

## CALLING FOR BOOK CHAPTER

**BOOK NAME: WOMAN AND CHANGE IN INDIA: A CONTEMPORARY EXPLORATION**

**THE BOOK IS AN INITIATIVE OF WOMEN CELL AND GENDER SENSITIVE COMMITTEE, GOVERNMENT MODEL COLLEGE KAZIRANGA, ASSAM**

### **About the College**

Government Model College, Kaziranga which has been initiated by the Government of Assam as a premier institution was established at Kaziranga, the world famous place of UNESCO natural heritage site as well as the World iconic place for promoting higher education across the country in the month of August, 2020. Since then the college is known as Government Model College, Kaziranga and now onwards coined as GMCK with a distinct identity and considered as new Government College. The college is located at 26.603440 latitude and 93.413230 longitudes. The campus of the college is around 300m away from 37 No. National Highway and is located 4 km away from Kohora, the centre place of the Kaziranga National Park. On the other, it is situated approx 226 km west of Gauhati University, > 221 km east of Dibrugarh University, 226 km South of Assam University Silchar while 222 km to Madhabdev University and close to Tezpur Central University ~100 km. Well connected to the rest of the country by roadways, railways, and airways it serves as a gateway to eastern Assam. The college is well-connected from different directions of the state via roadways, railways as well as airways. Buses, cars and other vehicles are available connecting the road to college in all weather. The nearest railway stations of the college are Furkating junction, Golaghat and Jakhalabandha under Nagaon district. The neighbouring air connectivity to the college lies at Jorhat, Dimapur, Tezpur and Guwahati.

**The book will contain various sub themes which focus on women's experiences in various sectors. These are as follows:**

- 1. Women and Work**
- 2. Women and Literature**
- 3. Importance of Women's Education**
- 4. Social aspect of Health and Women**
- 5. Women and Polity**
- 6. Women and Governance**
- 7. Women and South-East Asia .**
- 8. Women and North- East India**
- 9. Any other topics related to women**

### **Editorial Board**

**Advisor : Dr. H. P. Deka Boruah**  
**Editor(s)**

**Dr. Purabi Bhagawati**

**Ms. Mallika Tamuly**

**Ms. Supriya Mazumdar**

**Ms. Moyuri Gogoi**

**Mr. N. Tamna Singha**

**Editorial Member(s)**

**Dr. Parmita Khakhlari**

**Ms. Chayanika Bora**

**Ms. Mallika Tamuly**

**Ms Supriya Mazumdar**

**Ms. Moyuri Gogoi**

**Mr. N. Tamna Singha**

**Dr. Purabi Bhagawati**

**Deadline of Submission**

**24th March, 2024**

**Intimation of Acceptance**

**9th April, 2024**

**Tentative Date of Publication**

**23rd April, 2024**

**Email ID for Submission**

**womenandgendercellgmck2024@gmail.com**

**Registration Link**

**<https://forms.gle/mXc2HqZyv6NpwRaM7>**

**Publication**  
**EASTERN BOOK HOUSE**  
**EBH Publishers (India)**  
**Panbazar, Guwahati-781001**

## Concept Note

Postcolonial India is a multi-layered and varying mix of implicit notions of traditional practices and modern values. The tension between traditional and modern values has been part of women's lives in the post-colonial period and that directly or indirectly influences women's role and status. The various structural-social realities and neo-liberal policies have been affecting women across different castes, classes, religions and tribal backgrounds. There is constant negotiation has been took place between women and the structural establishment. Meanwhile, role conflict has been another matter of concern for the women who have tried to come out from the conventional work culture. Women's participation in higher education and paid employment have helped to enhance their status. However, it is important to recognise the significant variation that has been observed among Indian women in terms of their status and role. Again class, religion and caste have been playing significant in terms of women's changing status and role (Ghosh and Roy 1997). This book tries to accumulate this underlying diversity in the context of women's lived experiences of health, nature, polity in terms of caste, tribe and tribal context.

In colonial India, women were the victims of androcentric colonialism because of political and economic marginalisation. During that time there were certain organisations, for instance, Brahma Samaj, Arya Samaj and Prarthana Samaj were there who worked for women's overall upliftment in the society. However, women's participation in the Indian freedom movement has been considered one of the significant events in the history of Indian feminism. Scholars have pointed out 'Gandhian Feminism[1]' (Kumar 1993) as central to the Indian Freedom Movement, as well as part of the pre-independent feminist movement. Globally there are three waves of feminism, each representing specific events of the women's movement. The objectives, aims, scope and subject matter of each wave have been different and therefore it is difficult to speak for a single women's movement.

In the post-independence era, gender and women-related issues have been significant and different policies are implemented for upliftment of women's condition. For instance, in the post-independence era, several steps have been made to enhance the literacy rate of women. For instance, the Government's Five-Year Plans, the Kothari Commission, and the education system (1966-1964) have been considered significant steps for improving the literacy rate. However implementation of various marriage acts, for instance: the Hindu Marriage Act; the Hindu Succession Act, the Hindu Minority and Guardianship Act, the Hindu Adoption and Maintenance Act; and the Dowry Prohibition Act of 1961 have helped to increase women's rights in their everyday life (Bannigan, 1952). Scholars have pointed out that these measures are the outcome of second-wave feminism. The third wave of feminism is considered in the post-1980s period. After a long demand in 1993 Indian Government reserved 33 percent of seats for women in the panchayat and local body elections. But later various scholars have criticised that this percentage is not significant in terms of decision-making, while the rest is still the majority i.e. 67 (Sanajoaba and Rashid, 1996). Again, feminists demanded passing the Women's Reservation Bill seeking to reserve one-third of seats for women in the national parliament and the state legislative assemblies. In the post-1990s India faced neoliberalism and therefore a large section of women joined in the micro-credit movement. The micro-credit movement has brought significant changes to women's lives. It enhances women's socio-economic position also. In the year 2004, the Indian Government introduced a 'gender budget' for policy-making purposes. The gender budgeting approach means each policy should have a gender angle in nature. Thus in the post-independence period, various mechanisms have been taken for uplifting the status of the women. But in reality, these approaches could able to touch a few sections of the people, while the majority of the women's condition is still marginalised. In India still, a large section of women are living the below poverty line, and that affects their lived experiences.

As per the Census 2011, India's population was 121.06 Cr and females constituted 48.5% of it. In 2011, the sex ratio (number of females per 1000 males) at all India levels was 943 and the same for rural and urban areas were 949 and 929 respectively. The sex ratio for the 0 - 19 age group was 908 while that of the 60+ age group was 1033. The sex ratio in the economically active age group (15 - 59 years) was 944. Sex ratio in the age group 0 - 6 years has increased in rural from 906 in 2001 to 923 in 2011. However, the ratio has a decline in urban areas in the same period. The SRS 2014 showed that the women's mean age at marriage at all India levels was 22.3 years and the same in rural and urban areas 21.8 years and 23.2 years respectively. As per National Sample Survey (July 2011 - June 2012), 11.5% of households in rural areas and 12.4 % of households in urban areas are female-headed households[2].

In 2014, the Total Fertility Rate (TFR) was 2.3. TFR was high for illiterate women both in rural and urban areas, higher among rural illiterate women and statistics reveal that improvement in educational level lowers the TFR. The SRS 2014 reported that the age-specific fertility rate was highest (174.9) in the age group 20 - 24 years followed by the age group 25 - 29 years (143.7) and 30 - 34 years (76.6). The mortality rate among females across all ages was 6.2 and that among males was 7.1 in 2014. The Maternal Mortality Ratio (MMR) has declined from 301 in 2001 - 03 to 167 in 2011 - 13. In 2014, the Infant Mortality (IMR) of females was 40 while that of males was 37. The rate of decline in the IMR of females was faster than that of IMR among males. In 2014, urban mothers received 1.27 times more medical attention at the time of delivery as compared to rural mothers (urban:93.2%, rural:73.2%). The life expectancy for females was 69.6 years and for males was 66.4 years during the period 2010 - 2014, depicting the higher life expectancy of females as compared to males[3].

Women have also a significant role in the field of literature. The contribution of female writers in the field of literature is often forgotten because of the male writers dominating the canon. Women had a tough journey before getting recognition as writers. The journey of women from household chores to readers and then to become writers is quite long. Women started to write during the early 17th Century but their works were rarely published then. The rise of women started with the rise of feminist movements and because of works like Wollstonecraft's A Vindication of Rights of Women. The women writers had to adopt male pseudonyms to publish their works and had to struggle to write their own experiences. Earlier literatures were written from the perspective of men and women were often portrayed as either angels or devils. Women were either represented as sacrificial or devils who always tried to transgress the patriarchal norms.

Writers like Shashi Deshpande and Sylvia Plath talked about the exploitation of women in their works. Writers, like these paved the way for female writers of the 21st century. Writers like Jane Austen explored the norms set for women and the vanity of those rules in Victorian society. The sexuality of women and the idea of passion often find expression in the works of writers like the Bronte Sisters. Women writers also had to struggle to recognize and break the use of language for the narratives of women by men. Writers like Emily Dickinson and Sylvia Plath are great examples in this regard. From the romance works of Jane Austen to the horror works produced by Mary Shelley, women have contributed immensely to the history of literature with multiple genres. As of now the list of women authors, especially novelist is endless.

Here through this book, an attempt has been made to understand different women's issues in the context of the contemporary world. Women's lived experiences have been tried to understand in terms of South Asian context also.

## References:

- Ghosh, R. N., & Roy, K. C. (1997). The changing status of women in India: Impact of urbanization and development. *International Journal of Social Economics*, 24(7/8/9), 902-917.
- Kumar, R. 1993: The History of Doing: An Illustrated Account of Movements for Women's Rights and Feminism in India 1800-1990. Kali for Women: New Delhi.
- Bannigan, J. A. (1952). The Hindu Code Bill. *Far Eastern Survey*, 21(17), 173-176.
- Sanajoaba, N. and P. Rashid "Women as Decision Maker" in K. Medhi (ed.) *Status of Women and Social Change (Women's Studies Research Centre: Gauhati University, 1996) 9-13*

[1] Mahatma Gandhi the father of the Nationalist Movement is known as parent of the Indian Women's Movement (Kumar 1993). Mahatma Gandhi requested the women to take part in the freedom movement. Under, Gandhi's influence hundreds and thousands of women, both literate and illiterate, housewives and widows participated in India's freedom movement. (Arya, 2000; Chandra et.al, 2000; Kumar, 1993). The notion of Gandhian femininity is connected with spirituality and defined that feminine quality have the strength to fight with the imperial rule.

[2] Retrieved from <http://vikaspedia.in/social-welfare/women-and-child-development/women-development-1/women-development>

[3] Ibid.

## Guidelines For Author(s)

- Write-ups or Chapters can be written in English/ Assamese

- Manuscripts in English must be in MS word format, 12 Font, Times New Roman.
- \* Manuscripts in Assamese must be in Geetanjali/Ramdhenu Page Maker, 12 Font.
- The first page should contain the title of the manuscript (chapter) and author's detail.

Abstract: 200 to 300 words

Full Length Paper: 2500 to 3500 words

- Full name of the author(s) along with designation and contact number (s) must be given

\*For Citation and Reference **APA Style** is considered for the paper.

- Submission of a manuscript implies that the work has not been published before (except in the form of an abstract or as a part of a published lecture, or thesis) and that it is not under consideration for publication elsewhere.
- Author has to give a self declaration that his or her respective work does not violate any copy right or plagiarism issue.