



Newsletter

November 2006, Volume II, No. 1

IAWS

Indian Association
of Women's Studies

Contents

EDITORIAL	1
XIITH IAWS NATIONAL CONFERENCE	2
LETTER FROM THE PRESIDENT	3
IAWS REGIONAL SEMINARS /WORKSHOPS	4
CONSULTATIONS	8
REPORTS	
Sakhi-IAWS Bangalore workshop	9
MIDS workshop	10
VIIth National Conference	12
ARCHIVES	17
OBITUARY	20
WOMEN'S STUDIES SYLLABI	22
PUBLICATIONS	
Women's Studies Centres and Schools	28
BOOK NEWS	36
BOOK REVIEW	37
ANNOUNCEMENT	
Website	38

Editorial Shefali Moitra
Committee: Rajashri Dasgupta
Paromita Chakravarti
Abhijit Sen

Editor: Kavita Panjabi

Editorial Office

School of Women's Studies
Jadavpur University
Kolkata 700 032
email : kavip@vsnl.com

IAWS Central Office

Centre for Women's
Development Studies
25, Bhai Vir Singh Marg
New Delhi - 110001
Ph : 23366541 / 23345530
email : iawsgsec@g.mail.com

Editor's Desk

As the IAWS enters its 25th year, it is time for introspection and rejuvenation. We mourn the tremendous loss of Dr. Phulrenu Guha, Chairperson of the Committee on the Status of Women, and a spirited pioneer of the Women's Movement and Women's Studies in India. This issue carries a double page spread as tribute to her. It also brings a letter from Dr. Sumi Krishna, President, IAWS, reflecting upon the quarter century landmark and sharing news of the website as well as plans for the current year. A major feature of this issue is the announcement of the IAWS Regional Seminars/Workshops and the Call for Papers – we hope members will respond to this in full measure, and encourage others who are not yet members to also contribute to these sessions. In keeping with the need for some introspection as we approach our silver anniversary, all the regional events share in common the impetus for self-reflexive critique on the processes by which we produce knowledge – and to what ends we do so - in various fields of women's studies. The idea is that all these regional deliberations will then feed into the National Conference, which will also relate to this overarching theme.

In response to a widely voiced need for a sharing of Women's Studies Syllabi being taught in different institutions across the country, we have introduced a new feature in this issue. It carries synopses of five courses in three centres, and it is hoped that we will be able to develop a collective resource base of information on all the Women's Studies courses in India across the next few issues. This of course is possible if all our members rise to the task and send in the WS Syllabi of institutions with which they are associated – as we hope you will. Another new and exciting feature is on the WS Archives that have been compiled not only in print but also in visual, audio and audio-visual media. Also included here are some reflections from the Chairperson of the U.G.C. Standing Committee on Women's Studies on the National Consultations, regional reports of which we carried in our last issue, and the national report of which we hope to carry in our next number. Many thanks for your appreciation and feedback on the first issue of this Editorial Board and also for the Publication Lists, Syllabi, Reports and information on Archives sent in for this second one. We look forward to such contributions from more members.

Kavita Panjabi; kavip@vsnl.com

Note from the EC

We are delighted to announce that plans have been initiated for the next IAWS National Conference. Some of you may be aware that the IAWS was born in September 1982, which means that the next year will be our Silver Jubilee as an Association. The upcoming Conference will therefore also be part of our Silver Jubilee celebrations, and we look forward to your participation in making this an enriching and stimulating occasion. In all likelihood, the venue of the Conference will be in Lucknow, U.P. We are grateful that the Centre for Women's Studies at Lucknow University has shown great readiness in helping the IAWS to host the Conference, some time between October and December 2007.

The issues, reflections and explorations of the Conference can be capsulated in our current working title '*Feminism and the Production of Knowledges: Processes and Institutions*'. We envisage this as an occasion both for taking stock of the extraordinary growth and development of women's studies as a field, and as a critical moment for raising new questions. Women's studies in India is possibly unique in its diversity, in the many forces that contributed to its emergence and subsequent growth, in its varied impact on the educational system, and in the role played by the women's movement in all of these. There is little doubt that the span of 25 years has witnessed a transformation in the world we live in, which in turn impacts upon how we inherit the legacy of women's studies and feminism today. Thus there are political, historical, generational and institutional dimensions to our celebration of 25 years.

Call for Sub-Theme Proposals

Among the different themes that we hope to explore are diverse feminisms; feminist methodologies; questions of marginality; women and science; women's studies and pedagogy; comparative approaches to knowledges; gender, men and feminism; institutions; the media; and the relation of extension work to research. Proposals are invited from members for possible sub-themes that would address these kinds of issues, which must be received by us by mid-December 2006.

The Secretariat will send a separate announcement of the Conference, with full details including the confirmed date and venue, to all members in early 2007.

Letter from the President

Greetings! IAWS is now into its 25th year. The significant landmark of an approaching Silver Jubilee provides an opportunity for critical reflection on the functioning and direction of the association and on the wider arena of women's studies in India. A major challenge is to maintain the democratic plurality of our all-India association while refining administrative and financial systems. This is essential to uphold our reputation as a responsible professional association and to ensure smooth functioning and transfers between successive Executive Committees.

In October 2005 our base office began functioning from the Centre for Women's Development Studies (CWDS), New Delhi. In May 2006, our General Secretary Mary John became the CWDS Director. CWDS is a founder-member of the IAWS, and we hope this base will give us the stability to carry out the many tasks ahead. We regret the early resignation of two EC members: Asha Hans (life member) did not assume office and Joy Ranadive-Deshmukh (ordinary member) resigned for personal reasons in April.

Some years ago the IAWS began the process of recovering our history. The upcoming Silver Jubilee has provided the impetus to set up a physical IAWS archive in the western region, probably to be located at SNDT Women's University, Mumbai (also a founder-member of the IAWS). The archive at the Research Centre for Women's Studies, SNDT, will be managed by an IAWS Archive Committee (initially with members from Mumbai and Pune) and coordinated by IAWS Joint Secretary Kamala Ganesh.

IAWS now has a redesigned website <http://www.iaws.org/> developed in Ahmedabad and coordinated from Bangalore. The Newsletter, conference reports and other documents are available online. We are also planning an IAWS web archive and links to an interactive forum. So the website should soon grow into an information hub that will reach out to old and new members, facilitating exchanges among IAWS members and, perhaps, a wider community of scholars and activists.

Several regional and local conferences/workshops are being held prior to the next National Conference. In May, a Kerala state-level workshop on 'Women's Studies and Education: Issues and Challenges' was organised by Sakhi Resource Centre for Women, Thiruvanthapuram. Starting December, a series of regional workshops will be held in Jammu, Mumbai, Bangalore and Kolkata. We are also planning workshops in Shillong (for the north-eastern region) and possibly Raipur for the central region. Many of these workshops will feed into the XIIth National Conference, which is likely to be in Lucknow in late 2007 and will cover issues related to feminism and the production of knowledges.

Despite the speedy growth of Women's Studies Centres in colleges and universities across India, several problems persist. Some of these have been recognised in the consultations held by the UGC Standing Committee. Our suggestion to its Chairperson that IAWS be formally included in the Committee was accepted and it is expected that this practice will be institutionalised. Ex-officio EC member Kumud Sharma will be the IAWS President's nominee on the Committee. Members have suggested that IAWS take the initiative in collating the best examples of Gender/ Women's Studies courses and curricula being offered by different institutions. A beginning is being made in this issue of the Newsletter.

Building upon the vision of our founders we need to develop a strong core of women's studies as a critical feminist perspective in South Asia. The Silver Jubilee year will be an occasion for various events and publications. We also need to strengthen our membership, particularly in the central and north-eastern regions, and in the student and institutional categories. I invite your suggestions.

We need to be financially independent to run the association, if not to carry out our activities. We have a maintenance grant from the Ford Foundation till March 2008, but we need to work towards a Corpus Fund. Many of us became Life Members when the subscription was Rs.500 or even Rs. 200. Today, it is Rs.1500. My personal appeal to all friends is to contribute generously, or at least Rs.1000, as a token of commitment. My request to Ordinary Members is to upgrade their membership to Life Membership by paying the difference of Rs. 800 and submitting a fresh form. (Henceforth, IAWS will also accept cheques.)

Let us work together to strengthen the IAWS and to support activist scholarship within and beyond academia to collectively advance the cause of gender justice.

Warm wishes for the New Year from the entire EC,

Sumi Krishna, IAWS President, Bangalore; iawsresident@gmail.com

Western Region Workshop *Archiving Women's Lives: Perspectives and Techniques*

19th and 20th January, 2007

IAWS and Department of Sociology, University of Mumbai,
at the ICSSR Conference Hall, J.P.Naik Bhavan, Mumbai.

Feminist historiography in the last two decades has trenchantly demonstrated that the invisibility of women in history is, to a considerable measure, the outcome of methodological bias. History as a discipline tended to privilege selective sources, emphasizing written documents, official events and formal structures of authority. For tracking the activities and expressions of women, whose access to and presence in the public domain has been, in general, highly circumscribed, other registers have to be deployed and other sources examined. Oral narratives, songs, poetry, photographs, posters, everyday objects, artefacts have now gained validity as sources for reconstructing the history of women, within specific locations, as also for other groups denied power and authority. Even for piecing together histories of prominent personalities and political events, the importance of unofficial sources and private registers is now acknowledged. The traditional idea of an archive as essentially a repository of official files and documents of the past has thus been challenged by feminist and other subaltern approaches to what constitutes knowledge and how knowledge is created. Archiving is not just a matter of collecting and storing but also calls for conscious perspectives.

At the same time, the techniques and technology of archiving are also becoming more diverse and sophisticated. Digital technology has revolutionised the archiving of print and other visual material. Intricate and delicate techniques are available for the preservation of original manuscripts and artefacts. While women need to gain expertise in the technologies, a sense of discrimination about which technologies are affordable and necessary and suitable for the material at hand, also needs to be developed.

Usually, archives are established by specialized organizations which set about tracking, contacting and collecting materials from a range of sources. By its very definition, an archive is an exercise in hindsight, looking back into the past in order to retrieve material and document a period or a field or a topic. Yet, an archive can also be created out of contemporary materials, even as these are being generated in the course of current activity, by trained and sensitive persons. Thus women's groups, NGOs, activists and women's studies centres, as they go about their routine activities as well as special projects and campaigns, could also simultaneously create resource materials not only for researchers and historians, but also for their own future advocacy activities and proposals, and for reflexive self-evaluation. Thus, with some foresight, they could facilitate and enable a richer record of their own activities.

The IAWS Western Region Workshop (Maharashtra, Gujarat, Goa and Rajasthan) focuses on the perspectives and techniques for creating a gendered archive, both in terms of retrieving material pertaining to the past and creating material for the present and future. It would like to reach out to not only women's groups, women's studies centres, NGOs and activists and academics in the western region, but also to other members of IAWS to participate in the workshop.

To interact with the participants through paper presentations and discussions, IAWS will invite persons

- 1) who have experience in documenting the histories of their own organizations,
- 2) who have established and are involved in running archives
- 3) who have expertise in the technologies of conservation and preservation
- 4) who can share their thoughts on perspectives for gendered archiving

Call for papers: Those who would like to make presentations on any of the above themes should send in their abstracts for consideration by Dec 5, 2006 to either of the coordinators. Those selected will be informed by December 20, 2006. Since the papers will be published later, complete texts of papers should be submitted during the workshop.

Call for participants: Those who would like to attend and participate in the workshop should register by Dec 5, 2007. There is no registration fee. A few need based grants are available for participants from the region, but in general outstation participants will have to meet their own travel expenses. Accommodation for one night (Jan 19) and hospitality will be provided by the organizers.

Coordinators:

Kamala Ganesh, Professor, Dept. of Sociology, University of Mumbai, Kalina, Mumbai 400098,
Email: archives_workshop@yahoo.co.in

Gita Chadha, Lecturer, Russell Square International College, Mumbai
Email: gita_chadha@hotmail.com

Southern Region Workshop ***Feminist Perspectives and the Struggle to Transform the Disciplines***

2nd and 3rd February, 2007

IAWS and United Theological College,

at United Theological College, Miller's Road (behind the Cantonment Railway Station), Bangalore.

Over the last two decades there has been a spurt of studies on women; they are being carried out both from within academic institutions and in the non-government sector. Whether in women's studies, the conventional disciplines, or new areas of enquiry, some of the best research uses feminist perspectives and concepts of patriarchy, gender division of labour, gender equality and justice in insightful ways. Such research has contributed to expanding disciplinary boundaries and also to strengthening the women's movement from which it has drawn inspiration. The resistance to change is, however, deep-seated among sections of academics, practitioners and the public.

The problems of women's studies as a discipline within university systems have been discussed at many IAWS conferences and other gatherings. The purpose of the Bangalore workshop is to shift the focus to a wider arena that encompasses the humanities and the social and natural sciences. Many of us are unaware of efforts underway in different areas partly because this process has not been sufficiently documented and partly because there are very few opportunities to share our experiences and learnings across disciplines. Through this workshop, therefore, we seek to document our own struggles to transform the approach and methodology of a range of disciplines in India.

We hope that this will help us reflect critically on how and why gains have been made in some disciplinary areas while there has been little progress in others. We would also be interested in exploring the theoretical and institutional issues in multidisciplinary/trans-disciplinary research.

The workshop will cover the following areas:

1. Cultural Studies, Public Discourse
2. Social Sciences, Development
3. Law, History
4. Dalit, Minority Studies
5. Feminist Theology
6. Psychology
7. Medical/ Public health education
8. Agricultural and Veterinary Education
9. Ecology/ Environmental Biology

It is expected that selected reading materials and contributed papers will be disseminated to all participants in January 2007. The workshop format will be interactive, consisting of brief presentations by lead speakers/ panels followed by more extensive discussions among all participants. The workshop report and selected papers will be published in late 2007 before the IAWS National Conference and will also be available on the IAWS website.

The workshop is open to researchers in Andhra Pradesh, Karnataka, Kerala, Pondicherry and Tamil Nadu. Accommodation for a limited number of outstation participants will be provided at the workshop venue but at present we do not have funds to support travel to Bangalore and local conveyance.

There is no registration fee but all those interested in participating may please write to Sumi Krishna (E-mail: iawsresident@gmail.com) by 1st December, 2006 with the following information: Name, Address, Telephones and E-mail, Whether IAWS Member, and if so, category of membership, Institutional affiliation/ disciplinary interests.

Coordinators:

Sumi Krishna (IAWS), Evangeline Anderson-Rajkumar and Rini Ralte (UTC), M. Indira (University of Mysore)

Eastern Region Seminar
Feminism and the Production of Knowledge
5th & 6th February, 2007

IAWS and School of Women's Studies, Jadavpur University, Kolkata

The study of how knowledge is constructed is central to feminism, because power is exercised through the construction of knowledge. Since the eighties, feminist theories have challenged patriarchal constructions of knowledge. They have argued that the standpoints of women, from their location in multiple forms of oppression, are capable of revealing the ways in which social practices and texts of everyday life shape power relations.

On one hand feminist standpoints have gained acceptance, and moved from the margins to the mainstream of global debates, shaping the discourse and policy documents of national governments, international agencies and UN bodies. On the other hand, dominant feminist standpoints have also been co-opted in ways (such as in the mainstreaming of "gender" in development) that ignore the lived and gendered exploitations of caste, class and communal politics. Political struggles and perspectives of marginalized groups, often narrated orally, have also thrown up new challenges to what passes as "knowledge" and even "feminist knowledge". All this points to a need for constant and renewed evaluation of the means and politics of knowledge production in women's studies.

Feminist scholarship has long come of age, but there has been little self-reflection on how we produce knowledge within various areas of women's studies. How and why do we do women's studies? What are our frameworks of understanding, and what are their blind spots or internal hierarchies? What are our modes of consolidating and disseminating knowledge, and to what purpose? How do we approach the vast variety of women's oral histories and literary narratives across the cultural, regional and political differences? This seminar focuses on developing a self-reflexive critique of the ways in which our work confronts as well as reinforces relations of power. It is hoped that there will also be speculation on how we can deal with the challenges that such a critique throws up for women's studies in India today.

SUB THEMES

1. Women's Oral Narratives and Testimonial Writing

As Mary Louise Pratt asserts, "*Historically the university has always privileged lettered knowledge over narrated experience as source of understanding...At the same time, on a global scale, marginalized groups are insisting on entering into dialogue with lettered knowledge, from alternative epistemological grounds.*" A significant number of oral narratives and testimonies of women prisoners, Dalits and other political activists have been published in the last three decades. Feminist researchers have also begun to record oral narratives to represent perspectives from below in their work in various fields such as environment, economics, geography and even philosophy. These significant developments in feminist scholarship have raised critical questions that now need to be addressed: How do we deal with the differences in the ways in which knowledge is gendered and accrued in different cultures? How do we address the ethical and epistemological concerns underlying the sharing of knowledge –or of refusals to do so– across cultures?

2. Retrieval of Women's Writings: Comparative Literary Studies

The last two decades have witnessed a large scale retrieval of women's voices in literature right across the sub-continent. Yet, while comprising an impressive resource, most of these have been read as stand alone publications in different regional languages, or in relation to foreign authors. Despite strong linkages across regions within the women's movement, we have not yet developed an adequate comparative approach in our assessment of women's writings in South Asia. How do we assess comparatively the state of women's creativity and knowledge production across linguistic, literary and political cultures? What are the relations of influence and reception across this whole range of women's writings? What do cross readings of literary experimentation reveal in terms of women's relation to the dominant cultures of their times? What are the common themes that emerge and what the politics of the differences of perspective?

3. Gender Politics of Education

While there have been many reviews of gender politics in school text books and studies on education in recent years, there has been considerably less focus on how to rewrite them; thus this latter will be the focus of this session. How can they be written now so that gender is not included merely as an "add on"? So that it is understood as a cross-cutting issue and a critical marker of transformation? So that we have not prescriptions of femininity, but a questioning of masculinity? So that education does not reinforce gendered social norms and "naturalize" power differences but work towards transforming them? Both theoretical papers

as well as actual experimental chapters for textbooks at any stage (accompanied by an analytical rationale explaining the choices and approach) are welcome.

4. Activism, Experience, Knowledge

Feminist activists draw upon their experiences to shape strategies for improving the conditions of women's lives. They explain critically the methods by which women are exploited, in an attempt to make those in power address the causes of injustice. Thus they draw upon their experiences to create knowledge in strategic ways. This session focuses on the modes by which activists understand and communicate issues of concern for women in Bihar, Jharkhand, Orissa and West Bengal, so as to make forceful arguments for change. Critical questions to be addressed are: How do activists collect evidence and generate information? How do they relate across cultures and translate the importance of issues from a marginalized culture to a powerful one? How do they give shape to public hearings, investigative reports, legal cases, campaigns for justice etc. in ways that may be effective?

Abstracts are invited from West Bengal, Bihar, Orissa and Jharkhand, under one of the subthemes above, and should be sent to sil_irani@yahoo.co.in, or swsju@rediffmail.com, or by post to The School of Women's Studies, Jadavpur University, Kolkata 700032. Local hospitality will be provided to paper-readers. Participants are requested to apply to their own institutions for travel grants – in case of non-availability of these, please contact the organizers.

The deadline for abstracts is November 30th. Letters/emails of acceptance will be sent out by December 15th. *Since a selection of the papers may be published, complete texts should be submitted during the seminar.*

Co-ordinators:

Kavita Panjabi, Department of Comparative Literature, with the School of Women's Studies, Jadavpur University, Kolkata 700032.

Northern Region Workshop ***Women's Studies and the Production of Knowledge*** **Late February, 2007** **IAWS and Centre for Women's Studies, University of Jammu,** **Jammu Tawi,**

The northern regional workshop of the IAWS (drawing from the states of Rajasthan, Punjab, Chandigarh, Haryana, Delhi, U.P., M.P., Jammu and Kashmir) is planning a collaborative workshop in Jammu around the institutionalizing of women's studies, the renewed emphasis on education, especially schooling from a gender perspective, with a special emphasis on the local contexts and conflicts pertaining to Jammu and Kashmir.

Three sessions are planned over one and a half days, beginning with experiences and reflections around women's studies as an emergent field, and its diverse forms of institutionalization. This diversity is visible in the northern region, from women's studies centres with and independent of UGC affiliation, colleges embarking on special courses for undergraduate students, examples of Masters Degrees in Women's Studies in a few universities and colleges, as well as interventions within mainstream fields and disciplines. What are some of the relationships between the women's movement and women's studies in these contexts? The opening session will explore some of these experiences and diverse institutional contexts. The second session will be especially looking at the interface of gender and education in the context of Jammu and Kashmir. Here we hope to reflect on some of the less well-known aspects of current developments in this part of the country, particularly girls' relationship to education, the psychological impacts of conflict, citizenship issues and women's responses to these. The third session will look at the interface between women's studies, gender and questions of school education. Attention will be given to the work being done on school textbooks, both in the form of critiques of existing curricula, as well as fresh efforts to overcome these with "radical alternatives". New forms of pedagogy, the child's relationship to politics and gender issues, and other related issues will be discussed.

Coordinators:

Zarina Bhatti (IAWS) bhatti@nde.vsnl.net.in

Mary John (IAWS) iawsgsec@gmail.com

Poonam Dhawan poonamdhan30@rediffmail.com, Director, Women's Studies Centre, University of Jammu, Jammu 18001 (with inputs from Uma Chakravarti, Delhi).

Reflections on the Regional Consultations of the UGC Standing Committee on Women's Studies

Professor Vina Mazumdar, Chairperson of the UGC Standing Committee on Women's Studies, shares some of her thoughts based on the Regional Consultations (reports of which were carried in the last issue of this newsletter) that inform the Committee's Interim Report.

We are reflecting on the outcome of the regional consultations in a consolidated fashion – to identify several issues which indicate the need for change/growth in nomenclature, identities and roles/functions of the University Centres for Women's Studies. We are recommending these changes to acknowledge their contribution, as well as to remove the structural difficulties that they face within the Universities.

It is clear that an expansion is needed in the range of focus for the Women's Studies Centres that we have identified as essential. We highlighted the role of Comparative Literature right in the beginning – for the mutual benefit of both Women's Studies and Comparative Literature in India. The other two areas represent a puzzle. Film Studies is only an 'emerging discipline' in India – with just 2 universities having taken it up so far – though India is possibly the largest producer of films (in several languages) that certainly make a social impact on women's lives and status. So collaboration with such a discipline appears to be essential for women's studies, but lot of learning/running around/and acquiring new languages/intellectual techniques may be necessary.

Legal studies, however, were at the core of women's studies in India from the beginning. There is some excellent teaching material available, yet we have not figured out the causes of the distance between Women's Studies and some of the Law Schools. For example the Bangalore Women's Studies Consultation took place in the National Law School, but no faculty member from this institution attended our Consultation. I believe Law was probably the first "interdisciplinary discipline" in our universities. The primacy of legal studies within women's studies was taken for granted, since the Committee on the Status of Women in India (CSWI) depended so heavily on the Indian Constitution for its review – rather than on the CEDAW – and because of the excellence of the scholars that Professor Lotika Sarkar involved in her Task Force. *What we are trying to understand is why and when this relationship began to weaken.*

I shall be grateful if all of us discuss these issues amongst others, and help to promote debates/collaborations/other initiatives regarding the future of Women's Studies in India.

(Professor Vina Mazumdar, Centre for Women's Development Studies, New Delhi)

Report of the Workshop on ‘Women’s Studies and Education: Issues and Concerns’

Organised by Sakhi Women’s Resource Centre, Thiruvanthapuram, and the Indian Association for Women’s Studies.

19 and 20 May 2006: Animation Centre, Kovalam, Thiruvanthapuram

Day One

Welcoming the participants, Aleyamma Vijayan, Director, Sakhi, said that since many universities in Kerala are planning to start courses on Women’s Studies, this workshop will act as a platform to develop proper perspectives and for exchanging experiences of women’s studies. Dr. Jancy James, Vice Chancellor, Mahatma Gandhi University, Kottayam, showed concern regarding introducing women’s studies as an academic discipline in the university. She asserted that Women’s Studies in India has faced setbacks due to frameworks based on western feminist theory; hence a new framework for WS in Kerala should be rooted in local realities. She also stated that the university had submitted a proposal for a Women’s Studies Centre (WSC) to the UGC and hoped that it would be established in the current academic year.

Sumi Krishna, President of IAWS, spoke about Women’s Studies in the national context and the evolution of IAWS as an organisation, its mode of functioning in a non-hierarchical way, and its activities. Informing the participants that more than 60 WSCs are now operative in different universities, she emphasized that setting up networks are very important for strengthening the IAWS at the national level. Sharing the concerns raised in the recent regional consultations organised by the UGC, she highlighted the discussions that revealed the limitations in the UGC guidelines regarding WS and the importance of mainstreaming gender in all academic disciplines. She shared the necessity to make inroads into government policies and increasing gender sensitivity in the teaching community.

Dr. S. Anandhi of the Madras Institute of Development Studies, Chennai, presented the MIDS study on Women’s Studies in Tamil Nadu. She stated that the WSCs here were not established as a result of women’s activism but sponsored by the State Government. Their conventional approach and thrust on extension activities showed that regional dynamics was very important in shaping the institutionalisation of WS. When the pressure to switch over to job oriented courses increased, Women’s Studies was sidelined.

Dr. Manu Bhaskar, Department of Sociology at Kerala University, said that the WSC started functioning in 1985 under the Dept. of Sociology. Revisions of the syllabi of political

science, sociology, psychology and economics were initiated. These initiatives encouraged research on women’s issues but the major obstacle was lack of gender sensitivity among research guides. The WSC was later transferred to the Dept of Education, and the National Project on Girl Child was initiated there. The centre was then shifted to the Dept of Economics for three years and entrepreneurship development programmes were initiated. Then the WSC returned to the Dept. of Sociology for a few years and is now in the Institute of English. She noted that the Kerala University Women’s Forum, an organisation of teachers, researchers and others, had been set up and had questioned gender discrimination in teachers’ organisations and in higher educational bodies like the senate, syndicate, academic council etc. However, it had become inactive after facing strong opposition from mainstream (male stream?) organisations.

Mini Sukumar, lecturer, WSC, University of Calicut spoke on ‘Women’s Studies in Kerala: the present situation’. She described the history of feminist activism and academic initiatives in Kerala. She claimed that Women’s Studies had succeeded in proving its presence to some extent in the academic system in Kerala, and had gained wider acceptance in development circles.

Day Two

A panel on ‘Women’s Studies – Research and Education: Issues and Concerns’ was constituted by A.K.Ramakrishnan (School of International Relations, MG University), G.S.Jayasree (Director, WSC, University of Kerala), Mala Ramanathan (Achutha Menon Centre for Health Science Studies and Research, Thiruvanthapuram) and J.Devika (Centre for Development Studies, Thiruvanthapuram). Sharing his experience in teaching a course on ‘Feminism and International Relations’ in Pennsylvania University, US, Dr.Ramakrishnan said the main problem was how to study gender without losing the political edge. He drew attention to the significance of feminism emerging in the Islamic world, asserting that this proved that feminism is not a monolithic western cultural produce. G.S. Jayasree said the WSC, Kerala University is now mainly organising women’s cells and extension activities through affiliated colleges, curriculum revision and refresher courses for teachers. She also shared her more energetic experience in publishing a journal on women, ‘*Samyukta*’ which

is a result of voluntary work outside the formal university system. Mala Ramanathan shared the experience of introducing a course on 'Gender in Medical Education'. She stated that the fact that medical education is hierarchical and medical students are becoming very urbanised and elitist, had posed a major problem, but that the course had been well received. J. Devika shared her experience in curriculum revision at Centre for Development Studies. She said that her alliance with people working on cultural studies was a great source of strength.

In the group discussions, the following questions were raised: How should we in Kerala develop a feminist perspective in education? On what levels of education should we focus? How should our action be strategised to achieve these objectives? What institutional arrangements do we need to keep this process alive? Some of the suggestions that emerged were as follows: as there is no single feminist perspective, it is important to further clarify the feminist perspectives of those engaging in the process of education; education should focus on formal as well as informal education starting from pre-school level; teachers/trainers should be sensitised and key areas with multiplier effect be identified (e.g. training institutes, media, local bodies).

Various activities and campaign themes were listed. Among the most significant were: presenting a Charter of Demands to the new State Government, debating the imposition of the informal dress code on women in Kerala, prioritising disciplines that should include gender, building upon the model of the gender in medical education, introducing certificate courses in Women's Studies in all colleges, and reviewing textbooks. Other suggestions related to maintaining the political content of Women's Studies, introducing Masculinity Studies, and reaching out to religious leaders. It was recognised that major obstacles come up in the way of forging a group to advance feminist perspectives and advocacy, as they also do in developing a genuine pluralistic perspective to tackle conservative interpretations of community/religious belonging.

Following the workshop, Remadevi has begun the work of text book auditing at school level, and SS Maya has started a web blog for discussion among IAWS members and others in Kerala. 'www.iawskerela.blog.co.uk'

*Mini Sukumar, Lecturer,
Centre for Women's Studies, University of Calicut, Kozhikode
minisukumars@gmail.com*

Situating Women's Studies: Predicaments and Possibilities

A Workshop held at MIDS, Chennai, on 14th July 2006, to discuss the Status of Women's Studies in Tamil Nadu

The above workshop was called to discuss the Report based on a survey undertaken by Drs. Anandhi, S. and Padmini Swaminathan of the Madras Institute of Development Studies to map the manner in which institutions of higher education in Tamil Nadu had grappled with and institutionalized 'women's studies' in their respective institutions. Presenting the highlights of the report, Anandhi referred to the varied institutional initiatives and typologies that the survey revealed. This included the State Government's initiative in starting a Women's University to teach and conduct research exclusively in women's studies (Mother Theresa Women's University, Kodaikanal) and the establishment of Women's Studies in Christian colleges by the United Board of Christians for Higher Education and also the All India Association (AICHEA) of Christians for Higher Education. There are self-financed private institutes that offer mainly certificate courses and diploma degrees in Women's Studies. She also referred to the UGC initiatives in colleges and universities in the form of Centres and Cells, and the introduction of Women's Studies in various departments as degree granting programme.

Each of the above institutional patterns contains a variety of methods that also reveal the ambiguities and the contradictory nature of teaching and research in women's studies in Tamil Nadu. For instance, the Christian higher educational institutions in Tamil Nadu have been engaged in

the debates on making Women's Studies an academic discipline as far back as 1972, when colleges like the Women's Christian College started the Madras Women's Centre primarily to carry out research on women and to systematically document the role and status of women. Interestingly, all the Christian academic institutions defined women's studies primarily as women's education with the clear objective of conscientising the entire academic community on women's issues and to some extent rethinking social science disciplines from women's point of view. The methods adopted by these colleges in introducing women's studies in the teaching programme were unique, unlike in the case of UGC sponsored women's studies programme. Many of them had intensive faculty orientation programmes and active involvement of teachers and students in curriculum planning and evolving new course structures for women's studies. This was because Women's Studies was clearly perceived to be an educational activity and a pursuit of new knowledge and not as community activism or as an outreach programme.

However, over the years, these colleges also got trapped in the business of making Women's Studies relevant and accountable to women other than the academic community. By the 1990s, many of the centres and cells within these colleges became catalysts in carrying out 'outreach programmes' and stopped paying adequate attention to curriculum revision and academic

research in Women's Studies. The colleges had to modify the Women's Studies courses to make Women's Studies more accessible to the job aspirants.

In contrast, right from the beginning the UGC initiated Women's Studies programme was conceptualized and carried out mainly as an outreach programme in which the students and teachers of Women's Studies were expected to involve themselves instead of just pursuing academic activities. The plethora of community activities carried out by the centres was supposed to exemplify the inter-disciplinary nature of Women's Studies since it was combining activism with academic degrees. While these centres have been quite successful in implementing the UGC guidelines through their extension work, their pedagogical and intellectual legacies are marked by insignificant scholarship among the faculties who otherwise play an important role in making Women's Studies action-oriented.

From the 1990s, the pedagogy of Women's Studies has gained enormous significance; this is evident from the number of courses and papers in Women's Studies being introduced within various disciplines /departments of social sciences in the colleges of Tamil Nadu. However, since none of the papers on Women's Studies that we have come across so far interrogate their respective disciplines, there is very little variation in the content of the courses that have been introduced whether in the History, Sociology or Economics departments.

The Workshop brought together heads and directors of Women's Studies departments/centres, students and other researchers as well, apart from three resource persons, namely, Professors Maithreyi Krishnaraj, U. Vindhya and Dr. Sumi Krishna. Participants did not explicitly differ with the findings of the survey. The Heads/Directors made presentations relating to work of their Departments/Centres/Cells which dwelt largely on the range of activities conducted by the respective institutions. There was however no critical engagement by any of the head/director with the question of why Women's Studies in Tamil Nadu has not been able to engender scholarship in different disciplines and/or what constrains this engendering.

Professor Maithreyi Krishnaraj, apart from recalling the manner in which the Research Centre for Women's Studies was set up in SNDT University, Bombay, also provided details of how the Centre perceived Women's Studies as a transformative exercise and built on the framework provided by the three basic building blocks of feminist theory, namely, patriarchy, sexual division of labour and gender. She also provided numerous examples of the process of critiquing disciplines from a gender perspective. For example, she pointed out that the role of historiography does not merely entail making invisible women visible, but re-thinking the very construction of history and the gendered processes that underlie that construction. She cited the case of Economics as a discipline that remained resistant to the category of gender for long. However, work largely done in the third world on unwaged work eventually served to highlight the interconnectedness of the spheres of production and

reproduction and to thereby initiate the process of engendering the discipline of Economics.

Dr. Sumi Krishna outlined the challenges before Women's Studies as follows:

- a) We need Women's Studies both as a separate discipline and to be integrated as a perspective in all other disciplines. The question of integration versus separation applies in equal measure to all disciplines. Take the case of History for example. Do all other disciplines not require a historical perspective?
- b) All new disciplines that have emerged from new social movements – like Women's Studies and Environmental Studies – share a common factor in that they have not emerged from a single discipline as in the case of the emergence of Bio-chemistry from Chemistry. On account of their amorphous nature and cross-disciplinary origins, these new disciplines have been over-burdened with expectations.
- c) Women's Studies has increasingly become an arm of government as the state has withdrawn from extension services of various kinds in the 1990s. Why should Women's Studies disciplines accept this imposition without protest? Is it the absence of other sources of funding that has limited our choice?
- d) In recent years, a certain 'family orientation' has crept into Women's Studies subverting its purpose. This is a throw-back and not an advance. How are Women's Studies units going to resist this retrogressive move?

Dr. Vindhya in her presentation emphasized the fact that hardly a discipline has remained untouched by the influence and impact of Women's Studies. And there is hardly a discipline that has questioned and challenged itself as ruthlessly as Women's Studies has done. She also asserted that rather than viewing Women's Studies as a discipline, it would be more useful to see it as a perspective that requires articulation in all disciplines and institutions, at all levels. The question was one of how we actualize this vision. By way of responding to this question, Vindhya elaborated on her experience of directing the Women's Studies Centre in Andhra University, a responsibility that she assumed as recently as 10 months back.

The presentation by the panelists evoked considerable discussion, emphasizing in the process the fragmentation that has come about because of 'NGO-isation', the lessening of the benign influence that the women's movement had earlier on Women's Studies, and most important, whether it was wise to entrust Women's Studies departments with the responsibility of awarding degrees and thereby depriving Women's Studies scholars of a sound grounding in any one discipline since Women's Studies, theoretically, combined a little of everything – but what does one make of the whole?

*Padmini Swaminathan, Professor, MIDS
padminis@mids.ac.in*

Report of the VIIth National Conference of Women's Movements

The VIIth National Conference of Women's Movements, entitled 'Towards a Politics of Justice: Affirming Diversities, Resisting Divisiveness' was held at the Salt Lake Stadium, Kolkata from September 9 to 12, 2006. Thirty organizations from all over India took the initiative to organize this conference, which was attended by 2300 participants, including women and autonomous organizations from 22 states across the country, as well as delegates from Bangladesh and Nepal.

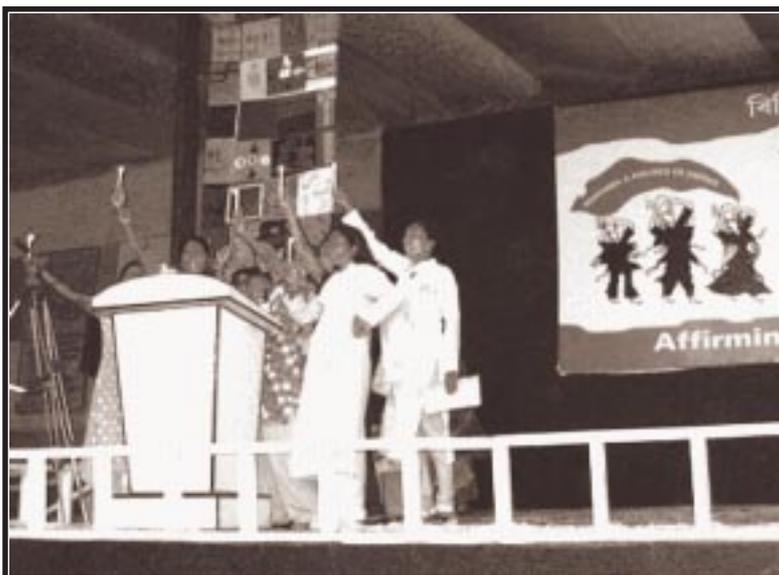
Globalisation, fundamentalism and casteism comprised the focal areas of discussion. Video and film shows ran parallel to many of the sessions, the evenings were marked by lively theatre performances and songs, and books and crafts stalls marked an important arena of exchange throughout the days.

DAY 1 - Inaugural Plenary

Anuradha Kapoor introduced the theme of the conference and the speakers at the Inaugural Plenary. Uma Chakravarty delivered the keynote address, reflecting on the challenges posed by the Right. Rejecting all tendencies towards homogeneity in the women's movement, she stressed on the interplay of gender with religion, class, caste and economic conditions of individuals and communities. Addressing the communal violence and religious intolerance in Gujarat she expressed deep concern about the justice denied to the victims in the State.

Nandita Shah, discussing the history of the Indian Women's Movement, pointed out that globalization had resulted in pressures towards homogenization, but that the women's movement had responded by seeking commonality amidst diversity. She emphasized the need to develop strategies for combining women's strength against contemporary forces that were resistant to growth and advancement of women. She also narrated a brief history of the National Conferences of the Women's Movement, held successively in Mumbai (1980 and 85), in Patna (1987), in Calicut (1990), in Tirupati (1994) and in Ranchi (1997).

Jayanti Sen spoke about the women's movement in West Bengal. She highlighted the contributions of important Bengali activists and the setting up of organizations like the All Bengal Women's Union, Sachetana, Nari Nirjatan Pratirodh Mancha, etc., and the formation of the autonomous movement under the banner of Maitree in the mid-nineties, after the Beijing Conference.



Manisha Behl shared the history of women's movements in the North-Eastern states of Assam, Manipur, Meghalaya, Nagaland etc. She discussed at length the impact of the internal conflicts in the states arising out of the violence and repressive actions of both the Army and the militant forces.

DAY 2 - Parallel Sessions

Parallel discussions centred on identity based groups namely, Agricultural Workers, Survivors of Violence, Migrant Women, Displaced Women, Marginalized Sexualities and Gender, Religious Minorities, Women Living Under State Violence, Women in Sex Work/Prostitution, Indigenous Women, Women with Disabilities, and Caste based groups.

Survivors of Violence

This workshop, comprising over 300 participants, was organized by Nirantar, Resource Centre for Gender and Education (New Delhi), Swayam (Kolkata) and Vanagana (Chittrakut and Bangalore). The sessions dealt with contemporary issues of violence related to identities and exclusion, as well as on state violence, and attempted to identify areas of intervention for women activists. The focus was on state violence and violence related to communalism, and issues raised included sexual and domestic violence, violence against women of marginalized sexuality, Muslim women and lower caste women. There were discussions on the concept of global sisterhood and how Hindu and Muslim women should work together against communalism.

The projection of regressive stereotypes in media also emerged as a matter of concern. The importance of the slogan 'Personal is Political' was emphasized while addressing the refusal of patriarchy to acknowledge violence in sex work, marriage and same sex relations. Discussions centred on the difficulties faced in the implementation of laws.

Marginalized Sexualities and Gender

This workshop was organized by Labia (Mumbai) and Sappho (Kolkata). Other organisations like Sahayatrika (Kerala), Sangama (Kerala), Voices Against 377 (Delhi) and Organised Lesbian Associations (Pune) also participated in the conference. There was a general agreement that the issue of sexuality must be treated as a human rights issue, and participants emphasised the right to the freedom to choose one's own sexual preference. This platform included lesbians, bi-sexuals and transgender people, and each presentation described the continuing pain and stigma faced by them. Participants questioned the dominant family structure and monogamy, and discussed the problems related to living a queer life. High on the agenda were the demands of same-sex partners for the right to open joint accounts and buy property jointly. Transvestites at the session voiced their objection to being referred to as the "3rd Gender" and insisted that they be recognized as women, and that all obstacles that came in the way of their adopting children be removed.

Women with Disabilities

Around 60 disabled women participated in the conference. They discussed their perceptions and experiences of women's issues, and the desired nature of the relationship between disabled women and the women's movement.

Issues discussed included :

The right and compounded need of women with disabilities to be part of the women's movement.

Basic rights of disabled women in relation to education, employment, infrastructural barriers, travel, aids and appliances etc. specially in rural areas.

Invisibility of disabled women and the issue of inaccessibility – disabled women are unable to access most spaces and take part in most spheres of activity.

Abuse and sexual violence against disabled women. The perception of disabled women as being asexual, imperfect and incapable of shouldering responsibilities – their sexuality and rights to reproductive health and family life.

Need to raise awareness about the People with Disabilities Act amongst women's groups, and lobbying for implementation of the same.

The need for networks of "mainstream women" to include disabled women, play a pro-active role in relation to

their specific needs, and demand protection of the rights of disabled women's rights as women's rights.

Discussions highlighted the fact that fundamentalism reinforces traditional models, that characterize mothers of disabled children and disabled women as having been sinners in past lives, and leads to an increase in divorce rates and the assigning of responsibility of disabled children to mothers. Disabled women also voiced anxieties about globalization affecting them in the worst ways possible as they were the poorest of the poor among the women and non-disabled men, and already considered to be incapable and good for nothing. Some also expressed the apprehension that globalization was affecting the implementation of Persons with Disabilities Act.

Women Living Under State Violence

This workshop, organized by the N.E. Network and Maitree, was divided into two sessions: Development Policies of the Government, and Violence Related to the Armed Forces. The first session comprised discussions on the right to food, education, health and livelihood. It drew attention to issues ranging from unequal employment rights for women to the high drop-out rates in education. There were discussions on the way globalisation has led to displacement of women, how sex determination tests have had a disastrous effect on the sex ratio in the society and how women were victims of experimentation with new contraceptive medication that had serious side effects. The second session was conducted by Urvashi Butalia and focussed on legitimate and illegitimate violence in Kashmir, the North-East and in the Maoist areas of Chattisgarh. Iliana Sen highlighted the information gap as being a central problem in the quest for justice; she asserted that circulation of information and reaching out for information was a critical need. While there was a unanimous demand for the repeal of the Armed Forces Special Act, the need for other strategies – such as dialogue at peoples' level and a need for third party intervention – were also discussed. Also emphasized was the need for a central leadership of tribals in a nation in which their very survival is endangered.

Women and Sex Work/Prostitution

This workshop was organized by the Forum against Oppression of Women (Mumbai), VAMP (Karnataka), Jagori (New Delhi), Sridevi (Kerala) and Sanlaap (Kolkata). The sex workers welcomed their inclusion in the conference and sought support and participation from the other members in their struggle. While there was a general agreement on prostitution being an institution under patriarchy, the trenchant debate on legalization versus reform continued here too. While VAMP insisted on the need to legalize sex-work, Sanlaap protested the idea of prostitution on grounds that it is largely forced on women from

the time they are little girls, and demanded efficient implementation of the immoral trafficking act. Problems related to the violence exercised by the client, family, and police against the sex workers were also discussed. The sex workers emphasized the need for legal amendments that could help tackle the problems of livelihood and shelter that they faced across the board.

Displacement and Migration

The session on displacement was organized by Sahiyar, and the one on Migration by Jagori, Delhi. Discussions highlighted ways in which governments' decisions to set up new factories on agricultural land had resulted in large displacements of populations, and the impact of these on women's lives. Kalyani Menon Sen of 'Jagori' described a thin dividing line between migration and displacement which inevitably resulted in extreme hardship and suffering for women. Displacement tends to make women completely dependent on men as the former often lack the skill and expertise to work in the industrialised urban set-up. Urban employments also exposed them to physical harassment, molestation, rape and other forms of sexual exploitation. Loss of homes, unhygienic environments, high child-mortality rates, trafficking and prostitution were also discussed as obvious offshoots of such displacement. It was noted that Adivasi populations were the worst victims of such government policies, with land usually being taken away from them in return for nominal amounts as compensation.

Religious Minorities

This discussion was conducted by Awaz-E-Niswaan. Gujarat was cited as a prime example of the systematic victimization of Muslims, and speakers expressed concern about the discriminatory attitude of the State. Ayesha Khatun narrated the bleak job scenario for Muslim women in an otherwise progressive state like West Bengal too. Personal laws of different religions were discussed whereby the participants recommended a ban on triple talaq. Jyotsna Chatterjee from

Delhi also highlighted the discriminatory aspects of Christian Personal Law. This group further stressed the extreme hardship that women have to endure during displacement fuelled by communal riots and related violence.

Caste

Saheli conducted the discussions, and participants talked about how Dalit women were being doubly exploited not only by upper caste society but also by patriarchy within their own Dalit communities. Most Dalit women do not get the opportunity to go to school and those who somehow manage to do that become victims of oppression both in school and within their communities. With the threat of displacement (due to globalisation) looming large over them, there was concern raised about Dalit women having lost control over their own land. The participants voiced strong objections to the portrayal of Dalits and Muslims in media, that depicted them in an unfavourable light.



Adivasi Women: Recasting the Feminist Dialogues

Over 250 tribal women leaders/activists from all over India participated in this session organized by Anandi of Gujarat. A medley of Adivasi dialects of the Pardhis, Bodos, Dunggri Garasiyas, Konkanas, Rathwas, and Santhals were heard during the day in the expressions of the Adivasi women in their oral testimonies, songs and plays. They referred to the irony of being called "jungli", "uncivilized" and "uneducated" by a society that kills a girl child in her mother's womb, exploits natural resources for its narrow ends, does not permit a widow to remarry, and practices untouchability. However, gender inequities within tribal communities are also areas of negotiation by women and include issues such as newer practices of restricting mobility, molestation, unequal work burden, erosion of customary rights over land, practices of witch hunting linked mainly to women's property rights and custodial rights of children held by men only. The women spoke of the collectiveness of their society as being valuable to them and yet sought their individual rights as women in tribal societies.

Also in focus were issues of identity, livelihood, and social and state violence. Adivasi women from Jharkhand narrated their struggles against the state, against handing over huge tracts of forest lands to companies, while women from Gujarat spoke of their struggle with the forest department, which violated court orders giving adivasis the rights over the land cultivated by them. Stressing that women have lost their traditional rights to forests and forest produce, increasing their burden of work, Bodo women from Assam said, "We tribal women have the longest days of work compared to anyone else in the country". Highlighted too were problems of displacement, migration, and denial of right to life and security that continue to be the overwhelming reality for most tribal women.

The contribution of adivasi women to various struggles in this century has largely gone unrecorded.

Dasheriba Chaudhry, one of the satyagrahis of Bardoli and adivasi activist for more than half a century, provided visibility to adivasi women's contribution to the freedom movement, and also narrated her own experience of teaching Kasturba Gandhi how to read and write in prison. Mahashweta Devi expressed her solidarity with the ongoing struggles of tribal women in various parts of the country. Saluting the tribal women leaders, she said, "I fight with my pen which is my weapon", and urged all tribal women to take up this weapon too through education.

DAY 3 - Plenary "Political Ideologies and State Power"; Resistances & Strategies

The third day began with a Plenary on Political Ideologies and State Power: Rhetoric and Reality. Ajeetha (Kerala), Mira Roy (West Bengal) and Rooprekha Verma. (Uttar Pradesh) expressed the common opinion that the state was not adequately sensitive to women's issues. Ajeetha observed that even though the gang-rape of a 16 year old girl created a massive stir in Kerala in 1986, and resulted in the Left-led government coming to power, yet this did not change the scenario entirely, and that domestic violence, dowry death and female foeticide were rampant in the state. Much still needs to be done in order to create a favourable environment for women – specially those who were being

displaced due to rapid industrialisation and urbanisation. Rooprekha Verma described the state of women in Uttar Pradesh as not an encouraging one. She cited the 'Imrana Case', where the victim, raped by her father-in-law, had been forced by the Maulanas to treat her husband as her son and the ministry-in-power had washed its hands off the affair by accepting the Maulana's verdict. She further criticised the role of the Women's Commission too as being largely insignificant, charging that its activities were greatly influenced by the ruling party.

The second half of the day, on Resistance and Strategies, centred around two themes – Fundamentalism conducted by Maitree and Awaz-e-Niswaan, and Globalization by Sama (New Delhi), Jagori (New Delhi) and Akshara (Mumbai). Concerns expressed were in the fields of health, livelihood, migration and displacement of women, violence in the workplace,

health and hygiene, marginalization, struggle of women in media, etc. The two groups discussed the resistance faced by the women's movement in the fight against globalization, casteism, fundamentalism and patriarchy, and emphasized the need for combining the forces of women in struggle.

DAY 4 - Closing Plenary: Broadening of Women's Movements; Bus Rally

The closing plenary discussed the broadening of women's movements. Here the newly included groups (women with disabilities, Dalit women, sex workers and transsexual women) shared their experiences and referred to this conference as an opportunity to build a common platform with others; they looked forward to a more meaningful joint participation in their path to progress.

This conference was marked by a complete absence of men – except for the press at the inaugural session. Consequently, it was also marked by considerable informal debate on whether men should have been allowed to continue attending the plenaries, as at previous conferences. One view upheld the importance of "reserving" an exclusive space/forum for women to conduct free and frank discussions unimpeded by patriarchal or even voyeuristic interventions.



Another related to the fact that the clear articulation of the decision to bar men from the conference emerged in the context of the participation of transsexuals and transgendered “women” who have felt alienated by the women’s movement for a long time. If they have now been included, shall we still continue to determine the gendered identity of men and women on the basis of biology? Are we not then jettisoning the gains of feminist activism and research on the social construction of gender?

A third view was that in this era of globalization, the women’s movement needs to create stronger alliances with other democratic movements such as those for land and livelihood, environment, informal labour, caste, and against communalism. Thus strategically, when the need to engage politically is more acute than ever before, can feminists afford to be exclusionary? Some sessions should certainly be earmarked for women only, yet keeping men out of the entire conference may result in an isolation of the women’s movement from other struggles with which it is integrally connected. Or is this exclusion a mark of the depoliticisation of which the movement is often accused? It was thus in the informal discussions that the confusions and mutual challenges between issues of sexuality and gender, communalism, caste and globalization really found articulation.

Nine years have passed between the last Conference in Ranchi and this one. The women’s movement has appreciably transformed itself to welcome those it had hitherto marginalized – specially in relation to sexuality, sex-work and disability, - and this was happily evident at the conference. The issues that have emerged in the intervening years were also amply represented, and experiences of new forms of exploitations

widely discussed. However, this was also a rare opportunity for collective strategizing, to confront the challenges that this last decade has thrown up for the women’s movement in India; but the conference did not live up to this expectation. Critical questions needed to be addressed, such as: What does autonomy mean for the movement in today’s world of global finance and funding? How are our agendas and our politics being shaped in this transformed era of globalization? What should our strategies and alliances be for reinforcing our political autonomy? In the face of transformed mechanisms of exploitation, how do we ensure women’s livelihoods, shelter, and freedom from violence?

In terms of a sharing of experiences the conference marked an important historic moment; in terms of strategizing for the future it signalled a need to be addressed urgently. It is understandable that the massive transformations of recent years demand considerable time and collective reflection on the part of the women’s movement; and that has clearly begun.

A more focussed attention on strategies for the future, and a more directed collaboration between women’s activists and women’s studies scholars in the movement is a clear priority now.

The conference ended with a bus rally. 25 vehicles took a round trip to Esplanade from the stadium, with women united in spirited slogans and lively singing.

*Co-ordinated by **Hardik Brata Biswas**, and reported by **Runa Chakraborty**, **Bipasa Mukherjee** and **Samata Biswas** of the M.Phil Programme, School of Women’s Studies, Jadavpur University. With contributions from **ANANDI**, Gujarat and **Kuhu Das**, Kolkata.*

Call for Research Briefs

Please send brief summaries of ongoing research in Women’s Studies to kavip@vsnl.com We specially welcome submissions from Ph.D and M.Phil scholars and research students, as the aim is to create a research forum in which young scholars can share their work and experiences of doing research in Women’s Studies with each other. Teachers and supervisors are requested to encourage their researchers in Women’s Studies to send in synopses of their theses/projects to the Newsletter. Each entry should be of approx. 125-150 words, and carry in addition the title of the thesis/research project as well as the name, institutional affiliation, e-mail address and phone number of the scholar.

CWDS: Re-presenting Indian Women 1875 to 1947:- A Visual Documentary

Curators and Researchers : Malavika Karlekar with Leela Kasturi and Indrani Majumdar



The underlying narrative of the Centre for Women's Development Studies' photographic display *Re-presenting Indian Women 1875 to 1947: A Visual Documentary** is that the over 250 archival photographs are not merely moments frozen in time but also aids to an understanding of the country's multi-faceted history. Accounts of women's emancipation in the 19th century India were closely interwoven with the introduction of schooling, social reform, and the colonial enterprise. These accounts are available in the

works of scholars and in photographic medium. The CWDS' exhibition provides a visual context, a docudrama to understand the evolution of modern Indian women.

The first display was held in Delhi in 2001. In 2005, the newly-digitalised version started its travels, beginning with Kolkata in February. The section 'Worlds Beyond' went to Goa in May for the IAWS conference. In October 2005, the display was mounted at the Indira Gandhi National Centre for the Arts (IGNCA) from October 27 to November 10. On the opening night, historian Romila Thapar released *Visualizing Indian Women 1875-1947*, edited by Malavika Karlekar (Oxford University Press), and theatre personality Zohra Sehgal opened the exhibition. Reproducing all the photographs and text, the book in large format is essentially a companion volume to the exhibition.

One of the aims of CWDS as well as the exhibition team is that the display and the book should be used as pedagogic tool. Extensive discussions and negotiations with Prof. Krishna Kumar, Director, National Council for Educational Research and Training (NCERT) – a firm believer in the educational content of *Re-presenting Indian Women 1875 to 1947: A Visual Documentary* – resulted in the decision to produce a Hindi version of *Visualizing Indian Women*. The exhibition will travel to NCERT's five regional centres. A very successful showing has already been held at the regional centre at Ajmer. Brief interview schedules for teachers and students have helped in garnering significant feedback on the educational usefulness of such a project. In August 2006, the display visited Woodstock School, Mussoorie and Mahila Kanya Pathshala, Dehradun, where again interesting data was gleaned. There are plans to take the exhibition all over the country, to educational institutions as well as other venues.

An electronic version is now available at www.cwds.org.

Contact Person

Malavika Karlekar

Centre for Women's Development Studies

25, Bhai Vir Singh Marg, N. Delhi – 110011, Ph: 011 - 23345530/5541 E-mail: karlekars@vsnl.com

**See related review in the Book Review section of this issue.*

Indraprastha College Archives

The Indraprastha College Archives mark an attempt to capture the history and the cultural and political ethos of the college. It is the first such attempt by any college of Delhi University.

Indraprastha College for Women is the first women's college of Delhi. Established in 1924, and affiliated to the University of Delhi, it remained the only college for women till 1948 when Miranda House was founded. The college has its roots in the Indraprastha Girls Higher Secondary School, started in 1904 by a few members of Delhi Theosophical Society, inspired by Annie Besant. The college began in the two rooms of Indraprastha School in a *haveli* in Chhipiwara near Jama Masjid. As the college expanded it moved to Chandrawali Bhawan in Civil Lines in 1934 and then to Alipur House, the present premises of the college in 1938.

There are many fascinating details, interesting moments and events in the 82 year old life of the college which deserve to be retrieved, preserved and brought to a larger audience. Inaugurated on March 8, 2006, the archive has rare photographs, like the inauguration of the college building in the presence of Vicerine Lady Linlithgow, the pictures of students of the 1920's in saris with their heads covered attending cooking classes and science laboratories, and several interesting pictures of the students and teachers of the 1930's and 1940's participating in cultural activities. It also houses documents and newspaper clippings spanning the nationalist movement and, more interestingly, the reports of the students of IP participating in the Quit India Movement; the British government punishing the institution for participating actively in the nationalist movement by stopping the wheat permits to the college hostel, or punishing teachers who took part in the nationalist movement. Also included here are magazines sheet which have articles by students (particularly of the 1930-1950 era), that reflect their political thinking, the admission and withdrawal registers of 1924-1947, Principal's Reports, the College Prospectus and many more items, which date back to 1924 and even earlier. The collections in the IP Archives are an evidence of women's empowerment as early as the mid-nineteenth century.

Contact Persons:

Dr. Meena Bhargava, Department of History, Indraprastha College for Women, University of Delhi
Phone - 91-11-27475387; E-mail - meenabhargava@vsnl.com or meena.bhargava@gmail.com
Mrs. Kalyani Dutta, 84, B.D. Estate, Lucknow Road, Delhi - 110054
Phone - 91-11-23811240; E-mail - kali_dutta@yahoo.com

ZUBAAN : Poster Women

Since the early seventies, the period that is characterized as giving rise to the contemporary women's movement in India, virtually every campaign has been marked by the production of interesting, colourful, eye-catching posters. For the many feminist/women's groups the poster played an important role and remained an important tool for mobilization. Tragically, however, if there is one thing activist groups lack, it is an understanding of the importance of documenting their own history, and of preserving the primary material they generate. Thus much of the ing, of the euphoria of the early days of street level history. Posters, being even more ephemeral than also, by and large, suffered this fate. And yet, as

Poster Women began with the idea of movement as possible so that the women's visually. Not only did the posters provide valuable aesthetic, a combination of political messages with the project began individuals and groups from all Posters began to pour in, in all kinds of shapes and wonderfully preserved. Some regions, however, despite our best efforts. Many groups had no idea had no time to locate posters as there were more managed to garner some 1200 posters and it is these that provided the base for this exhibition, and its accompanying catalogue. Original prints of the posters, where available, will be housed in the Sound and Picture Archives for Women (SPARROW) in Mumbai.



history of activism, of organizing and mobiliz-protest, has been lost to the movement and to documents and other 'grey' literature have this project shows, not everything is lost.

locating and archiving as many posters of the movement and its concerns could be mapped documentation, they also showed an unusual interesting, sometimes stunning, images. When over the country responded enthusiastically. sizes, some in very fragile condition, others remained, unrepresented or under-represented, where their posters had gone, several said they pressing issues at stake. Nonetheless, we

Zubaan, which means tongue, voice, language, speech, is a women's publishing house that was set up by Urvashi Butalia as an imprint of Kali for Women, India's first feminist publishing house. The Poster Women project is one among the occasional projects Zubaan takes on.

Contact Person

Urvashi Butalia/Jaya Bhattacharji, Zubaan: An imprint of Kali for Women,

K-92, FF, Hauz Khas Enclave, New Delhi – 110016 INDIA

Tel: +91-11-26521008, 26864497, 26514772, Email: contact@zubaanbooks.com and zubaanwbooks@vsnl.net

Website: www.zubaanbooks.com/posterwomen

SPARROW : Sound and Picture Archives for Research on Women

SPARROW (Sound and Picture Archives for Research on Women) is a trust set up in 1988 in Maharashtra to build a national archive of print, oral history and pictorial material on women. It is a live archive reaching out to schools, colleges, women's groups and other organisations. Sparrow believes that recording, reviewing, recollecting and reflecting on women's history and life, and communicating this information in various ways, is an important activity in development. It also believes that change is possible with knowledge and awareness — of women's lives, history and struggles for self-respect and human dignity.

This archive is broadly divided into five categories – Oral history recordings, Media watch, Video documentation, Photographic project and Multi-lingual collections.

- The oral history recordings are on women freedom fighters, practitioners of traditional systems of medicines, the Ambedkar movement and experiences of Dalit women, policy makers in women's movements, and artists.
- The category of media watch has documentaries on women made by women, and analyses of print advertisements.
- There are video documentations on different women artistes. These include the first woman photo journalist of India, theatre artists, sculptors and dancers.
- The photographic project has photographs of women activists at work, selected works of women photographers, photographs of different events and women performers.
- The multilingual collection project focuses on *The Word* which include the books, journals, journal articles, newspaper clippings in nine languages covering all areas of history and culture that matter to women and in which women are participants. The Image concentrates on print visuals and posters, ritual designs, cartoons and jokes, diaries and calendars, covering events, issues, subjects and individuals, while The Sound focuses on audio cassettes / CDs / VCDs of Songs of the Women's Movement, Folk / Film Music, Recorded Theatre Performances, Classical / Semi-Classical Music and Radio Programmes/ Talk Shows in 7 languages.



There are various publications as well, which include booklets, books, reports and translations. This is what the trust has to say for its archive: "SPARROW has traversed a long distance and there is a long journey ahead of us. But when a fledgling sparrow decides to fly, the sky is the limit!"

Contact Person

Dr. C. S. Lakshmi , Director : B - 32, Jeet Nagar, J. P. Road, Versova, Mumbai - 400 061.

Phone: 28245958, 28268575, 26328143; E-mail: sparrow@bom3.vsnl.net.in, kuruvi1944@hotmail.com,

Website: ww.sparrowonline.org

Call for Announcements and Reports

Announcements or Reports of courses, fellowships, seminars, conferences, consultations, hearings, workshops, etc. related to Women's Studies are welcome for publication in the IAWS Newsletter. Please send them to kavip@vsnl.com, and do try to keep them brief (usually approx. 350 words), or they may have to be edited. The Editorial Committee will select the most relevant submissions for each issue.

Phulrenu Guha: Crusader for Women's

Pioneering leader of the women's movement, legislator, philanthropist, and social worker Phulrenu Guha died in Kolkata on 28 July 2006. She was born on 13 August 1911 in East Bengal, and spent her early years in Barishal, where she was deeply influenced by the nationalist leader Aswinikumar Datta. She first became a member of the revolutionary Jugantar Party when she was 15, and later joined the Indian National Congress. She pursued her education at Calcutta University, London University and Sorbonne University, Paris, from which latter she took her doctorate. She chose her own life-partner, Bireshchandra Guha, distinguished scientist and fellow-nationalist: she endowed a research centre in memory of her husband with the bulk of her savings. (Indeed, all her assets have been left to educational and social welfarist institutions.)

Guha worked tirelessly for the victims of the Bengal Famine in 1941 to 1943. An associate of Gandhiji's, she worked for communal harmony in Noakhali. She was also Secretary of the Women's Section of the Azad Hind Relief Committee from 1943 to 44.

After the Partition of India, she played a major role in relief work and in the settlement of refugee families in West Bengal. She disagreed with her friend Mridula Sarabhai on the issue of repatriation of abducted women from across the border: Guha maintained that it would be kinder to leave the women where they had made a home for themselves. With the blessings of the crafts activist Kamaladevi Chattopadhyay, in 1961 she founded the still-flourishing organization Karma Kutir, which played an innovative role in generating women's self-employment, training refugee women in reviving the art of *nakshikantha* and other handicrafts.

She was a member of the Rajya Sabha from 1964 to 1970, and of the Lok Sabha from 1984 to 1989. She was a Minister of State in the Government of India and held portfolios of Social Welfare from 1967 to 1969 and Law from 1969 to 1970. She was conferred the Padma Bhushan in the year 1977.

She was Chairperson of the Task Force on Child Welfare of the Planning Commission, Government of India, from 1971 to 1972 and also President of the Indian Council of Child Welfare from 1970 to 1973. She chaired the Committee on the Status of Women in India from 1972 to 1975. It was on the basis of the recommendations of this committee that the various schools of women's studies in Indian universities were born, and that the women's commissions, central and state-level, were constituted.



A Tribute (1911–2006)

Phulrenu Guha had a remarkably active and unsectarian record as member, advisor, founder, and administrator of a plethora of voluntary civil society organizations; as important was her passionate commitment to governmental work for gender equality, educational change, health, and indeed the whole gamut of activities associated with human welfare and human development. Her essays¹ reveal a keen advocate of collective measures to advance human welfare, through women's income-generating associations, socialized child care, literacy movements, rural developmental associations, educational movements for disabled children and so on.

Guha wrote about Abala Bose that the latter 'was a social worker in the true spirit of the word... She believed that... [women's] emancipation could be made possible only through reinstating self-respect among them. Self-esteem needs some pillars to support itself, and those pillars are education, self-reliance and economic freedom. The poignancy of her sensitive perception and evaluation of current social maladies was evident'.² These words are just as fitting a tribute to Guha, whose death was greeted with grief, respect, and love from women and men cutting across all factional allegiances.

Barnita Bagchi Lecturer in Human Sciences,
InIa; barnita@gmail.com

End Notes

- 1) See, for example, Phulrenu Guha, *Women and Society* (Kolkata: Indo-GDR Friendship Society, 1987).
- 2). Phulrenu Guha, 'Lady Abala Bose', in *Women Pioneers in India's Renaissance*, ed. Sushila Nayar and Kamla Mankekar (New Delhi: National Book Trust, 2005), p. 123.

Freedom, Pioneer of Women's Studies

Vina Mazumdar,
Professor,
Centre for Women's
Development Studies

Phulrenudi was far more than a social worker dedicated to service for the poor and underprivileged sections of India's people. She had great faith in the critical importance of collective action, and needed academic research to uncover the hidden impact of socio-economic changes that were transforming India. Above all, she had an uncanny sense that post-independence developments – planned or unplanned – had by-passed the needs of the vast majority of women and children. It was this sense that led her to demand the appointment of the Committee on the Status of Women in India (CSWI).

The importance she assigned to sponsored research by competent professionals, and her leadership during the Committee's field discussions with thousands of women of varied classes and backgrounds helped to promote the Committee's understanding of the issues they faced. She displayed her skills in human management through the turbulent and chequered career of the CSWI, and in demanding needed policy changes from the State. All of us who served on the CSWI will remember her as a warm, affectionate and selfless person, whose ego never interfered with her actions or beliefs. '

My first meeting with Dr. Phulrenu Guha was in 1943 in Bankura, when we were touring famine-affected areas with Vijaylakshmi Pandit to report on the famine. During the riots we had worked in Noakhali for many days; and when we met again in the AIWC after the partition of 1947, we used to talk about how Noakhali had left a deep impression on our minds.

I witnessed her incredible mental strength when her husband died in an accident – I was there to receive her when she came home, but she insisted on spending the night alone. What was striking about her was her indomitable spirit, which couldn't be subdued by physical injuries, and the second thing was that whatever work she began she always tried to complete it well. When she became my neighbour in the fifties I saw how she loved to live in close contact with all the people around her. She set up various institutions like the Association of Social Health and Karma Kutir. Since these came up near our home, my relationship with her extended beyond the personal to the familial too. She was a well wisher of our family, and my children also loved her dearly. What more can I say? She is no more, I offer a *shraddhanjali* to her memory. I hope she has prepared some who will be able to continue her work and keep her legacy alive.

Ashoka Gupta,
Dedicated Social
Activist and
Past-President,
All India Women's
Conference

Jasodhara Bagchi,
Chairperson,
West Bengal State
Commission for
Women.

As one of the architects of *Towards Equality* Phulrenudi was one of the founding foremothers who spearheaded Women's Studies in India. Specially admirable is the commitment she brought to this role. She was there at all the IAWS conferences through the length and breadth of the country. I have a vivid memory of her presence in the silent procession protesting against fundamentalism at the IAWS Conference in Pune.

Completely unsectarian and secular, she was a rallying point for all activists in the Women's movement, irrespective of their affiliation. As a researcher in the history of Partition in India, I am immensely grateful to her for disagreeing with Mridula Sarabhai and not permitting the repatriation of abducted women to their families. She sensed the pain of further dislocation that the women themselves would suffer. A product of East Bengal herself, she confronted the situation by building institutions for women.

Kerala Agricultural University and M. S. Swaminathan Research Foundation

Gender issues in agriculture and rural livelihoods A course for undergraduates in agricultural universities

Contact Person:

Mina Swaminathan

M. S. Swaminathan Research Foundation, Uttara Devi Resource Centre for Gender and Development

3rd Cross Road, Taramani Institutional Area, Chennai - 600 113, INDIA

Phone: +91-44-22541229/1698, Fax: +91-44-22541319, Email: gender@mssrf.res.in

This course, the first of its kind that seeks to sensitize students to the issues of gender in rural India, aims to build awareness among those who study agriculture at the undergraduate level, and who will go on to be closely allied with the agricultural sector, formulating policy, and as researchers, extension workers, teachers and activists. It attempts to give students a sweep of knowledge and skills with the final purpose of creating recognition of the role women play in rural livelihoods and bringing about an attitudinal change in those who will be most closely allied with this sector.

The course has the following specific objectives:

- 1. To build perspective** by providing an overview of the social construction of gender and gender inequality
- 2. To create skills** by identifying gender roles, rights and responsibilities and their bearing on gender relations
- 3. To bring about attitudinal change**, creating gender sensitivity and helping students internalize equity concerns as fundamental human rights.

Structure of the Course

The course consists of two modules:

The first module, covers twelve core topics and are compulsory.

The second module covers four sectors: the student/ university can choose to take up any or all the topics for a detailed study.

Each of these 16 topics is again structured into three sections:

- 1. A Unit Framework** that provides an overview of a topic and outlines concepts. Each Unit Framework is packed with ideas, creating many strands through which the teacher can choose to explore the subject.
- 2. Readings** are related articles from various books and journals, providing a context within which the subject may be explored. Each Unit Framework has two or more reading extracts.

3. Practical Exercises are what students should undertake at the end of every topic. There is space for short surveys, to research information, and to explore their own environment and understand the complexities of gender in context.

MODULE 1: GENDER RELATIONS AND RURAL LIVELIHOODS

1. Poverty, Livelihoods and Sustainability
2. Understanding Gender
3. Policy Approaches to Women and Development: From WID to GAD
4. Gender and Agriculture: An Overview
5. Understanding Gender Roles in Agricultural Systems
6. Gender and Land Rights
7. Technological Change and Gender Relations
8. Promoting Access to Credit: The Role of Women's SHGs
9. Gender, Biodiversity and Food Security
10. Empowering Rural Women: Participation and Governance in PRIs
11. Livelihoods in Transition: Disasters, Vulnerability and Adaptive Capacity
12. Gender and Organisational Change: Institutional Practice in Extension, Training and Research

MODULE 2: GENDER ISSUES IN DIFFERENT AGRARIAN SECTORS

13. Gender and Irrigation: Negotiating Water Rights
14. Gender and Forestry: Managing Conflicts, Moving Beyond JFM
15. Gender Issues in Fisheries Development: Fighting for Recognition
16. Women and Livestock: Overcoming Gender Barriers

This course is offered to all academic institutions in India at no cost. You can choose to receive this course either on a CD or as print copy. MSSRF will supply and charge for only one copy of the CD and /or one copy of the printed matter and the mailing charges for the same.

** These are the synopses of the syllabi - for more details please refer to the contact persons listed*

Research Centre for Women's Studies, SNDT Women's University, Mumbai

Contact Person:

Veena Poonacha, Director

Research Centre for Women's Studies,

SNDT Women's University, Mumbai - 400 049, Email - veena_poonacha@yahoo.co.uk

(I) CERTIFICATE COURSE IN WOMEN'S STUDIES

SEMESTER – I

Paper 1: Feminist Theory (15 weeks)

Objectives:

- a) To enable students to get an overview of the evolution of contemporary feminism.
- b) To make them aware of the prevailing gender inequality and the general oppression of women.
- c) To enable them to develop a critical appreciation of the major ideological approaches within feminist theory.

Syllabus

- Orientation and general introduction to Women's Studies
- Major concepts and issues in feminist theory
- Liberal-feminist theory
- Marxist-feminist theory
- Radical feminist theory
- psychoanalytic feminism; existential feminism
- Postmodernism and feminist thought
- Ecofeminism
- Multicultural and Global feminism
- Backlash against feminism

Paper 2: Status of Women in Contemporary India (15 weeks)

Objectives:

- a) To provide students with a clear understanding of the status of women in society. This will be undertaken by highlighting the various census data, important studies and reports.
- b) To enable them to become aware of the different ways in which the process of socio-economic and political change affect women from different groups, such as adivasi, rural, urban, upper class, religious, caste based identities, etc.

Syllabus

- General Introduction to women's situation in contemporary India
- Definition of status and the factors affecting women's status
- Overview of the contemporary women's movement in India
- Gender at the intersection of caste/kinship
- Gender at the intersection of the family
- Gender, religious fundamentalism and communalism
- The social construction of sexuality
- Prostitution - Theoretical explanations about prostitution; feminist critique of prostitution/ sex work
- Women and media
- Women and Law
- Women in electoral and mass politics

SEMESTER – II

Paper 3: Research Methodology (15 weeks)

Objectives:

- a) To give the students knowledge of the research process and the new developments in feminist research;
- b) To enable them to critically appreciate the use and limitations of the various methods;
- c) To enable them to identify a research question, and operationalize a study.

Syllabus

- Scientific social research and its methods
- Data collection: historical research and documentary sources
- Survey of literature: the necessary library skills for research
- Data collection: quantitative (survey) methods
- Analyzing data from surveys
- Data collection: qualitative methods
- report writing; ethics in research

Paper 4: Women and Development (15 weeks)

Objectives:

- 1) To enable students to understand the existence of gender, class, and caste inequities in the social system;
- 2) To enable them to recognize the ways in which gender identities define, control and mediate relationships and entitlements in the family and society; and
- 3) To make them aware of struggles to bring about changes in an inequitable social system.

Syllabus

- General Introduction to Women and Development
- Women and work
- Violence against women as a development issue
- Women and Poverty
- Women and Environment
- Women and Education
- Women and Public Policy
- Organizing women for their empowerment

(II) MASTERS IN SOCIAL WORK (MSW)

Course Title: Gender and Society

Introduction:

Focusing on the emergence of the women's movement and women's studies, the paper examines the ways in which social categories of gender/race/class constructs and defines human experiences.

Objectives :

- 1) To enable students to appreciate the reasons for the growth of the women's movement in India
- 2) To enable students to understand the complex intersections of gender/class/caste and race ideologies
- 3) To enable students to understand the socio-economic and political barriers to women's equality and empowerment
- 4) To enable students to understand strategies for women's empowerment

Syllabus

- Women's Movement in India
- Construction of Gender Class/Caste/Religious Identities
- Violence against Women
- Legal Position of Women in India
- Women's Work and Participation in the Economy
- Women's Access to Education and Health Services— Critique of Policies
- Impact of Current Trends in Development on Women
- Policies and Programmes for Women/ Strategies for Change

Method of Assessment

Examination: 50 per cent
Assignments: 30 per cent
Class participation: 20 per cent

Course Title: Gender and Political Theory

Introduction:

The paper aims at enabling the students to understand the theoretical roots of women's studies and to appreciate the ways in which the gender question problematizes the taken-for-granted assumptions of mainstream political theory.

Objectives

- 1) To enable students to understand the changing context of feminist political thought
- 2) To enable students to appreciate the complex intersections of gender, class and caste in people's struggles and political articulations
- 3) To enable students to appreciate the rich diversity of feminist thought

Syllabus

- The Construction of Gender Identities in Political Theory since the Age of Enlightenment
- Introducing the Women's Questions into Political Theory—The Challenges posed by the First Wave Feminist Movement
- Women's Participation in mass-based movements
- Women's Political Participation in Electoral Politics— Obstacles and Constraints
- Feminist Thought
- Critical Political Concepts Examined from the Standpoint of Gender
- Current Concerns of Feminist Politics

Method of Assessment

Examination: 50 per cent
Assignments: 30 per cent
Class participation: 20 per cent

Ordinary to Life Membership

Members having a current ordinary membership may upgrade it to a life membership by paying the difference of Rs. 800/- and filling-in a new form.

(III) POST GRADUATE DIPLOMA COURSE IN WOMEN'S RIGHTS AS HUMAN RIGHTS

Objectives:

- a) To give the students a knowledge of the various instruments of human rights
- b) To enable them to appreciate the history of the evolution of human rights, particularly with reference to the struggles of various progressive movements from the standpoint of women's experiences and struggles
- c) To enable them to understand how the categories of class, caste, race and gender problematizes people's access to human rights
- d) To enable them to acquire the necessary skills necessary for the promotion of people's human rights

In addition, it is hoped that the process of creating awareness and teaching the course will act as **a catalyst to generate action-for-change**. The programme aims to combine theoretical knowledge with fieldwork experience. It is assumed that a sound grounding of theory is essential to bring about socio-political transformation and that the fieldwork experience will enable them to apply the theory to praxis. Finally, to make this programme sustainable, it is envisaged that there is a need to develop **relevant teaching/learning materials** that could be used in other **learning situations**.

Eligibility:

Graduate in any discipline

Methodology (outline for implementation):

- The process by which the objectives of the course will be realized is as follows
- Identification of suitable teaching/learning materials
- The development of draft teaching/learning modules
- Introduction of the teaching/learning modules in the classroom
- The fieldwork interactions

- Feedback from participants of the course
- Development of two kinds of replicable teaching/training modules: 1) addresses the learning needs of the participants of the course; and 2) addresses the training needs of the women at the grassroots.

Duration of the Course: 1 year

Total Number of Teaching Hours: 120

Design of the Course Adopting a cafeteria approach, the course is flexibly designed as follows:

Part I (comprising 5 topics) compulsory

Part II (comprising 7 topics) optional

[Please note—the student will have to take 3 optional topics of study in Part II to be eligible for the Diploma].

Syllabus

Part I

- 1) Introduction to the Concepts of Women's Rights
- 2) The Evolution of the Human Rights Discourse
- 3) The Evolution of the Human Rights Discourse in India
- 4) The Growth of the Feminist Debates in the West
- 5) The Growth of Feminist Debates in India

Part II

- 6) International Instruments for the Realization of Women's Rights
- 7) National Framework for the Realization of Women's Rights
- 8) The Legal Mechanisms for the Protection of Women's Rights
- 9) A Critical Examination of the Criminal Justice System from the Standpoint of
- 10) Campaigning for Change
- 11) Enhancing Women's Equality through Affirmative Action Programmes
- 12) Skills to Initiate Change in the Community

Address Changes

If your postal address or that of any other IAWS member you know has changed in the last year, or if you have not been receiving your copy of the IAWS Newsletter, then please send the full details of the current postal address to kavip@vsnl.com.

CCSHaryana Agricultural University

e-learning module for Foundation Course on Gender Studies,

Contact Person

Prof. Indu Grover, PI, HEL project,

CCSHaryana Agricultural University (CCSHAU), Hisar email : grovers@hau.ernet.in

The idea of producing this knowledge product in the form of an interactive CD emerged from a wider need for introducing a generic course on gender studies for undergraduate students. It involved reviewing the learning materials developed through the Hisar/Hull HE link. It also involved the team at CCS HAU Hisar leading on a dialogue with women studies centres in various universities as well as with agricultural universities in India. Finally, apart from 8 modules prepared by experts from Hisar, 4 new modules have been included which have been prepared by experts from the Tata Institute of Social Sciences, Mumbai. This extended partnership and process has enabled us to give a wider choice to users.

Courses and modules

Module I: Introducing Gender

Module II: Unpacking Gender

Module III: Gender and Law

Module IV: Gender Culture and History

Module V: Gender Health and Nutrition

Module VI: Gender and Governance

Module VII: Gender and Work I & II

Module VIII: Gender and Media

Module IX: Gender and Education

Module X: Gender and Violence

Module XI: Gender and Natural Resource Management

Module XII Gender and Governance

CHAPTER DETAILS OF MODULES

Module I: INTRODUCING GENDER

by Indu Grover, CCSHAU, Hisar

1. Understanding Gender
2. Related definitions
3. Women Culture and Society
4. Marriage and Parenthood
5. Family Life Education
6. Work and Wage
7. Aggression and Violence
8. Gender and Development
9. Gender mainstreaming
10. Beijing Conference and Way forward
11. Gender Bias and Breaking the Glass Ceiling

Module II: Unpacking gender

by Indu Grover & Deepak Grover, CCSHAU, Hisar

Chapter I: Understanding Gender

Chapter II: Gender Nature vs Nurture Debate

Chapter III: Gender Dictionary

Chapter IV: Gender Roles and Status

Chapter V: The 24 Hour Day Analysis

Chapter VI: Aspects Of Gender Differentiation

Chapter VII: Gender a Development Tool

Chapter VIII: Gender Statistical Profile: India

Chapter IX: Understanding Feminism

Chapter X : Feminist Methodologies

Module III :Gender law and Justice

by Dr. Asha Bajpai, Reader, TISS, Deonar, Mumbai

1. The legal System of India and Women
2. Offences against women
3. Personal laws and Legal Justice
4. Access to Justice

Module IV :Gender and Education

by S. kaushik

1. Significance of girls education
2. Gender and literacy
3. Gender gaps in education
4. Barriers to girls education
5. Gender Science and technology
6. Gender issues in Non-formal education and training
7. Policies and programmes for equality in education

Module V : Gender and Agr. Work

by Seema Rani, CCSHAU, Hisar

1. Gender in agricultural system
2. Women in organized and unorganized sector
3. Allocation of labour and income in households
4. Gender specific constraints in agriculture

Module VI : Gender and Work

by Chhaya Datar and Neelam Sharma, TISS , Mumbai

1. Invisibility of Women's Work
2. Feminization of Poverty
3. Decline in Women's Labor Force Participation

4. Demand of Women in Informal Sector
5. Problems of Enumeration/Definitions
6. Women and Agriculture
7. Women and Migration
8. Micro-Credit
9. Women and the Legal Regime
10. Unionization and Women
11. Muslim Women and Work
12. Women in Management
13. Women, Work and Health
14. Poverty Alleviation Schemes
15. Sexual Harassment

Module VII: Gender and Media

by S. Mehta, CCSHAU, Hisar

1. Understanding Communication
2. Women and Media –A situational Analysis
3. Women and Mass Media-An analytical Framework
4. Women in Journalism Profession
5. Women Development in media

Module VII : Gender and Violence

by Indu Grover, CCSHAU, Hisar

1. Violence Related Terms
2. Conceptual Framework and Definitions
3. Violence in Life Phases, Diagnosis and Reasons
4. The Global Magnitude of Violence and Indian Scenario
5. Gender Violence and Health
6. Rape and Analysis of Rapist
7. Dowry Related Violence
8. Domestic Violence and Bill
9. Female Foeticide : Causes and effect
10. Sexual Abuse and Sexual Harassment
11. Trafficking and Prostitution
12. Crime against WOMEN: India

Module IX : Gender health and nutrition

by Indu Grover, S. kaushik and N. khetarpaul, CCSHAU, Hisar

1. Understanding Health from Gender Perspective
2. Sex, Gender and Health
3. Determinants and Approaches to Health
4. Gender and Health Risks

5. Gender Inequalities in Health Care
6. Health Care Services For Women
7. Gender and Nutrition
8. Women's Nutrition through the Life Cycle
9. Health and Nutritional Status of Girl Child

Module 10 : Gender and Natural Resource Management

by Chhaya Datar and Neelam Sharma , TISS, Mumbai

1. Environmental Degradation: Causes
2. Ecology Movements and Implications
3. Women, Environment and Development:
4. Historical Perspective
5. Sustainable Development Equity and Gender
6. Agriculture
7. Forest Management
8. Water Resources
9. Wasteland Management
10. Energy
11. Participatory Management Key to NRM
12. Issues related to rights to Women
13. Alternative Strategies for NRM & Sustainable Development

Module XI : Gender Culture and History

by Chhaya Datar and

1. History of Civilization
2. History of Indian Women
3. The Indian Women's Movement
4. Patriarchy: Institutions and Practices

Module XII : Gender and Governance

by Lali Yadav, CCSHAU, Hisar

1. Gender and Governance –An overview
2. Gender issues and good Governance
3. Sustainable Human Development and Gendered Governance
4. Governance and related Concepts
5. Elements of Good Governance
6. Principles and challenges of Good Governance
7. Gendered Governance and Issues for Change
8. Women Changing Governance in India with PRIs
9. Gender Governance and Globalisation

Women's Studies Centres and Schools

M. S. Swaminathan Research Foundation

3rd Cross Street, Taramani Institutional Area

Chennai - 600 113

sylvia@mssrf.res.in

1. *Balancing Multiple Roles: Child Care Strategies Of Women Working in the Unorganised Sector in Tamil Nadu.* Arulraj, M. R. and S. Raja Samuel. 1995. MSSRF, Chennai. 42pp. (Research Report)
2. *The First Teacher: Child Care Workers in the Voluntary Sector in Tamil Nadu.* Christiana, J. Jayanthi Rani. 1999. MSSRF, Chennai. 48pp. (Research Report)
3. *Home Away From Home.* Datta, Vrinda. 1995. MSSRF, Chennai. 46pp. (Monograph)
4. *Little School on the Hill: Child Education in Community Development.* Joshi, Vasudha. 1995. MSSRF, Chennai. 50pp. (Monograph)
5. *Moving Up To School: Community Preschools for the Rural Poor.* Karikalán, S. J. P. 1995. MSSRF, Chennai. 38pp. (Monograph)
6. *In Sight – On Site: Day Care for Construction Workers' Children.* Khalakdina, Margaret. 1995. MSSRF, Chennai. 58pp. (Monograph)
7. *Like Paddy in Rock: Local Institutions and Gender Roles in Kolli Hills.* Kumar-Range, Shubh. 2001. MSSRF, Chennai. 118pp. (Monograph)
8. *Support For Breastfeeding: A Training Manual on Women To Breastfeed.* M. S. Swaminathan Research Foundation. 1997. MSSRF, Chennai. 28pp. (Manual)
9. *For the Sake of the Children: NGO-Government Partnership in Child Care.* Mankodi, Kashyap. 1995. MSSRF, Chennai. 44pp. (Monograph)
10. *Sowing Seeds for Social Change: Lessons in Gender and Social Relations from the Seed Village Project of MSSRF.* Murthy, Ranjani K. 2001. MSSRF, Chennai. 57pp. (Working Paper)
11. *Gender Dimensions of Wild Food Management in Wayanad, Kerala.* Narayanan, M. K. Ratheesh, and M. P. Swapna, and N. Anil Kumar. 2004. MSSRF, Chennai. 111pp. (Research Report)
12. *At What Cost: Women's Multiple Roles and the Management of Breastfeeding.* Narayanan, Rama. 1997. MSSRF, Chennai. 35pp. (Research Report)
13. *Watering the Neighbour's Plant: Media Perspectives on Female Infanticide in Tamil Nadu.* Natarajan, Sarada. 1997. MSSRF, Chennai. 32pp. (Monograph)
14. *Death by Social Causes: Perceptions of and Responses to Female Infanticide in Tamil Nadu.* Negi, Elizabeth Francina. 1997. MSSRF, Chennai. 39pp. (Monograph)
15. *Children of the Union: Creches for Women Tobacco Workers' Children.* Pandit, Harshida. 1995. MSSRF, Chennai. 46pp. (Monograph)
16. *Rural and Tribal Women in Agrobiodiversity Conservation: An Indian Case Study.* Rengalakshmi, R. (et.al). 2002. MSSRF, Chennai and FAO, Bangkok. 29pp.
17. *Working Hand in Hand: NGO-Government Partnership in Child Care.* Sharma, Jyoti. 1995. MSSRF, Chennai. 46pp. (Monograph)
18. *Another Kind of Child Care: Alternatives for Rural Women.* Sriram, Rajalakshmi. 1995. MSSRF, Chennai. 64pp. (Monograph)
19. *Climbing a Long Road: Women in Agriculture in India – Ten Years After Beijing.* Sujaya, C. P. 2006. MSSRF, Chennai. 132pp. (Monograph)
20. *Gender Dimensions in Biodiversity Management.* Swaminathan, M. S. 1998. Konark, Delhi. 229pp. (Book)

Women's Studies Centre
University of Pune
Pune 411007
Tel : 020 25601298
Email : wsc@unipune.ernet.in

1. *Vikasachya Prakriyatil Stree Prashna Vaishali Pendharkar.* Joshi, March 1999, p.74, Rs.40.00.
2. *Streevadi Sidhankan ani Dyan Nirmitee.* Praveen Chavan, July 1999, p.60 Rs.40.00.
3. *Maharashtrachya Samajik Itihasachya Dishene.* Vidyut Bhagwat, March 1997, p.59, Rs.35.00.
4. *Jijivisha Streeyancha Kartepanacha Itihas.* Radha Kumar : 'History of Doing' – An illustrated Account of Movements of Women's Rights and Feminism in India. Vidyut Bhagwat & Lalita Joshi, Kali for Women, March 1996, p.42, Rs.35.00.
5. *Concepts in Feminist Theory I 'Familiar Exploitation' - An analysis of Domestic Labour.* Vaishali Diwakar, March 1996, p.66, Rs.40.00.
6. *Concepts in Feminist Theory II Gender Concerns in New Economic Policy.* Maitreyi Krishnaraj & Kumud Pore, March 1996, p.65, Rs. 40.00.
7. *Theory and Practice of Eco-feminism in India : An analysis .* Manisha Roa, March 1996, p.20 Rs20.00
8. *Dr. Babasaheb Ambedkar and the Question of Women's Liberation in India.* Pratima Pardeshi – translated by Sharmila Rege and *Towards a Dalit Feminist Standpoint.* Sharmila Rege, 1998, p.88, Rs.40.00.
9. *Locating early Feminist Thought : A review of women's situation from the 17th to the 20th century .* Vidyut bhagwat, 1998, p.70, Rs. 40.00.
10. *Punyatil Christi Samajik Sanghatana ani Church yaanche Lingbhav Vishayak Drishtikon.* Nirmala Bhakre, March 1997, p.17, Rs.20.00.
11. *Issues in Gender and Development : A Primer* Sugata Mohanty, 1998, p.110, Rs. 40.00.
12. *Feminist Theory and Knowledge : A Primer.* Preeti Karmarkar, 1998, p.62, Rs. 40.00.
13. *Exploring Issues of Culture And Gender : A Primer.* Swati Dyahadroy, 1998, p. 75, Rs.40.00.
14. *Social History of Maharashtra From Gender and Caste Perspective (1818 - 1950) : A Primer.* Anagha Tambe, 1998, p.88, Rs.40.00.
15. *Adhunik Maharashtraatil Pramukh Vicharvantanche Stree Jivanvishyak Sankalan.* Sarita Patki, March 1997, p.82, Rs.40.00.
16. *Landmarks in Women's Studies in India - 3 The Futures of Feminist History.* Janaki Nair, 2000, p.36 Rs.15.00.
17. *Landmarks in Women's Studies in India – 4 The story of a marriage : Being a tale of selfrespect unions and what happened to them.* V. Geetha, 2000 p.46, Rs. 15.00.
18. *Intrepid being – glimpses of the Anglo-Indian Women in History.* Susan Dhawale, March 1997, p.45 Rs.35.00.
19. *Samajik : An Inquiry into Gender Construction Special Issue : Hysterectomy of the Mentally Retarded.* October, 1994, p.21, Rs. 20.00.
20. *Marxwadi ani Streevadi yancha Bighadlele Sansaar.* Vidyut Bhagwat & Sharmila Rege, 1998, p.60 Rs.35.00.
21. *Abrahmani Streevadi Itihaslekhanachya Dishene.* Vidyut Bhagwat & Pratima Pardeshi, 1998, p. 182, Rs. 50.00.
22. *Bharatatil Samkaleen Kaliche Prashna.* Vidyut Bhagwat & Sharmila Rege, 2000, p.100, Rs. 40.00.
23. *Gender in Social History : A collection for Teachers.* Vidyut Bhagwat, August 2005, p.88, Rs.40.00
24. *Bharatatil Stree Abhyasachi Vatchaal.* Vidyut Bhagwat, August 2005, p.40, Rs. 40.00.
25. *Feminisms : A Handbook for Teachers.* Sharmila Rege, August 2005, p.40, Rs.30.00.
26. *Adultery : A nineteenth century tale of women's transgression of brahmanical patriarchy in Bombay presidency .* Aparna Paul, August 2005, p.30, Rs.20.00

Research Centre for Women's Studies
SNDT Women's University ,
Mumbai - 400 049
e-mail :

Books 1976-2006

1. *A Select Bibliography on Women in India.* Desai. 1976. New Delhi: Allied Publisher, Rs. 17.50 \$3.50. Pp. 131.
2. *Gujarati translation of the Synopsis of the Report of the Committee on the Status of Women.* Mehta and Barot. 1978. Bombay: RCWS. Pp. 152.
3. *The Widow Remarriage Movement :1800-1900 (in Marathi).* Malshe and Apte. 1978. Bombay: SNDT Women's University. Pp. 202.
4. *Symbols of Power.* Mazumdar. 1979. New Delhi: Allied Publisher. Rs. 22.50. Pp. 373.
5. *Approaches to Self Reliance for Women: Some Urban Models.* 1980. Bombay: Popular Prakashan. Rs. 10.00. \$2.00. Pp. 50.
6. *A Review of the Progress Made in India towards the Achievement of the Objectives of the United Nations' Decade for Women.* 1980. Pp. 93.
7. *Report of the National Conference on Women's Studies (April 20-24).* 1981. Pp. 98. Bombay: RCWS. Rs. 10.00. \$2.00.
8. *Women and Health.* 1984. Bombay: RCWS. Rs. 10.00. \$2.00. Pp. 73.
9. *Report of the UGC Winter Institute for Orientation and Training of Teachers in Women's Studies.* 1986. Bombay: Clarity Publications. Rs. 10.00 \$2.00 (Contact publishers). Pp. 66.
10. *Women's studies in India: Some perspectives.* 1986. Bombay: Popular Prakashan. Rs. 150.00. Pp. 231. (Contact publishers).
11. *Women and society in India.* 1987. New Delhi: Ajanta Publications. Rs. 300.00. Pp. 403. (Contact publishers).
12. *Women and development: The Indian Experience.* 1988. Pune: Shubhada Saraswat Publication. Rs. 30.00. Pp. 144. (Contact publishers).
13. *A decade of women's movement in India.* 1988. Bombay: Himalaya Publishing House. Rs. 225.00. Pp. 222. (Contact publishers).
14. *In search of justice.* 1988. Pune: Shubhada Saraswat Publication. Rs. 75.00. Pp. 285. (Contact publishers).
15. *Contributions to Women Studies Series: 1. Building a Curriculum.* 1988. Bombay: RCWS. Rs. 20.00 \$3.00. Pp. 447.
16. *Contributions to Women Studies Series: 2. Getting Started – a Teacher's Manual.* 1988. Bombay: RCWS. Rs. 20.00 \$3.00. Pp. 87.
17. *Contributions to Women Studies Series: 3. Evolving New Methodologies in Research on Women Studies.* 1988. Bombay: RCWS. (Rs. 20.00 \$3.00) Pp. 82.
18. *Contributions to Women Studies Series: 4. Oral History in Women's Studies : Concept, Method and Use.* 1990. Bombay: RCWS. Rs. 35.00 \$4.00. Pp. 340
19. *Contributions to Women Studies series: 6. Women in Indian Data Systems.* 1990. Bombay: RCWS. Rs. 20.00 \$3.00. Pp. 252.
20. *Contributions to Women Studies Series: 7. Feminist Concepts.* 1990. Bombay: RCWS. Vol. I & II. . Rs. 20.00 \$3.00. each Vol. III. Rs. 10.00 \$2.00. Pp. 26.
21. *Contribution to Women's Studies Series: 8. Eclectic streams in Women's Studies: RCWS Seminar Series.* 1992. Bombay: RCWS. Rs. 40 \$ 5. Pp. 86.
22. *Contributions to women studies series: 9. We and Our Fertility..* 1990. Pp. 85. Bombay: RCWS. Rs. 20.00 \$3.00 Bombay: Popular Prakashan (Rs. 10.00 \$2.00).
23. *Contributions to Women Studies Series: 10. Designing Family Research a Focus on the Girl Child.* 1990. Bombay: RCWS. (Rs. 10.00 \$2.00. Pp. 96.
24. *Contributions to Women's Studies Series : 11 Understanding Women's Studies.* Veena Poonacha. 1999. .Rs. 65, \$5. Pp. 176
25. *Gender and the household domain: Social and cultural dimensions.* 1989. New Delhi: Sage Publications. (Rs. 195.00. Pp. 264. (Contact publishers).
26. *Studies on Women and Population: A critique.* 1989. Bombay: Himalaya Publishing House. Rs. 125.00. Pp. 106. (Contact publishers).
27. *Evolution of Women's Studies at SNDT Women's University: A New Kind of Academics, A New Definition of Action (1974-1989).* 1989. Bombay: SNDT Pp. 72. (Unpriced).
28. *RCWS Gender Series Gender and Law: Book 1. Towards Gender Justice.* 1993. Bombay: RCWS. Rs. 40.00 \$ 5. Pp. 88. Pp. 58 & Pp. 95

29. *Readings on Women Studies Series: 1. Feminism: Indian Debates.* 1990. Bombay: RCWS. Rs. 10.00 \$2.00. Pp. 163.
30. *Reading on Women Studies series: 2. Media reflections on Women's Movement in India.* 1990. Bombay: RCWS. Rs. 10.00 \$2.00. Pp. 66.
31. *Reading on Women Studies Series: 3. Understanding Violence.* 1990. Bombay: RCWS. Rs. 10.00 \$2.00. Pp. 103.
32. *Reading on Women Studies Series: 4. The Law and Gender Justice.* 1990. Bombay: RCWS. Rs. 10.00 \$2.00. Pp. 92.
33. *Reading on Women Studies Series: 5. Getting a Foothold in Politics.* 1990. Bombay: RCWS. Rs. 10.00 \$2.00. Pp. 60.
34. *Reading on Women Studies Series: 6. Women's Perspective on Environment.* 1990. Bombay: RCWS. Rs. 10.00 \$2.00. Pp. 124
35. *Reading on Women Studies Series: 7. A Lesser Child: Girl Child in India.* 1990. Bombay: RCWS. Rs. 30.00 \$3.00. Pp. 70.
36. *Between the Farm and the Thali: Women in Food Processing.* Bombay: RCWS. Rs. 75.00 \$10.00. Pp. 200.
37. *Women in Handicrafts: An All-India Study for Data base and Policy Analysis.* 1989. Bombay: RCWS. Rs. 70.00 \$10.00. Pp. 226.
38. *Food Processing in India: A collection of articles on recent developments and issues.* 1990. Bombay : RCWS. Rs. 10.00. \$2.00. Pp. 55.
39. *Women's Studies in Indian Universities: 1984-89. A Directory of UGC supported centres/cells.* 1990. Bombay : RCWS. Rs. 10.00 \$2.00. Pp. 218.
40. *Directory of Women's Organizations* (enlarged and updated). 1990. Bombay: RCWS. Rs. 20.00 \$3.00. Pp. 182.
41. *Women and Science : Selected Essays.* 1991. Himalaya Publishing House. Rs. 275.00. Pp. 332. (contact publishers).
42. *Women and Violence: A Country Report.* 1991. (Reprint). Bombay: RCWS. Rs. 50.00 \$5.00. Pp. 164.
43. *Assistance to Women's Development: Employment Programmes.* 1992. Rs. 80.00. Pp. 205.
44. *Assistance to Women's Development: Development Programmes.* 1992. Rs. 65.00. Pp. 149.
45. *Assistance to Women's Development: Housing Programmes.* 1992. Bombay: Popular Prakashan. Rs. 65.00. Pp. 149.
46. *The Childhood that Never Was: An Anthology of Short Stories on the Girl Child.* 1992, Bombay: RCWS. Rs. 40.00 \$4.00. Pp. 105.
47. *Women's Studies Research Abstracts (SNDT Women's University 1988-1990).* 1992. Bombay: RCWS. Rs. 20 \$3. Pp. 70.
48. *Gender in Economics : Theory and Practice.* 1993. Delhi: Ajanta Publications. Rs. 120.00. (Contact publishers). Pp. 233.
49. *Proceedings of National Consultation on Gender issues in Credit in the Rural Nonfarm Sector.* 1993. Bombay: RCWS. (For private circulation, not for sale). Pp. 38.
50. *Women Against Violence: Reports from India and the Republic of Korea.* 1993. RUSHSAP, Series on Monographs and Occasional Papers, 37: UNESCO. (Unpriced). Pp. 110.
51. *Migrant Labour and Gender Dimension: Micro-analysis of Gender Differentials in Migrant Workers.* 1993. Pp.104. Bombay: RCWS. Rs. 40.00 \$5.
52. *RCWS Gender Series Gender and History/ Social Change: Book 1. At the Intersection of Gender Reform and Religious Belief: Pandita Ramabai's Contribution and the Age of Consent Controversy.* 1993. Bombay: RCWS. (Rs. 40.00 \$5). Pp. 150.
53. *RCWS Women of the World Series* (Series Editor: Meera Kosambi) *Women in Canada: Book 1. Marital Violence in Canada.* 1994. Bombay: RCWS. Rs. 40.00 \$5. Pp. 94.
54. *Two Decades of Change and challenge. An Overview of RCWS Activities — RCWS.1974 – 94.* 1994. Rs. 20.
55. *Gender & Law : Book 2. State, Gender and the Rhetoric of Legal Reform.* Flavia Agnes. 1995. Rs. 65, \$6. Pp. 278.
56. *Gender and Law : Book 3. The Legal Status of Muslim Women : An appraisal of Muslim Personal Law in India.* Ramala M. Ba xamusa. 1998. Rs. 65, \$6. Pp. 188.
57. *Gender & Psychology : Book 1. Feminism in Psychology : Accelerating Paradigmatic Shifts.* Jillian Miranda. 1995. Rs. 65, \$6.
58. *Gender & Politics : Book 1. Gender within the Human Rights Discourse.* Veena Poonacha. 1995. Rs. 65, \$6. Pp. 184.
59. *Gender & Politics : Book 2. Indian Women and the Freedom Movement : a Historian's Perspective.* Geraldine Forbes. 1997. Rs. 65, \$6. Pp. 134.
60. *Gender & Politics : Book 3. Women, Empowerment and Political Participation.* Veena Poonacha. 1997. Rs. 65, \$6. Pp. 162.

61. *Gender & History/Social Change : Book 2. Pandita Ramabai's feminist and Christian Conversions.* Meera Kosambi. 1995. Rs. 65, \$ 6. Pp. 228.
62. *Gender & Work : Book 1. Women in Decision-making in the Private Sector in India.* Meera Kosambi, Divya Pandey, Veena Poonacha. 1995. Rs. 65, \$ 6. Pp. 118.
63. *Women in Sweden : Book 1. Gender and Ethnicity at Work.* Wuokko Knocke. 1996. Rs. 50, \$ 5. Pp. 108.
64. *Directory of Organizations Working for Women in Maharashtra.* RCWS. 1997. Rs. 60, \$ 6.
65. *The First Women's Studies Centre in India : A quarter Century Saga.* Maithreyi Krishnaraj. 2001. Rs. 20. Pp. 46.
66. *Prevention of Sexual Harassment in Work places/Educational Institutes (J. J. Hospital).* Veena Poonacha & Neeta Raymond. 2002. (Rs. 65 \$ 6). Pp.71.
67. *Readings on Women's Studies Series :8. Enhancing Women's Participation in Politics : Documenting Women's Struggle for Electoral Representation.* RCWS. 2002. Pp.124. Rs.60, \$ 6.
68. *Prevention of Sexual Harassment in Work Places / Educational Institutions (VJTI).* Veena Poonacha and Neeta Raymond. 2004. Pp. 75. Rs. 65; \$ 6.
69. *Women and science : An examination of women's access to and retention in scientific careers.* Veena Poonacha and Meena Gopal. 2004. Pp.121. Rs.100; \$ 6
70. *Women's studies pedagogy: An evaluatory study.* Nisha Agarwal, Nikita Dhawan and Nutan Sarawagi. 2002. Readings in Women's Studies No. 8 : RCWS.
71. *Socio-economic transformation in western India.* Veena Poonacha. RCWS: Mumbai.2005. ISBN : 81-89263-01-3. Rs.75.
72. *RCWS Gender Series: Gender and Education: Book 1: Research Centre for Women's Studies, SNDT Women's University, Mumbai.* Rs75, \$ 6. Pp. 279.
73. *Enhancing women's participation in politics: Documenting women's struggle for electoral representation.* Research Centre for Women's Studies, SNDT Women's University, Mumbai, 2002. (Rs.60, \$ 6). Pp 24.

Research Reports

1. *RCWS. Women in India : A Handbook 1975.* Bombay: RCWS. Pp. 88.
2. *Summary Report of Working Women Science Degree Holders in Bombay.* 1978. Bombay: RCWS. Pp. 58.
3. *A Socio-Economic Report on Unorganized Women Workers in the Slum Areas of Bombay City.* 1979. Bombay: RCWS. Pp. 73.
4. *A Report of the Survey of the Survey of the Needs and Future action programmes for integrated rural development in the nine villages of Pardi taluka, South Gujarat.* 1979. Bombay: RCWS. Pp. 93.
5. *Preparation of the unit plan for studying of sexism among primary school teachers. An observation of awareness of effect of teachers' behaviour and attitude with regard with regard to sexism.* 1980. Bombay: RCWS. Pp. 42.
6. *Report of the Survey and Development Programme in the Nine Villages of Pardi Taluka, South Gujarat.* 1980. Bombay: RCWS.
7. *Women and Mass Media.* 1980. Bombay: RCWS. Pp. 39. *Images of Women as Depicted by Gujarati Writers* (in Gujarati). Pp. Bombay: RCWS.
8. *Women and Continuing Education Programme of SNDT Women's University.* 1981, 95. Bombay: RCWS.
9. *Economic activities of voluntary women's organizations (mahila mandals) in the city of Bombay.* 1982. Bombay: RCWS. Pp. 96.
10. *Bank credit to women in the informal sector: A case study of different rates of interest in Bombay city.* 1982. Bombay: RCWS. Pp. 193.
11. *A feminist perspective of history of home science education in India.* 1985. Bombay: RCWS. Pp. 129.
12. *A comparative study of men and women in software.* 1985. Bombay: RCWS. Rs. 7.00 \$1.00. Pp. 4.
13. *Technical education for women.* 1985. Bombay: RCWS. Rs. 5.00 \$1.00. Pp. 31.
14. *The Suppression of Immoral Traffic in Women and Girls Act 1956: A critical review.* 1986. Bombay: RCWS. Rs. 20.00 \$3.00. Pp. 238.
15. *Children in Working class Households in Bombay.* 1986. Bombay: RCWS. Rs. 10.00 \$2.00. Pp.121.
16. *History of Women's Work in Western India (Late 19th to early 20th Century).* 1986. Bombay: RCWS. Pp. 257.
17. *Participation of Women in the Tex tile Strike (1981-1983).* 1986. Bombay: RCWS. Pp. 49.

18. *Tribal women in the Warli Revolt (1945-1948) 'Class' and 'gender' in the Left perspective.* 1986. Bombay : RCWS. Pp. 108.
19. *Personality development of children born to working and non-working women from higher socio-economic families.* 1986. Bombay: RCWS. Pp. 62.
20. *Women and the Church in India.* 1986. Bombay: RCWS. Pp. 38.
21. *Contribution of Homemakers towards Economic Development.* 1986. Bombay: RCWS. Pp. 119.
22. *A social Feasibility Study on the Role of Women in Rural Sanitation in Four Villages of Maharashtra.* 1986. Bombay: RCWS. Pp. 248.
23. *Life and Problem of the Seafarers' Families Maharashtra, Goa, Gujarat, Kerala.* 1987. Bombay: RCWS. Pp. 333.
24. *Critical Reviews of Women's Studies Researches: 1975-1988.* 1988. Bombay: RCWS. Rs. 20.00 \$3.00. Pp. 199.
25. *A Manual of Research Writing.* 1988. Bombay: RCWS. Rs. 10.00 \$2.00. Pp.63.
26. *Women's Work and Family Strategies among Cane Bamboo Artisan Families in South Ratnagiri District, Maharashtra.* 1988. Bombay: RCWS. Pp.172.
27. *Estimating Employment Potential and Training Needs for Women in Information Technology.* 1989. Bombay: RCWS.
28. *Migrant Labour and Gender Dimension: Micro Analysis of Gender Differentials in Migrant Workers, a Pilot Study in Maharashtra.* 1990. Bombay: RCWS. Rs. 10.00 \$2.00.
29. *Training Workshop for the Girl-child and the Family Project.* 1990. Bombay: RCWS.
30. *Report of the Western Regional Consultation of the UGC Standing Committee for Women's Studies,* jointly organized by the WSCs of SNDT Women's University, Pune University and Tata Institute of Social Sciences 8-10 September 2005.
31. *Background and Working Conditions of Women Working as Dancers in Dance Bars.* RCWS & FAOW.: Mumbai. 2006. ISBN: 81-09263-02-1. Rs.40, \$2.

Occasional & Working Papers

1. *Review of Studies on Middle Class Women's Entry into the World of Work. Golden Jubilee Symposium on Women, Work and Society,* Neera Desai and Sarayu Anantraman. Delhi IIT. Bombay: RCWS.
2. *The Price of Gender Inequality is Technological Backwardness.* Maithreyi Krishnaraj. Bombay: RCWS.
3. *Emergence and Development of Women's Organizations in India.* Neera Desai, Bombay: RCWS.
4. *Research on Women and Work in the Seventies: Where do we go from here?* Golden Jubilee Symposium, Maithreyi Krishnaraj, New Delhi, ISI. Bombay: RCWS.
5. *Women's Attitude to Wage Work : Some Class and Gender Issues.* Maithreyi Krishnaraj, Bombay: RCWS. Rs. 5.00 \$1.00.
6. *Women's Position in Export Oriented Industry: the Cost of Female Preference in Employment.* Maithreyi Krishnaraj, Bombay: RCWS. Rs. 5.00 \$1.00.
7. *Breaking the Academic Isolation: An Analysis of Teaching and Research on Women in India, with Special Reference to Social Science.* Neera Desai, Golden Jubilee Symposium on Women, Work and Society, Delhi IIT. Bombay, RCWS.
8. *Indian Women and Media.* Neera Desai, Bombay: RCWS.
9. *Is There a New Paradigm for Women's Studies? (A discussion paper for ICSSR regional workshop on women's studies.).* Maithreyi Krishnaraj, Bombay: RCWS. Rs. 5.00 \$1.00.
10. *Advances in Feminist Scholarship.* Maithreyi Krishnaraj, Bombay: RCWS. Rs. 5.00 \$1.00.
11. *Status of Women and Fertility Control.* Pandey, Bombay: RCWS.
12. *Muslim Women of Bombay.* Baxamusa, Ramala Bombay: RCWS.
13. *Women's Movement in India.* Desai, Bombay: RCWS.
14. *A Historic Perspective on Muslim Personal Law in India.* Baxamusa, Ramala. Bombay: RCWS.
15. *Women and the Medieval Saints Movement,* Xth World Conference of Sociology, Desai, New Delhi. Bombay: RCWS.
16. *Women's work in the 19th century: from skilled producer status to marginal proletariat.* Pandey, Bombay: RCWS.
17. *Development perspective for women.* Krishnaraj, Bombay: RCWS.

18. *Breaking the Ivory Tower Outlook: A Note on Rural Development Programme for Women by SNDT Women's University.* Desai, Bombay: RCWS.
19. *Issues Addressed in Women's Studies Research and Their Implications for Child Development.* Maithreyi Krishnaraj, Bombay: RCWS.
20. *Women in USA: A brief perspective.* Krishnaraj, Bombay: RCWS.
21. *Training for Incorporating Gender Issues in Development: When and How.* Maithreyi Krishnaraj, Bombay: RCWS. Rs. 5.00 \$1.00.
22. *Relevance of Women's Studies in India: Third National Conference on Women's Studies.* Desai, Bombay: RCWS. Rs. 5.00 \$1.00.
23. *Women's Development Projects: Some Models.* Mehta, (1987) Bombay: RCWS. Rs. 5.00 \$1.00.
24. *Evaluation of Implementation of Government Programmes for the Poor Women in South Gujarat.* Desai, (1988) Bombay: RCWS.
25. *Women and development, analytical perspectives: A resume of current literature.* Maithreyi Krishnaraj, (1988). Bombay: RCWS. Rs. 5.00 \$1.00.
26. *Organizations Reaching Out: Annapurna* Bombay: Viegas, (1988) RCWS. Rs. 5.00 \$1.00.
27. *Report of the declaration of the workshop of South Asian feminists organized by South Asian Women's Forum (SAWF) at Ecumenical Christian Centre (ECC), Bangalore.* Bhasin, (1988) Bombay: RCWS. Rs. 5.00 \$1.00.
28. *From reaction to alternative: Fourth National Conference on Women's Studies, Andhra University.* Maithreyi Krishnaraj, (1988) Bombay: RCWS. Rs. 5.00 \$1.00.
29. *Report of the ICSSR workshop: 21-23 January 1988.* Maithreyi Krishnaraj, (1988) Bombay: RCWS.
30. *Women workers in the Kaamdani industry of Lucknow,* Bombay: Jugal, (1988). RCWS. Rs. 5.00 \$1.00.
31. *Visibility of working women under the poverty line in television programmes.* Krishnan, (1988) Bombay: RCWS. (Rs. 5.00 \$1.00).
32. *Issues and problems of women some reflections* Bombay: Anandalakshmy, et al (1988) RCWS. Rs. 5.00 \$1.00.
33. *Coverage of Women in the Print Media: Analysis of the Sunday Observer,* Poonacha, (1988). Bombay: RCWS. Rs. 5.00 \$1.00.
34. *Recent Debates on Concepts of Paid-unpaid Work, Domestic Work and Employment-unemployment,* Patel, (1989) Bombay: RCWS. (Rs. 5.00 \$1.00).
35. *Religion and Women's Liberation.* Poonacha, (1989) Bombay: RCWS. Rs. 5.00 \$1.00.
36. *Women's Participation in Policy and Decision-making Process: A Grassroots Experience,* Pandey, (1989) Bombay: RCWS. Rs. 5.00 \$1.00.
37. *Report of the National Workshop on Visibility of Women in Statistics and Indicators: Changing Perspectives,* held in Bombay, India 3-7 July 1989. Maithreyi Krishnaraj, (1989). Bombay: RCWS.
38. *Women's Health, Population Policies and Reproductive Right of Women : A Comparative Analysis.* Pandey, (1989). Bombay: RCWS. Rs. 5.00 \$1.00.
39. *Impact of Education and Employment on Women in Greater Bombay :* Pandey, (1989) Bombay. RCWS. Rs. 5.00 \$1.00.
40. *Part-time Employment of Women.* Pandey, (1989) Bombay: RCWS. (Rs. 5.00 \$1.00).
41. *Feminism and the Women's Movement in India.* Gali Maithreyi Omvedt, (reprint 1990) Bombay: RCWS. (Rs. 10.00 \$2.00).
42. *Women's Work in the Census: Beginnings of Change* Maithreyi Krishnaraj, (1990) Bombay: RCWS.
43. RCWS Working Paper No. 1: *Panchayats Act 1999 (extended to Scheduled Areas) and its Implications for Tribal Women,* Shiraz Bulsara Prabhu. 2003. RCWS : Mumbai. Rs.50. \$ 5.
44. RCWS Working Paper No. 2: *Empowerment of Women and Social Services.* Veena Poonacha. 2006. RCWS : Mumbai. Rs.50. \$ 5.
45. *Information Bulletins/Newsletter (Quarterly).* Vibhuti Harshada Tara. Pp.70.

***Bibliography, Abstracts, Accession Lists,
Statistics***

1. RCWS Documentation. *Bibliography of Feminism*. Bombay: RCWS. Rs. 5.00 \$1.00
2. RCWS Documentation. *Bibliography on Women's Studies*. Bombay: RCWS
3. *Facts About Women and Work*. Patel. 1981. Bombay: RCWS
4. RCWS. *Three Volumes on Resource Material on Women's Studies* 1983. Bombay:
5. RCWS. RCWS Documentation. *Assession list of pamphlets upto June, 1984*. Bombay: RCWS
6. RCWS Documentation. *Accession list of books from July 1984 February 1985*. Bombay: RCWS
7. RCWS Documentation. *Accession list of pamphlets from July 1984 February 1985*. Bombay: RCWS
8. *Women's studies: An Index to Indian Periodical Literature* (October-December 1985). Parekh and Seth (eds.). Bombay: RCWS. SHPT School of Library Science. SNDT University. Rs. 5.00 \$1.00.
9. RCWS Documentation. *Bibliography on Women's Movements in the Third World Countries* 1987. Bombay: RCWS. (Rs. 3.00 \$1.00).
10. Contributions to women studies series: 5. *Measurement of Women's Work : A Bibliography*. RCWS.1990, Bombay: RCWS.Rs. 20.00\$3.00. pp. 82.
11. *Women and violence: A bibliography*. P. M. Manikandan, Usha Rao, Veena Nene.1993,Bombay: RCWS. Rs. 10.00.
12. RCWS DC Bibliography Series No. 1 . *Education, Economy & Health*. P. M. Manikandan & Usha Rao. Rs. 35. \$ 5. 2000. Pp. 178.
13. RCWS DC Bibliography Series : 2 *Women and Health Issues*. Usha Rao & P. M. Manikandan. Rs. 30. \$ 5. 2000. Pp. 107.
14. RCWS DC Bibliography Series No. 3 *Sexual Harassment*. P. M. Manikandan & Usha Rao. Rs. 35. \$ 2. 2003. Pp. 34.

**Call for Publication Lists of
Women's Studies Centres & Schools and
Member NGOs**

All Centres and Schools of Women's Studies are requested to e-mail a list of their publications, complete with ISBN no. (if any), no. of pgs. and price, to kavip@vsnl.com. Please include the address, phone number and e-mail address of the School or Centre to be contacted for procuring these publications.

***Women in the Indian National Movement
Unseen Faces and Unheard Voices, 1930-42****Suruchi Thapar – Bjorkert*

This book focuses on the nationalist participation of middle-class women in India's freedom movement, especially in the United Provinces. It draws upon oral narratives, poetry, cartoons, etc in order to construct the nationalist narrative of unheard voices.

Sage Publications, 2006, hb 308pp ISBN 0761934065 Rs.650

Gender, Conflict and Migration*Ed. Navnita Chadha Behera*

The contributors address women's conflict-driven migration by examining the changes in status, identities and power relations among women and men as they move from a conflict situation at home, to migrant camps, to the post-conflict or peace-building phase.

Sage Publications, 2006, hb 308pp ISBN 0761934545 Rs.680

Sexuality, Gender and Rights***Exploring Theory and Practice in South and Southeast Asia****Ed. Geetanjali Misra, Radhika Chandiramani*

This volume analyzes and documents the groundbreaking work done by many organizations to bring issues of sexuality and rights to public attention, to expand the freedoms of women and sexual minorities, and to highlight the unfair distinctions faced by those not conforming to gender and sexual norms in South and Southeast Asia.

Sage Publications, 2005, hb 312pp ISBN 0761934022 Rs.620

Unequal Citizens*Zoya Hasan, Ritu Menon*

Dispelling popular misperceptions and stereotypes regarding the status of Muslim women in India this study engages with academic debates on gender and Islam. The data and interpretative analysis, based on the first-ever national survey of Muslim and Hindu women of India, cover a range of issues from education, work, socio-economic status, and marriage, to autonomy, mobility, domestic violence, access to welfare, and political participation.

Oxford University Press, 2006, pb ISBN 9780195684599 Rs.295

Freedom and Destiny Gender, Family, and Popular Culture in India*Patricia Uberoi*

Focussing on themes of family and gender this book commends popular culture as an important resource for sociological insights into contemporary social issues and processes. Drawing its material from 'calendar art', commercial 'Bollywood'

cinema, and magazine romance fiction, the essays bring a gender-sensitive perspective to bear on the representation of the family, courtship and conjugality, femininity and masculinity, and sexuality within and outside marriage, as well as on the wider dilemmas and dynamics of Indian modernity and nation-building.

Oxford University Press, 2006, hb ISBN 9780195679915 Rs.695

Capabilities, Freedom, and Equality***Amartya Sen's Work from a Gender Perspective****Eds Bina Agarwal, Jane Humphries, Ingrid Robeyns*

The authors outline the range and usefulness of Amartya Sen's work from a gender perspective while also exploring some of its silences and implicit assumptions. The result is a collection of insightful essays which cover major topics in Sen's work, such as the capability approach, freedom, social choice, 'missing women', and development and well-being.

Oxford University Press, 2005, hb ISBN 9780195673265 Rs.795

The Nation Stage(d) (Forthcoming)*Sudipto Chatterjee*

This is a history book as well as an analytic text, both a photographic and an interpretive lens. It reconstitutes the act of writing performance history as a strategy for exploring issues that are normatively situated beyond the ken of performance. It looks at performance history itself as a "performance" within the even larger performative contingencies of history.

Seagull Books, hb ISBN 8170462800 Rs.525

Bedanabala*Mahasweta Devi**Translated by Sunandini Banerjee*

These reminiscences of a woman whose mother was rescued from a house of ill-repute question construct a history not often documented. Starting from the late 19th century, the voice of Bedanabala bears witness to the experiences of women who find themselves outside the safety of domestic walls and thereafter make their lives in the only ways open to them in a society where women did not work except as domestic servants.

Seagull Books, 2005, pb 79 pp ISBN 8170462916 Rs.140

Bitter Soil*Mahasweta Devi**Translated Ipsita Chanda*

This volume contains four of Mahasweta Devi's most powerful stories — Salt, Seeds, The Witch, Little Ones — set in the Palamau district. These hard-hitting pieces are, in her own words, amongst the most important of her writing career. Written in the eighties, they resonate with anger against the exploitation she witnessed first-hand, and the complacent hypocrisy of the upper castes and classes.

Seagull Books, 1998, pb 160pp ISBN 8170461472 Rs.175

Imaging Women's History

Malavika Karlekar, *Re-Visioning the Past: Early Photography in Bengal, 1875-1915*.

Oxford University Press, 2005, Hardcover, 197 pp., Rs. 795.

This is a book which has essentially grown out of an archival venture of assembling a collection of family photographs of the late 19th and early 20th century from some of Bengal's most eminent households. That this Bengali elite – this exclusive circuit of Brahma, ICS, Western-educated, reformist and nationalist families – was one of the most intensely photographed social group in colonial India makes this a particularly rich archive. The greatest value of this book lies in its presentation of this fascinating corpus of family photographs, and in the author's sensitive 'reading' of these images as 'sources' that yield a new sense of patterns of domesticity, conjugality, and the public and familial life of the Bengali bhadralok.

The introductory and concluding chapters of the book discuss the various modes of 'reading' photographs – as an infallible record of past reality, as a mnemonic device that triggers off a train of remembrance and as a space of social fiction and fantasy. The author engages with the formulations of the main cultural theorists on photography, from Walter Benjamin and Roland Barthes to Victor Burgin or Pierre Bourdieu. A growing body of recent scholarship on the uses of photography in colonial India – most notably, Christopher Pinney's *Camera Indica* and the volume on photography and architecture titled *Traces of India*, edited by Maria Antonella Pelizzari - also made it imperative for Karlekar to locate her approach to the subject within this academic lineage. The disappointment creeps in when we enter the body of the book's core photographic material and to the kinds of social histories and narratives that the author spins around them.

The chapter titled "Visualizing the Indian Empire", is in the form of a general overview and has little new to say, in the wake of the detailed exegesis of the colonial photographic imaging of India's peoples, views and monuments in books like *Camera Indica* or *Traces of India*. The real weight of the book lies in the next chapter "The Bengali Experience". Here, the author periodically slides into a broadly-sketched account of the growth of the metropolis, Calcutta, its new class of professional elite, its new trends of education and its new orders of domesticity and patriarchy. A close 'reading' of photographs comes in intermittent spurts, and directs the flow of the story into more specific pockets – like the story of the changing, innovative sartorial styles of these men, their wives and children etc. These stories hang loose and open, and are not always woven back into the textures of the larger socio-cultural scenario that the chapter lays out.

This could perhaps be a deliberate strategy on the part of the author, adopted with the aim of leaving open the kinds of histories that can be drawn out of her new photographic material, and in her gesturing towards a range of possible

meanings rather than hard conclusions. The best effects of this approach are seen in Karlekar's extended analyses of the genre of wedding and family photographs. Her close dissection of poses, and background apparatus of studio portraits allows us to unravel both the 'real' and the 'imaginary', 'backdrops' of these photographs – the mismatched marriages, the social tensions and the troubled personas of woman in these new roles and photographic masquerades. The poise of the husbands are tellingly set off against the awkwardness and discomfort of the child brides as they are made to stiffly stage their marital union within the space of the photographer's studio. Thus, a nervous and gauche Mrinalini is made to pose before the young, suave Rabindranath who commands the camera with his direct gaze, while a barefooted eight-year old girl stands weighed down by wedding finery at a marked distance from her lawyer husband, Sahayram Bose.

These portrait photographs play out the narratives of women's emancipation and modernization, as the women of different branches of the Tagore family present themselves in Western-style gowns and 'Brahmika' sarees and as the wife and daughter of the renowned barrister, Monomohan Ghosh, appear in riding in Oriental fancy-dress at a party at their stately homes. The photograph's role in fantasy is wonderfully accentuated in this image of Monomohan Ghosh's daughter, Swaralata and her friends masquerading as different regional types of Oriental women in this fancy-dress party at their home in 1910.

The subsequent chapter, "Photographic Pioneers", profiles the photographic careers of three remarkable figures – the antiquarian scholar, Rajendralal Mitra; Tripura's modern, avant-garde Maharaja, Birchandra Manickya; and Bengal's most talented innovator of print and imaging technologies, Upendrakishore Raychaudhuri. The parallel stories of their photographic practices are presented here in a smooth-flowing narrative. But the narrative is distinctly lacking in the rigour of the 'reading' of photographs that we are treated to in the prior chapter.

The unevenness in the conceptual frames and analytical concerns of the five chapters does not however affect the easy readability of the text and its wide appeal to a lay, non-specialist readership. In its general tenor, Malavika Karlekar's book weaves a large story of the 'social and family history of the region'. At its best, it tries to do something more – it takes on the promise and possibilities of writing a 'visual history' around these photographs, unraveling a series of more specifically 'photographic stories' of life-styles, aspirations and relationships from this rare archive of images.

Tapati Guha-Thakurta, Professor of History, Centre for Studies in Social Sciences, Kolkata.tapati@cssscal.org,

* An earlier version of this piece appeared in *The Book Review*, September, 2005.

New IAWS Website!

<http://www.iaws.org/>

In the run up to the Silver Jubilee, the IAWS Website has been redesigned.

This is a 'flash'-based website. In case your computer does not have Adobe Flash Player 6 or above, you can click on the IAWS Website itself for a free download, which does not take time.

The website has a range of information on the association and its activities; this will be updated every three months or so. For example, the site includes details of the four forthcoming regional conferences (under Conferences-Forthcoming). There are also some current documents such as the Report on the XIth National Conference, Goa: 2005 (under Publications-Documents) and almost all the Presidential Addresses from the First National Conference in 1981 (under Conferences-National). These are .pdf files that you can download for personal use. A section on Women's Studies curricula and a more comprehensive web archive are under construction. An interactive forum is also being planned.

Information for inclusion in the website and any suggestions may be sent to Sumi Krishna at iawspresident@gmail.com

Website Architecture

Introduction to the Association

About us: Executive Committee – Elections – Constitution

Activities: Silver Jubilee – State organisations – Campaigns – Curricula

Conferences: National – Regional – Forthcoming

Publications: Current newsletter – Documents – Other Publications

Archive

Forum

Membership: Subscription – Membership form

Contact: Contact us – Useful links

We are grateful to Ahmedabad-based designer Anirban Dutta Gupta for developing the website.

IAWS Membership Form

Name (in full) :

Address for communication :

City Pin code State

Telephones (office/ home/ mobile)

e-mail :

Education:

Affiliation / Vocation :

Interest in Women's Studies (Please tick categories applicable)

- | | | |
|-----------------------------------|-------------------------------------------------------|-----------------------------------------------------|
| <input type="checkbox"/> Teaching | <input type="checkbox"/> Organisation and Activism | <input type="checkbox"/> Research |
| <input type="checkbox"/> Writing | <input type="checkbox"/> Media and Communication | <input type="checkbox"/> Any Other (please specify) |
| | <input type="checkbox"/> Administration of Programmes | |

Type of Membership (Please tick category applicable)

- | | | |
|---------------------------------------------------|-----------------------------------------------|----------------------------------|
| <input type="checkbox"/> Ordinary | <input type="checkbox"/> Life | <input type="checkbox"/> Student |
| <input type="checkbox"/> Institutional (Ordinary) | <input type="checkbox"/> Institutional (Life) | |

Membership

Individual Ordinary

Individual Life

Institutional Ordinary

Institutional Life

Student (Age limit 18-25)

SAARC region

Friends of the Association

Subscription

Rs.700/- for 3 years

Rs.1,500/-

Rs.5,000/- for 3 years

Rs.10,000/-

Rs.250/- for 3 years (*Proof of age and student identification to be attached.*)

US \$ equivalent of Rs.700/- for 3 years

US dollars 100 will be welcome

The ordinary/student memberships run from 1st April of year one to 31st March of year three.

Members having a current ordinary membership may upgrade this to life membership by paying the difference of Rs. 800/- and filling-in a new form.

Subscriptions must be made out to the '**Indian Association for Women's Studies**' through a Money Order/ Demand Draft (or a cheque payable at par in New Delhi). Please ensure that the Membership form is completed in all respects and that it is sent to the following address:

C. P. Sujaya

IAWS Treasurer

c/o Centre for Women's Deelopment Studies 25, Bhai Vir Singh Marg, New Delhi 110001.

Details of subscription amount paid (e.g. DD no., amount and date)

Place:

Date:

Signature:

THE INDIAN ASSOCIATION FOR WOMEN'S STUDIES (IAWS)

The Indian Association for Women's Studies was established in 1982 by a resolution adopted by the first National Conference of Women's Studies held in Mumbai in April 1981. IAWS is registered under the Registrar of Societies (No.S/12936 New Delhi) and under FCRA. The Association provides a forum for interaction among institutions and individuals engaged in teaching, research or action. The membership includes educational and social welfare organisations, and individual academics, researchers, students, activists, social workers, media persons and others concerned with women's issues, and with women's development and empowerment.

One of the major activities of IAWS is organising a National Conference of Women's Studies once every two / three years focusing on a particular theme and several sub-themes. Hundreds of members from all-over India and some from other countries in South Asia attend the National Conference. Ten Conferences have been held at: Mumbai, Thiruvanthapuram, Chandigarh, Waltair (Vishakapatnam), Jadavpur (Kolkatta), Mysore, Jaipur, Pune, Hyderabad, Bhubaneswar and Dona Paula (Goa). Themes have included: Women's Struggles and Movements, Women's Perspectives on Public Policies, Sustaining Democracy: Challenges in the New Millenium etc.

Membership :

IAWS members can

- // initiate activities along with the Association in an effort to augment IAWS interaction, networking, research, documentation and dissemination objectives;*
- // participate in various activities and conferences organised by the Association;*
- // participate in running the Association by voting on the membership of the Executive Committee and standing for the elected offices;*
- // contribute to and receive a periodic Newsletter that disseminates information about Association activities in different parts of the country, explores gender issues, and may include book reviews, announcements, seminar/ workshop reports and lots more.*

*If Undelivered please return to
School of Women's Studies
Jadavpur University
Kolkata 700 032*

*Designed and Printed by
Print dot Com
A-13/2, Purbasha
160 Maniktala Main Road
Kolkata 700054
Ph : 98301 35383, 2358 - 6183*