

**Centre for Culture and Development
Vadodara**

Seventh Foundation Day Lecture

**Breaking the Glass Ceiling:
Women's Reservation and the Politics of
Representation in India**

By

Professor Zoya Hasan

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Centre for Culture and Development, Vadodara

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Preface

Centre for Culture and Development (CCD) is a Jesuit inspired social research centre established in 2001 and works under the broader umbrella of Higher Education of the Society of Jesus in Gujarat. The main objective of the Centre is to harness the knowledge of social sciences to the service of Gujarat society, more especially to its disadvantaged sections - the minorities, Tribals, Dalits, unorganised labour and women.

Over the 23 years, CCD has worked on 40 plus research projects, held nearly 40 national seminars and published 26 books mostly in English through national and international publishers and articles by its faculty in various journals.

CCD began the Foundation Lecture series in 2018 by eminent scholars. There have been a series of scholars who have been here gracing the occasion of the foundation lecture. The list of scholars and the subject they covered in their lecture are given in the booklet.

We are very happy to have **Professor Zoya Hassan** with us today to deliver the 7th foundation day lecture. She will speak today on '**Breaking the Glass Ceiling: Women's Reservation and the Politics of Representation in India**'. She has developed a short history of reservation and politics around it in India. One can see the manipulation and theocracy of political parties in the name of empowerment of women and greater participation of women in Indian secular democracy.

She was Professor of Political Science and Dean of the School of Social Sciences (SSS) at the Jawaharlal Nehru University, New Delhi. She served as a member of the National Commission for Minorities from 2006 to 2009. She has been a Visiting Professor to the Universities of Zurich, Edinburgh, and Maison des Sciences de L'Homme, Paris, and held fellowships at the Institute of Development Studies, University of Sussex, Rockefeller Centre, Bellagio, and Centre for Modern Oriental Studies, Berlin.

She has worked on research projects for the Indian Council of Social Science Research, Ford Foundation, DFID, United Nations Research Institute for Social Development and the Observer Research Foundation.

Professor Zoya's work has focussed on a number of subjects and issues such as state, political parties, ethnicity, gender and minorities in India, and society in north India. She is better known for her path-breaking work on the politics of Uttar Pradesh. Her important works include: Politics of Inclusion: Caste, Minority, and Representation in India, 2008, Parties and Party Politics in India, 2009, Politics and the State in India, 2002 (edited), Transforming India: Social and Political Dynamics of Democracy (co-edited), 2000 and Democracy and the Crisis of Inequality, 2013.

We are glad that you are here in the Centre for Culture and Development midst a selected audience to address a very politicized subject and yet very important for Indian democracy and gender justice.

Vadodara

James C. Dabhi
Director

Foundation Day Lectures Series

1. **First Lecture:** ‘Dissent and Contestation as a Social Process in India’, by Dr. Walter Fernandes on February 27, 2018
 2. **Second Lecture:** ‘Dialogue between Cultures; Limits and Possibilities’, by Prof. Bhikhu Parekh on February 26, 2019
 3. **Third Lecture:** ‘The Paradox: Nationalism and Pluralism’, by Prof. Rudolf Heredia on February 01, 2020
 4. **Fourth Lecture:** ‘Decolonizing Tribal Research and Education in India’ (online), by Dr. Felix Padel on April 17, 2021
 5. **Fifth Lecture:** ‘Higher Education and Inclusivity in India’, by Prof. Sukhadeo Thorat on March 29, 2022
 6. **Sixth Lecture:** ‘An Accidental IITian Reflections on Education, Gender and Work in the STEM World’, by Prof. Ravinder Kaur on February 25, 2023
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Short Bio – Professor Zoya Hasan

Breaking the Glass Ceiling: Women's Reservation and the Politics of Representation in India

Zoya Hasan *

Women have been in the forefront of Indian politics since the days of the freedom struggle, yet their participation in governance and their presence in legislatures and decision-making institutions is insignificant. This is contrary to worldwide trends which have seen more women entering legislatures and shaping laws. Seven decades after Independence, women occupy 14 per cent of the seats in parliament in 2019. According to data released by the Inter-Parliamentary Union (IPU), India ranks 98 in the world for the proportion of parliamentary seats held by women.¹ This is in contrast to Afghanistan (27 per cent), Pakistan (22 per cent), China (20 per cent), and Bangladesh (13 per cent) which fare better despite an uninspiring record in terms of women's rights. Their representation in the state legislatures is still very low -- it stands at an average of 9 per cent. Women are underrepresented in public employment and the higher echelons of the government also. According to government data less than 11 per cent of government employees in 2011 were women, this reached 13 per cent in 2020. Only 14 per cent of Secretaries in the IAS were women in 2022.

The political marginalization of women impelled the women's movement to campaign for reservations for women in legislatures. This campaign which began in the late 1980s gained momentum in the 1990s with calls for reserved seats. The actors involved in the campaign included women's groups, women in political parties, and women MPs and party leaders. This campaign which challenged political monopolies has generated much debate, interest and opposition.

In this lecture, I will discuss the debate over reserved legislative seats for women in order to understand the wider debate on political representation and the structural dynamics that influence these processes.² It describes three key moments in this process: changing position of women's groups on reservations in the 1990s, the introduction of the Women's Reservation Bill (WRB) under the Congress-led United Progressive Alliance (UPA) government (2004-14) and the disputes over reservations, the passing of the WRB under the Bhartiya Janata Party-led (BJP) National Democratic Alliance (NDA) government in 2023. We need to understand not just the history of the demand but also the politics that raised the demand and the opposition to it.³ I shall, at one level, engage with the substantive issues raised in the

* Views, ideas and expressions cited in this article are of the Author. The Centre has published this article for private circulation as written by the Author.

debate surrounding the demand for a caste quota within the women's reservation, and the issues arising from the conditions attached to the WRB, 2023. At another level, I shall build an argument for a 'politics of presence' on the ground that the presence of women in decision-making institutions can transform the political agenda, and at the same time, note the implications of centralized decision-making with regard to WRB for Indian democracy.

The Campaign for Women's Reservation in the 1990s

The campaign for the Women's Reservation Bill has a long history. The political reservation for women can be traced back to the Indian national movement. Legislative reservations for women were discussed in the context of constitutional reforms in the 1930s. The Government of India Acts of 1919 and 1935 granted Muslims, Sikhs and Christians separate electorates. Depressed Classes were also given a few nominated seats in 1919 and 1925 and some elected seats in 1932.⁴ The Indian National Congress, opposed to special electoral rights, argued that reserved seats would irreversibly link religious identity and political power. Following its lead, women's organizations like the All India Women's Congress, the National Council of Women of India, Women's India Association, though in the forefront for female enfranchisement and civil rights for women, opposed legislative reservations for women on the ground that 'to seek any form of preferential treatment would be to violate the integrity of the universal demand of Indian women for absolute equality of political status.'⁵ Nationalist leaders argued that guarantees of women's presence in legislatures were subsidiary to the main goal of freedom. They demanded the right to be elected to legislatures but with 'equality and no privileges'.⁶

After independence, the Congress government made attempts to fulfill the promises of constitutional equality it had made to women. Non-discrimination on the basis of sex and the right to equal protection were included in the justiciable list of Fundamental Rights. The Constitution guaranteed women equal protection under the law and equal opportunity in public employment and prohibited discrimination in public places. The Hindu Code Bill changed Hindu laws of marriage, divorce and adoption to ensure that women had a measure of equal rights. The new state designed several policies to meet the needs and requirements of women. Many women were satisfied with these measures because they shared the customary view of the time that women would gain from economic growth, the main concern of the nation. However, despite their initial promise, democracy, equality before law and universal adult franchise failed to remove gender inequalities.

The Government of India in 1971 appointed the Committee on the Status of Women in India (CSWI) 'to examine the constitutional, legal and administrative provisions that have a bearing on the social status of women, their education and employment and to assess the impact of these provisions'. The CSWI report *Towards Equality* (1974) presented a scathing critique of the political process, the worsening political position of women and the inadequate positive impact of government sponsored programmes and policies on the status of women. This prompted two of its members, Lotika Sarkar and Vina Mazumdar (the latter was also the member secretary of the committee) to submit a dissent note. They argued that the active participation of women in the political process would help to widen equality.⁷ 'A political system cannot be based on ideology alone but must keep in touch with the actualities of the social situation and so adjust its operation as to achieve the desired goals of the society. The mechanics of the system, if they do not grapple with the needs of a society, can defeat the ultimate objective in the long run.'⁸ But a majority of the members felt that reservation would be a 'retrograde step from the equality conferred by the Constitution'.⁹ Furthermore, according to them 'women do not constitute a community, they are not a category'; and that women's interests should not be separated from the economic, social and political interests of other groups, strata and classes in society.¹⁰ These arguments were reminiscent of the nationalist argument personified by Sarojini Naidu's declaration: I am not a feminist. Much later Prime Minister Indira Gandhi said much the same thing when she stated: 'I am not a feminist and I do not believe that anybody should get preferential treatment merely because she happens to be a woman.'¹¹ But at the same time she referred to women as the 'biggest oppressed minority in the world' and said Indian women were handicapped from birth.¹²

Quotas or reservations is an accepted way of enhancing the presence of disadvantaged groups in public employment and legislatures.¹³ A large number of countries use various types of gender quotas for elections. Indeed, half of the countries in the world today have some form of electoral quota for their parliamentary elections.¹⁴ But Indian women's organizations for a long time were opposed to it. Instead of political empowerment, they focused on employment, education, and land rights. They changed track after the 1970s and began to focus more explicitly on increasing the political representation of women through reservations. By the early 1990s, it emerged as a major concern with the recognition that it is necessary to have more women in the decision-making processes.¹⁵ Women's lack of political representation galvanized women in a sustained campaign for greater participation through reservations.¹⁶ This demand emerged only after it became clear that

electoral compulsions would prevent political parties from fielding more women candidates.¹⁷ The debate was not about a reservation bill alone, but about changing powerful entrenched interests in India's polity.¹⁸ As Amrita Basu has argued: 'One important reason for supporting reservations in parliament, for all its inadequacies, stems from recognition both of the state's importance to determining women's life chances and yet the dangers of becoming excessively dependent on the state. Reservations provide a way for the women's movement to engage the state while diversifying its focus from the courts and legislature to the electoral system. Working through several branches of the state simultaneously rather than focusing exclusively on one reveals the advantages and disadvantages of each'.¹⁹ This was the reason for what Anne Phillips describes as a 'politics of presence'.²⁰

The demand for reserved seats was spearheaded by women's groups, women politicians, MPs, and party leaders such as Geeta Mukherjee (Communist Party of India [CPI]) and Promila Dandavate (Janata Party). The latter took the lead in getting it introduced in parliament.²¹ However, from the very beginning it faced opposition despite it being a logical continuation of reservations in panchayats and local-level institutions. The 73rd and 74th amendment mandated one-third reservation for women in all village, block, and district-level bodies, in the posts of chairperson and vice chairpersons. Many states later raised reservations to 50 per cent. This ensured significant political empowerment of women at the local levels. This was a game-changer. It played a significant role in encouraging women's political participation and leadership roles more generally including the demand for reservation at other levels as well. In the light of this experience the basic argument for reserved seats in legislatures is the same: that these measures are historical correctives to discriminatory structures, ensuring that resources and benefits are distributed equally.

Women's reservations under coalition politics

Women's Reservation Bill was introduced in 1996 and several times since then, but it failed to pass on each occasion. It was introduced again in 1999, but no discussion was allowed and MPs tore up the bill each time it was listed for discussion. Few pieces of legislation in the history of parliament have generated as much controversy as this proposal. It was listed for debate in every session of parliament but each time it was stalled.²²

The UPA government introduced the WRB in the Rajya Sabha in 2008 but it was not discussed. It was later passed in the Rajya Sabha in 2010 amid vociferous protests but only after the suspension of MPs who disrupted proceedings. But the

UPA failed to introduce it in the Lok Sabha. By sharp contrast, the same government was quick to introduce anti-rape legislation in the face of massive countrywide urban protests fuelled by non-stop media coverage.

Women's reservations faced major opposition from state based parties and backward caste leaders who demanded sub-quotas for Other Backward Classes (OBCs). They were worried that elite women will corner the benefits of reservation. This led to a conflict between women and caste groups over the relative salience of various groupings as far as reservations was concerned. Backward caste leaders argued that they will not let the bill pass because of the likelihood of women with greater social and educational capital getting elected. This concern was a trifle misplaced because it places OBC women outside the prevailing political milieu which favours the numerically large lower castes in constituencies dominated by them. It was highly unlikely that parties, would give tickets to upper caste women in OBC dominated constituencies, and even less likely that they would win from there.

The UPA government developed cold feet in the face of the hostility from its own allies. It could not break the stalemate since it would antagonize the very parties whose support was critical for the survival of the UPA government. Women's reservations was deeply contested within political parties even as the leading lights of this demand were women politicians. It provoked stiff opposition because it called for power-sharing which the political class was not inclined to accept. Most male politicians feared that if it becomes law, it would shake the ground beneath their feet. It would put their political careers at risk.

For their part, parties had taken no initiative to reduce gender disparity in elected bodies except in panchayats. The only form of reservation that has found favour is at the level of local government because Lok Sabha MPs who passed that piece of legislation were unaffected by it. Most of them were of the view that if 33 per cent reservation for women is added to the already existing 22.5 per cent for Scheduled Castes and Scheduled Tribes, then over 55 per cent of seats in parliament would be reserved blocking their chances of election.

The opposition to reservations was compounded by the inadequate representation of women within political parties and their disregard of women's issues. During this period, Uttar Pradesh, Delhi, West Bengal, and Tamil Nadu had women chief ministers but that did not help in pushing the case for reservations. It did not encourage large-scale women's participation in committees and decision-making bodies in parties. Women played a limited role in parties. Influential women leaders rarely took up issues concerning women because they do not wish to be

labelled women's leaders; rather, they want to be known as leaders of people. A further irony is that four major political parties were headed by women at the time. Women were heading political parties but still being hugely under-represented within them. It was difficult for women to participate in politics in the face of these structural disadvantages. There was a widespread perception that politics is a world for men.²³ The few women who are in leadership positions often lack the necessary lobbying and networking skills. Those responsible for the recruitment and selection of candidates for an election party list are mostly men and therefore the political competition within the party is biased against women. The party system in India which is dominated by political patronage and money power actually works against the political participation of women.

Political parties have performed poorly in representing women's interests. An analysis by *The Hindu* newspaper shows a democratic deficit in parties, which remain essentially upper caste Hindu male domains.⁶³ All six major national parties—Congress, BJP, BSP, Communist Party of India (Marxist), CPI, and the Nationalist Congress Party -fare poorly in terms of women's representation in decision-making. The problem begins right at the level of ticket allotment. It is much more difficult for women to be allotted a ticket by the principal political parties than it is for men. Most parties are reluctant to field women and blame their low winnability for this phenomenon even though the performance of women candidates is the same as that of men. This is a specious argument because voters accept them no differently than their male counterparts, indicating that lack of representation is the product of the gender bias of parties rather than voters. Moreover, if it is really true, it actually strengthened the case for reservation because that would ensure that they won in at least a third of the constituencies.

Countries with the highest political representation of women, such as Sweden, Norway and South Africa, are ones where parties have instituted internal quotas for women. In several countries, women's activism within a party has influenced the decision on quotas: for example, the successful quota campaign in the Labour Party in the United Kingdom (UK) was spearheaded by women activists inside parties. The use of voluntary gender quotas by the Labour Party in the form of all-women shortlists from 1997 onwards has had a clear impact in increasing women's representation in the British parliament. Likewise, studies of Mexico and Brazil show that specific parties have played a leading role in adopting gender quotas and diffusing them among other parties and national representative institutions.⁷ In India, women's representation is nowhere near what has been achieved in other

countries through party or legislative quotas. The only way forward was to mandate reservation for women in the legislature.²⁴

Women's Reservation Act 2023

Nearly three decades after the original Women's Reservation Bill was introduced in 1996, parliament passed the Constitution (One Hundred and Twenty Eighth Amendment) Bill, 2023 in September, officially, the *Nari Shakti Vandan Adhiniyam*. The WRB, 2023, which passed both houses of parliament, with just two votes against, when implemented will ensure that women occupy at least one-third seats in state legislative assemblies and the Lok Sabha.²⁵ One-third of the seats reserved for Scheduled Castes and Scheduled Tribes will also be earmarked for women belonging to these groups. However, there is no such provision for the OBCs. Importantly, reservation for women will be in effect for a period of 15 years from the commencement of this Act. Seats reserved for women will be rotated after each delimitation, as determined by a law made by parliament. This implies rotation approximately every 10 years as after 2026 delimitation is mandated to take place after every census. This is different from the 2005 bill that included a rotation of seats every five years. The ten year provision is an improvement because reserved seats will not be rotated every five years which will give women MPs the freedom to work in their constituencies without the fear of being replaced in the next election. It could also encourage more experienced women to contest elections and encourage competition among women candidates.

As noted above, six previous attempts to pass the bill had failed, mainly due to the demand that the women's reservation include a sub-quota for women representing historically disadvantaged castes. For good measure some of them had even pushed for a sub-quota for Muslim women. But this was scarcely ingenuous at a time when the legislative representation of Muslims was extremely meagre. Several key states have no Muslim representatives.

Congress was leading a coalition government for ten years but it couldn't get the bill passed in the Lok Sabha because it was unwilling to accept a separate OBC sub-quota for women. The party has reversed its stand and is now supporting an OBC sub-quota. Rahul Gandhi expressed regrets that the UPA government did not incorporate the OBC quota in the WRB passed in the Rajya Sabha in 2010.²⁶ He said the WRB 2023 was 'incomplete' without a quota for women from the OBCs.²⁷ If the Congress had accepted the OBC sub-quota demand of its allies in 2010, the bill would have passed in the Lok Sabha too. Congress failure to push the bill provided an opportunity to pass the bill. This time it passed quite easily with all parties

backing it. Prime Minister Narendra Modi said the bill presaged a new ‘democratic commitment’ made possible because of a ‘strong decisive government with a full majority at the Centre’.²⁸ The prime minister asserted the importance of a strong majority government as the main reason for the passage of the bill so many years after it was first tabled which has ushered in a new era of women’s representation and women’s development.

But the bill was introduced without consulting other parties. It was ‘shrouded in secrecy’, as Dravida Munnetra Kazhagam (DMK) MP Kanimozhi remarked in her speech of the floor of the House. Many Opposition MPs protested against the surprise announcement (they were only given two days to study the bill), questioning whether a special session was required for what could have been a routine matter in a regular session of parliament. This could have been discussed in the all-party meeting and ‘consensus could have been built instead of operating under a veil of secrecy.’²⁹ Despite a majority in the Lok Sabha, the ruling party waited till the end of its second term to pass it. The secrecy surrounding the bill and its rushed passage is symptomatic of the centralization of power and executive domination and the weakening of Parliament as an institution under this regime.

The BJP was quick to claim authorship of women’s reservation asserting that it has rescued it from the inaction of previous governments as the bill had gathered dust for 27 years. Sonia Gandhi claimed the bill ‘as ours’, (*apna hai*) in response to a media query on Women’s Reservation Bill.³⁰ She demanded a separate quota within quota for OBCs.³¹ Strongly countering the demand for a separate quota for OBCs, the home minister asserted that the BJP not only had the highest number of OBC lawmakers across the political spectrum, but also a prime minister from the same community. Giving a detailed break-up, the home minister said that 85 BJP MPs, 29 per cent of its total, were OBCs, adding that as many as 29 Ministers were also from backward castes.

A large number of countries have implemented different kinds of gender quotas – party quotas, legislative quotas or reserved seats – in an effort to increase representation of women in legislative bodies. Quotas have worked in many countries. It would work in India too. In India, reservations are needed given that the odds are heavily stacked against women socially, economically and politically. Only legally mandated reservations for women would assure the representation of women. This will result in better outcomes for women in the long term.³² Women’s participation in politics and decision-making is a fundamental prerequisite for achieving substantive democracy.

The passage of the Women's Reservation Bill highlights the growing recognition of women as a powerful electoral force. Women are voting in greater numbers than before. The 2019 general election registered a 5.1 per cent increase in women voters and state assembly elections of 2022 and 2023, too, saw a significant increase in voting by women. This indicates that women have emerged as a significant force in elections. Even as women are being wooed more aggressively their participation in the labour force is declining - the female labour force participation rate fell from 25 per cent in 2014 to 24 per cent in 2022, lower than Bangladesh and Pakistan. There's a huge waste of economic potential as only 18 per cent women in India are in paid employment. Greater electoral participation of women has clearly not lessened economic and social discrimination against women in Indian society. The scenes outside parliament after the passage of the WRB in sharp contrast to the visuals of women wrestlers being dragged on the streets a few months earlier illustrates this paradox. The irony could not have been starker with one promising a greater role in the strengthening of democracy in India and the other symbolizing the stark denial of even the right to seek justice for crimes against women.

Implementation in the distant future

WRB is one of the most important democratic reforms in Independent India. It paves the way for greater political participation of women in Indian politics. But the timeline for reservations is uncertain. The implementation of women's reservation has been postponed to a distant future by imposing the two conditions of census and delimitation (or the redrawing of constituency boundaries).³³ There was no legal necessity of linking the WRB to the next census or to the next delimitation. Yet, the new law stipulates that reservations will only begin after delimitation is completed based on numbers from the first census after the passage of the Act. Reservations may not come into effect until 2029 as delimitation will take place after 2026 and it will go on for five to six years, which means reservations can be implemented after 2030 or even later. By linking implementation of the new law to the census and delimitation exercises, the government has deferred its implementation at least until 2029. Or even as late as 2039 because the delimitation exercise cannot take place until the updated census numbers are available.³⁴

The WRB 2023 does not address the impact of women's reservation on representation of OBCs. It contains no provisions for reservation for OBCs.³⁵ This has renewed concerns that reservation of one-third of the existing seats for women is likely to benefit largely those women who already have the cultural and political capital to contest elections, and these are bound to be elite women.

The possibility of the reduced representation of marginalized communities within reserved constituencies cannot be ruled out. But the important question is whether the sub-quota for OBCs can be implemented without data and information on their numbers nationally or within states.

Two important points need to be noted in conclusion. The politics of reservations and representation and the problems reflected in the debates around it underline the negative role of political parties and their lack of progress in recruiting women to run for elections. Parties have made no serious efforts to nominate a greater number of women from the backward castes or minorities. Asaduddin Owaisi's opposition to the bill illustrates this. While opposing WRB 2023, he cited lack of internal quota for Muslim and backward classes women as the reason for his opposition but his party the All India Majlis-e-Ittehadul Muslimeen (AIMIM) hasn't fielded a woman candidate in assembly polls ever. Thus it is imperative to have reservations in parliament because the parties themselves have not shown the resolve to field more women candidates or to support the demand for sub-quotas without which they are unlikely to nominate women from diverse groups or push for inter-sectional representation on their own.

The final point concerns the way the ruling party has used its focus on women-centric schemes and placing women in seats of power, including the election of the first woman President of India from an Adivasi community, as proof of its commitment to women's empowerment and representation.³⁶ The framework of appealing to women voters with women centric schemes is tricky as what should be their right is offered as largesse of the state and the leader. Bringing more women into national and state politics and appointing women from diverse backgrounds is a significant step for women's representation which can make governance more responsive to women's interests and needs. But the majoritarian dominance of the Hindu Right in the last ten years has tended to undermine checks on executive power; sideline the political opposition; and crackdown on civil society, academia, and independent media. The centralization of power and its concentration in the executive branch and closing spaces for dissent will inevitably weaken the representational gains of women.

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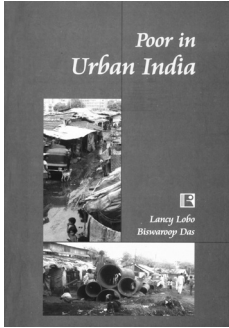
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Books by The Centre for Culture and Development, Vadodara



Poor in Urban India

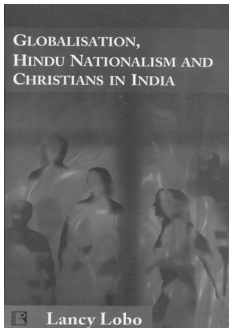
Author : Lancy Lobo and Biswaroop Das

Pages : 201

Price : Rs. 400/-

Publisher : Rawat Publications, 2001

The prominent features of urbanisation in India have been the increase in population, the growth of slums, swelling labour force and its marginalisation, and increasing pressure on the urban space and infrastructural services. A growing need has been felt to investigate the reasons for the decay of our large cities and for the extremely unsatisfactory living conditions even in our non-metro as well as smaller and medium-sized towns. The book deals with the modes, means and mechanisms through which the poor in urban India cope with their lives. By providing a portrayal of the lives of slum dwellers through an exhaustive database on the slums of Surat and an intensive analysis of one of its slum localities, it captures the socioeconomic world of the urban poor in India. The book will interest anthropologists, sociologists, human geographers and city planners.



Globalisation, Hindu Nationalism and Christians in India

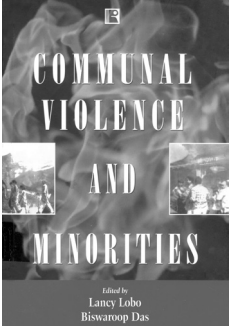
Author : Lancy Lobo

Pages : 237

Price : Rs. 450/-

Publisher : Rawat Publications, 2002

Growing economic fundamentalism triggered by the process of globalisation and rising religious fundamentalism at the micro as well as macro levels have emerged as a complex area of analysis. This book deals with such a problematic by examining the position of the Christian minority group in India within the fast changing socio-economic milieu of the subcontinent. It argues that marginalization of the minority groups through legitimization of a reductionist religio-economic model has been on the rise. And, the brunt of this mix of economic and religious fundamentalism is borne by the poor, the underclass and the minorities who may eventually be left out of the modernization project altogether.



Communal Violence and Minorities

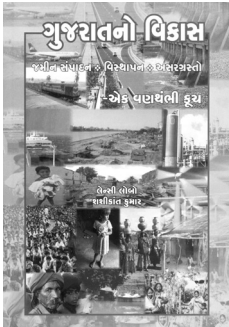
Editors : Lancy Lobo and Biswaroop Das

Pages : xi + 226

Price : Rs. 525/-

Publisher : Rawat Publications, 2006

The 2002 Gujarat riots witnessed the rise of a spate of writings on related issues in India as well as abroad. The present volume, though deals with the same subject, add some newer dimensions to its understanding. These include an analysis of the spread of these riots; contents, causes and nature of violence; actors and agencies perpetrating and facilitating its sustenance; response of tribals and Dalits to these events; socio-political determinants of perpetuating as well as thwarting the effects of such riots and the cognitive construction of communal images among the rural population in Central Gujarat during the aftermath of these unprecedented riots in the State.



Gujaratno Vikas (Gujarati)

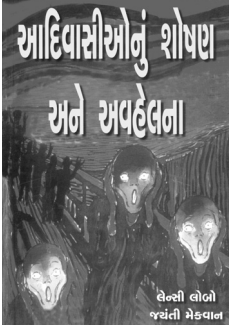
Authors : Lancy Lobo and Shashikanat Kumar

Pages : 116

Price : Rs. 100/-

Publisher : Centre for Culture and Development, 2008

This book is a first-ever detailed analysis of the land acquired for development projects and their impact on the displaced and project-affected people of Gujarat, from 1947 to 2004. It begins with a debate on the meaning of the term ‘development’ and focuses on displacement, marginalisation and impoverishment as direct consequences of admittedly debatable methods of progress adopted in Gujarat in the name of development. The book presents a comprehensive account of land acquired for water resources, industries, mines, HRD, transportation/communication, and urban development projects and focuses on the people displaced and affected by them. Additionally, it pays special attention to the legislative hurdles in rehabilitation and compensation procedures which follow displacement.



Adivasionu Shoshan and Avhelna (Gujarati)

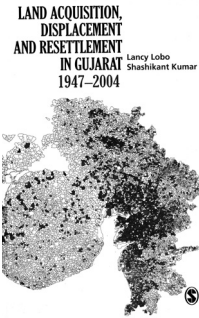
Authors : Lancy Lobo and Jayanti Makwan

Pages : 125

Price : Rs. 100/-

Publisher : Centre for Culture and Development, 2008

This book contains the history, culture, society and economic status of tribals in Gujarat. Tribals are spread in the eastern, hilly and forested Gujarat with dry and subsistence agriculture. They also rely on forest products for survival. The eastern Gujarat is poorest as compared to other parts of Gujarat. Forests, water resources and underground resources being plenty in this region commercialization and market forces have displaced and marginalized the tribals over a period of time. Hence tribal rights have been infringed over their land, water and forests, leading to disintegration of their identity. The main questions that face them are: 1) How to safeguard their livelihood rights and 2) how to protect themselves from being absorbed in competing identities.



Land Acquisition, Displacement and Resettlement in Gujarat 1947-2004

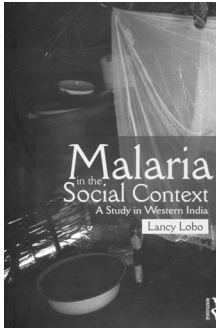
Authors : Lancy Lobo and Shashikant Kumar

Pages : xxii + 304

Price : Rs. 895/-

Publisher : Sage Publications, 2009

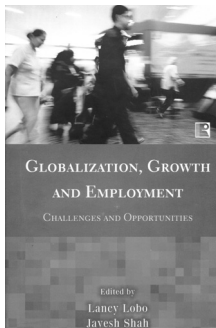
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Malaria in the Social Context

Author : Lancy Lobo
Pages : xv + 211
Price : Rs. 595/-
Publisher : Routledge, 2010

This is a path-breaking book in medical anthropology, a field of study which is in its infancy in India. It examines traditional knowledge systems in conjunction with biomedical elements to promote effective health education. An empirical study of malaria in the social context, it explores folk beliefs, attitudes and perceptions affecting various aspects of incidence and treatment of malaria in south Gujarat, in a culturally and socio- economically stratified population in three ecologically differing rural zones - coastal, irrigated plains, and dry highland - and one urban site. Based on intensive fieldwork and extensive surveys, the book brings out the importance of medical pluralism, including the role of indigenous ideas and practices, and analyses the role of private and government appointed doctors at the village level while examining the impact of allopathic medicine. The book aims to assist health interventionists in spreading efficacious health education and awareness to eradicate malaria.



Globalization, Growth and Employment

Editors : Lancy Lobo and Jayesh Shah
Pages : xvii + 298
Price : Rs. 795/-
Publisher : Rawat Publications, 2012

Globalization and subsequent changes are affecting all national economies irrespective of whether it is a transitional, controlled, socialist, or market economy. The result of this change is a paradigm shift in the employment structure of most of the countries. This volume makes an attempt to evaluate the employment scenario in different sectors of Indian economy after the reforms period. It also makes a comparative study of employment scenario between Gujarat, one of the developed states, and the country as a whole. Employment intensity of economic growth with focus on rural transformation, social security, quality and employability, survival of marginalized labouring poor and social income throws light on the realistic scenario. Retail boom, establishment of SEZs and SIRs and social security schemes like MGNREGA have suggestive thrusts in the domain of employment and consequences such as migration and their effects on society and culture.



Economy and Society in Globalizing Gujarat

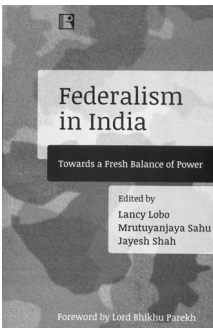
Editors : Lancy Lobo and Jayesh Shah

Pages : 276

Price : Rs. 950/-

Publisher : Shanti Prakashan, 2012

This book attempts to capture the nature of changes in the economy and society of post-liberal Gujarat. While the growth-centered developmental model operating in Gujarat has mesmerized many, both in India and abroad, this book critically examines this model with reference to infrastructure development in fields such as water resources, transport, communications and industry, especially their impact on agriculture and services. The book highlights the other side of development, namely, the costs of globalization resulting in uneven regional development, destruction of natural resources, and negative impact on the environment and on the status of women, and marginalized groups. The book also looks at labour, education, and human development indicators. All in all, it shows the extent to which Gujarat illustrates the growth centric India of tomorrow.



Federalism in India

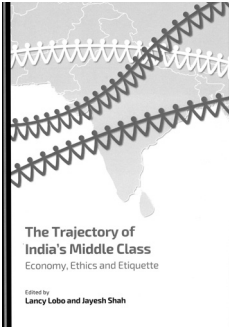
Editors : Lancy Lobo, Mrutyunjaya Sahu and Jayesh Shah

Pages : xiii + 301

Price : Rs. 895/-

Publisher : Rawat Publications, 2014

Federalism is one of the most important and effective political institutions in India. However, the late 1990s witnessed a weakening of national political parties, the emergence of coalition politics and a shift in the center-state power balance. Politically, however, with the rise of regional parties and coalitions, states seem to have gained an upper hand in many spheres of governance, whereas the center finds itself restricted when there are serious problems regarding law and order issues, foreign policy matters or fiscal decentralization. Hence, provisions and articles narrated in the Constitution of India demand revisit as India needs a fresh balance of power looking to the new 'low' in center-state relations. The volume critically brings to the fore the fact that the championing of federalism by the regional parties at the state level works against decentralization further down in reality. Chapters in this volume address a wide range of complex issues affecting the center-state relations in the context of political, social and economic developments. It carries a Foreword by Lord Bhikhu Parekh.



The Trajectory of India's Middle Class

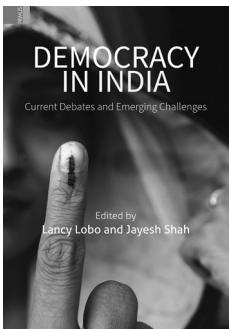
Editors : Lancy Lobo and Jayesh Shah

Pages : xv + 351

Price : Rs. 5300/-

Publisher : Cambridge Scholars Publishing, 2015

The Indian middle class has grown rapidly over recent years, and constitutes a significant proportion of the global workforce, as well as a substantial market for consumer goods, given India's status as one of the most populous countries in the world. However, the growth of India's middle class is not merely an economic phenomenon. This volume, containing nineteen essays, an editorial introduction, and a foreword by Lord Meghnad Desai, examines the role of the Indian middle class in the country's economic development, as well as in social, cultural and political change. The volume also focuses specifically on the social, political and economic articulation of the middle class with regard to historically marginalized social groups such as the Dalits, the tribal communities, and the religious minorities. This book will be of interest to economists, political scientists, sociologists, social anthropologists, and historians, as well as to specialists in current affairs.



Democracy in India

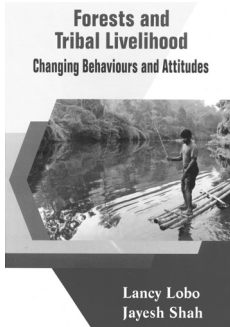
Editors : Lancy Lobo and Jayesh Shah

Pages : xvii + 191

Price : Rs. 795/-

Publisher : Primus Books, 2017

Democracy in India deliberates on the various challenges confronting parliamentary democracy in India as well as provides new critiques of the manner in which democracy has functioned besides focusing on the strengths and weaknesses of Indian democracy. The volume contains essays on the theory and practice of democratic governance; the role of the judiciary in strengthening the legislative and executive functions of the state; the role of the media as the fourth estate; the rise of social movements and civil society; the critical role of economic development in sustaining democracy; and the role of democracy in containing ethnic conflicts. It also includes an essay analysing electoral behaviour at the grass-roots level and another that examines democracy from the gender perspective. This book also provides a platform for discussion of crucial issues and alternatives, put forth by the intellectual comity of civil society activists and the academia.



Forests and Tribal Livelihood

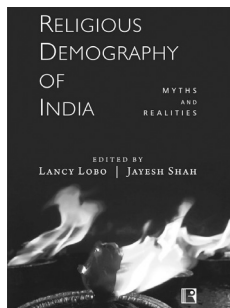
Authors : Lancy Lobo and Jayesh Shah

Pages : xxiii + 283

Price : Rs. 1050/-

Publisher : Concept Publishing Company, 2017

This book is about the changing character of forests and of livelihood of the forest-dwelling tribal people in India since Independence, with particular reference to Gujarat. It analyses the impact of a number of interventions by the Central and the State Government, such as construction of dams, setting up of industries, and other developmental activities in these areas. It reviews, in particular, various laws adopted by the British colonial Government as well as the government of Independent India regarding forests and the tribals, and how the tribal customary laws conflict with the laws of the modern state.



Religious Demography of India

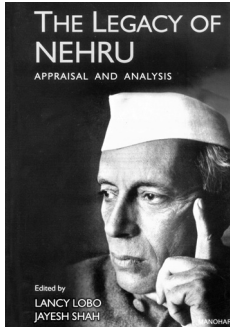
Editors : Lancy Lobo and Jayesh Shah

Pages : 185

Price : Rs. 750/-

Publisher : Rawat Publications, 2018

Much of public life in India is characterized by the forces of its religious demography. This volume aims at unravelling its complexity. Each of these essays reflect the truism that religion unites as well as divides peoples. Religious demography not only decided partition of India and Pakistan, but also continues to play a major role in India's democratic politics. The subject has become more emotional especially in the context of electoral politics. A great anxiety about the Hindus being outnumbered has been kept alive in India, especially before the elections. The differential growth rates of religious communities have therefore become a sensitive issue. It is an established fact that there is an illicit dramatization of misrepresented statistics of the Census. Data on population has been especially 'used' to generate 'nationalism'. Newspapers, magazines, television and even caste journals have propounded myths, with catchy titles. This volume tries to probe into these myths and realities.



The Legacy of Nehru

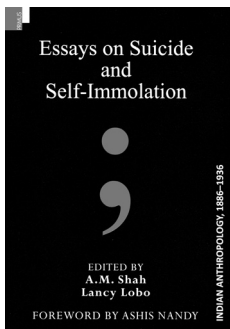
Editors : Lancy Lobo and Jayesh Shah

Pages : 209

Price : Rs. 1045/-

Publisher : Manohar Publications, 2018

Even after 127 years, Jawaharlal Nehru remains a beacon for India. He was a titan who provided the architecture of contemporary India. The credit for much of India's progress in myriad fields goes to him. This volume, however, is not a eulogy to that great visionary. It provides rather a critical examination of his legacy in various fields, such as his promotion of India as the Union of federating states, building up of the structure of democratic institutions, enunciation of viable foreign policy, laying the path of economic development on the foundations of equality and cultivating secular ethos. The primary objective of the book is to assess the imprint that Nehru has left behind, and the impact that his thoughts and actions produced on the people of the present and succeeding generations. The volume deliberates on the question whether Nehru had a well-defined economic ideology or foreign policy which could be given a recognized label. It also focuses on how Nehru handled the various sectors and institutions of society. While this volume praises Nehru for providing a durable basis for India's democratic institutions and for endowing them with much legitimacy, it also evaluates many of his negative legacies, such as license *raj*, the border problems with China and Pakistan, divisive domestic electoral politics, politicization of minorities as vote banks, the Kashmir problem, and corruption in public life. The volume is a collection of insightful essays by distinguished scholars in various fields. It will be of interest to all those seeking to understand modern India with particular reference to Nehru.



Essays on Suicide and Self-Immolation

Editors : A.M. Shah and Lancy Lobo

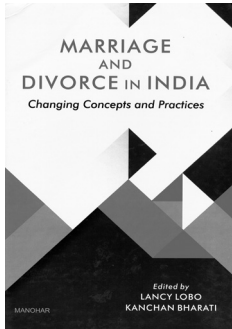
Pages : xxiii + 207

Price : Rs. 1095/-

Publisher : Primus Books, 2018

This book is a collection of papers on suicide and self-immolation, reprinted from the almost forgotten Journal of the Anthropological Society of Bombay, published in 1886-1936. The book carries a Foreword by Professor Ashis Nandy on death and self in culture. Part I includes nineteen papers, analysing statistics of suicides committed in Bombay (now Mumbai) from 1886 to 1907, classified by religion, gender, age, month, date, cause and means of suicide, etc. The data is presented in a number of tables, often with remarks on individual cases. Launched by Edward Rehatsek, a

Hungarian scholar who had made Bombay his home, the papers were continued after his death by the Parsee scholar, Bomanjee Byramjee Patell. Part II includes seven general essays: one is on suicide and old age in a comparative perspective, and another on suicide in ancient India. The question of self-immolation of Hindu widows, commonly referred to as sati, is discussed in three of the essays. Of special interest is the essay on the Sati of Ramabai, widow of Madhavrao Peshwa. Two essays deal with the issue of self-immolation of persons in religious contexts.



Marriage and Divorce: Changing Concepts and Practices

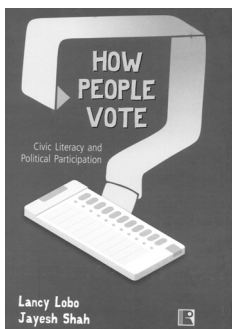
Editors : Lancy Lobo and Kanchan Bharati

Pages : 328

Price : 1595/-

Publisher : Manohar Publications, 2018

This volume explores the nature of social change in the fundamental institution of marriage in Indian society. It documents the churning going on in the conjugal bond with reference to gender inequality, patriarchy, domestic violence, divorce, separation, and remarriage under the impact of urbanization, modernization and globalization. The work includes fourteen papers divided into three parts. **Part I** discusses changes in the choice of spouse in terms of age at marriage and the age differential between spouses; endogamy and hypergamy; inter-caste and inter-faith marriage; and divorce and remarriage among Hindus, Muslims and Christians with particular attention to feminism. It raises new questions about the rising trends of separation, desertion, divorce, remarriage, and the option to live single. **Part II** takes a closer look at love, sex and marital relationships through the prism of films, state laws, and civil rights. It specifically deals with the live-in relationships, extra-marital relations, matrimonial litigation, and use and abuse of IPC 498A. **Part III** documents the changing character of spouse selection through the newer forms such as the print and electronic media and the shift from parental choice to individual choice. The volume will interest students and scholars of sociology, social anthropology, family studies, and law, as well as counselors, various religious organizations, and electronic and print media.



How People Vote?: Civic Literacy and Political Participation

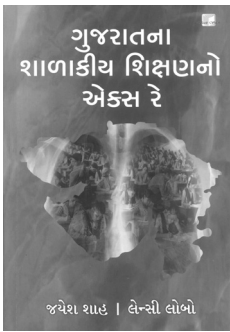
Authors : Lancy Lobo and Jayesh Shah

Pages : 264

Price : 995/-

Publisher : Rawat Publications, 2019

How people vote in a liberal, open, competitive democracy is a big question in two senses. First, as Indian voters make up one-sixth of the world's total electorate, their voting behavior considerably matters to the future of representative democracy everywhere. Second, as India faces so many challenges to its social, ideological and political cohesion, what people think about voting is significant to how India will evolve in the future. Political participation is central to the democratic system and civic literacy plays an instrumental role in it. This volume examines the impact of civic literacy on political participation, by studying voting behaviour in local, assembly and parliament elections in rural, semi-urban and urban areas of Gujarat. The conclusions are drawn from what people said and what was observed on the ground, combining booth-wise analysis of votes polled with indices of civic awareness and political participation. The main questions addressed are: (i) what is the level of civic literacy and political participation of the citizens? (ii) How to measure civic literacy and political participation? (iii) What are the variables influencing civic literacy and political participation? (iv) How are civic literacy and political participation linked? (v) To what extent individuals vote as individuals, transcending caste and creed? (vi) To what extent has Indian democracy matured in terms of electoral behaviour. This book will interest students and teachers in social sciences, and all those engaged in citizenship education towards perfecting procedural and substantive democracy in India.



Gujaratma Shalakiya Sixshanno Xray (Gujarati)

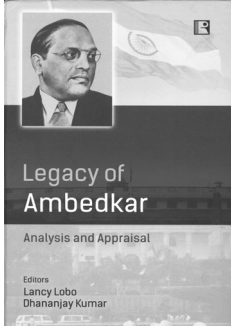
Authors : Jayesh Shah and Lancy Lobo

Pages : 136

Price : 150/-

Publisher : Book Shelf, 2019

Looking to the scenario of school education in Gujarat, Centre for Culture and Development has analyzed the results of Class X and XII board examinations for the period of twenty years and come out with this book in Gujarati. We have asked the following questions to the Class X failed students of different years: (i) what are the current source of the livelihood of the respondent, (ii) how does the respondent shape up in his/her life, (iii) how much does he/she earn, (iv) what are the problems are faced by the respondent or the struggle they had in generating source for the livelihood, (v) how many earning members are there in the family of the respondent and how much do they earn jointly and (vi) marital status and the caste and/or religion he or she belonged to. The findings are an eye opener for any policy maker or anyone who is concerned with the status of education in the context of the new national education policy. Based on the findings of the study, we have come out with revolutionary recommendations for the long term policy contours, such as (a) review of 'no detention' policy, (b) introduce board examination after class viii, (c) scrap class x board examination, (d) capacity building of the teachers, (e) regular assessment of all the stakeholders, (f) introduce school-based practices for learning improvements, (g) separate Indian education services (IES) cadre and (h) establishment of vocational training schools.



Legacy of Ambedkar: Analysis and Appraisal

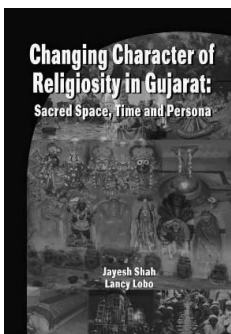
Editors : Lancy Lobo and Dhananjay Kumar

Pages : 216

Price : 850/-

Publisher : Rawat Publications, 2019

This collection of essays examines the legacy of Dr. B.R. Ambedkar with regard to his ideas of social democracy, eradication of caste system, formation and strengthening of constitutional institutions, and the role of religion and caste in a democracy. This volume is not a eulogy for Ambedkar, but an analytical attempt to look at his contributions and failures. The primary objective of the volume is to assess Ambedkar from a detached, unbiased and objective view in the light of changing contemporary India. The volume is organized into four parts. Part I discusses the strengths and limitations of Ambedkar's social, political and constitutional thoughts. It also demonstrates some of his ignored ideas such as the moral dimension of the Constitution. Part II deals with Ambedkar's idea of caste annihilation and his efforts for restoration of constitutional rights for the marginalized. Part III exemplifies his contribution to the development of the Indian Constitution, and his approach that the Constitution is not just an outcome of political revolution but also a product of research and deliberations. Part IV assesses the significance of Ambedkar's social, political and economic thoughts in the present era of globalization. The volume also illustrates some of his overlooked but relevant thoughts such as his idea of a training school for the budding politicians, his notion of social transformation, his approach to equity and justice in the neo-liberalized era, and his proposal to study neo-Buddhist values in the society. This stimulating volume, with its innovative analysis, will interest all those in the fields of Political Science, Sociology, Dalit Studies, and Ambedkar Studies.



Changing Character of Religiosity in Gujarat: Sacred Space, Time and Persona

Authors : Jayesh Shah and Lancy Lobo

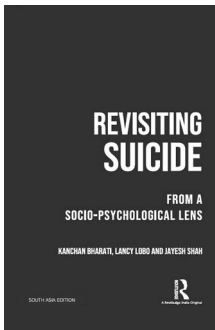
Pages : 284

Price : 400/-

Publisher : Anand Press, 2020

With the level of religiosity breaching the 90 percent mark as per the latest *World Value Survey*, India today is in the select club of highly religious nations. At this point of time, many scholars have warned about the dangers of religious illiteracy among staunch religious followers especially in multi-faith societies where misunderstanding and ignorance can escalate into hostility, abuse and violence, and hinder cooperative endeavours in all arenas of human experience. This book studies

the inextricable relation between religion and religiosity across space, time and persona. With these concerns, the authors emphasise empirical externalities of religion by observing the evolution of religious spaces and changing character of religious festivals over time. Findings from the empirical data justify the use of economic variables to understand religion and the changing demographics of religious pluralism. The analysis of religious and caste organizations throws light on how they have responded to the changing character of sacred time due to the economic shifts. In contrast to the ideas about spiritual gurus of old like hermits living in mountains, or bearded sages living in remote *ashrams*, this book shows the role of technology- powered godmen and women, some of whom have become India's most influential and powerful figures. No matter how deeply held our beliefs may be today about perpetuity of religion, they are likely in time to be transformed, or simply fade away. The book raises many questions for social scientific research on religion. If religions have changed dramatically in the past, how might they change in the future? Is there any substance in the claim that belief in gods will die out altogether? As our civilisation and its technologies become increasingly complex, could entirely new forms of worship and celebration of festivals emerge? This book should interest scholars of philosophy, theology, religions, and social sciences.



Revisiting Suicide: From a Socio-Psychological Lens

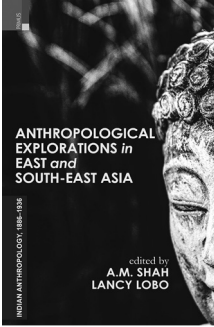
Authors : Kanchan Bharati, Lancy Lobo and Jayesh Shah

Pages : 230

Price : 995/- (South Asia Edition)

Publisher : Routledge, 2021

This book provides a socio-psychological enquiry of the phenomenon of suicide in the Indian context. It addresses the rising trend of suicides across the world and through case studies explores its primary reasons, the after-effects on survivors and families and measures to prevent them. The volume focuses on deciphering the social and psychological meanings associated with suicide. Through an examination of psycho-social autopsies of numerous cases, it highlights the patterns and trends which emerge around mental well-being, suicide and bereavement. It examines the primary roadblocks for robust suicide prevention measures and provides great insights into behavioral and personality categories and their relationship with suicide. Offering theoretical and empirical perspectives on the issue of suicide and self-harm, this book will be of interest to students, researchers, and faculty of behavioral sciences, psychology, social anthropology, demography, criminology, social work and sociology. It will also be an essential read for psychologists and counselors, policy makers, NGOs, CSOs, legal experts and media personnel working in the area of suicide prevention and research.



Anthropological Explorations in East and South –East Asia

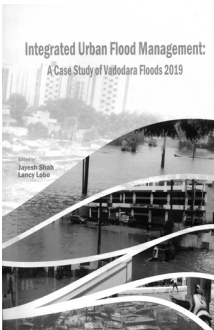
Editors : A.M. Shah and Lancy Lobo

Pages : 230

Price : 1250/-

Publisher : Primus Books, 2021

This volume is a collection of eighteen ethnographic essays on *Anthropological Explorations in East and South –East Asia*, reprinted from the almost forgotten *Journal of the Anthropological Society of Bombay*, published during 1886-1936. Divided into five parts, it includes works on history, religion, tea cult, the *Torii* of Japan and the *Torans* of India; a paper that deals with the veneration of dead in China; eight papers on Tibet: on its customs, devil driving processions, book procession of Lamas, Tibetan folklore in eastern Himalayas, and the method of computing distance by means of tea-cups; a paper on Burma on the monastic institution and its *Phongys*; and four papers on Malaysia dealing with the tiger in Malay folklore, folk medicine, etiological folktales, Burmese and Indian folk beliefs about the man tiger and the Malay version of two ancient Indian apologues. The volume suggests that the history of anthropological writings in India is much older than is believed to be. In addition, it also portrays glimpses of non-tribal societies beyond India studied by indigenous scholars. This book should interest anthropologists, sociologists, Buddhists, and students of East and South-East Asia.



Integrated Urban Flood Management: A Case Study of Vadodara Floods 2019

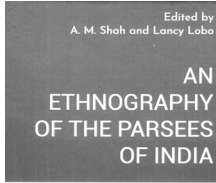
Editors : Jayesh Shas and Lancy Lobo

Pages : 187

Publisher : Centre for Culture and Development, 2021

The city of Vadodara has earlier witnessed major floods of varying intensity in 1878, 1919, 1927, 1941, 1970, 1974, 1976, 1983, 1996, 2005 and the recent flood of 2019. Flood waters inundating low lying parts of city have resulted not only in despair for people living in these areas but also created situations of human-animal conflicts as they endanger the habitats for crocodiles within the river as well. Reoccurrence of flooding of Vadodara city has made the citizens of the city face lot of adversities and problems for days. Middle and poor classes are the worst sufferers from the flooding. Small traders and the big business houses from low lying areas also suffer heavy losses due to the entry of flood water in their business premises. The first part of the study contains the outcome of the study carried out by the Centre for Culture and Development (CCD) based on the perceptions of the

people, on the consequences and causes of 2019 Vadodara floods. Second part of the book contains high tech solutions to control urban floods and prevent floods by various well-known experts from Vadodara city such as Town Planner, Hydrologist, Architect, and environmentalists.



1886-1936

An Ethnography of the Parsees of India: 1886–1936

Editors : A. M. Shah and Lancy Lobo

Pages : xii + 233

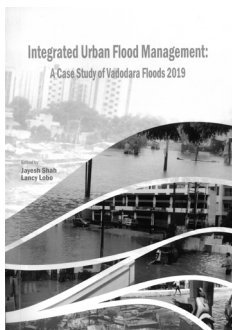
Price : 995/-

Publisher : Routledge, 2021



This volume explores a wide spectrum of Parsee culture and society derived through essays from the *Journal of Anthropological Society of Bombay* (1886–1936). This journal documents intensive scholarship on the Parsee community by eminent anthropologists, Indologists, orientologists, historians, linguists, and administrators in the late 18th and early 19th centuries. Comprising 0.05 percent of India's total population today, the Parsees (now spelled “Parsis”) have made significant contributions to modern India. Through contributions of Jivanji Jamshedji Modi, Bomanjee Byramjee Patell, and Rustamji Munshi, eminent Parsee scholars, the essays in this book discuss the social and cultural frameworks which constitute various key phases in the Parsee life nearly 100 years ago. They also focus on themes such as birth, childhood and initiation, marriage, and death. The volume also features works on Parsee folklore and oral literature.

An important contribution to Parsi culture and living, this book will be of great interest to scholars and researchers of sociology, social anthropology, ethnography, cultural studies, history, and South Asia studies.



Seasonal Migration in Search of Livelihood: Choice or Fate

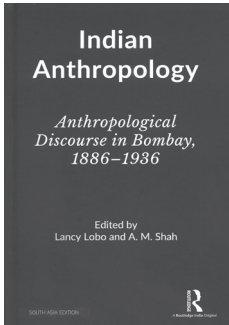
Author : James C. Dabhi

Pages : 146

Publisher : Centre for Culture and Development, 2021

The research to study migration of Adivasi families from south Gujarat was taken up by CCD at the request of the Provincial of Gujarat Jesuits. The objective of the research was to study the process of migration of Adivasis from the two districts of south Gujarat, namely the Dangs and Valsad. The objective also included a critical analysis of migration in these districts and to understand

thenuances of migration process, reasons for migration and the difficulties the migrant Adivasi and their families face. A total of 4533 households in 34 villages of Valsad and Dangs districts were studied through field visits, interviews and scheduled questionnaires. The report is available and we hope the research findings will help the stakeholders and others such as government and NGOs to help develop strategies to address the issues of seasonal migration. The project was undertaken and coordinated by James C. Dabhi.



Indian Anthropology Anthropological Discourse in Bombay, 1886–1936

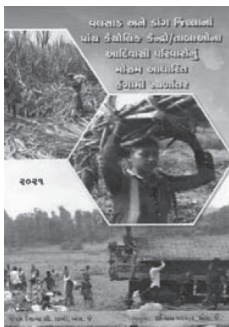
Editors : A. M. Shah and Lancy Lobo

Pages : xii + 160

Price : 995/-

Publisher : Routledge, 2021

This volume explores a wide spectrum of Parsee culture and society derived through essays from the *Journal of Anthropological Society of Bombay* (1886–1936). This journal documents intensive scholarship on the Parsee community by eminent anthropologists, Indologists, orientologists, historians, linguists, and administrators in the late 18th and early 19th centuries. Comprising 0.05 percent of India's total population today, the Parsees (now spelled “Parsis”) have made significant contributions to modern India. Through contributions of Jivanji Jamshedji Modi, Bomanjee Byramjee Patell, and Rustamji Munshi, eminent Parsee scholars, the essays in this book discuss the social and cultural frameworks which constitute various key phases in the Parsee life nearly 100 years ago. They also focus on themes such as birth, childhood and initiation, marriage, and death. The volume also features works on Parsee folklore and oral literature. An important contribution to Parsi culture and living, this book will be of great interest to scholars and researchers of sociology, social anthropology, ethnography, cultural studies, history, and South Asia Studies.



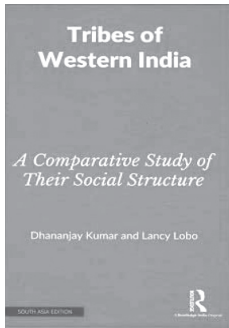
Valsad ane Dang Jilla na Panch Catholic Kendro/Ta-bao na Adivasi Parivaronu Mosum Aadharit Hangami Sthalalantar

Author : James C. Dabhi

Pages : viii + 80

Price : 200/-

Publisher : Centre for Culture and Development, 2021



Tribes of Western India

Author : Dhananjay Kumar & Lancy Lobo

Pages : 256

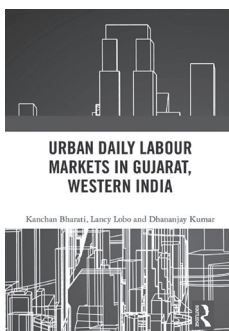
Price : 1295/-

Publisher : Routledge, 2023

India has two key social formations, the castes and the tribes. Both groups can be studied from the perspective of society (Samaj) and culture (Sanskriti). However, studies on castes largely deal with social structure and less on culture, while studies on tribes focus more on culture than on social structure. What has resulted from this bias is a general misunderstanding that tribes have a rich culture but lack social structure.

This volume emerges out of an in-depth empirical study of the social structure of five Scheduled Tribes (STs) in Gujarat, western India, viz., Gamit, Vasava, Chaudhari, Kukana and Warli. It analyses and compares their internal social organization consisting of institutions of household, family, lineage, clan, kinship rules and marriage network. This book also deals with changes taking place in the social structure of contemporary tribal societies. While the focus is mainly on the data from tribes of western India, the issues are relevant to pan-Indian tribes.

An important contribution to the studies on tribes of India, this book will be of great interest to students and researchers of anthropology, sociology, demography, history, tribal studies, social work, public policy and law. It will also be of interest to professionals working with NGOs and civil society, programme and policy formulating authorities and bureaucrats.



Urban Daily Labour Markets in Gujarat, Western India

Authors : Kanchan Bharati, Lancy Lobo & Dhananjay Kumar

Pages : 252 pages

Price : 1295/-

Publisher : Routledge, 2024

This volume explores one of the most complex labour landscapes of India - the urban daily labour market. These markets form an important sector of the urban informal labour market and contribute significantly to the Indian economy. This book presents an empirical, comparative picture of daily labour markets, in Gujarat, Western India.

These markets consist mostly of intra-state and interstate migrant workers who suffer from layered multiple marginalities based on markers of informality, migrant status, caste, ethnicity, gender and poor agency and often live in the peripheries of the cities without any rights and entitlements to their spaces and services. This study, based on an extensive survey of three cities in Gujarat, contains descriptions and analyses of the places of migration and their causes as well as the working and living conditions of the workers along with their spending patterns on food, health, education and leisure. It mirrors the work, life and issues of these workers on the regional level while contributing to a better understanding for future policy interventions.

An in-depth study, the book will be of interest to students and researchers of labour economics, labour studies, urban planning, social work, sociology, anthropology, and demography. It will also be useful to NGOs/trade unions working with migrant workers, civil servants in Labour department and other related departments, city planners and policy makers.