many scholars use auto rickshaws or cycle rickshaws for traveling short distances. In getting into a rickshaw, it is important to act as though one knows where one is going and what is the shortest route is to that place. For major cities such as Delhi and Bangalore, detailed street maps are available. If you are traveling to someone's residence, ask her or him for specific directions when coming from a generally known landmark (cinema, hospital, government building, temple). Generally, it is useful to speak to drivers of rickshaws and taxis in the local language, to indicate that you know your way around the area.

Some women consider cycle-rickshaws a good form of transportation because they cannot travel fast, and so it is unlikely that the driver would do something undesirable: it would be quite simple for the passenger to jump out. One researcher made a useful suggestion about traveling in an auto rickshaw. If the driver stops in order to pick up one of his buddies, especially at night, it is perfectly reasonable to tell the driver not to do so and to threaten to leave his rickshaw if he refuses. If a man and a woman are traveling in the same rickshaw to different places, it is wise to drop the woman off first and then drop off the man.

Here is a helpful procedure for female grantees traveling home alone at night by rickshaw or taxi. Have someone accompany you to the rickshaw or taxi stand. Make an explicitly public act of writing down the license plate or car number and give it to the person with you before getting into the vehicle. You can also loudly tell the person that you will call when you arrive home. Drivers in taxis that have a central office reached by phone often know that a passenger can lodge a complaint if their behavior is offensive. Also, several Indian professional women who regularly have to work late caution against offers of rides from single or married male colleagues whom one does not know well. It is always better to travel with another woman. As in any urban area, it is safer for a woman waiting

at a bus stop late at night to not engage in conversation with the drivers of cars that may pull up and offer her a ride.

## Housing

It is atypical for a woman in India to live alone, regardless of her class or status. It is even more unconventional for a single woman to entertain male visitors in her private residence. Such behavior will often be interpreted in sexual terms, even if the male is just a friend. If possible, a woman scholar should try to share an apartment with some other woman or rent a room from a family. Male scholars who want to visit a woman living alone would do best to visit her in the company of another woman, if possible. If the female scholar lives with an Indian family in which there are daughters living at home, and a male scholar wants to visit her, he should be sensitive to possible concern on the part of the parents. For a male to flirt or be overly familiar with, joke with, or touch those daughters may be interpreted as highly offensive behavior.

Female scholars sometimes encounter harassment by landlords from whom they have rented flats (apartments). In several cases, the landlord begins by being “friendly,” that is, coming to the scholar’s flat when she was alone, and staying to chat. Gradually, in some cases, such visits escalate, becoming more and more intrusive. If one combats such behavior as soon as it begins, there is less chance for this kind of escalation of behavior. A woman can politely keep the landlord at the doorway rather than inviting him inside, and tell him she does not let male company enter when she is alone. Alternatively, she can make arrangements to drop off the rent at the landlord’s home at a time when his wife and family are there. If the landlord has to supervise repairs in a woman scholar’s flat, she can arrange to be elsewhere while a workman and the landlord are there, or she can arrange to have a friend stay with her in the flat during that time. When a male scholar goes to drop off his rent at the landlord’s house, he should demonstrate respect for women and the norms that govern the household. If a woman scholar brings a respected older local person, a trusted professional contact, or a friend with some status with her to introduce her to the landlord, this often conveys that she has a respectable “guardian,” which may reduce the likelihood of her being perceived as a vulnerable target. Grandmothers are particularly good people to accompany a newly arrived female scholar, since they are generally respected because of their age and experience. When a scholar is first beginning research, especially in an out-of-the-way place, it may be difficult to find such a person; any prior contacts will be helpful. A letter of introduction from the AIIS would also help, especially if it looks very official.

Scholars may discover different kinds of residential issues in rural settings. When a highly educated, English-speaking researcher comes to a small village, while this is not always the case, many report that there is a tendency for this person to be attributed high status and shown more respect than in a city. Furthermore, if female scholars are more likely to spend a fair amount of time with women during the day, sexual harassment may be less of a problem in that context. This may be the case especially if the scholar lives with an Indian family and practices the customary avoidance behavior toward older males. A female scholar may find it helpful to learn some terms of relationships with

male members such as “uncle” or “brother” in the local language. Addressing a male person with an age-appropriate relational term of this type can help set a boundary of behavior.

In rural areas, power outage is common and roads and pathways tend to be deserted after dark. Often the only people on the road are drunken men. Women tend to remain indoors after dark. For this reason, a woman scholar will find it safer to avoid going out alone after sunset. If she is required to go out, it would be safer to request an elder in the household to permit a woman to go with her.

### Academic Settings

AIIS has some specific suggestions for dealing with the relationship between research fellows and their academic advisors at the university to which they have been affiliated by the Government of India. It is always best for the scholar (male or female) to begin the relationship with the advisor in a formal way. One rule of thumb is useful. Instead of offering one’s hand upon first introducing oneself to one’s academic advisor, one should place one’s hands together in a namaskara greeting or make the equivalent Muslim form of greeting. Sometimes when female scholars offer a handshake, male advisors see it as a sexual overture. Male scholars should also adopt an Indian form of greeting when first introducing themselves to a female academic advisor. In a context where men and women do not generally touch each other in public, a seemingly innocent gesture can be misinterpreted in ways that might lead to unpleasant attention.

It is customary to use the proper title when addressing one’s advisor: Professor, Doctor, Sir, or Madam. A scholar should not adopt a tone of intimacy or use a pet name or shortened form of the advisor’s name. Similarly, when scholars give their own names, they should include their title if they have one, and give their full name.

Female scholars should not suggest or accept offers to drink liquor or smoke cigarettes with their academic advisors. Male scholars should not suggest or accept offers to drink liquor or smoke cigarettes with their female academic advisors. Although such behavior might occur under certain circumstances in the United States or in urban India, there is also the chance that it could be considered a sexual overture in certain Indian circles.

Reserve on the part of the woman scholar usually results in respect. Attention to the propriety of certain actions on the part of the male scholar usually results in appreciation. These rules of thumb will not, of course, be applicable in every situation. For example, if a woman is dealing with a male advisor whose wife is an activist in women’s issues, the scholar may find she can be more informal with both of them. But it never hurts to begin with formal behavior and then, if it proves to be unnecessary, become more informal later.

### Same-Sex Relationships

Despite some positive developments in recent years and the presence of advocacy and “pride” groups in major urban areas, the topic of same-sex relationships and gender-non-

conforming behavior remains uneasy or even taboo for many Indians, especially middle-class urbanites. Since Indians generally do not shy away from asking personal questions, grantees should be prepared to be asked questions (from acquaintances or host families) such as whether they have a "girlfriend" back home, or why they are not married. Open lesbian identification is likely to provoke discomfort or discrimination. Several former students have reported having to uneasily "go back into the closet" during their stay in India as the path of least resistance, while others have found it comfortable and safe to discuss sexual preference with friends and some acquaintances. This is a personal matter on which you will have to use your own judgment, but we recommend caution in revealing non-hetero-normative sexual preference, unless you are certain that doing so will not provoke prejudice or hostility. However, students and fellows may also find that because of the taboo nature of the topic, they can often easily divert the conversation when such a strategy is necessary. AIIS endeavors to make its own staff and teachers supportive of LGBTQ students and fellows and sensitive to their concerns.

### Options for Combating Sexual Harassment

All the precautions scholars take and all the culturally sensitive behavior to which they adhere do not always help. Women who are extremely careful about not sending mixed signals may still find themselves harassed. Young women scholars should not think that they have been harassed because they have not followed the above guidelines properly. Just as thievery occurs despite elaborate precautions that people take, sexual harassment may occur despite all efforts.

There are several ways in which people interviewed suggested dealing with sexual harassment. Three of these ways are outlined below. Each of these strategies forces the harasser to stop treating the woman scholar as an object and to recognize her as a human being worthy of respectful treatment.

The first option, illustrated in the example of the women's side of the bus discussed above, is for a woman scholar to educate herself about, and pay attention to, the norms for respectful treatment of women. Then she should insist that men not depart from the norms simply because she is a foreign visitor. As in the United States, many women in India do not expect or put up with sexual harassment. An AIIS scholar need not either. Invoke the rules by saying something to the effect, "Is this proper behavior for a trustworthy man?" or "Wouldn't you feel upset if someone subjected your daughter to such treatment?"

A second strategy is for a woman to complain to a trustworthy and influential person or group of people who could help her to embarrass the person harassing her. For example, if a woman scholar is traveling alone on a long bus ride and someone begins to touch her, she can first openly tell him to leave her alone, and then comment that he knows that his behavior is wrong, and finally appeal to an authoritative older woman sitting nearby. The backing of such a person will usually win public opinion to her side. Similarly, if there is trouble in her own neighborhood, she can ask an influential and respected person to tell

those who are bothering her that she is like family to him or her and must be treated with respect.

A third option was suggested by a woman whose work required her to travel to different parts of a city and sometimes come home after dark. As a middle-aged woman with native fluency in Hindi, when she was hassled or subjected to catcalls from groups of college-age men, she would reprimand and shame them in colloquial Hindi. One woman told an older catcaller, “Look at this man. He’s old enough to be my father, and look what he’s doing!” and told a younger one, “This man is the age of my younger brother, and look what he is doing!” The more insulting approach might be to ask the catcaller if his mother knows what he is doing right now, thus putting him in the role of the little brother and herself in the role of the respected elder sister or aunt.

This strategy can be a risky one, so it should never be used under the following circumstances: with a large group of males; in a way that, instead of shaming the person, makes him feel that he has to prove that he is stronger by doing something even more offensive; against someone who could retaliate in one’s home neighborhood; or if one’s command of the local language is not firm. One needs fluency in the local language to carry off this piece of “street theatre” authoritatively.

There are many people who carry forms of protection in large urban areas. In New York City, for example, mace is an item of choice, while in some parts of Chicago whistles are also commonly used to draw attention and cause the harasser to flee. At least one Indian colleague carries a small amount of ground red chili pepper. In rural areas, if the person harassing the grantee commands authority, local people may be scared to offer help. A cell phone is helpful in both rural and urban areas.

We hope that this section will arm scholars with ways to combat sexual harassment and to deal with problematic situations in ways appropriate to the region of India in which they are based, to their own research situation, and to their own principles. It is crucial that women realize that they can have some control over their own lives, instead of letting sexual harassment intimidate them or make them feel like victims.

## II: Seeking Redress

The AIIS is committed to providing work/study conditions that ensure a safe environment for its students, fellows, and staff on its campuses and for scholars while they engage in field work. Accordingly it has formulated policies and procedures to address and adjudicate acts of sexual harassment. The AIIS will handle all complaints of sexual harassment and assault with sensitivity and impartiality. The treatment of complaints relating to sexual harassment will be time-bound. The Officer will consult with the complainant before providing information about the incident to other parties. An alleged perpetrator of sexual harassment shall be presumed to be innocent until the contrary is established following an inquiry. A separate handbook, “Procedures Regarding Sexual Harassment.” provides detailed guidelines

The AIIS has created an internal Complaints Committee which is charged with dealing with complaints of sexual harassment and assault. Ms. Purnima Mehta is currently the Presiding Officer. Other members of the Complaints Committee will include at least two AIIS employees, one member of an NGO or organization that addresses women's rights and/or sexual harassment and the head of the language program at the place where the complaint is issued. The AIIS will ensure that the policy is implemented and well-publicized in each of the areas in which it has language study programs

The Presiding Officer and other Committee members will receive training in how to address the psychological, legal and medical needs of victims of sexual harassment and assault. They will hold workshops to provide staff and grantees with information about what constitutes sexual harassment, and with its penal and disciplinary consequences. The sessions will be conducted in the local language, publicized and held at a time when most office staff can attend. The legal issues involved in maintaining a workplace free from sexual harassment will be explained at these sessions. The Officer will direct staff and scholars to external resources including legal advice, medical care and psychological counseling. We have appended some helpful information at the end of the manual

Should scholars experience sexual harassment by another scholar, or by a staff member, teacher, landlord, translator, research assistant or anyone else, they should bring this to the attention of the Presiding Officer in charge who will apprise the Director-General and the President of the situation. In the event the conduct amounts to an offense under Indian law, AIIS shall file complaints with appropriate authorities in accordance with the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013.

This revised manual builds on earlier efforts. After AIIS resolved to provide educational materials about preventing and combating sexual harassment (spring 1993), the Professional Conduct Review Task Force and members of the AIIS Board of Trustees collected materials on the topic. In 2001-2002, a task force revised and updated the materials and developed AIIS Policies and Procedures for Sexual Harassment. In 2013 the AIIS executive committee formed a task force that revised the 2001-2002 AIIS Manual and Policies and Procedures guidelines and produced this document.

In writing and revising the manual, committee members have drawn on scholarly studies, solicited comments from grantees and spoken with people who have experienced or witnessed sexual harassment and assault. The committee examined the practices of other funding organizations and consulted with legal and women's advocacy organizations in India. All the people we have consulted are familiar with both American and Indian cultural contexts and are committed to preventing sexual harassment. We recommend that AIIS review the policy and update the Manual, Policies and Procedures every five years.

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Please contact any member of the 2013 Task Force on Sexual Harassment (Elise Auerbach, Amrita Basu (chair), Neelima Bhutt-Shukla, Lalita du Peron or Rebecca Manring) with comments, suggestions and helpful readings.

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Useful Contacts:

- 1 The American Embassy can be reached 24/7 at +91-11-24198000 in our manual. Please ask to speak to the American Citizens Service. The Embassy has valuable information on its web site:  
[http://newdelhi.usembassy.gov/emergency\\_contact.html](http://newdelhi.usembassy.gov/emergency_contact.html).
- 2 Police control room (24X7 helpline ): 100
3. Centralized ambulance for accident and trauma services (24X7): 102
4. Women's Helpline: Police: 1091
5. Women in distress helpline (24X7): 181
6. Delhi Commission for Women:
7. Rape helpline:23370557/23074344 mobile: 1800 11 9292
8. Human Rights Law Network: 24374501/24379855 (9:30 am -6 pm)
9. Lawyers Collective Women's Rights Initiative: 46805555
10. Jagori (NGO):26692700/8800996640
11. National Commission for Women 23234918/23237166
12. Lawyers Collective (24X7): 24377101

The AIIS will maintain a web site of organizations that LGBTQ grantees can consult.