

INDIAN ASSOCIATION FOR WOMEN'S STUDIES

Announces

**THE FIFTH NATIONAL CONFERENCE ON
WOMEN'S STUDIES**

ON

RELIGION, CULTURE AND POLITICS

at

**JADAVPUR UNIVERSITY, CALCUTTA
WEST BENGAL, INDIA**

9-12 February 1991

The Indian Association for Women's Studies is a voluntary organization with membership from both academic and activist groups involved with the women's issues. Since the first National Conference on Women's Studies in 1981, which recommended the formation of the IAWS as a voluntary agency, four national conferences have been held every two years, the last one at Waltair in December 1988.

The Fifth National Conference on Women's Studies is being organized at Jadavpur University, Calcutta, from 9-12th February 1991. Members of the Association as well as those who are involved in Women's Studies and Women's Development are welcome to participate.

I

THEME : The broad theme of the conference is Religion, Culture and Politics. The main objective is to assess the contemporary interaction between religion, culture and the economic and political processes for their implications on the status and rights of women.

Most societies tend to regard women essentially as carriers of their cultural traditions. In the name of preserving the cultural and ethnic identity, populist religious movements are cropping up around the globe. These revivalist movements and the vested interests involved with them such as economic and political groups and parties, are interpreting culture and religion selectively and narrowly. This particular sense of group identity being fostered by such movements, requires women's support to inculcate it among the young. The movements thus need to control women's behaviour and values. The end result is often a weakening of women's rights and claims to equality. The gender question thus becomes central to these movements.

Culture has been used as a catch-all term for explaining all types of inequities, persistent injustices and failure to achieve the stated objectives of nati-

onal development and a just world order. Religion and ethnicity are increasingly being projected as sources of primordial loyalties which control people's minds and behaviour and as irrational forces divorced from socio-economic realities and operation of class forces. These are in turn propagated as not merely the possible but also as the desirable. Culture is also often treated as static. Its changing content, institutional frameworks and values, in the context of the changing socioeconomic and political scenario, need to be explored and documented, to counter such arguments.

We need to take stock of these trends from the point of view of their implications for gender justice. Since women are often held responsible for these trends, it is critically important to document women's own perceptions of these trends and movements and their roles.

The following sub-themes have been identified :

Sub-Theme 1 : The demographic context and patterns of women's relationship to religion, culture and politics

This sub-theme seeks to explore the demographic backdrop against which established religious cultural and/or, political dimensions affect women's lives. We are all familiar with certain peculiarities of the Indian demographic situation like the falling sex ratio and high rates of maternal and early childhood female mortality. However, there are large variations across regions, and different population subgroups as far as these demographic processes are concerned. Many of these variations are to be explained by cultural peculiarities and practices of these sub-groups, which may be ethnic, occupational or religious.

While fertility and mortality dynamics of population sub-groups have been relatively better explored, migration and especially the gender dimensions of migration among population sub-groups have not been analysed to the same extent. The socio poli-

tical aspects of migration in population sub-groups, especially their effects on women, could be another area that this sub-theme can address itself to.

In a period when we are seeking ways to combat the rising tide of religious fundamentalism the relationship between population dynamics and ideological constructs (especially where gender ideology is concerned) cannot be denied. We can look at ideological constructs that dominant sections in majority and various minority communities seek to impose on their members, just as we can explore the relationship between population dynamics and gender ideology in various tribes, the various Savarna and Scheduled Castes.

This sub-theme would thus seek to explore among others, the following issues :—

- Cultural practices and socialization pattern in different population groups as they affect women.
- Effect of these practices on birth and death patterns, on marriage, cohabitation and on migration.
- The relationship of political and gender ideology and population dynamics in these sub-groups.

Co-ordinator : Ilina Sen

C/o Mission Hospital Tida (P.O.)
Neora, (Dt.)
RAIPUR-14

Sub-Theme 2 : Family and socialization

The family is generally identified as an institution where people related by blood or marriage live together, sharing life space, material goods and larger goals.

There are however many variations on the role of the family and these deserve study. The family may be a cushion against the trials and tribulations of the outside world. It may also generate the conflict which will have to be resolved with help from the outside world. The socialization of the young

in the family involves transmitting culture and the role of conserving culture has value. However, its counterpoint can be regressive : the reproduction of customs and rites that have become irrelevant or unacceptable, and glorified in the name of tradition. Social security in India is highly inadequate; there is hardly any institutional support for the aged, the chronically ill and the very young. This impels the family to take on all the roles straining its own resources. The family's social security role reinforces the power structure within the family.

The family as a support system is popularly recognized. How the family may operate against women's effective functioning and status may be examined critically.

Co-ordinator : S. Anandlakshmy

Director
Lady Irwin College
Sikandra Road
NEW DELHI-110 001.

Sub-Theme 3 : Mass Media

The power that mass media exerts on popular consciousness in India today is immense. It is capable of appropriating cultural expressions, whether traditional or modern, and acts as the reinforcing agent of the dominant forms of socialization.

From the start women stand in a special relationship with the mass media. As the object portrayed, the feminine image is always the property of the patriarchal gaze. As the consumer and viewer women have a historically specific vulnerability to mass media. With the steady erosion of the community centred life, women have lost much of the sustenance of the popular folk culture that used to be often round women's work, marriage and reproduction. Mass media muscles its way into the resulting void, often mowing down the richness and variety of folk cultural expressions that were capable of articulating women's aspirations and protests. The synthetic homogenised package of entertainment marketed by the mass media inevitably draws into its magic circle that vast body of poor toiling women of India who have been excluded from lite-

racy and been deprived of the cultural space created by folk forms. They thus become helpless collaborators in their own exploitation. The new explosion of State-owned mass media has helped in a wider dissemination of the nefarious entertainment spawned by the private capital of the darker hue. Religion and mythology, the common storehouse of popular culture, have been very effectively harnessed to the profiteering needs of the media. The reinforcing powers of such appropriations are to be seen in Jai Santoshi Ma (feature film), Ramayana and Mahabharat (T.V. serials).

The middle class women with their exposure to print media, are in a marginally better position to question the power games played by the media. But the stranglehold of monopoly publishing houses and other business groups investing in mass media have tended to either silence or marginalise women's aspirations. Even as authors or directors women have shunned the label of women authors as *disparaging*.

The women's movement has questioned the ways the media have degraded them. As part of the women's movement in India, we shall no doubt, acknowledge the power of mass media but that will make us put our heads together to look for strategies of intervention. In this Conference we shall ask the following questions :

- (i) Power of the mass media : gender stereotyping and political economy.
- (ii) What do we characterise as mass media ? Its operation at different levels, national, regional, local : (a) television, (b) cinema, (c) theatre, urban or popular, (d) best selling novels and popular magazines, including women's magazines (e) advertisements and others.
- (iii) Does the use of gender in mass media reinforce class and caste domination ?
- (iv) Religion and/or family in the mass media.
- (v) The role of the state in empowering mass media.

(vi) Women as producers/women as consumers.

(vii) Popular forms and counter media.

(viii) Politics of mass media and strategies of intervention.

Co-ordinators : Jasodhara Bagchi
428, Jodhpur Park
CALCUTTA - 700 068

Ella Datta
The Economic Times
105/7A S. N. Banerji Road
CALCUTTA - 700 014

Sub-Theme 4 : Religion, culture and politics : the economic context

The wide variations existing between different regions in cultural practices governing women's lives may to a significant degree be a reflection of the differences in traditional regional economics. Women's visibility or otherwise in the labour market as well as the rigidity of taboos limiting them to specific occupations can be traced back to long standing patterns of labour requirement, surplus appropriation and resource availability facing each community. At the same time, society's perceptions regarding women and their economic activities are important in determining cultural attitudes regarding women's socio-political rights, privileges and responsibilities. These patterns and perceptions change slowly and usually lag behind changes taking place in the economy. But there are many examples when economic dynamics has rapidly altered the basic character of socio-cultural institutions. Given the nature of development taking place in India, its impact on women has often been negative.

Moreover, there is some evidence to support the contention that prevailing cultural practices regarding women's role in the economy significantly influence decisions regarding what to produce and how to produce it. The interaction between these two sets of forces is thus a two-way process which is yet to be fully explored in women's studies.

Co-ordinator : Nirmala Banerjee
Centre for Studies in Social Sciences
10, Lake Terrace
CALCUTTA - 700 029.

Sub-Theme 5 : State policies and their implications

This sub-theme intends to probe into the dynamics of formulations, functioning and changes in the state-policies with all their ambiguities and contradictions vis-a-vis women.

The Constitution of India has guaranteed equality and liberty to all its citizens irrespective of class, caste, language, race and sex, under articles 14 and 15. But at the same time, by giving constitutional guarantee for continuing with the family laws, it is perpetuating discrimination and injustice to women. Moreover, the family laws based on religion are also divisive. This contradiction in the Indian constitution is also linked to the definition of secularism accepted by the State. In all issues concerning civil society, we have common laws but when it comes to the most crucial area of man-woman relationships (father-daughter, husband-wife, brother-sister etc.) women from different religions are treated differently in matters such as marriage, divorce, maintenance, alimony, custody of child, property etc.

Since the late 60's, communal riots have constantly increased in number and intensity. In most of the riots, the state machinery has taken a partisan attitude. As a result, the minority communities and the dalits have to face brutal violence not only from the economic and political vested interests, but also from the 'Custodians of law and order', viz. police, CRP, SRP, PAC etc. In this situation, women are the worst sufferers. The trauma they face in terms of the loss of relatives and material things in life, is just one dimension of the problem. They also face bodily harm in terms of worst form of sexual molestation, mass rape and loss of mobility. After every riot, women's freedom is curbed as each community labels women as custodian of cultural literacy which means adhering to the obscurantist values.

In this context, we need to examine the role of the state in terms of support structures it has evolved for women : legislations (concerning Sati, Rape, domestic violence, Muslim Women's Protection of Rights on divorce, different family laws) and its policy for the mass media such as radio, television etc.

Women's groups have made critical appraisal and have organised protest demonstrations against anti-women policies of the State in cases of Devrala Sati episode, Shahbano case and derogatory portrayal of women in the name of religious ethos in several T. V. serials. But at the same time women's groups have also given their recommendations to the law commission-minority commission appointed by the state with respect to reforms in existing family laws. Even in some cases women's groups have collaborated with the State machinery to organise relief programmes in the riot affected communities. Keeping this perspective in mind, we would like to invite papers on the following sub-themes :

1. Reconstructing 'secularism'.
2. State policies towards 'upliftment' of scheduled castes and scheduled tribe.
3. Family laws and customary laws vis-a-vis women.
4. Role of the state machinery during communal riots.
5. Cultural under-currents in the Rape Law.
6. Constitution of India vis-a-vis women.

Co-ordinators : Vibhuti Patel
Research Unit on Women's Studies
SNDT Women's University
Santa Cruz West
BOMBAY - 400 049

Manu Bhaskar
Department of Sociology
University of Kerala
Kariavattom
Thiruvananthapuram - 695 581

Sub-Theme 6 : Religion, culture and politics : the impact of women's rights and legal system

Following Shahbano's case in 1985 there has been a lively debate in this country on the desirability of having a common civil code. Essentially, major religious communities, like Hindus, Muslims, Christians, Parsis are covered by the law of the religion to which they belong. There is, therefore, the existence of a plurality of legal systems and legal codes prevailing in the country. The existence of these legal codes essentially based on religion is guaranteed by the Constitution in so far as the rights of minorities and the right to carry on religion is also guaranteed. Personal laws are generally expected to cover the field of marriage, inheritance, divorce and custody. The contents of these laws have an obvious impact on women's rights and on the status of women in society. We thus have several major parallel legal systems operating in the field of women's rights. A woman acquires her rights primarily through the religious group to which she belongs.

Several of these religious legal systems contain provisions which are very often discriminatory against women, not only when compared to other communities but also in comparison to men and women within the same religious community. In so far as these religious laws are recognised and sanctioned and enforced by the State, there is an obvious conflict between the content of these laws and the guarantee of non-discrimination on grounds of sex and religion by the Constitution of India. This conflict has so far not been brought to a head nor has it been tested out in any court, to ascertain which law will prevail in the event of a conflict between the two. Whereas it is possible to argue that these laws discriminate against women on ground of sex, the argument put forward by the minority community has always been that they have a right to protect their minority status and also the right to pursue their religion and therefore, in the event of conflict, the religious laws will prevail.

Once the premise of deriving rights based on identity with the religious community is accepted,

a common civil code becomes impossible. The existence of plural legal system is antithetical with need for a common civil code. Unless the women's movement learns to question the main premise of acquiring legal rights through membership of religious community, the debate on equality for women cannot proceed any further.

From the review of the legal issues that have surfaced within the last 10 years, for example, Mary Roy's case in 1982 and the Syrian Christian women's right to property; Shahbano's Case and the Muslim Women's Protection of Rights on Divorce Act; Sati Prevention Act following Roop Kanwar's case, to name a few, it will be apparent that the conflict between the plural legal system and the Constitution had dominated the debate. The conflict remains unresolved. It is a conflict which will demand separation of religion from the secular realm of law. In this conference we hope to bring presentations from some of the women who are directly involved with raising these issues, with the intention of plural thematic foundation for the existence of law for women.

Co-ordinator : Indira Jaising

Senior Advocate, Supreme Court
4th floor, Jalavam Jyoth
63, Ghoga Street
BOMBAY—400 001

Sub-Theme 7 : The role of education in religion, culture, and politics and gender justice.

Education plays a changing role in shaping society's perceptions about women, their roles, and structures and values of religion, culture and politics. In many ways, educational institutions supercede the roles of the family and the community in socialising young people, whose understanding of culture, politics and even religion comes to be derived more from what they read or learn from their peer groups, and political socialisation as students and teachers. Their social aspirations, values and sense of political identity do not always reflect or follow those of previous generations or the family.

The education system has been criticised for its failure to challenge the social ethos of inequality,— of class, caste and gender, by becoming an “instrument of the sanskritisation process”. The large scale participation of educated youth in communal, casteist, ethnicity or culture based revivalist movements is often cited as evidence of education’s role in aggravating social divisions.

But many who oppose these movements, politically or otherwise are also products of the educational process and forms of intellectual and political socialisation and identity formation that they experience.

Similar divergences exist in perception of issues of women’s status, roles, participation and rights among members of educational institutions, undoubtedly as a response or reaction to the women’s movement. Yet they have neither been documented nor analysed in any depth, though the 1986 Education Policy and the recent perspective Paper on Education by the Review Committee (Acharya Ramāmurthy) emphasise the responsibility of the education system to provide “education for women’s equality”.

The objective of the sub-theme is to explore these grey areas of interrelationship between education and cultural, religious and political socialisation and identity formation, focussing on their particular understanding of and contribution to social perception of change in women’s rights, roles and participation. Case studies of particular *institutions* (general/professional/vocational, religious/cultural/class/caste/ethnicity oriented, state supported, or private/trust funded etc.), or *systems* (science/technology oriented, agricultural/legal/humanities, social sciences etc.); or critical analysis of *courses teaching approaches and co curricular activities* at different levels of education would be particularly welcome, as they may provide new insights and depth to our discussions and identify methodological perspectives for future research and action.

We would like to conclude the sub-theme sessions with a discussion on the tasks for women’s studies in dealing with the problems that we identify.

Co-ordinators : Vina Mazumdar

Centre for Women’s Development Studies

B-43, Panchsheel Enclave
NEW DELHI—110 017

Aparna Basu

Department of History

University of Delhi

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NEW DELHI—110 011

Sub Theme 8 : Political use of religious/cultural idioms

Social and religious institutions have identified women primarily as carriers of traditions. Vested interests have played up in perpetuating this myth and have promoted an ‘approved image’ of women. This image has been created through a selective use of religious/cultural idioms. For the status of women to undergo a change, it is imperative that this political explanation is checked.

The Indian female psyche is mythologically oriented and religioculturally defined. This grip over the psyche makes use of the irrational thereby making it all the more powerful. To counter these forces this religio-cultural idiom needs to be explored and understood. Several mythological figures which have a great hold on the popular cultural ethos need to be seen in the correct perspective. For example, Savitri is considered the ideal *pativrata* but is rarely referred to as a woman who exercised her choice in the matrimonial decision and could challenge the powerful forces of nature, and destiny, namely death. This theme raises several questions. Did the exponents of Indian Renaissance refer to the socio-religious tradition for a positive use of it and to what extent did they succeed? Gandhiji’s political mobilisation also refers to certain religious idioms to break certain role definitions. What was its impact?

In the last decade, there has been a reversal of the secular forces and a revival of the fundamentalist ones, which has adversely affected women’s position. An illustration of this was the Shah-Bano case, where in the name of ethnic-religious

identity an injustice was done. The 'Sati' incident was another example of these forces coming together and being partially curbed only through a forceful and united stand. The impact of the Ramayana and Mahabharata serials on the current religio-political scene only brings out the power of these idioms and needs to be assessed.

Paper writers are requested to explore the following themes or other closely related ones :

1. Renaissance and the women's question.
2. British colonial/imperialist policy and women's question.
3. Gandhi and political use of the religious/cultural idioms in women's context.
4. The National Movement and the emergence of the Women's Movement.
5. Politicisation of the 'Sati' incident and the religious/cultural idiom.
6. The Sati incident and ethnic identity in Rajasthan.
7. Political patronage and religious revivalism; the Shah-Bano case.
8. Women characters in Indian epics and legends and their impact on the Indian feminine psyche.

Co-ordinators : Nirja Mishra, Pratibha Jain
Kanodia Colloge,
JAIPUR.

Sub-Theme 9 : Religious organizations and institutions, fundamentalism and reformism :

Religious fundamentalism has been used in a variety of ways and written about from a number of different perspectives. It is fundamentalism as a politico-social ideology and programme of action, particularly for women, that would be our major concern in this sub-theme.

While being involved in struggle against patriarchal structures and religious institutions and their fundamentalist practices at different levels, women

have developed links with each other and with the women's movement in the country. At the same time, women have been subject to growing form of control by world market forces and further brutalization of their 'normal life' through increasing levels of state, community and family violence. It is imperative therefore to develop and further strengthen a women's liberation perspective on the theocratic institutions, cultural norms and state laws that often back fundamentalist sanctions to keep women subordinate, propertyless and resourceless and to promote invisibility of their socio-economic role and politically passive, dependent existence.

Religion, culture, ideology and polity are important in defining communities family/kinship systems, land/property rights—access to and control of means of production and participation in socio-political decision making are crucial for women. Male control and subjugation of women are well-enshrined in orthodox religious texts. Religious organizations and institutions are patriarchal in their anxiety to ensure the transfer of property through male line and have looked upon women as threat to the established socio-political order, that if women are not properly controlled they become instruments of social subversion. For instance, the Hindu (male) hierarchy which depends on status, purity and *varna* has emphasized the control and purity of women. According to *Bhagavat-gita* where *adharna* (weakness) triumphs, it is the women who are corrupt, and once the women are corrupt, there will be a mixing of castes and all the horrors that it entails. Hindu religious leaders and conservative section of the elite have continued to argue for *pativrata* (social, political and economic submission of women to men and the attendant virtues of chastity and sati) as the basic identity of Hindu women, though liberals and women-specific state agencies have haltingly pointed out that such canons are not part of the Vedic Hindu tradition. There is an implicit appeal for reform and reinterpretation of such texts and traditions.

During the past several years, we have witnessed a social upheaval caused mainly by fundamentalist forces which suggest the need both to analyze and

write about our social past and to seek women-specific/feminist intervention in religio-cultural, political order and to transform the existing social order.

There are three inter-related seats of questions in this sub-theme.

The first seeks to understand and explain religio-cultural and material construction of women's subordination, including women's 'complicity' in upholding patriarchy and its systematic transmission and repeated reinforcement through familial relations and state institutions and laws.

The second is the central point of conceptualizing and understanding the stronghold of religious organizations and institutions and the complexities of women-specific fundamentalism, not only among the dominant community of Hindus but also in other religious and ethnic communities. The women of the latter groups have a harder struggle. They have to control not only the state, but their own religious leaders (all male) who in order to consolidate their strength and meet attack from the dominant community and its politico-social system, launch community and its politico-social

and claim to control and regulate the lives of their women. Women are asked to behave themselves according to the community's religious, cultural and ethnic norms and thus legitimize women's subordination and dependency on men and treat any women-specific reform as divisive and subversive. There has been no attempt to redefine communities which would include women as full members of the community and controllers of its resources.

The third attempts to identify and critically analyze various theoretical approaches and existing programmes that have been successful (or unsuccessful) in actively supporting women's resistance and rebellion against the growing patriarchal control (as in some indigenous communities) as well as in confronting violence towards women and in halting or reversing patriarchy.

Co-ordinators : Govind Kelkar
98, Nehru Apartments
New Delhi 110 019

Vasantha Kannabiran
128 East Maredpalli
Secunderabad 500 026

Participation Forms : All those who would like to participate in the conference are requested to send one copy each of the enclosed participation forms duly filled to (1) Prof. Jasodhara Bagchi, School of Women's Studies, Jadavpur University, Calcutta—700 032, INDIA. Tel : 72-4044.

(2) Dr. Surinder Jetley, General Secretary, Indian Association for Women's studies, C/o Centre for Women's Studies & Development, Faculty of Social Sciences, Banaras Hindu University, Varanasi—221 005, INDIA, Tel : 311419.

Papers : Those who wish to contribute a paper should send an abstract of one or two typed pages to the co-ordinator concerned. The abstract, the submission of which is essential, must reach the coordinator by 10th December 1990. The papers should be crisp and brief, preferably of 3000 words. The last date for the submission of paper is 7th January 1991. Those who fail to do so will have to bring 150 copies of their paper. The papers can be in English or any other regional languages of India. But the abstract has to be in English. The papers and abstracts are to be sent to the coordinator of the respective sub-themes. It is particularly requested of the paper writers to stick to the last date as the papers sent after the last date will not be reproduced or presented.

Besides the papers and discussions, the Association also welcomes posters, pictures, films, skits, songs and dances and any other creative expressions. Those who would wish to present such material or need any equipment for this, should communicate the same to the Local Organising Secretary, Jadavpur.

Display of Books and Materials : Arrangement will be made for the display and sale of books and other materials. Those who want to avail of this facility may kindly inform the Local Organising Secretary.

Accommodation : Accommodation will be provided by the Jadavpur University, which will also make arrangement for food. The conference would serve food on the basis of coupons distributed after registration, from the morning of 9 February 1991 to the dinner of 12 February 1991. The mess will however be open from the morning of 8 February and close after breakfast on 13 February 1991. Those who arrive early on 8 February 1991 and leave on 13 February 1991 may avail the facility on payment.

It will help proper and efficient arrangement, if the participants send the filled up forms as early as possible.

Conference Fees : The registration fee for participating in the conference is Rs. 250/- per head. Students will be, however, required to pay Rs. 150/-. All those who want to participate will be required to register, to a particular sub-theme. They will get the papers of the concerned sub-theme free as part of the kit.

The conference fee may be sent along with the participant form to the Local Organising Secretary by M. O. or bank draft, drawn in favour of the The Organising Secretary, Fifth National Conference on Women's Studies, Jadavpur University, Calcutta by 31st December 1990. No cheques will be accepted. Advance payment will help in reducing the rush of work at the last minute and prevent eleventh hour arrangements.

Spouses : No accommodation will be possible for spouses. If they want to participate in the conference they should however, register themselves on arrival and inform the same to the Local Organising Secretary in advance. The spouses will have to pay the full amount of registration fee of Rs. 250/-.

Membership : All the participants would be expected to become members of the Association. This could be done earlier, in order to avoid last

minute rush. Only the members will be able to register for the conference. There will be a membership counter at the conference venue. The enclosed membership form may accompany the subscription amount.

Creche : The conference will make arrangements for Creche facility from the morning of 9 February to the evening of 13 February 1991. Only children below the age of 5 can avail this facility. Kindly fill the form and send it early, to make proper arrangement.

Travel Concessions : The Association has applied for train travel concession for the participants. 25 percent concession will be available by II class mail/express for those who travel more than 300 km. to the conference and whose total emoluments/earning do not exceed Rs. 2000/- per month, and whose travelling expenses are not borne by the Central or State Government or a Local Body or a Statutory Authority or a Corporation or a Government-under taking or a University. Railway concession certificate will be issued on request by the General Secretary of the Association.

Travel Assistance : Subject to the availability of funds the Association may be in a position to help

a few participants reach the conference, if they have no other means of travelling. This will be given on a priority basis to students and activists with no source of income, on the basis of a bonafide certificate issued to that effect by the head of their institutions. Those who need this may write to the General Secretary for the form.

Arrival : Participants are advised to reach by the morning of 9 February 1991. Details of Train/air schedules will be supplied by the Local Organising Secretary on request.

On arrival, participants will be received at the airport, railway stations and bus stands by volunteers. Participants are requested to look out for them.

Return Reservation : Participants are strongly advised to make reservations for return journey. However, if it is not possible to do so, send your request accompanied with the necessary amount by 31st December 1990 positively, to the Organising Secretary.

Climate : Calcutta will be very pleasant during the second week of February. The participants are however requested to bring their own bedding, if possible.

FIFTH NATIONAL CONFERENCE ON WOMEN'S STUDIES

Jadavpur, Calcutta

9-12 February 1991

Participants Form

(Put mark in appropriate boxes)

I shall be participating in the Conference

1. Name (in Block Letters) _____ Woman/man
2. Address _____
3. Institution/Organisation _____
4. Age _____
5. I am a member of I.A.W.S.
Ordinary
Life
For 5 years
Students
Associate
Representing my Institution/Organisation
6. I expect to reach Jadavpur on _____ February 1991 at _____ hrs by _____ from _____
and leave on _____ by _____ at _____ for _____
7. I do/do not require reservation for my return journey. If yes, give details : Yes/No.
8. Amount of money sent
How ? by M.O./Bank draft
9. I do/do not require accomodation
10. I am a Vegetarian/Non-Vegetarian
11. I wish to join Sub-Theme on _____

12. I shall present a paper on _____

- on the request of the Co-ordinator/Voluntarily.
13. I am accompanied by children. (Yes/No)
14. I do/do not require creche. No. of children for creche.
15. Conference fee being sent by Bank draft/M.O.
16. Additional remarks/information :

Date :

Signature

Place :

N.B. Please send this form duly filled up to,
Prof. Jasodhara Bagchi
Local Organising Secretary
School of Women's Studies
Jadavpur University
CALCUTTA—700 032
INDIA.

INDIAN ASSOCIATION FOR WOMEN'S STUDIES

Membership Application Form

1. Name in full
(Capital letters)
 2. Address & Telephone No.
Official
Residential
 3. (a) Sex (b) Age (c) Citizen (d) Occupation
Put a (✓) mark against the category applicable.
 4. Interest in Women's Studies
Teaching
Research
Organisation
Women's issues
Writing about
Media & Communication
Activism
Other Professional
(Please indicate the nature of your interest in Women's Studies by describing any work that you have been doing. If necessary, attach a separate sheet)
 5. Have you ever been a member of the Association ?
Yes. If so, years
No
 6. Membership sought
Individual
Institutional/Organisational
Student
Associate*
 7. I wish to become a member for the year
- Place
- Date
- Signature

* applicable only to non-Indians.

Note :—

- (a) Membership is subject to EC's approval.
- (b) Annual subscription will be valid from 1 April to 31 March.

Membership

(a) Ordinary Members	Subscription Rs. 25/- per annum or Rs. 100/- for 5 years
(b) Life Members	Rs. 250/-
(c) Institutional Members.	Rs. 300/- per annum or Rs. 1,000/- for 5 years
(d) Corporate Members (Institutions only)	Rs. 2,500/-
(e) Student Members	Rs. 10/- per annum
(f) Associate	Rs. 25/- per annum Rs. 250/- for 10 years.

The subscription may be sent in the form of Money Order/Draft/Cheque* made out to the Indian Association For Women's Studies, and sent to the following address :—

Dr. Kumud Sharma,
Treasurer (IAWS),
B-43 Panchsheel Enclave,
New Delhi—110017

* For out-station crossed cheques, necessary bank charges should also be added.