Credit distribution, Eligibility and Pre-requisites of the Course

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course (if any)
		Lecture	Tutorial	Practical/ Practice		
Gender in Indian History up to 1500	4	3	1	0	12th Pass	NIL

Learning Objectives

The course teaches how 'Gender' is not a 'value free' term denoting biological differences but indicates social and culturally constructed unequal relationships that need careful historical analysis in the context of Indian history. The focus is not merely on studying 'women's history' but to go beyond and explore aspect of masculinities as well as alternative sexualities, spanning temporal frames from earliest times to 1500 CE. There is an added emphasis on learning inter- disciplinary analytical tools and frames of analysis concerning familiar topics such as class, caste and patronage that enriches an understanding of historical processes.

Learning outcomes

On completion of this course students shall be able to

- Explain critical concepts such as gender and patriarchy and demonstrate their use as tools for historical analysis
- Examine the role and functioning of power equations within social contexts in Indian history during the ancient and medieval period, in the construction of gender identities
- Critically examine representations of gender in literature, art, focusing on ideas of love, manliness and religiosity

SYLLABUS OF DSE

Unit I: Gender in Context of historical analyatis: Theories and concepts
1. Understanding Structures of Patriarchy, Patrilocality Patriliny and Matriarchy, Matrilocality and Matriliny
2. Gender: a tool of Historical Analysis

Unit II: Aspects of Gender: Socio-Economic and Political Ramifications
1. Types of households, property and patronage

2. Women and exercise of Power, with special reference to Rudrama-Deviand Razia Sultan
3. Questions of Sexualities including masculinities and alternative gender

Unit III: Gendered Representations in the World of Divinity and Art
1. Vedic-Puranic, Buddhist, Korravai-Durga, Shakta and Warkari Panths
2. Visual Representation at Mathura and Khajurao

Practical component (if any) - NIL

Essential/recommended readings
Unit -I: The unit should familiarise students with theoretical frames of patriarchy andgender and how these concepts provide tools for historical analysis. **(Teaching time: 12 hrs. approx.)**
- Geetha, V. (2002). Gender. Calcutta: Stree.
- Kent, Susan Kingley. (2012). Gender and History. New York: PalgraveMcMillan. pp. 49-75.
- Scott, J. W. (1986). "Gender a useful Category of Historical Analysis". The American Historical Review vol.91/9, pp.1056-1075.
- Rose, Sonya, (2018). What is Gender History?. Jaipur; Rawat Publication(Indian Reprint).pp1-35.
- Walby, S. (1990). Theorizing Patriarchy. Oxford: Basil Blackwell. pp.1-24, 109-127.
- Vinita, Ruth. .(2003). The self is not Gendered: Sulabha's debate with King Janaka. NWSA Journal , Summer, 2003, Vol. 15, No. 2 (Summer, 2003), pp. 76-93

Unit II: This section should equip students to locate fluctuating gender relations within households, court and also explore linkages between gender, power andpolitics. Additionally, discussion on the question of sexualities would open up vistas for a nuanced historical learning of normative and alternative sexualities as well as issues of masculinities. **(Teaching time: 18 hrs. approx.)**
- Chakravarti, U. (2006). Everyday Lives Every Day Histories: Beyond the Kings and Brahmans of 'Ancient' India. Tulika Books: New Delhi. pp.253-274.
- Gabbay, Alyssa. (2011)."In Reality a Man: Sultan Iltutmish, His Daughter, Raziya, and Gender Ambiguity in Thirteenth Century Northern India". Journal of Persianate Studies, vol. 4, 45-63.
- Jha, Pankaj. (2019). 'Political Ethics and the Art of Being a Man'. Pankaj Jha, A political History of Literature: Vidyapati and the Fifteenth Century. Delhi: Oxford University Press, pp.133-183.
- Roy, K. (2010). The Power of Gender and the Gender of Power, Explorations inEarly Indian History, New Delhi: Oxford University Press, pp.70-87 and pp.271 -289.
- Sahgal, Smita. (2017). Niyoga: Alternative Mechanism to Lineage Perpetuationin Early India; A Socio-Historical Enquiry, Delhi: ICHR and Primus Books, pp.126-175.

- Shah, Shalini.(2019).''Engendering the Material Body: A Study of Sanskrit Literature''.
- Social Scientist vol. 47,no 7-8, pp.31-52.
- Singh, Snigdha. (2022). Inscribing Identities Proclaiming Piety
- Exploring Recording Practices In Early Historic India, Delhi: Primus, pp 53- 81.
- Talbot, Cynthia. (1995). "Rudrama Devi The Female King: Gender and Political authority in medieval India". David Shulman(Ed.), Syllables of the Sky: Studies in South Indian Civilisation. OUP: New Delhi, pp.391-428.
- Tyagi, Jaya, (2015). 'The Dynamics of Early Indian Household: Domesticity, Patronage and Propriety in Textual Traditions', in Kumkum Roy, ed. Looking Within Looking Without; Exploring Households in Subcontinent Through Time.Delhi; Primus Books pp.137-172.

Unit III: The focus is on studying gender representation in in the world of divinity andart. **(Teaching time: 15 hrs. approx.)**

- Bawa, Seema. (2021). 'Idyllic, Intimate, Beautiful Pleasures in Visual Culture at Mathura in Locating Pleasure', in Seema Bawa (ed.). Locating Pleasure in Indian History: Prescribed and Proscribed Desires in Visual and Literary Cultures, Bloomsbury Academic India, pp. 54-93.
- Blackstone, R. K. (1998). Women in the Footsteps of Buddha: Struggle for Liberation in the Therigathas. Britain: Curzon Press. pp. 37-58.
- Desai, Devangana. (1975). Erotic Sculpture of India: A Socio-Cultural Study. New Delhi: Tata McGraw Hill, pp. 40-70.
- Mahalaksmi, R. (2011). "Inscribing the Goddess: Female Deities in Early Medieval Inscriptions from Tamil Region", R., Mahalakshmi. The Making of the Goddess: Korravai-Durga in Tamil Traditions. New Delhi: Penguin Books India, pp. 1-39.
- Roy, Kumkum. (2002). "Goddess in the Rgveda-An Investigation" in Nilima Chitgopekar (ed.). Invoking Goddess, Gender Politics in Indian Religion. Delhi: Shakti Books, pp.11-61.
- Saxena, Monika. (2019). Women and the Puranic tradition in India. New York: Routledge, pp.96-157.
- Zelliot, Eleanor and Mokashi Punekar, Rohini. (eds.). (2005). Untouchable Saints ..an Indian Phenomenon. Delhi: Manohar Publications.pp157-167.

Suggested Readings:

- Abbott, E. Justin.(1985). Bahina Bai A Translation of Her Autobiography and Verses.Delhi: Motilal Banarasidass.(Reprint).
- Ali, A. (2013). "Women in Delhi Sultanate". The Oxford Encyclopaedia of Islamand Women, vol. 1. New York: Oxford University Press, pp.197-200.
- Bawa, Seema. (2013). Gods, Men and Women Gender and Sexuality in EarlyIndian Art. Delhi: D.K. Print World Ltd.
- Bhattacharya, N.N. (1999). "Proprietary Rights of Women in Ancient India", Kumkum, Roy (ed.). Women in Early Indian Societies. Delhi: Manohar, pp.113- 122.
- Bhattacharya, S. (2014). "Issues of Power and Identity: Probing the absence of Maharani- A survey of the Vakataka inscription". Indian Historical Reviewvol.41/1, pp. 19-34.
- -----------------------(2019). "Access to Political Spaces and Bhauma-Kara Queens:

Symbols of Power and Authority in Early Medieval Odisha" in Sadananda Nayak and Sankarshan Malik ed. Reconstruction of Indian History: Society and Religion. Ghaziabad: N B Publications. pp.131-144.

- Cabezon, J. I. (ed.).(1992). Buddhism, Sexuality and Gender, Albany: StateUniversity of New York Press.
- Chakravarti, Uma. (2018). Gendering Caste through Feminist Lens. New Delhi: Sage. Revised Edition.
- Dehejia, Vidya. (2009). The Body Adorned: Dissolving Boundaries Between Sacred and Profane in India's Art, New York: Columbia University Press, pp.1- 23.
- Jaiswal, Suvira. (2008). "Caste, Gender and Ideology in the making of India". Social Scientist vol. 36, no. 1-2. pp. 3-39.
- Orr, Leslie, (2000). "Women's Wealth and Worship: Female Patronage of Hinduism, Jainism and Buddhism in Medieval Tamil Nadu". Mandaktranta Bose (ed.). Faces of the Feminine in Ancient Medieval and Modern India. New Delhi: Oxford University Press, pp. 124-146.
- Rangachari, Devika. (2013). Exploring Spaces for Women in Early Medieval Kashmir, NMML Occasional Papers.
- Roy, Kumkum.(1994). Emergence of Monarchy in North India, Eighth-Fourth Centuries BC: As Reflected in the Brahmanical Tradition. Delhi: Oxford University Press.
- Sahgal, Smita. (2022). ''Locating Non-Normative Gender Constructions within Early Textual Traditions of India'', in Vasundhara Mahajan et al (ed.) Gender Equity: Challenges and Opportunities, Proceedings of 2nd International Conference of Sardar Vallabhbhai National Institute of Technology, Singapore:Springer Nature Singapore Pte Ltd. pp. 441-450
- -------- (2019). ''Goddess Worship and Mutating Gender Relations within Hindu Pantheon: From Vedic to Puranic''. Veenus Jain and Pushpraj Singh (eds.), Women: A Journey Through The Ages, New Delhi: New Delhi Publishers, pp.23-32.
- Shah, S. (2012). The Making of Womanhood; Gender Relations in the Mahabharata. Revised Edition, Delhi: Manohar. (Also available in Hindi, Granthshilpi, 2016).
- -------- (2009). Love, Eroticism and Female Sexuality in Classical Sanskrit literature 7-13 centuries. Delhi : Manohar Publishers.
- --------- (2017). "Articulation ,Dissent and Subversion: Voices of female emancipation in Sanskrit literature". Social Scientist vol. 45, no. 9 -10, pp. 79- 86.
- Singh, Snigdha. (2022). "Women in transition at Mathura Sanctuaries". VeenusJain and Pushpraj Singh (eds.), Women: A Journey Through The Ages, New Delhi: New Delhi Publishers, pp.72-96.
- Tyagi, Jaya. (2014). Contestation and Compliance :Retrieving Women Agency from Puranic traditions. Delhi: OUP.
- -------- (2008). Engendering the Early Households, Brahmanical Precepts in early Grhyasutras, middle of the First millennium BCE, Delhi: Orient Longman.
- Karve, Iravati, (1992). ''On the Road; A Maharashtrian Pilgrimage" in Zelliot, Eleanor and Berntsen, Maxine.(eds.). The Experience Of Hinduism: Essays on Religion in Maharashtra.Delhi: Shri Satguru Publications pp 142-171.
- Zwilling, L and M. Sweet. (1996). "Like a City Ablaze': The Third Sex and the Creation of Sexuality in Jain Religious Literature." Journal of History of Sexuality. vol.6/3, pp. 359- 384.

Note: Examination scheme and mode shall be as prescribed by the ExaminationBranch, University of Delhi, from time to time.