

Sovereignty, Citizenship & Gender



XI National Conference on Women's Studies

3-6 May, 2005

The International Centre, Goa

Organised by : **Indian Association for Women's Studies**



XI National
Conference
on Women's Studies

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President

Dr. Kumud Sharma
Centre for Women's Development Studies
25, Bhai Vir Singh Marg
New Delhi 110 001
Tel. (Off) 011-23366936/23366930
(Fax) 011-23346044
(Res.) 011-26947247/26944156
Email: cwds@ndb.vsnl.net.in

Vice-President

Ms. Rameswari Varma
46, 1st Main Road
Jayalakshmipuram
Mysore 570 012, Karnataka
Tel. (Res.) 0821-510071
Email: rvarma21@yahoo.com

General Secretary

Dr. Veena Poonacha
Research Centre for Women's Studies
SNDT Women's University
Sir Vithaldas Vidya Vihar
Juhu Campus, Juhu Road,
Mumbai 400 049
Tel. (Off) 022-26604001 (D),
022-26610751
(Res.) 022-28504565
Email: iawsgsec@yahoo.com

Treasurer

Dr. Padmini Swaminathan
Madras Institute of Development Studies
79, II Main Road, Gandhinagar
Adyar, Chennai 600 020
Tel. (Off) 91-44-24412589/24412295
(Fax) 91-44-24910872
(Res.) 91-44-24990077
Email: Pads78@yahoo.com
Pads51@md5.vsnl.net.in

Jt. Secretary

Dr. C.S. Lakshmi
Sound and Picture Archives for Research on Women
B-32, Jeet Nagar, J.P. Road
Versova, Mumbai 400 061
Tel. (Off) 2824 5958
(Fax) 2826 8575
(Res.) 2631 6911/2632 8143
Email: sparrow@bom3.vsnl.net.in

Editor

Dr. Sharmila Rege
Kranti Jyoti Savitribai Phule
Stree Abhyas Kendra
Dr. Ambedkar Bhawan
University of Pune, Pune 411 007
Tel. (Off) 5601298 (Res.) 5690737
Email: sharmilarege@hotmail.com



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Members

Prof. Asha Hans
School of Women's Studies
Utkal University
Bhubaneswar 757 004
Orissa
Tel. (Off) 0674-2587453
(Fax) 0674-2581850
(Res.) 0674-2501716/2502136
Email: swsutkal@vsnl.net

Dr. Indu Agnihotri
Centre for Women's Development Studies
25, Bhai Vir Singh Marg
New Delhi 110 001
Tel. (Off) 011-23366936/23366930
(Fax) 011-23346044
Email: kuldipkr@vsnl.com

Ms. Ritu Menon
Women Unlimited
(an associate of Kali for Women)
K- 36, GF, Hauz Khas Enclave,
New Delhi 110 016
Tel (Off) 011-26524129/ 26964947
(Fax) 011-26496597
(Res.) 011-26491515/26496597
Email: womenunltd@vsnl.net

Dr. Uma Chakravarti
AI/4 Maurice Nagar
Delhi University
Delhi 110 007
Tel (Res) 011-27667827
Email: chakfam@mantraonline.com

Dr. Zarina Bhatti
17 Zakir Bagh, Okhla Road
New Delhi 110 025
Tel. (Res) 011-26843503
(Fax) 011-26850808
Email: bhatti@nde.vsnl.net.in

Dr. Lakshmi Lingam
Tata Institute of Social Sciences
P.O. Box 8313, Deonar
Mumbai 400 088
Tel (Off) 022-25567717 (D)
022-25563290 (Extn. 431)
022-25562912
Email: lakshmil@tiss.edu

Ms. Shaila Desouza (Co-opted member)
C/o Centre for Women's Studies
Goa University
Taleigao Plateau
Goa 403 206
E mail: shailagoa@yahoo.com
Tel: 0832:3090723,
Cell: 09822133146

Contents

XI National
Conference
on Women's Studies



<i>Note on Conference Proceedings</i>	4
<i>Conference Schedule</i>	6
Sovereignty, Citizenship & Gender	7
Plenaries	
1. Theme Plenary	9
2. Goa Plenary	11
3. South Asia Plenary	12
4. Women's Studies Plenary	13
Sub-themes	
• Pluralism, Nationhood and Differential Citizenship: Contemporary Issues	15
• Citizenship, Livelihoods, Work and Natural Resource Rights	17
• Citizenship and the Politics of Sexuality	18
• Women in Conflict and Militarization	20
• Development-Induced Displacement: Impact on Women	22
• Migration, Displacement and Borders	24
• Education and Citizenship	26
• Impaired Citizenship and Forms of Exclusion (Ageing and Disability)	27
• Engendering Legal Education: Citizenship and Entitlements	29
<i>Information on Paper Presentation</i>	31
<i>Information on Registration</i>	32
<i>Information about LAWS Membership</i>	33
<i>Conference Registration Form</i>	34
<i>LAWS Membership Form</i>	36
<i>About Goa</i>	37
<i>Goa Contact Details</i>	39



Conference Venue: The International Centre, Dona Paula, Goa

Contact Persons: Capt A. Rodrigues, Hasina, Sandra

Contact Details:

The International Centre, Goa

Goa University Road, Dona Paula Post Office, Dona Paula, Goa 403 004

E mail: goa@sancharnet.in Website: www.internationalcentregoa.com

Fax: 0832: 2452812 Tel: 0832: 2452805 -10, 5641869

Local Organizing Committee

Conference Coordinator:

Shaila Desouza

Conference Assistant:

Prabhat Kumar

1. Transport Committee
2. Fund-Raising Committee
3. Publicity Committee
4. Public Relations Committee
5. Registration/Reception
6. Publications Committee
7. Accommodation Committee
8. Food Committee
9. Sub-theme Asst.
10. Medical Committee
11. Child-care Committee
12. Entertainment Committee
13. Organizing of Volunteers
14. Film Screening Committee
15. Plenary Committee
16. Artistic Expressions
17. Stalls Committee
18. Inauguration Committee

- Coordinators: Capt A. Rodrigues & Raphael Fernandes
- Coordinator: Meenakshi Bawa
- Coordinator: Nina Caldeira
- Coordinator: Patricia Pinto
- Coordinator: Pramod Saigaonkar
- Coordinator: Prava Rai
- Coordinator: Patricia Pinto
- Coordinator: Maria do ceu Rodrigues
- Coordinator: Irene Furtado
- Coordinator: Sheila Gupte
- Coordinator: Nishtha Desai
- Coordinator: Padmashree Jusalkar
- Coordinator: Sabina Martins c/ Ors., Bailancho Saad
- Coordinator: Gayatri Konkar
- Coordinator: Ranjini Swamy
- Coordinator: Anita Mathew
- Coordinator: Radhika Nayak
- Coordinator: Sabina Martins

Note on Conference Proceedings

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Conference
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Others on the Local Organizing Committee

Auda Viegas and volunteers from Bailancho Ekvott/
Annie Fernandes/ Isabel Santa Rita Vaz/ Maria
Aurora Couto/ Fatima Gracias/ Lydia Menon/
Alice D'Cruz/ Albertina Almeida/ Anisha Mendes/
Nirmala Gopinathan/ Sarita Nazareth/ Prashanti
Talpankar.

The XI IAWS National Conference will be inaugurated on 3 May 2005 at 11: 00 am. The 4-day conference will host a series of plenaries and sub-theme sessions. Cultural events, theatre, plays, screening of documentaries, films, exhibitions and sale of handicrafts are also part of the 4-day programme.

Sessions

Plenaries : Plenary sessions consist of a panel of invited speakers who speak on specific themes related to the focus of the conference. Plenaries usually run for three hours.

Sub-themes : Sub-theme sessions are focused sessions in which participants to the conference present papers on a theme related to the theme of the conference. Paper presenters are identified in

advance by sub-theme coordinators on the basis of abstracts submitted by them. Sub-theme coordinators introduce the topics, followed by presentations by participants. Generally six hours long and divided into two-hour sessions, all sub-themes run parallel to each other on three days.

Participants interested in presenting papers in any of the 9 sub-themes in the XI IAWS National Conference can obtain further information in the section titled "Information on Paper Presentation".



Schedule

<i>Date and Time</i>	<i>Programme</i>
3 May 05	
11 a.m. – 1.00 p.m.	Inauguration Welcome by Shaila Desouza Governor's speech Play President's address Vote of thanks by General Secretary
2.30 p.m. – 5.00 p.m.	Theme Plenary
6.00 p.m. – 7.30 p.m.	Madhuriben Shah Memorial Lecture
4 May 05	
8.00 a.m. – 9.30 p.m.	Breakfast
9.30 a.m. – 11.00 a.m.	Sub-themes (parallel sessions)
11.00 a.m. – 11.30 a.m.	Tea
11.30 a.m. – 1.00 p.m.	Sub-themes (contd.)
1.00 p.m. – 2.00 p.m.	Lunch
2.00 p.m. – 4.00 p.m.	Goa Plenary
4.00 p.m. – 6.00 p.m.	Women's Studies Plenary
6.00 p.m. – 8.00 p.m.	Peace March
5 May 05	
9.30 a.m. – 11.00 a.m.	Sub-themes (contd.)
11.30 a.m. – 1.00 p.m.	Sub-themes (contd.)
1.00 p.m. – 2.00 p.m.	Lunch
2.30 p.m. – 5.00 p.m.	South Asia Plenary
6.00 p.m. – 8.00 p.m.	General Body Meeting
6 May 05	
9.30 a.m. – 11.00 a.m.	Women's Studies Workshop
11.30 a.m. – 1.00 p.m.	Sub-theme reports Valedictory Vote of thanks

Sovereignty, Citizenship & Gender

XI National
Conference
on Women's Studies



Sovereignty and citizenship are the foundational principles of a nation state and determine our lives in multiple ways. Defining, on the one hand, the political boundaries/autonomy of each nation-state, on the other, these principles determine the rights and entitlements of its citizens. Having grown out of the various expressions of people's socio-economic and political struggles, these principles are conceptualised in various national and international instruments of human rights.

The ongoing processes of socio-economic and political transformation, globally and nationally, have raised many issues and challenges with the erosion of citizens's rights and a weakening of the nation-state. Several contradictions and tensions are apparent in these constructs. The rhetoric of patriotism/nationalism constructs national sovereignty, and real and imagined threats to it, through the vilification of other countries. Perceiving a threat to its sovereignty, the nation-state arms itself with many repressive powers, but at the same time does not question the ways in which international bodies such as the IMF, the World Bank and the WTO shape the economic policies of the different nation-states, denying basic economic rights to citizens.

When viewed through the lens of citizenship rights (as articulated in India) other contradictions

emerge. Growing identity politics, for instance, is creating differential sets of rights/entitlements within the parameters of caste, class, religious and gender/sexual identities. The scuttling of the 'welfare state' and the collusion of dominant groups reinforcing a culture of violence, are inimical to secular democracy and to progressive changes for reducing disparities among different social groups. The ensuing jingoism justifies draconian laws that deny citizens their fundamental rights.

In response to these developments, progressive movements are increasingly asking for political decentralisation and the rights of local communities over local resources. These political articulations do not necessarily acknowledge the exclusions that women and other marginalised members within local communities experience.

Women's Studies scholarship needs to interrogate these complexities from the standpoint of women's experiences. Treated as second-class citizens, women (despite the constitutional guarantees of citizenship rights) experience various kinds of discrimination, deprivation and denial, particularly when they bear the double jeopardy of class, caste, religious and sexual identities.

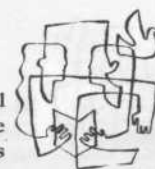
We have identified the following broad areas within which to explore a number of issues. We would like to understand both the



national and international dimensions of sovereignty and citizenship in the context of global and national politics, culture, ideologies and issues of pluralism and diversity, dislocation, marginalisation and exclusion. The sub-themes have been organized as follows:

- Pluralism, Nationhood and Differential Citizenship: Contemporary Issues
- Citizenship, Livelihoods, Work and Natural Resource Rights
- Citizenship and the Politics of Sexuality
- Women in Conflict and Militarization
- Development-Induced Displacement: Impact on Women
- Migration, Displacement and Borders
- Education and Citizenship
- Impaired Citizenship and Forms of Exclusion (Ageing and Disability)
- Engendering Legal Education: Citizenship and Entitlements

1. Theme Plenary



This will serve as a preliminary step in exploring a number of questions under three broad rubrics to be dealt with by the three plenary speakers:

International and national dimensions of sovereignty and citizenship will be linked in order to explore global as well as national politics especially with reference to militarisation, conflict and the consequent erosion of citizenship. Violence in civil society and state-sanctioned violence in different parts of the country, and in different regions of the world, have resulted in substantial migration and the phenomenon of refugees in search of safety. The theme plenary will examine what security means for women as well as their attempt to redefine 'national' security in terms of food security and security against violence both in the domestic and political domains.

It will also examine the impact of militarisation, conflict and violence on women as well as on what increasing levels of violence do to interpersonal relationships within the family. The valorisation of violence in right wing and statist discourses, globally and within India, impacts women in alarming ways. This plenary will consider the possibility of women shifting the terms of contemporary discourses and restoring the focus of security discourses to the real conditions of existence of marginalised groups in India.

International and national dimensions of economic processes. Globalisation, economic development and economic dislocation have set in motion trends that have begun to manifest in particular ways for women. For example, a large

number of involuntary migrants are women, pushed out because of economic necessity—a result of uneven development and immiseration or because they have been trafficked. Once displaced and on the margins of urban living, they are commonly denied the rights of citizenship due to them. Market forces have also impacted women, and the feminisation of poverty is increasing at a notable level. Being among the most disadvantaged, how can, or how do, women safeguard or exercise their right to security of food, shelter, education, livelihood and health? In this context a body blow has been struck by the UPA government which has failed to recognise women as direct citizens of the state and continued to regard them (and the aged) as dependents of their male kin.

What forms of mobilisation and resistance have women and other movements deployed to counter economic processes which are disadvantageous to them? Are women being further excluded from control over natural resources? What implications will the GATT, WTO, TRIPS, TRIMS etc. have over women? Does the creation of new states like Uttaranchal, Jharkhand and Chattisgarh increase the control of global forces over natural resources or does the relative decentralisation of power lead to better chances for women to control resources? How are these processes related to sovereignty and citizenship?

Culture, ideologies and communities in an era of global and national right-wing partnership will be an important aspect of the theme plenary. Among the issues to be explored are the workings of the electronic media and the manufacturing of consent; ideological justifications of majoritarianism;



**XI National
Conference
on Women's Studies**

representing nation, community and deviant groups in particular ways; and the creation of a hierarchy of citizens by excluding the voices and aspirations of the marginalized, such as dalits and poor people, both in the rural and urban slums. Further, both at the level of ideology and culture, complex processes are at work which have a bearing on notions of sovereignty; territorial boundaries are thus both rigidly bounded and permeable at the same time, working to complicate questions of sovereignty and citizenship. Post-colonial nation states such as India resort to janus-faced policies and rhetoric; welcoming global capital and collaborative military exercises with powerful nations of the west on the

one hand, and on the other, bounding their cultures and traditions against 'cultural violations' where women are both the sole bearers of tradition and responsible for the reproduction of a 'unique' indigeneous culture.

Coordinator

Dr. Uma Chakravarti

AI/4 Maurice Nagar

Delhi University

Delhi 110 007

Tel. (Res.) 011-27667827

Email: chakfam@mantraonline.com

2. Goa Plenary



Goa, which became part of the Indian Union on December 19, 1961, has found a unique place in the imagination of our country. Goans balk at images that trivialize their life, culture and traditions, and at popular perceptions that do not take into account the state's rich heritage or its contemporary problems. Although it has had a central position in ancient kingdoms of which it was a part, Goans never ruled themselves until liberation from the Portuguese.

Goa saw extensive migration to other countries during Portuguese rule, for religious and economic reasons. The latter trend has continued and even increased after Goa's independence—many Goan families boast of at least one member abroad. However, this has been accompanied in recent times by in-migration from neighbouring states. The effects of increased in- and out-migration on the rights and responsibilities of various sections of women in Goa are questions that need consideration. There is a constant debate on what constitutes "Goan-ness" and the Goan identity.

Who are the citizens of Goa? Can there be one citizen as the reference point for governance? Who are governed by its unique laws? What is the model reference point and what kind of economy is the locus for laws that are there or are being framed? Who benefits from its resources? What are the struggles around citizenship?

The pattern of development in Goa is heartening and yet paradoxical, since Goan women do not find themselves empowered in ways commensurate to their education, social conditioning and exposure. For instance, although Goa has a high literacy rate for women (75%), and a good record on several health issues and average age at marriage

(25), there is no explanation yet for a decline in the sex ratio.

This plenary will focus on issues of identity, migration and tourism—all of which are related. The Common Civil Code in Goa sets it apart from the other states of India since it exists only in Goa. Yet, ground level experience reveals that irrespective of the education and income of women, equal rights to property, economic security within marriage, and financial stability should a marriage break down are areas that need negotiation or legal redress. The law does not automatically empower women and indeed, ignorance of its many loopholes can cause much grief.

The tertiary sector is the mainstay of the state's economy. With tourism as a key sector, its high-profile promotion has brought in its wake a host of problems for the local community, in particular women and children, and the environment. Of these the main issues are the strain on the state's natural resources, and drug abuse, crime and prostitution. Tourism and other industries such as mining and fisheries have also increased in significance, and changed the pattern of migration. Whereas Goa has been sustained since the early twentieth century by a money order economy with migrants working in British India and beyond, the pattern now is of the arrival of a labour force from other states and the departure of local people in great numbers from Goa. These have severely affected lifestyles, family life and indeed the Goan's perception of self and society.



3. South Asia Plenary

Coordinator

Ranjini Swamy

The rights of citizens in sovereign nations are assumed to flow from the principles of equality, dignity, justice and non-discrimination, which in turn determine their entitlements. In South Asia these principles have often been subordinated to competing claims or privileges based on religion, ethnicity, caste, community, language and gender, and have seriously compromised individual sovereignty.

Citizenship thus proves to be differential, and has been differently—often negatively—experienced by people in all the countries of South Asia. Whether individual national constitutions are secular or not, the notion of fundamental rights and entitlements being subject to other considerations of caste, community, religion and gender is pervasive across the subcontinent. This erosion of sovereignty at the national and individual levels is exacerbated by the whittling away of national sovereignty as a consequence of globalisation and neo-liberalism, increasing militarisation in the interests of “national or international security”, state repression and violence, and economic fundamentalism.

Speakers from Pakistan, Bangladesh, Nepal, Sri Lanka and India will examine the gender implications and consequences of all the above, with particular reference to recent developments in their own countries.

Coordinators

Asha Hans & Ritu Menon

Prof. Asha Hans

School of Women's Studies
Utkal University
Bhubaneswar 757 004
Orissa

Tel. (Off) 0674-2587453
(Fax) 0674-2581850
(Res.) 0674-2501716/2502136
Email: swsutkal@vsnl.net

Ritu Menon

Women Unlimited
(an associate of Kali for Women)
K-36, GF, Hauz Khas Enclave,
New Delhi 110 016
Tel (Off) 011-26524129/26964947
(Fax) 011-26496597
(Res.) 011-26491515/26496597
Email: womenunltd@vsnl.net

4. Women's Studies Plenary

Women's studies as a field of teaching, research and action, with diversity of institutional locations and experiences, raises a host of critical issues. Is women's studies a distinct perspective, a dimension or a discipline? Who are its practitioners? What are the structures within which it is located? What has been the experience of the institutionalization of women's studies? What distinguishes women's studies from other intellectual enquiry? Have the larger debates within the women's movement impacted the content and methods of women's studies?

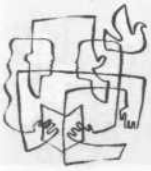
The basic premise of women's studies which took root in the mid -70s was its transformative potential for higher education, state policies, development planning and an evolving concern with the variegated contexts of women's oppression, deprivation and inequalities. The embedding of women's studies within institutions of higher education was expected to engage with, and contribute valuable inputs to, social science disciplines. The First National Conference on Women's Studies (1981) which gave birth to the IAWS, reviewed social sciences curricula in several universities and recommended that the UGC provide support to women's studies within universities to ensure an institutional response to this critical area. The UGC took the initiative in setting up women's studies centres from the Seventh Plan onwards. Currently there are 34 Centres. Recent developments within the UGC and successful attempts made to dilute the basic thrust of women's studies centres within universities are matters of serious concern. What is really distressing are the new guidelines which no longer emphasize the theoretical

engagement of women's studies with teaching and research in social sciences, but lay emphasis on extension activities. Instead of addressing the structural problems that Women's Studies Centres are facing, the new guidelines are likely to erode the functioning of these centres.

Some analysts feel that the 'transformative role of women's studies has often remained elusive', others argue that women's studies organisationally exists 'as a semi-separate space' where feminist ideas and practice remain peripheral. Concerns have been expressed on issues of pedagogy, institution building, changes within the higher education system, crisis within the social sciences, funding, research agendas and building coalitions within and across the educational system.

The interlinking of research institutions and centres of women's studies; institutional capacity, funding, and linking teaching with degrees in women's studies are some other issues that need serious deliberation. Institutional spaces are highly uneven and unstable, so that much energy and work for the consolidation of knowledge needs to be continuously put in. The ambitious mandate drawn up by the pioneers of women's studies has now shrunk and fallen into the crevices of institutional structures. As a discipline, it faces contradictory institutional pulls and pressures. Women's Studies' engagement with a variety of institutions has come up against several dislocations due to structural, locational and ideological ambiguities.

Since women's studies covers a vast and heterogeneous field and has remained a fluid area of concern with a plurality of objectives, agendas and



political positions, we need to critically reflect on the expansion of women's studies scholarship, institutional spaces, its contribution to content, methods and epistemologies in social sciences, its links and engagement with serious feminist politics and the new challenges posed by the processes of globalisation and restructuring of spaces within academic institutions. How does engagement with the political struggles of women affect its academic spaces? What are the contradictions implicit in women's studies? One of the central tensions within women's studies is its engagement with state institutions and the consequent risk of diluting its transformative agenda.

Coordinator

Dr. Kumud Sharma

Centre for Women's Development Studies

25, Bhai Vir Singh Marg

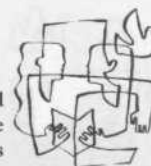
New Delhi 110 001

Tel. (Off) 011-23366936/23366930

(Fax) 011-23346044

(Res.) 011-26947247/26944156

Email: cwds@ndb.vsnl.net.in



1. Pluralism, Nationhood and Differential Citizenship: Contemporary Issues

The present political and economic contexts within which we have witnessed a return of the idea of citizen are remarkable for the contradictions and ambivalences that inform ideas of sovereignty and citizenship. Unprecedented interconnections among nation-states within the context of globalisation have brought about a porousness of borders and intermingling of people. These developments, it is proposed, have severed the links between sovereignty and the nation-state and between nation-state and citizenship, as ideas of world-citizenship, human rights, cosmopolitanism, and multiculturalism have become dominant. At the same time dissonant notes claiming a 'crisis in citizenship' have sought to reinforce the links between citizenship, sovereignty and the nation-state. The latter is reflected in state practices which have, perhaps more vehemently than ever before, reinforced nation-state boundaries through an assertion of sovereignty and national identity in hegemonic terms. The rise of Hindutva in the last two decades, for example, sought to carve out an exclusionary Indian identity culled from dominant Hindu cultural symbols and practices. The universalist frameworks of citizenship espoused by the politics of Hindu nationalism effaces the manner in which citizenship is differentially experienced along axes of class, caste, gender, language, etc. Moreover, it manifests itself in unabashed and unapologetic violence against sections of the population with the tacit or overt complicity of the state. It is also significant how state policies have attempted to carve out notions of the citizen in their development plans, relegating migrants and workers to a relentless cycle of relocation and destitution.

Feminist critiques of citizenship have pointed out how the category of citizen has historically been problematic for women. Not only have the terms of women's inclusion in citizenship been different, their differential inclusion has been essential for retaining the core elements of citizenship. The new contexts in which citizenship and sovereignty are being redefined and interrogated have presented fresh challenges to feminist theory and the women's movement. Both have responded to these challenges by invoking compelling re-conceptualisations of citizenship, community and rights, and alternatives to the theory and practice of citizenship. The search for a feminist theory and practice of citizenship has called for a progressively widening network of feminist transversal practice against forces of capitalist domination, and political and cultural conservatism.

Such a practice of citizenship, it is argued, would help transcend the legal-formal conceptualisation of citizenship, i.e., move beyond the 'basic structures' of equality and social justice to focus also on the notion of citizenship as a function of 'responsible' participation. Citizenship then, would transcend its passive connotation and become a measure of activity. While redefining citizenship as activity/practice, it is important to zoom in to the specific sites, exploring each for (a) state practices of citizenship which are imbued with violence; and (b) practices of citizenship, whether concerned with livelihood generation or with resistance, that redefine communities, citizenship and rights.



In the context of state practices it is especially important to examine specific sites of violence, dismantling thereby the hegemonic rhetoric of universal citizenship. In this context religious and caste communities as sites of violence and exclusion will be explored. One session of the panel will be devoted to an exploration of the experiences of Muslims in Gujarat, living under the shadow of violence that was unleashed with state collusion in 2002. The political project of subjugating the community through violent means has impacted upon the manner in which the community sees itself; how lives are rebuilt amidst memories of violence and betrayal, a hostile state government and the police, and the uncertainties that shroud judicial redressal. The socio-economic effects on women, particularly in the family and at work, relationships within the family and the different sections of the community—liberals, conservatives and 'intellectuals'—as well as experiences with rehabilitation, survival and networks of resistance will be examined.

As far as reconstituting communities and rights through the practice of citizenship is concerned, three sessions will focus on specific practices that seek the ideological reconstruction of notions of community, thereby preparing the ground for democratic citizenship. In this context, conceptions of radical struggle/politics that is not determined by community membership and identity, as well as

struggles against dominant and exploitative political and economic practices will be explored. Voices from the women's movement, experiences of livelihood practices, of group participation, and developing linkages conducive to dialogue on issues crucial to women and to rethinking citizenship, communities, and rights will be presented.

Coordinators

Anupama Roy
Nandini Manjrekar
Trupti Shah

Anupama Roy

Centre for Women's Development Studies
25, Bhai Vir Singh Marg, New Delhi 110 001
Tel. (Off) 011-23366936/23366930
(Fax) 011-23346044

Email: cwds@ndb.vsnl.net.in

Email: roy_singh@rediffmail.com

Anupama Roy will organise the sessions on citizenship practices

Nandini Manjrekar

Women's Studies Research Centre,
M.S. University of Baroda, Baroda
Email: Nmanjrekar@yahoo.com

Trupti Shah

Sahiyar Stree Sangathan, Baroda.
Baroda

Email: Sahiyar@softhome.net

Nandini and Trupti will organise the session on Gujarat



2. Citizenship, Livelihoods, Work and Natural Resource Rights

The right to life can have no substance without the right to the means of living with dignity. Deprivation of livelihood is tantamount to denial of life. The livelihood rights of poor and marginalised peoples are inextricably linked to their right to living spaces, as also to natural landscapes and resources. These rights are increasingly being subverted by powerful sections of society in concert with global capital and market forces. The resultant loss of livelihood resources and the suppression of cultures are counterpointed by a spectrum of people's movements of resistance and 're-presentation'. Formerly fluid group identities may be reconstructed with sharper boundaries which women are expected to uphold. Yet different groups of poor and marginalised women have also responded to these diverse pressures in novel ways, and fought to maintain their livelihoods, their work and their moral and cultural environment.

This sub-theme seeks to understand what 'citizenship' means for poor women who are denied the right to the means of living with dignity. It also seeks to understand how historical shifts from community to individual rights have impacted poor women's resource rights and livelihood options. Its thrust is to focus attention on livelihood, work and natural resource rights as part of the politics of citizenship. Of special interest are accounts that reflect upon the citizenship/livelihood issue in relation to nomadic and migrant groups (including cross-border migrants), fishing, coastal and hill-forest dwellers, artisans and craftswomen in different regions in the country.

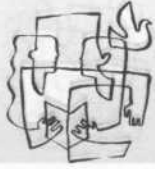
The sub-theme intends to bring together innovative presentations from the field, which:

- (a) explore the conceptual links between citizenship and women's livelihood, work and natural resource rights;
- (b) establish connections between women's experience and responses in particular locations on the one hand, and large-scale political and economic trends and processes on the other; and
- (c) attempt to extend conventional scholarship by experimenting with different ways of representing the complex inter-connections that make-up the whole of poor women's lives and livelihoods by drawing upon narrative, folklore etc.

Three sessions are envisaged: *i*) a conventional paper presentation session; *ii*) a more informal poster presentation session where the audience may interact with poster presenters of their choice in an open area; *iii*) a chaired, round-up discussion session (without paper presentations but with lead discussants).

Coordinator
Sumi Krishna

103, Farah Court
185, 5th Main Defence Colony
Indira Nagar, Bangalore 560038
Tel: 080-25200716; Mobile: (0) 9845545524
E-mail: sumi_krishna2002@yahoo.com



3. Citizenship and the Politics of Sexuality

Feminist scholarship has consistently tried to understand the categories of sex/gender to strategise bringing in a just and equitable society. Confronted by the gay movement and the sex workers' movement, the engagement with the issue of sexuality has been sharpened. In spite of earlier opposition that claimed that it was not as important as development, war, fundamentalism and nuclearisation, it is now accepted that the domain of sexuality has its own politics, inequalities and modes of oppression. Sexuality, especially its institutionalised forms, is a product of society and carries conflicts of interest and political underpinnings. Further, it is related to issues of reproductive health, population control, AIDS, human rights, and violence against women. Feminist politics and women's studies have also included citizenship as defined by the state as one of their concerns.

In India, scholarship around sexuality has been largely confined to the binary framework of hetero-normative structures and ideologies. Social reformers during the colonial period addressed issues of control over women's sexuality by critiquing the practice of 'social evils' such as child marriage, the prohibition of widow remarriage, sati, age of consent, the existence of devdasis, etc. The contemporary feminist movement seeks to highlight sexuality through the discourse of violence located within the family and state institutions—issues of domestic violence, dowry murders, rape within marriage, population control, etc.

Most feminist work starts with the premise that sexuality is not a 'natural' fact but a social construction, an articulated ideology within economic, social and political structures of society. Different patriarchies and systems control, repress, inflict and perpetuate sexual violence against women. However, it is simultaneously a terrain of control and repression as well as pleasure and agency. Women may make a choice of one over the other at different points in their lives.

The term 'sexuality' encompasses diverse sexualities, varied identities and gender constructs, orientations and practices: gay, lesbian, bisexual, transgender, hijra, kothi, panthi and so on. Sexual minorities wage a daily struggle against the denial of their basic rights as citizens, not just for their visibility, personhood and identity, but also for their livelihood, legal rights and security, physical safety, social recognition and dignity. Asserting even one's citizenship is fraught with tension. Sexuality studies include prostitution, sex workers, reproductive rights, an analysis of laws regulating sexuality, interpersonal violence and masculinity.

In this sub-theme, we would like to explore several issues; some are listed below, but papers on other issues around sexuality are also invited:

- Existing laws on homosexuality and the politics and struggles of sexual minorities against decriminalisation of same-sex relationships through a repeal of Section 377
- Prostitution, trafficking in women, the rights of sex workers, discrimination, health—including



- AIDS and STD—and migration
- Discrimination against sexual minorities and protection from police and state agencies
 - Murders of women in the name of 'honour' in South Asia
 - Rights of sexual minorities as citizens, the role of the state, pleasure and protection
 - Inter-personal violence like date-rape, acid throwing, sexual harassment in the context of masculinity, and machoism
 - New alternatives of partnerships and living arrangements which transcend heterosexual marriage and descent-based family
 - Other alternatives within the heterosexual marriage framework, like the right to marry for AIDS patients

- Identifying cross-culturally the deep ideological structures of masculinity within society
- Right-wing and feminist approaches to sexuality, pornography and censorship

Presentations in the form of documentary films, videos and panel discussions are also welcome.

Coordinator

Nandita Gandhi

Akshara Women's Resource Centre
501 Neelambari, Gokhale Road
Dadar (W), Mumbai 400 028
Tel: (R) 91-22-2361 0811
(O) 91-22-2431 6082
Email: gandhinandita@yahoo.com



4. Women in Conflict and Militarization

Women have been, and continue to be, war sufferers in many ways. This is true of both conflicts between and within states. Some specific ways in which women have been victims of wars are documented, others are not. What stands out in all debates and discourses is women's enormous suffering and enormous courage to cope, to protest, and to seek change.

The discourse on wars and their effects on women in modern times begins perhaps with the nuclear age. The post-war history of nuclear testing and nuclear disasters confirmed much of what we already knew about the effect of nukes on women, and built up a strong body of evidence that was impossible to wish away. Health hazards that are true of nuclear war are equally true of chemical and biological warfare. It is an astonishing fact that women have had to fight at every stage for their issues and problems to be recognized. In Vietnam the effects of the notorious Agent Orange on the people of the land were known and suffered, though not fully researched by a nation struggling to rebuild itself. In America, the connection between Agent Orange and breast cancer and reproductive disorders in women first became known through the pioneering work of Linda Schwartz and the Registered Nurses Association that first exposed the effect of Agent Orange on military nurses who had nursed soldiers with Agent Orange toxicity. Similar findings are cited by studies on the Bhopal Gas tragedy. A study by Medico Friends Circle finds a five-fold increase in menstrual and birth disorders in gas-affected women as compared to the general population—a frightening preview of what can

happen in a full scale biological war.

Many recent conflicts have actually been over issues of identity, national articulation, citizenship and sovereignty. Examples from recent history include the liberation war in Bangladesh and the conflict in Kosovo, in which the rape and molestation of women was systematically used by the militia of the suppressing power to enforce dominance and deny citizenship rights. Within India, this sort of brutalization of women has been seen in areas of Kashmir and the north-east which are struggling for recognition of the democratic right to self-governance. The example of Manorama, who was brutalized by the Indian army in Manipur immediately comes to mind.

Today, women's voices have acquired both a particular sensitivity as well as authority in the international peace movement. This has been the result of women's specific experiences and specific suffering. Palestinian women's peace organizations, the Naga Mothers' Association with their powerful logo proclaiming 'No more Tears!', the Meira Peibis of Manipur—these and many other organizations of women lend their weight to this new trend. At the same time women's voices are for the first time beginning to be heard in the many struggle frontiers for citizenship, sovereignty and democratic rights. This sub-theme will explore the many dimensions of conflict and militarization for women.

We propose at least three separate sessions on the following topics:



- Physical and mental trauma to women in conflict situations
- Cultures and identities under siege: the experience of women in conflict situations
- Women as actors for peace.

These workshops will bring together scholars, activists and members from peace groups in conflict areas. There will be testimonies of women from conflict areas, as well as cultural presentations. In addition we plan to organize a cultural space with photographs as well as other visual presentations and forms of expression.

Coordinators

Ilina Sen
Sonia Jabbar

Ilina Sen

A- 26, Surya Apartments,
Katora Talab Raipur,
Chhatisgarh.

Tel: 0771- 2422875

Email: sen-ilina@yahoo.com & ilina@senonline.com

Sonia Jabbar

A- 57, Nizamuddin East
New Delhi- 110 013

Tel: 011- 24310511

Email: sjabbar@vsnl.com



5. Development-Induced Displacement: Impact on Women

Development induced displacement poses one of the most critical challenges to women in India. The socio-economic threat produced by this displacement undermines women's rights and entitlements, the two important constituents of citizenship. Available reports indicate that more than 30 million people, at the least, are internally displaced due to development projects in India. This would mean that about 20–25 million of those displaced are women and children.

Since independence development projects have been touted as undertakings that empower people. These projects—mining, construction of dams, cities, wild life sanctuaries or industries—have been projected by the state as necessary for raising the quality of life. Countering this position is the contradictory view that such development harms not only people in general but especially the marginalized, the Adivasis and women. Women have become the most oppressed and powerless victims of displacement, as also of exploitation through the nexus of class, caste and gender. The situation has been further exacerbated by globalisation and liberalization, linking the domestic with the international, throwing up questions around issues of citizenship and sovereignty.

There is no paucity of examples of displacement, from the well-known Narmada river to Rihand dam, the Konkan railway and Mangalore port, the instances are numerous. The reach of displacement in this context is therefore extensive and affects women across the country, most significantly, tribal women. The policies that affect

them are promoted by the state which is supposed to protect people. These policies are supported by international forces ranging from the United Nations, multi-national corporations and bi-lateral donor agencies.

Repeated displacement and rehabilitation has caused the loss of the sense of being “citizens of the soil”, community life, kinship, fellow-feeling and belongingness created over generations. Despite the growing displacement of women from their homes and the lifestyles they had grown accustomed to, very little work has been done on the issue. This sub-theme is meant to *a)* start a serious debate on the issue; *b)* initiate research; *c)* and provide activists in the field the data necessary for action. It is not that women are unaware of the situation: the Narmada Bachao Andolan, the movements in Kashipur and Koel Karo reflect women's involvement and leadership on an issue that affects them so extensively and so adversely. Though displacement affects different women differently, certain common issues can be identified:

- Changes in life-styles and identities and the introduction of patriarchal norms in areas where they barely existed
- Multiple displacements of the same families, causing repeated dislocation and rehabilitation
- Food insecurity due to violation of rights in regard to land and livelihood, which results in reduced livelihood opportunities
- Alienation from decision-making roles, as land no longer belongs to them
- Loss of bio-diversity, putting at risk sustainable



development, the special forte of women, laying the country's resources vulnerable to a new colonisation by multinationals

- Increased violence, especially trafficking and domestic violence, as well as violence from host communities
- Migration, social disarticulation and insecurity
- Lack of information, which leads to further downgrading women's roles
- Limited access to relief, rehabilitation and reconstruction
- Health issues.

The most important issue is how to make women's voices heard. How can gender concerns and perspectives be integrated in policies and programmes? How can mechanisms be strengthened or established at the

national, regional and international levels to assess the impact of development policies on women? The attempt is to give due recognition to thousands of women protesting against the faulty paradigm of development which is diminishing people's rights not only of citizenship but also of sovereignty. Papers and audio visual presentations are invited.

Coordinator

Urmimala Das

Women's Studies Research Centre

Berhampur University

Berhampur – 760 007

Tel: (Res.) 0680-2242262

Cell: 09437261601

Email: urmidas1@yahoo.com.au



6. Migration, Displacement and Borders

This sub-theme will look at the issue of migration and displacement and the drawing of borders, with specific reference to gender. Despite overwhelming evidence that growing numbers of migrants and displaced people all over the world are women, the study of migration has been relatively gender blind. The image that comes to mind whenever migration is spoken about is of groups or columns of men, and their difficulties in settling into their new homes and locations. The fact that migration, and finding and settling into new homes, largely tends to reflect and recreate dominant sexual ideologies and assumptions, needs much more attention.

Within South Asia, and more specifically within India, recent years provide evidence of migration and displacement as a result of conflicts related to resources, identity, borders, religion, politics and struggles for autonomy. In Nepal today there are thousands of Bhutanese migrants living in limbo, not knowing where they belong; hundreds of thousands of people are being displaced in India as a result of the construction of big dams and the sale of tribal land to private enterprise. The conflict in Kashmir has generated a large number of displaced people who continue to live in camps in Jammu, Delhi and other places. We need only go back half a century to the Partition of India and we see a migration of a different kind, created by the drawing of new borders, separating people on the basis of religion.

This sub-theme will attempt to examine what the words 'migration' and 'dislocation' mean, with reference to gender. The first often implies an element of choice and the second of coercion. Yet,

how free are women to choose where to migrate? Whenever the Partition of India is talked about for example, the fact that the movement of peoples in the west was compressed into a short period of time, while that in the east was spread out over time somehow seems to invest the former with greater seriousness, more importance, than the latter. Does the time, whether short or extended, make a difference in the gravity of a particular experience?

There is the further complication of migration in groups, and migration as individual families. In Rajasthan today there are large numbers of Hindus who have 'migrated' from Pakistan to India over a long stretch of time, and more specifically when relations have been bad between the two countries. How do we understand their experiences? What has this migration meant for women? Did they have a choice about where to go and how to settle there? Many of them still hold Pakistani passports, and are awaiting Indian nationality. While they have been settled in camps which are like refugee camps, they still retain a notion of home as being 'over there'. What do home, and belonging, mean for the migrant and the dislocated person? Those displaced, particularly women, as a result of the building of dams or the selling of common land, retain a longing for 'home' and 'land', years after they have settled elsewhere. And yet, we might ask, what exactly is this longing for a piece of land, a strip of water, four walls and a room?

Papers are invited for this sub-theme which address these and other related issues. Papers can be specific, exploring how borders impact on migration,



how they create and exacerbate displacement, and how conflict-related migration leads to fresh problems. Or they may address more conceptual issues: the meaning of migration and displacement, the use of gender as a category of analysis in the study of migration, and the meanings that attach to the drawing of borders, both administratively and metaphysically. A further dimension could be multiple meanings of the sense of home, country,

land and belonging. Gender needs to be central to all these explorations.

Coordinator

Dr. Urvashi Butalia

K-92 Hauz Khas Enclave, 1· Floor,
New Delhi-110016

Tel: 26864497/26521008/265147723

Email: zubaanwbooks@vsnl.net



7. Education and Citizenship

An important site for the articulation of citizenship in the modern nation state is education. The mainstream educational system through its schools, curricula and teaching-learning materials constructs and communicates notions regarding the 'ideal' citizen. Ideas of sovereignty, participation, rights and duties are interwoven into the fabric of state educational policy and initiatives. On the other hand, the non-formal sector in education mirrors both the dilemmas and the strategies employed by the state to include those on the margins. Attempts by the state at mainstreaming communities, groups or sections who have been excluded from formal schooling reflect how the state views them and their role within the nation.

Questions regarding women's and girls' access to education cannot be raised without considering the larger socio-political context in which learning is located today. The politics of funding impact both universities, schools and programmes geared for the non-formal sector. The marginalisation of the Total Literacy Campaign in the 1990s and the priority given to elementary education through the Sarva Shiksha Abhiyan, and the mushrooming of private educational institutions in higher education reflect the priorities of the state and international agencies regarding how and who will be given the opportunity to learn.

The emergence of terrorism and identity politics has influenced the manner in which statist ideologies are being rearticulated and communicated in curricula. There is a feminization of the teaching profession, despite the severe shortage of female teachers, with the introduction of the B. El. Ed.

courses primarily in women's colleges and universities.

This sub-theme will attempt to debate critical issues in education that impact on women's and girls access and participation in this arena. We invite papers on the following issues:

- Withdrawal of the state in all sectors of education: globalization, privatization and non-formalization of formal education. Inadequate resource allocation. Impact on universities and institutions of higher learning
- Lack of democratic functioning, accountability and transparency in policy decisions pertaining to all levels of education
- The content of school curricula: Gendered school knowledge and issues of representation
- Issues of access, retention and quality in schools; integrating gender with caste, religion and class issues
- The politics of continued exclusion—women and disability; women and sexuality
- The marginalisation of adult women's education and literacy
- Education, its response to conflict and violence and its implications for women and girls.

Coordinator
Dipta Bhog

Nirantar, Centre for Gender and Education
B-64, Sarvodaya Enclave, New Delhi -110017
Tel./Fax: 26966334, 26517726
Email: nirantar@vsnl.com



8. Impaired Citizenship and Forms of Exclusion (Ageing and Disability)

The aim of this sub-theme is to locate women's voices and experiences, especially those of the disabled and ageing, who are excluded from citizenship as also the agendas of feminist movements and initiatives for the disabled.

Many attempts have been made at the national level to achieve rights and entitlements for women; yet many women have found themselves excluded and voiceless in this quest. A significant sector of the excluded are women with disabilities and those who are ageing; they are differently positioned and have rarely been included in the articulation for public space and access. Considered by the state as recipients only of welfare policies, these women have little opportunity to exercise full citizenship or demand justice.

We recognize that there are multiple constraints owing to the hierarchies and differences among women themselves. In the context of class, caste and race, we need to understand the location of differently abled and ageing women. Treated as second class citizens despite the constitutional guarantees of citizenship rights, international conventions and a specific law on disability, women with disabilities rarely find mention either in studies of disability or in feminist literature. Women experience various kinds of discrimination, deprivation and denial, and women who are disabled and ageing are no exception. There are cases when even motherhood is denied to disabled women. In the case of mentally challenged girls, forced hysterectomies are sometimes conducted. Domestic

violence is endemic to the lives of such women, but both domestic violence and mental health issues of this special category of women have found little space in feminist writings.

Disability legislation itself does not provide for the specific needs of women with disabilities. A problematic issue confronting such women is the issue of their bodies and the representation of the disabled body. While the feminist movement fights for self-esteem and dignity and contests the male gaze, for women with disabilities, the problem of being special targets of ridicule because of their bodies is the pressing concern.

Despite all the discrimination, we find many women are emerging as leaders in the disability movement, emerging from the silences imposed on them and challenging the differentiations.

We need to interrogate these issues and open the discussion to the lived experience of women in these situations. Some of these are:

- How significant sections of women are unable to access their rights of citizenship
- Why the feminist and disability agendas have not considered the unique problems of women who are aged/disabled
- How these women have moved ahead, despite the challenges imposed by the system
- How the dialogue with women with disabilities and those who are ageing can begin



**XI National
Conference
on Women's Studies**

- How we challenge the violence against these women
- The hierarchies that exist within the two identified groups
- How we move in solidarity with these women so that they exercise their agency unambiguously
- How we integrate them into both feminist and disability theory.

We need to understand and support their struggles in the quest for a meaningful and productive life in a national space.

Coordinator
Prof. Asha Hans

School of Women's Studies
Utkal University
Bhubaneswar 757 004
Orissa
Tel. (Off) 0674-2587453; (Fax) 0674-2581850
(Res.) 0674-2501716/2502136
Email: swsutkal@vsnl.net



9. Engendering Legal Education: Citizenship and Entitlements

The right to participate as well as the duty to contribute flow from the attribute of citizenship. Citizens may be born, but citizenship has to be nurtured. That legal education can be the source of this nurturance is the focus of this sub-theme. There is an urgent need for reviewing the content and teaching methodology of legal education in the country in order to incorporate gender concerns adequately in the curriculum. We have identified the site of legal education broadly, comprising law colleges and faculties (both at the LL.B and LL.M levels), as well as other disciplines such as sociology, social work, economics and commerce which are engaged in offering courses with a law component or legal focus. Such a shift is necessary not only for stakeholders in legal education today—students, teachers, future lawyers, judges, and citizens in general—but also in order for legal education to respond to the issues and challenges posed by questions of sovereignty and citizenship. The objectives of the discussions in this sub-theme will be:

- To identify areas where the current legal curriculum could incorporate a gender focus
- To develop appropriate teaching methodologies (within the classroom and in outreach activities) that would sensitise students and teachers, and develop their skills and capacities to deal with questions of gender discrimination and invisibility.

We propose to hold four workshops in this sub-theme:

1. *Women's Issues in Citizenship and Entitlement*

The workshop will focus on:

- women's rights under the Constitution
- discrimination or protection? Welfare or rights?
- political process and gender

The workshop will examine how individual and group rights are conceptualised and taught, and how they impact the rights and participation of women vis-à-vis the state. Further, how do we inculcate a spirit of respect for diversity and inclusiveness in the curriculum? How can legal aid work be used to integrate socio-political questions into the curriculum and transform a legalistic understanding of the law into one in which rights are situated in day-to-day life and work; use of public interest litigation.

2. *Women, Violence and Access to Justice*

The workshop will focus on:

- communal and caste violence
- riots
- role of the police
- criminal justice system
- domestic violence

The workshop will examine the Indian Penal Code, Criminal Procedure Code, Evidence Act, preventive detention laws, among others, in order to understand how gender concerns are dealt with or ignored in the curricula, and on various ways to raise these concerns: case histories, decided cases, law reform projects, site visits.



3. *Engendering Legal Education*

This workshop will focus on:

- need for a course on feminist jurisprudence
- introducing a gender focus in existing law courses
- critical appraisal of the teaching/learning process
- responding to emerging issues
- LL.B., LL.M, and law based courses in other disciplines
- appropriate use of classroom activities and involvement in community programmes

This workshop will consist of presenting a draft feminist jurisprudence syllabus developed by the group; ideas on how to integrate gender issues with other 'hard' and soft' law areas; evaluation and assessment systems in universities and how these can be modified to assess the gender sensitisation of students; different teaching/learning techniques.

Coordinator

Dr. V.S. Elizabeth

Centre for Women and Law
National Law School of India University
Bangalore
Tel: +080 23212504

Information on Paper Presentation

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Guidelines for presenting papers for any of the sub-themes are as follows:

- The abstract should clearly contain the following:
 - Title
 - Name of the author/s
 - Institutional affiliation (if any)
 - Full address for correspondence (of one main author in case of multiple authors)
 - Phone numbers (residence and office)
 - e-mail ID
- The abstract should be between 600-800 words
- The abstract should be sent to the sub-theme coordinator whose contact information is given at the end of the sub-theme write-up
- Abstracts should preferably be sent electronically, via e-mail. The e-mail subject should be "Abstracts for IAWS Conference". The abstract should be in .doc or .rtf format
- Paper presenters are also requested to send a hard copy to sub-theme coordinators.

- Abstracts should reach sub-theme coordinators on or before March 25, 2005
- Intimation of acceptance of papers for presentation will be done in due course
- All participants whose papers are accepted for presentation should book their tickets to Goa in time to ensure availability of train/flight tickets
- **Travel Grants:** The IAWS Conference is attempting to obtain travel grants for those participants who may require them. The Secretariat cannot, at this point, promise travel support; however, depending on the funding situation, it may be able to selectively fund students and activists.

Publication of Abstracts

Following the acceptance of abstracts, instructions will be issued regarding the paper presentation. The abstracts, meanwhile, shall be posted electronically on the IAWS website (www.iaws.org), and will also be published in the conference proceedings.



- All participants are required to register for the conference. Registration forms should be filled in clearly and completely.
- Registration fees are as follows:

<i>Participants</i>	<i>LAWS Membership</i>	<i>Regn. Charges</i>	<i>Entitlement</i>
<i>Local</i>			
National			
Registration by April 10, 2005	*Compulsory	Rs. 750	Folder, lunch and tea
Spot registration	Compulsory	Rs. 850	Folder, lunch and tea
Local students	*Compulsory	Rs. 500	Folder, lunch and tea
International			
Registration by April 10, 2005	Compulsory	Rs. 750	Folder, lunch and tea
Spot registration	Compulsory	Rs. 850	Folder, lunch and tea
<i>Outstation</i>			
National			
Registration by April 10, 2005	Compulsory	Rs. 1200	Folder, boarding and lodging
Spot registration	Compulsory	Rs. 1300	Folder, boarding and lodging (subject to availability)
❖ Students	Compulsory	Rs. 750	Folder, boarding and lodging
Spot registration	Compulsory	Rs. 850	Folder, boarding and lodging
International			
Registration by April 10, 2005	Compulsory (Fee: Rupee equivalent of \$100)	Rs. 1200	Folder, boarding and lodging
Spot registration	Compulsory (Fee: Rupee equivalent of \$100)	Rs. 1300	Folder, boarding and lodging (subject to availability)

- Members of the local coordination committee and student volunteers need not pay the above amount.
- ❖ Students will have to produce proof of student identity.
- Participants are requested to register for the conference before April 10, 2005 in order to enable the organising committee to make adequate lodging, boarding, crèche and other conference arrangements. Accommodation in hostels will be organised on a first-come first-served basis.
- Crèche facilities will be organised at an extra charge, provided there is sufficient requirement. Participants



desiring crèche facilities should register in advance and will then be intimated about arrangements and payments.

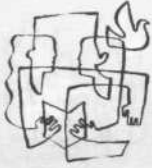
- Arrangement for ground floor accommodation will be made for disabled persons and senior citizens.
- Since May is a vacation period, it is suggested that participants book tickets well in advance to ensure ease of travel.

Information about IAWS Membership

- IAWS subscription fees are as follows:

<i>Membership</i>	<i>Subscription</i>
Ordinary	Rs. 700 for 3 years
Life	Rs. 1,500
Institutional (Ordinary)	Rs. 5,000 for 3 years
Institutional (Life)	Rs. 10,000
Student	Rs. 250 for 3 years (age limit 18-25) proof of age and student identification to be attached.
Friends of IAWS	\$100 (in rupee equivalent)

- New subscriptions will be valid upto March 31, 2008.



Conference Registration Form

Please fill in capitals

1. Participant information

Name: _____

Department/Institution: _____

Mailing Address: _____

Phone/Fax/e-mail : _____

2. Category of IAWS Membership

If you have sent the accompanying membership form to Chennai

DD No.: _____ Date : _____ Bank/Branch : _____

Check appropriate category:

Paper Presenter Participant Sub-theme Coordinator Panel Coordinator Panel Speaker

Details of Payment of Registration Fees: _____ Demand Draft No. _____

Date: _____ Rs. _____ Drawee Bank/Branch: _____

Please note: Demand Drafts to be made in favour of Indian Association for Women's Studies, State Bank of India, Goa. No other mode of payment will be accepted.

3. Type of Participant

Local-National Local-International Outstation-National Outstation-International

4. Membership information (for outstation participants only)

Members prior to March 31, 2005: Membership number/receipt no: _____

Members post March 31, 2005 (seeking fresh membership): Demand Draft No. _____

Date: _____ Rs. _____ Drawee Bank/Branch: _____

Members post March 31, 2005 who have already sent subscription to Chennai and are awaiting confirmation please tick here

5. Other information

Do you require accommodation? Yes No

Do you require special ground floor accommodation? (for disabled persons, senior citizens, pregnant women, etc.)

Yes No



Do you require crèche facilities

Yes

No

If yes, state number of children and their ages: _____

Date of Arrival: _____ Date of Departure: _____

Please send completed form with payment to Shaila Desouza, Ashiana, D-14 La Marvel Colony, Dona Paula, Goa 403 004.



IAWS Membership Form

1. Name (in full): _____

2. Address in full and telephone numbers:

Official _____

Residential _____

Email _____

3. Education: _____

4. Occupation/Designation _____

5. Interest in Women's Studies:
(indicate categories applicable)

- Teaching Organisation & Activism
 Writing Media & Communication
 Research Administration of Programmes
 Any other

6. Type of Membership (Indicate type applicable)

- Ordinary Institutional (Ordinary)
 Life Student Institutional (Life)

INDIAN ASSOCIATION FOR WOMEN'S STUDIES

IAWS Secretariat:

Dr. Veena Poonacha
General Secretary
C/o Research Centre for Women's Studies
SNDT Women's University
Juhu Road, Santa Cruz (West)
Mumbai 400 049
Tel: 26604001 (D) 26610751 (office)
Email: iawsgsec@yahoo.com

Membership	Subscription
Ordinary	Rs.700 for 3 years
Life	Rs.1500
Institutional (Ordinary)	Rs.5000 for 3 years
Institutional (Life)	Rs.10,000
Student	Rs.250 for 3 years (age limit 18-25) proof of age and student identification to be attached.
Friends of IAWS	US \$ 100
SAARC region	US \$ equivalent of Rs. 700 for 3 years

Annual subscription will be valid from April 1 to March 31.

The subscription may be sent only in the form of Demand Draft made out to the **Indian Association for Women's Studies** and sent to the following address:

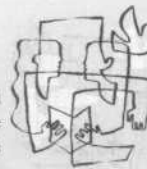
Dr. Padmini Swaminathan, Treasurer
Madras Institute of Development Studies
79, II Main Road, Gandhinagar
Adyar, Chennai 600 020
Tel: (O) 91-44-(2) 4412589/4412295
Email: pads78@yahoo.com/pads51@md5.vsnl.net.in

Place : _____ Date : _____ Signature : _____

• If you have registered for the XI National Conference, please give the following details:

• DD No: _____ Date : _____ Drawee Bank/Branch _____

About Goa



The State of Goa stretches over an area of 3,702 sq. km. With the Arabian Sea on the west of its 100 km coastline, Goa has some of the most scenic beaches with a fringe of palm trees along its shores. Goa was liberated from Portuguese rule as late as 1961. Goa was a Union Territory till 1987, when Goa was declared the 25th state in India.

Goa, with a population of 13,43,998, is divided for administrative purposes into two Districts, North Goa District and South Goa District (757407 in North Goa and 586591 in South Goa). There are a total of 188 Panchayats with 119 in the North Goa District and 69 in the South. The State of Goa has 40 Vidhan Sabha seats, 2 Lok Sabha seats and 1 Rajya Sabha Seat.

Population growth in Goa has steadily been decreasing, with a decline in both birth rates as well as death rates. According to the National Family Health Survey 2 (1999) 24 per cent of the households in Goa are female headed while the national average is 10 per cent. There is a high male and female literacy rate (82.32 per cent total literacy, 88.88 per cent male and 75.51 per cent female literacy) and 95 per cent of the children in the age group 6–14 currently attend school.

Further, The average age at marriage for a woman in Goa is 25, much older than the legal minimum age of 18, and only 6 per cent of women in the age group 15–19 have ever been married. Goa ranks high on maternity care indicators like antenatal check ups, iron and folic acid supplementation, tetanus toxoid injections, delivery at medical facility, assistance during delivery from a trained health professional, check-ups after delivery etc. However women in Goa

have their own share of problems; gender equality is still a hope for the future. Some health problems that are prevalent among Goan women are: mental health concerns, repeated reproductive tract infections, cervical cancer, infertility, high incidence of abortions, poor sex education, poor nutrition and anaemia. There is no acknowledgement of traditional health systems, some of which are reputed to be efficacious.

The State of Goa has a disturbing *sex ratio* which has declined from 1091 females to 1000 males in 1900 to 960 females to 1000 males in 2001. These figures call into question the assumed high status of women in the state. Even more grave is the sex ratio of children in the 0–6 age group, which is 933 females to 1000 males—no doubt an indicator of the future sex ratio.

Tourism promotion is a priority of the Government of Goa as it is viewed as a good foreign exchange earner, an industry that will bring employment benefits and also contribute to the creation of other industries. However, the growth in the tourist population which is seen as positive for Goa's development by some sectors, like the Government and industry, is feared by the NGO sector, and women's organisations for the impact that it has on the environment, the stress on natural resources like water and land, and the damage due to excess sewage and garbage. The impact on the host society, and on women in particular with the greater exposure to drugs, violence, abuse, crime and prostitution that are a fall-out of tourism is also cause for concern. The number of tourists coming to Goa has risen from 775212 in 1985 to 2029738 in 2003.



XI National
Conference
on Women's Studies

An integral part of the construction of Goa as a tourist destination is the 'selling' of the state's environment, the climate and coast. Goa is sold as a 'tropical paradise', 'a place for relaxation and leisure activities', for a 'holiday in the sun'. There is also another important dimension of this 'selling' of Goa—an 'image' of the people and culture is also created to heighten its appeal as a tourist destination. Mainstream Indian cinema, tourism promotion, media and advertising have portrayed the Goan

woman as stereotypically 'western' and 'promiscuous'. Women's organisations have focused on this issue in several of their newsletters, handouts and debates, and have attempted to clarify these misrepresentations. Several NGOs and women's organisations in Goa have voiced their concerns about the impact of tourism on women. They opine that the effect of such representation of Goan society, womanhood and culture have led to human rights violations.

Goa Contact Details

XI National
Conference
on Women's Studies



Shaila Desouza

Local Coordinator in Goa for the IAWS Conference 2005

C/o Centre for Women's Studies
Goa University, Taleigao Plateau
Goa - 403 206

E mail: shailagoa@yahoo.com
Tel: 0832:3090723, 09822133146

or

Prabhat Kumar

Conference Assistant
C/o Centre for Women's Studies
Goa University, Taleigao Plateau
Goa - 403 206
Tel: 09822151040

Conference Venue : International Centre Goa,
Dona Paula

Contact Persons:

Capt A. Rodrigues, Ms. Hasina, Ms. Sandra

Contact Details:

The International Centre, Goa
Goa University Road, Dona Paula Post Office, Dona
Paula, Goa 403 004

E mail: goa@sancharnet.in
Website: www.internationalcentregoa.com
Fax: 0832: 2452812
Tel: 0832: 2452805 -10, 5641869

Transport

Transport arrangements have been made to pick up delegates on May 2 (whole day 8.00 am to 10.00 pm) and 3 May 2005 (8.00 am to noon only) from

1. Airport (Dabolim) – 30 km from conference venue
2. Train Station (Margao Station only) – 35 km from conference venue
3. Bus Stand (Panaji only) – 5 km from conference venue

Note: No transport arrangements will be made from Vasco, Karmali and Tivim Stations. Those alighting at Vasco, Karmali or Tivim Stations will have to make their own arrangements to reach the conference venue. The final stop for all trains is Margao Station

Note: No transport will be made from other bus stands. Please book your bus accordingly.

Transport arrangements will be made to drop delegates to the Dabolim Airport, Margao Station and Panaji Bus Stand on 6 May 2005

Approximate cost of transport from Airport by taxi is Rs. 450 (there is no direct bus from Airport to Panaji. The nearest bus stand to Airport is Vasco City).

Approximate cost of transport from Margao Station by taxi is Rs. 500 (there is no direct bus from Margao Station to Panaji. You will have to take a bus from Margao Station to Margao Bus Stand and then a bus to Panaji Bus Stand)

Approximate cost of transport from Panaji Bus Stand to International Centre, Dona Paula by Taxi is Rs. 200, by auto rickshaw Rs. 100, motorcycle Pilot Rs. 50. There is a bus from Panaji Bus Stand to International Centre, Dona Paula (Rs. 6.00.)



For those arriving only on 3 May, a waiting room will be arranged at the conference venue where you can keep your baggage as you will be brought straight to the venue from the airport, station and bus stand.

Accommodation

Arrangements for accommodation have been made in and around the conference venue.

Accommodation has been made in hotels and institutions within 15 kms from the venue.

Accommodation is available for 4 nights only from the 2 May 2005 (noon) – 6 May 2005 (noon). Please note that no accommodation will be available on 6 May 2005 (night). Please note that accommodation will be made for all those who have registered early for the conference. Accommodation for only children below 10 years will be made. However accommodation will not be available for other accompanying family members.

To avoid any discomfort, delegates are requested to kindly bring with them their own bed linen, towels and other toiletries.

Food

All meals will be served at the conference venue only (The International Centre, Goa). The Indian Association for Women's Studies will provide food coupons to all those who have registered for the conference and the following meals will be provided

2 May (no meals will be provided. You are requested to make your own arrangements)

*Only accommodation will be provided

3 May (Breakfast, Lunch, Dinner)

4 May (Breakfast, Lunch, Dinner)

5 May (Breakfast, Lunch, Dinner)

6 May (Breakfast, Lunch)

* The accommodation will not be available for the 6th night.

Note: Please make sure you retain the food coupons safely

Facilities for Children below 10 years

To enable women with small children to attend the conference, accommodation will be made for children below 10 years. Note: only extra mattresses will be provided. During the conference a small crèche will be available from 9.00 am to 5.00 pm and will be coordinated by Dr. Nishtha Desai and the team from of Children's Rights, Goa. Those who are bringing children have to communicate the same to the local organizers by 15 April 2005. Rs.750 will be charged for each child and food coupons will have to be purchased separately for each child.

Medical Facilities

The organizers are making available a doctor at the venue. However, all emergency cases will be referred to the Goa Medical College Hospital which is approximately 4 km from the conference venue. Dr. Sheila Gupte (Obstetrician and Gynaecologist) will be available (mobile: 9422062778).

Film Screening

For those who would like to screen their films at the conference, a film screening room will be made available. Those interested may kindly contact Ms. Gayatri Konkar at konkars@sify.com or at 0832: 2464376 by April 1, 2005, as a prescreening will be



necessary. A forward copy will be necessary along with an introduction, brief curriculum vitae and synopsis.

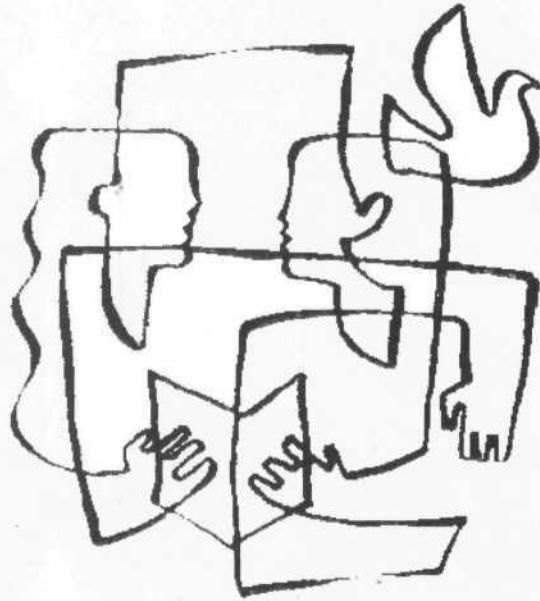
Stalls

Twenty stalls will be available on a first-come first-serve basis. Commercial establishments will be charged Rs. 5000 per stall for the three and a half days of the conference and NGOs will be charged Rs. 1000 per

stall. Those desirous of availing this facility may kindly contact:

Ms. Radhika Nayak at rsnayak3@rediffmail.com or at 0832: 2315000 or mobile: 9422439876

Ms. Ritu Menon at womenunltd@vsnl.net or at 011: 26524129//26964947/26491515/ 26496597.



**XI National
Conference
on Women's Studies**