

NEWSLETTER NO. 5, JUNE 1988

WOMEN have passed through many vicissitudes since the IAWS convened the conference in Chandigarh in 1986. The Legislative has passed bills that women have resented greatly. A sense of anger and frustration prevails among women because of the way bills pertaining to women's issues are being passed in Parliament. Women's Groups all over the country have made concerted efforts to have certain amendments incorporated in the Bills passed but to no avail. Every time a Bill concerning women was to be passed in Parliament, it was done with great rush and hurry, without enough discussion and deliberation. From the way two or three important Bills were passed recently, it would appear as if this has become a pattern. For example, the Muslim Women's (Protection of Rights on Divorce) Bill was voted for in the dead of night. Similarly, it was promised that the Bill on Indecent Representation of women would be discussed in detail and suggestions for its amendment would be accepted. Unfortunately this did not happen. Even the Bill on 'Sati' was hastily passed. Naturally, women at various levels are experiencing a sense of being let down. This, despite the fact that there are women at the highest Government levels who are in a position to exert their influence and have their voices heard.

If the legislative has been high-handed and autocratic, the executive has been equally insensitive to women's issues. Right thinking women all over the country were shocked not only at the way the State Government acted in Deorala, but also at the studied silence of the Central Government for more than three weeks on the issue. The State Government's stand in favour of the Shankaracharya and its action against Swami Agnivesh in the Deorala chapter is all too well known to be mentioned again. In the long run such a stand jeopardises the status and survival of women.

Nearer home, the Government of Gujarat too has been guilty of the same apathy and insensitivity. The young Adivasi woman Guntaben, raped by policemen in Jan. 1986 in Sagbara Taluka of Broach District in Gujarat, is yet to get justice, despite the State Government's repeated assurances to the Supreme Court to do the needful.

The judiciary both at the highest level and the State level, has been supportive of women's causes. A number of judgments passed recently, concerning women's rights pertaining to maintenance or stridhan have raised hopes among women.

Women of our country are passing through trying times. Apart from the issues that continue to be discussed and publicized, at the national level (of which the ones mentioned above are only a few), there are a host of issues pertaining to women, that need immediate attention. The Self-Employed Women's Commission is studying the various aspects of the employment of women. The problems related to both the rural and urban women are also being studied. Yet, a lot remains to be done by way of women's studies and the compilation of such studies. Women need to be aware of the events happening around them and learn to interpret their implications and repercussions on their times.

In the present situation, 'Women's Studies' has a vast scope. We need to do a lot in almost every area of women's lives. Our future action programmes and our recommendations for policy changes or the full implementation of the projects already undertaken by the Government will have to be based on our findings. Women of our country will have to make concerted efforts to tell the policy-makers, administrators and political leaders what is necessary for them to survive and to upgrade the quality of their lives.

Ila Pathak

National Seminar on Women and Violence

The National Seminar on "Women and Violence, various Manifestations" was held at A. N. Sinha Institute of Social Studies Patna, and was organised by the Centre for Women's Development Studies, Bihar, Patna Zone.

The Seminar was held from January 17 to January 19 this year, the participants were divided into eight panels which dealt with various themes like "Definition of Violence—Its latent and manifest forms", "Roots or basic causes of violence against Women", "Remedies and shortcomings of legal provisions", "Violence in the family", "Violence in public places—Eve-teasing, rape and abduction", "Violence by State or public institutions", "Caste, Class and Ethnic Violence", "Role of media and violence against women".

The Seminar generated thought-provoking presentations and passionate discussions and helped in creating awareness on the problem of gender violence.

The paper pointed out that violence is a multi-disciplinary term. Different social scientists have used the term in their own perspectives. However, an operational definition of violence which could include all manifestations of violence against women was lacking.

Violence against women, further is not only inter-sex but also an intra-sex phenomenon. The papers also dealt with the political, economic, domestic and psychological manifestations of violence against women. It uses the traditional structure of society for perpetuating discrimination, subjugation of women as second or third class citizens, maintenance of a double standard, sexual abuse and illegal use of the female sex. The causes of violence against women can, thus, be divided into four categories—social change, sex-discrimination, illiteracy and economic conditions.

The Seminar further focussed on the legal process as it affected women. The distortion of evidence, the casual attitude of the doctors, lacuna in reporting process, and absence of legal literacy have acted as deterrents in giving punishment to the culprits. This in turn makes the culprits more aggressive, because, they cannot be easily punished.

The statistics of crimes against women in Bihar witnessed a steady upward climb. It seems that the processes of urbanization and industrialization have adversely affected the interests of women.

The legislative measure alone can hardly do much. There is need for increasing education, legal literacy and evolving a scientific outlook towards life, in women. The illiteracy and lack of legal education of women has gone a long way in worsening the situation.

Attention was also focussed on the custom of killing female child because the parents fear the fate of giving dowry to get her married. It is also a blow to their dignity because they have to bow humbly to the bridegroom and his parents. It is easy to research on institutional violence but difficult to study family violence due to the myth of family privacy, a researcher said. Discrimination between the boy and girl as regards, food, clothing, education and behavioural pattern is a very strong, although latent, form of violence against women.

The present Censor Boards should be decentralised. There should be boards in each language to censor magazines, and women should be included in such boards. Further violent 'ads' should be banned. The City Magistrate should be empowered to take action against obscene posters, hoardings etc.

The Seminar, in its valedictory session, adopted the following recommendations.

RECOMMENDATIONS

1. Family courts to be started immediately.
2. Increase the number of hostels for school and college girls and also for working women.
3. To introduce legal literacy on a large scale.
4. Social workers should be involved in investigations of atrocities on women.
5. Establishment of family counselling centres.
6. Establishment of shelter homes/short-stay homes for women in distress in each district.
7. Medical Association of the State (Bihar) may be requested to look into the method of giving medical reports in medico-legal cases.
8. The government may be requested to introduce the legal provisions/rights and sex education in the curriculum of formal education.
9. The information and broadcasting media viz., Patna Radio/TV/Press flash slogans that denounce violence against women.
10. In the matrimonial advertising columns dowry denouncing slogan should be inserted compulsorily like : Dowry is injurious for marital life.
11. Adult education must include school dropouts, especially grownup unmarried girls who were deprived of education in their childhood.
12. Public health care should reach all women everywhere.
13. All acts about women are not sincerely enforced. This house considers that proper implementation be done.

✓ Rural Women : Poverty, Survival and Struggle for Change

The Fourth National Conference on Women's Studies will focus on rural women, with a particular emphasis on those of poor households who are seeking to survive in the face of multiple odds, as well as struggling to overcome these odds to transform their conditions of existence. The context within which this struggle for subsistence, survival and change is taking place today is defined on the one hand by the historic backdrop of multiple forms of gender inequalities within the family and outside-in access to food, health care and education; the sexual division of labour, the distribution of productive resources, especially land; the availability of employment and earning opportunities, participation in political, judicial, economic and social decision-making and the functioning of institutions within which these decisions are made; the norms of sexual behaviour, and so on. On the other hand, it is a context which is dynamic and changing—both ideologically and materially—as a result of State interventions, policies, demographic pressures, technological developments, institutional adaptations, environmental changes, international penetration of ideas and commodities, religious revivalism, spreading violence, as well as the growth of oppositional consciousness and collective movements.

If indeed women are to move from being largely victims of a historical process, to its leading actors, an understanding of this context, defined by contradictory pulls and pressures, is imperative. Such an understanding is also necessary at this juncture for a realistic assessment of the limitations as well as potentialities of present forms of interventions for change by women's groups. So far existing studies throw only a limited light on this. This conference will seek to focus discussion on these issues in a concerted way.

For this purpose, twelve themes have been identified in addition to three general panels, as listed below;

Sub-themes, Co-ordinators and their addresses

1. Access to productive resources and social organisation of production, Ms Manoshi Mitra, Ilo, 7 Sardar Patel Marg, New Delhi 110 021.
2. Technological change, the labour process and employment, Dr Nata Druvy, Centre for Development Studies, Aakulam Road, Ulloor, Trivandrum(Kerala).
3. Environmental degradation and regeneration, Dr Kumud Sharma, C. W. D. S., B-43, Panchsheel Enclave, New Delhi 110 017.

4. Education and socialisation—the formal and the non-formal process, Dr Prabha Mahale, Department of Anthropology, Karnataka University, Dharwar 580 003., and Ms Lalitha Ramdas, c/o Vice-Admiral Ramdas, Navy House, Katari Bagh, Cochin-1.

5. Health, sexuality and reproduction, Dr Leela Visaria, Gujarat Institute of Area Planning 4, Abhinav Colony, Drive-In Road. Ahmedabad 380 052.

6. Laws, implementation and the process of legal change, Ms. Kusum, Indian Law Institute, Bhagvan Das Road, New Delhi 110 001.

7. Political institutions, structures and processes, Dr Sushila Agarwal, Phulji ka badi, 94, Gayatri Marg, Amal ka Kanta, Udaipur 313 001.

8. Ideology, culture and revivalism, Dr Amrit Srinivasan, G-1302, Chittaranjan Park, New Delhi 110019.

9. Gender violence—the role of the State, Community and Family, Dr. Seema Sakhre, 17, Ganesh Colony, Pratap Nagar Square, Ring Road, Nagpur 440 022.

10. Family survival mechanisms, Dr Surinder Jetley, Department of Sociology, Banaras Hindu University, Varanasi.

11. Government policies and programmes; political and economic perspectives, Ms. Maitryi Mukhopadhyay 262, Jodhpur Park, Calcutta 700 068

12. Collective struggles for change, Ms Renana Jhabwala, secretary, Self Employed Women's Association, Sewa Reception Centre, Victoria Garden, Ahmedabad.

General panels :

1. Over a decade of research, policy and activist interventions, achievements, limitations and future perspectives.
2. Women in Andhra Pradesh.
3. On feminism and being a feminist.

Renewal of Membership

The Association requests all those ordinary student and institutional members whose membership expired on 31 March 1988, to kindly renew the membership at the earliest.

This is the Conference Year and all those who would like to attend the Conference are expected to enrol themselves as members. They may do so earlier or at the Conference.

Please remember this is an election year. As per our rules only those who enrol themselves as members before 16 August 1988, will be eligible to vote.

✓ ICSSR WORKSHOP

The ICSSR had organised seven regional workshops between April 1987 and January 1988. These were held at Jaipur, Pune, Trivendrum, Srinagar, Shillong, Calcutta and Banares. A final and concluding national workshop was held at Bombay at the ICSSR-Western Regional Centre in collaboration with the Research Centre for Women's Studies, S.N.D.T. Women's University, during Jan. 21-23, 1988. The participants included primarily members of the Second Advisory Committee for Women's Studies within the ICSSR, the Coordinators of the regional workshops, three members from local action groups and two members from the host organisation.

The objectives of the workshop were as follows :

- (i) to appraise the group of the outcome of the regional workshops
- (ii) to evolve an appropriate concept of Women's Studies
- (iii) to develop an agenda for future research
- (iv) to address issues of methodology in Women's Studies
- (v) to suggest new directions and to examine whether a new paradigm is emerging, and
- (vi) to explore new strategies for linking research, teaching and action through Women's Studies programme.

It was hoped the workshop would evolve guide lines for (ii) to (iv).

Summary Recommendations :

1. Concept of Women's Studies :

Women's Studies defines itself as a women's perspective. It begins by treating women as a category but goes beyond it as a gender analysis of all areas of life and as a critical instrument into disciplines. Its scope should reach and include all women and discard previous elitist biases.

2. Agenda for future Research :

(i) Historical Studies

- examination of forces that alter spheres of autonomy and influence for women
- analysis of the connections between women's subordination and various levels of group identities (caste, ethnicity, religion, political power groups)
- emergence of fundamentalism

- documenting and analysis of all forms of resistances/struggles by women
- transformation of myths through time and the interests they serve (e.g. Sati).

(ii) Legal Dimensions

- Impact of Laws
- Contradictions between customary laws and Statutory Laws
- micro studies to record responses of agencies that implement programmes of peoples' awareness.

(iii) Role of the State at different periods of time vis-a-vis women

- historical role
- colonial state
- modern state
- influences that determine women's access to productive resources including food system

(iv) Education System

- Biases at all levels
- Biases of Agencies/curriculum/processes.

(v) Women's Work

- Continuing the analysis of invisibility and undervaluation of women's work and seek the incorporation of women's work in different groups.

(vi) Analysis of Women and Family

- process of socialisation.

(vii) Studies of unions, associations etc.

(viii) Fundamental Research on theories of women's subordination.

3. Methodology :

- * Women's Studies would be largely interdisciplinary.
- * It should not get trapped into fixed theoretical frameworks evolved by distinct ideological positions.
- * Researchers and Activists must make their ideological position clear.
- * While retaining a subjective concern for women, maintain rigour in analysis.
- * Researchers must reflect on their work. New methods should be compiled, discussed, evaluated.
- * Existing sources of data/methods should be more fully explored.
- * It is not enough to 'substitute' one method by another—it is necessary to ask the right questions and seek the right data.

- * Workshops should be held where new methods can be discussed.
- * Action researchers must do self analysis, assist participants to think/act on their behalf.

(4) New Directions

- * Women's Studies should shift from its emphasis on deprivation to seeking participatory models,
- * ICSSR must also encourage fundamental research.
- * ICSSR - AIU - UGC should jointly organise orientation workshops for educational administrators to sensitise them to a Women's Studies perspective.
- * ICSSR can lend legitimacy to Women's Studies and improve its prestige-rating in the discipline hierarchy and academic hierarchy.
- * ICSSR can institute visitor fellowships for young researchers to work at established Centres and established scholars to visit and assist new Centres
- * Institute fellowships for research for full time activists.

5. Research - Action Links

- * It was repeatedly emphasized that inter Institutional, intra institutional, inter regional networking is a must.
- * Research findings must be made available in the form of simply written popular form.
- * ICSSR grant should include provision for such publications or preparation of audio-visuals for wider dissemination.
- * ICSSR could provide a forum for activists to share their micro level experiences.
- * A good information - system is an urgent necessity which will provide up to date data on women and on other resources for Women's Studies.

WORKSHOP HELD

NCERT, Women's Studies Unit organized a four day workshop on "Empowerment of Women through Curriculum in Science and Mathematics", in collaboration with Centre for Women's Studies and Development, Banares Hindu University, Varanasi from 19th to 22nd February, 1988.

Participants came from SCERTs, SIEs and the University. The programme was conducted jointly by Prof. Sarojini Bisaria of NCERT and Dr. Surinder Jetley of BHU. Dr. Shakuntala Bhattacharya of NCERT and Dr. N. N. Srivastava of SISE, Jabalpur were Resource Persons.

The workshop identified areas/sub-areas in the two disciplines of the school curriculum for intervention. The new curriculum developed by NCERT was kept as the tool for references. The programme report is available with Women's Studies Unit, NCERT.

Changes in membership rules

If any ordinary member who has paid for 5 years, wants to become a life member, she/he may do so. She/he would have to pay the life membership after adjusting the left amount outstanding as advance from that particular year. Kindly write to the Treasurer, Indian Association For women's Studies.

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) Associate Members | Rs. 25/- per annum or Rs. 250/- for 10 years |
| (f) Student Members | Rs. 10/- per annum |
| (g) Any woman who has no source of income | Rs. 10/- per annum |

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. Vina Mazumdar,
Treasurer (IAWS),
B-43, Panchsheel Enclave,
New Delhi-110 017

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

N. B. For the last two categories a letter may accompany to certify their present status.

Calling for papers

National Conference on women's Studies
Dec. 28 to 31, 1988
Andhra University

✓ Nari Mukti Sangharsh Sammelan

Towards the end of 1986, some women activists started discussing the possibility of organizing a conference that will bring together diverse kinds of women's organizations and individuals in Bihar. This culminated in the Nari Mukti Sangharsh Sammelan held in Patna, February-5, 1988. Our objectives in organizing this Sammelan were two fold: First, there has been an upsurge in mass democratic/peasant movements in Bihar and in which the poor peasant, agricultural labourer, Dalit and adivasi women were coming forward. We felt we could be part of this process in building up the women's liberation movement as a strong collective movement based among toiling women. Second, such a Sammelan, we thought, would help in creating a common platform and developing a common perspective among proliferating, yet fragmented women's organizations.

In spite of the growth of organisation and consciousness, during the international decade of women, women in India continue to experience increasing violence, rape and dowry deaths. They are excluded more and more from work on the organized sector; they continue to be marginalized as labourers and peasants and their contribution to subsistence and reproduction remains unrecognized. Growing religious fundamentalism and goondaism seek to push them back under patriarchal control to keep them propertiless and resourceless and to deprive them of all rights as human beings. So many efforts to organize women against atrocities or to fight their economic and political exploitation have come up against seemingly insurmountable obstacles. In this situation we felt it was necessary that the women's liberation movement should transcend its organizational fragmentation, develop its programme and perspective, and get rooted in the rural majority of toiling women in India. We felt the conference would be part of a process of building such a movement, in which women would come together to assess the movement, assess its achievements, reflect on its shortcomings and work towards achieving unity in struggle.

The slogan adopted for the Sammelan was "From fields and factories, mines and offices

From villages and cities.

We have come together

To create a New Era, a New world"

It was decided that the Sammelan would be open to all individuals and organizations who agreed with the following statement of purpose :

WE BELIEVE :

1. That the struggle of women's liberation is a struggle against the entire existing exploitative socio-economic and political structure;

2. That women are specifically oppressed by patriarchy within this system and need to wage a specific struggle against that oppression;
3. That in the Indian context women's oppression is inextricably interwoven with class, caste, communalism, the erosion of democratic rights, ethnic discrimination and other such issues, and that women's participation in struggles on such issues is vital;
4. That it is necessary for women to organize specifically as women, whether as units of or affiliated to larger political organizations, or as autonomous groups, to address the issues outlined above.

The Sammelan

The conference was held in Brij Kishore Memorial Hall, in a suburban area of Patna, by the side of Ganges River. There were nearly 700 participants, drawn from close to 200 organizations from all over India. About 60 percent of the participants were from the rural areas, including many tribal women from Assam, Maharashtra, Gujarat and Rajasthan.

The workshops did not involve the presentation of papers, but were in essence group discussions in which people sat in circles in the lawns or tent or hall. These discussions had to be carried on in usually two (Hindi and English) and sometimes as many as five languages. The themes of the workshops were (1) **Women, Work and Property** (This included sub-groups discussing six different themes; peasant production; land and other property rights; unorganized sector including trading, production, gathering and services; subsistence production including housework; technology; women, work and struggle including organised workers' struggle) (2) **Women and Violence** (Four sub-groups discussed violence in the socio-political system, family and religion; The state, militarisation and peace movements; violence and the progressive movement; and women's resistance to violence; (3) **Women and health** (This included 4 sub groups centering on the two themes of the relation of woman to her own body and health in her socio-economic position; and her relationship to the health care system); (4) **Women and Ecology** (One large group focused on the questions of the nature and extent of environmental degradation, its impact on women, its causes, efforts of grass roots groups to combat it, and feminist perspective on an alternate development) (5) **Women, Religion, Culture and Communalism** (5 sub groups dealt with aspects including fundamentalism, communalism and personal laws; the

✓ Crimes against Women and Women's Studies

Day in and day out we hear disturbing news of atrocities against women from all quarters of the country. Women of all descriptions, i.e. career women or housewives, school-going girls or young college-going women suffer at the hands of culprits who attack them singly or in groups. These elements see women primarily as objects to be violated, not as respectable individuals. Practically every issue of a journal, or a daily or a periodical carries news concerning violence against women. Hair-raising details of the crimes committed and the pain and humiliation inflicted on the Mathuras and the Mayas are presented. Such reports need to be put together and analysed thoroughly. Once such cases are studied in detail, women's action groups would know how to proceed in the direction of getting redress, and decreasing the incidence.

Much less known among the various crimes against women like dowry murders and wife beating is witch-hunting, a practice prevalent in Bihar. According to a report in the Illustrated Weekly of India an estimated 200 women are killed every year, accused of being witches. Unfortunately as the report says, the practice exists, not only in Bihar but in many parts of the country. It is not widely known that such an institutionalized practice exists in our country, it would be useful to have a study done on the extent and manner of the savagery inflicted on women.

An area of violence against women, that requires attention and detailed study is domestic violence. Wife-beating is a practice which is common not only in the poor and illiterate homes but in the most sophisticated ones also. The crime of wife-beating among the higher strata of society gets compounded because of the inability of many women at these levels to expose the guilty. False notions of 'Khandaan' prevent many a women from speaking out or protesting or seeking help.

It looks as if even the most highly placed woman is not exempted from abuse and violence. Take the example of Kiran Bedi, the first woman I.P.S. Officer, herself a protector of law and order and well-known for her guts and ruthlessness, became a victim of male persecution. It has been widely reported that the agitating lawyers of Delhi not only used foul language to humiliate Kiran Bedi but also showed the low esteem they held her in by demanding that she be stripped. Moreover, Kiran Bedi's private life was also maligned by a handful of journalists who derived perverse pleasure in suggesting that Kiran's husband had walked out on her after months of conjugal conflict. Just how journalists can sensationalize news was proved by their ignoring the letter Kiran's husband sent denying the rumour. Probably if instead of Kiran Bedi it had been a man,

his character would not have been questioned. It is as if behind every broken marriage there is a successful woman !!

Doubting the character of a woman who suffers and is subjected to humiliations and violence is also very common. Anshu Saxena of Brijghat in Garumukteshwar in U.P. is a case in point and has many parallels in the country. Anshu Saxena rebuffed the sexual overtures of some young men who had marked her out as their prey. In retaliation they disfigured her for life by pouring acid over her. Anshu is like any one of those unfortunate girls who, when they spurn the advances of lascivious youths, get crippled for life. In Gujarat, Razia of Vadodara suffered similarly. She was disfigured in the most savage manner by a boy whose advances she continually spurned. The malady of which Anshu and Razia became victims is, we are sure, widespread, and a lot needs to be done in this area to dispel the terror which many young women experience, specially those going to schools and colleges.

Violence against women in Gujarat has acquired enormous proportions during the last four years. In 1983 almost three women per day were burnt. The total number of cases registered by the police as cases of burns and suicide were 972 but every crime is never registered. From 1984 onwards, women's groups in Gujarat have been active in fighting against these atrocities. Yet the result is disheartening. A look at the figures will prove the point :

Cases of burning women alive :		
Year	No.	No. of women burnt alive per day
1983	972	2.66
1984	1418	3.88
1985	1024	2.8
1986	2132	5.84
1987	2220	6.00

Crimes committed against women :		
Year	No.	No. of crimes per day
1983	2341	6.68
1984	4552	12.34
1985	5131	14.00
1986	5299	14.52
1987	7002	19.1

The figures quoted give sufficient proof, if proof were needed that such crimes have increased about threefold. And this has happened despite the fact that women's groups have been actively protesting against this phenomenon. While pursuing cases of violence against women in 1984 it was realised that the police did not take up the investigations serious-

ly, and that section 498-A of I.P.C. was not known to number of police inspectors. In fact, in March 1984, women's groups in Ahmedabad organised a 'morcha' against the police. Thereafter for years there has been a continuous dialogue between women's groups and the police. The outcome of such a dialogue is that over the years registration of crimes has increased! The usual arguments with respect to the increase in the rate of crime against women are that (1) the population has increased and so the crimes are bound to increase and that (2) the increased awareness results in increased registration. One can accept this while considering the figures of the years 1984, 1985, 1986. But what about the rise in 1987? Can we compare the rate of increase in population with the rate of increase in crime? We can get the figures for projected population for a given year of a given area. Isn't the exercise worth undertaking?

Moreover, the registration by itself does not mean that the punishment to the criminal has followed. One is compelled to argue that the registration of crimes against women has increased as the police realise that this stricter legislation gives them a powerful weapon to intimidate the criminal by demanding large amounts of money by way of bribe. If the registration were followed by the hearing of the lawsuits in the court and the judgments, it would act as a deterrent to criminals and

the number of crimes would decrease. As it is, when crimes are committed against women, the criminals get away easily i.e. by paying the price in cash. It appears to have become a lucrative business. We are driven to this conclusion as we see the number of registration increasing but we are not told how many cases are taken to the courts. This also is an area which, if studied in detail, would show where and which type of action is further needed. What has happened in Gujarat may have happened in other parts of India too.

From what is being published about Anshu Saxena, Razia or Maya Tyagi, one can see that the investigations are not going the way they should, the guilty are not brought to book. Will the researchers working on women's issues take up studies in this direction also?

The academic and the activist will have to join hands in examining the patterns of crime against women, in analysing the actions of law enforcing authorities, in pursuing the cases and finding out if these are registered, in finding out whether these have reached the relevant courts of law and finally in collecting the judgments delivered. When the details of the whole process are compiled, concerted actions can be taken so that the incidence of crime against women may decrease.

Amina Amin and Ila Pathak

(Cont. from P. 6)

impact of religion - women developing their own culture, childhood socialisation, purity and pollution, sexuality and new relationships between women and women and workers and men) and (6) **Women, Patriarchy and Struggle** (14 workshops were held discussing all aspects of the topics)

Following the group discussions plenaries were scheduled. Many resolutions were passed but they had to be passed hurriedly, and they are included in the full report which will be available at Kali for women, N. 84, Panchshila Park, New Delhi-110 017

The highlight of the final day was the massive march and the rally at Gandhi Maidan. with the

purple banner of the Nari Mukti Sangarsh Sammelan in the forefront, over 12,000 women marched under the red, white and green banners of their organizations for nearly four hours through the streets of Patna, shouting slogans and dancing in the streets. Women demanded economic rights, including the right to land, higher wages for agricultural labourers higher remunerative prices, and talked of organizing to win political power either in local panchayats or as our long-term struggle to bring the "rule of the poor". As darkness fell and people began to disperse to homes near and far, the concluding song "We shall overcome" sung simultaneously in a multiplicity of languages, expressed the determination of all participants to carry their struggle forward.