Gender: Method and Theory

Gender and Colonialism
Anne McClintock, *Imperial Leather: Race, Gender and Sexuality in the Colonial Contest* (1995)

Metropolitan Perspectives
Elizabeth Collingham, *Imperial Bodies: The Physical Experience of the Raj, 1800-1947*
Method and Theory in the Indian Setting
Kamala Visweswaran, ‘Small Speeches, Subaltern Gender: Nationalism Ideology and Its Historiography’ in Shahid Amin and Dipesh Chakrabarty (eds), Subaltern Studies IX: Writings on South Asian History and Society (1997)

TOPICS

1. ‘The Age of Reform’: Indian and British critiques of gender practices

QUESTION: ‘In what way, and why, did the concerns of Indian and British social reformers differ during the colonial nineteenth century?’

Geraldine Forbes, Women in Modern India (1996)
Radha Kumar, The history of doing: An illustrated account of movements for women’s rights and feminism in India, 1800-1990 (1993) ch. 2

Rosalind O’Hanlon, A Comparison between Men and Women. Tarabai Shinde and the critique of gender relations in colonial India (1994)
T. Metcalf, Ideologies of the Raj (use index)
Mrinalini Sinha, Colonial Masculinity: The ‘manly Englishman’ and the ‘effeminate Bengali’ in the late nineteenth century (1995), ch. 4
Padma Anagol, The Emergence of Feminism in India, 1850-1920 (2005)
Tanika Sarkar and Sumit Sarkar, Women and Social Reform in Modern India: A Reader (2008)
Muslim women
______. ‘Childhood and Role Models in the Andar Mahal: Muslim Women in the Private Sphere in Colonial Bengal’ in Kumari Jayawardena and Malathi de Alwis (eds), Embodied Violence: Communalising Women’s Sexuality in South Asia (1988)
G. Minault, Secluded Scholars: Women’s Education and Muslim Social Reform in Colonial India (1998)

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2. Women and work in the colonial economy

QUESTION: How does the perspective of gender contribute to our understanding of the changing nature of work in colonial India?

Samita Sen, Women and Labour in Late Colonial India: The Jute Industry (1999)
Janaki Nair, Women and Law in Colonial India (1996) ch. 4, ‘Labour legislation and the Woman Worker’.

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3. Gender and constructions of religious community in the later C19th

QUESTION: In what ways and why did gender come to be so central to the construction of religious community identity during the C19th?
4. Home, world, public sphere: meanings and practices of gender

QUESTION: In what ways were questions of gender significant in the changing meanings of ‘private’ and ‘public’ in colonial India?

Sanjay Joshi, *Fractured Modernity: The Making of a Middle Class in Colonial North India* (2001), ch. 2, ‘Gender and the contradictions of middle class modernity’
Sumit Sarkar, *Writing Social History* (1997) ch. 8, ‘Kaliyuga, Chakri and Bhakti: Ramakrishna and His Times’.
Malavika Karlekar, *Voices from Within: Early Personal Narratives of Bengali Women* (1991)

5. Gender and the Cultural Politics of Nationalism

QUESTION: In what ways and why were ideas of masculinity and femininity so important to the ways in which different Indians imagined ‘the nation’?

Partha Chatterjee, *The Nation and Its Fragments* chs 6, 7
Joseph Alter, *Gandhi’s Body: Sex, Diet and the Politics of Nationalism*
________. ‘Celibacy, Sexuality and the Translation of Gender into Nationalism in North India’ in *Journal of Asian Studies* 1994.
Carey Watt, *Serving the Nation: Cultures of Service, Association and Citizenship in Colonial India* (2005), ch. 5, The Making of Active Citizens in Mind and Body'

6. Women in nationalist politics: opportunities, dilemmas, constraints

QUESTION: How far did women active in nationalist politics possess a coherent political agenda?
7. Gender, sexuality and the Dravidian movement in colonial South India

**QUESTION:** Why were women's issues so important to the Self Respect Movement in South India, and what were the movement's consequences for women?


S. Anandhi, ‘Representing Nationalism:: Dasigal Mosavalai as a radical text’ in *EPW* Annual Number March 1991.

Swati Sheshadri, *Women’s participation in the Dravidian Movement*, http://www.prajnya.in/swati.pdf (has useful reading list)
Glynis George, ‘Four makes society’: Women’s organisation, Dravidian nationalism and women’s interpretation of caste, gender and change in South India’ in Contributions to Indian Sociology (2002)
V Geetha and SV Rajadurai. Towards a Non-Brahmin Millennium.
Robert L. Hardgrave, The Dravidian Movement. (1965)

8. Constructions of family, community and state in colonial law

QUESTION: How did women gain, and how did they lose, from the construction of colonial law in India? (choose topics)

Sudhir Chandra, Enslaved Daughters: Colonialism, Law and Women’s Rights (1998)
Patricia Uberoi, ‘When is a marriage not a marriage? Sex, sacrament and contract in Hindu marriage’ in Patricia Uberoi (ed.) Social Reform, Sexuality and the State (1996)
Prem Chowdhury, ‘Contesting claims and counter-claims: questions of the inheritance and sexuality of widows in a colonial state’ in Patricia Uberoi (ed.) Social Reform, Sexuality and the State (1996)
Indrani Chatterjee, Gender, Slavery and Law in Colonial India (1999)
Radhika Singha, ‘Making the domestic more domestic: criminal law and the ‘head of the household’ in Indian Economic and Social History Review, 33, July-September 1996, 309-44.
Ratna Kapur and Brenda Cossman, Subversive Sites: feminist engagements with law in India (1996)
9. Gender and understandings of the body in colonial India

QUESTION: In what ways did the coming of colonialism affect older understandings of the body in India?

Gandhi, On Health
David Arnold, Colonising the Body: State Medicine and Epidemic Disease in Nineteenth Century India, 1993.
Joseph Alter, Gandhi’s Body: Sex, Diet and the Politics of Nationalism
________. ‘Celibacy, Sexuality and the Translation of Gender into Nationalism in North India’ in Journal of Asian Studies 1994.

10. Gender, state and social movements in postcolonial India

QUESTION: How far has the state been effective as an instrument of protection and advancement for women in India since 1947?
Zoya Hasan, *Forging Identities: Gender, Communities and the State in India* (1994)
Mala Sen, *Death by Fire: Sati, Dowry and Female Infanticide in Modern India* (2001)

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11. Women and the Hindu right

QUESTION: Which Indian women have supported the parties of the Hindu Right, and why?

Ratna Kapur and Brenda Cossman, *Subversive Sites: feminist engagements with law in India* (1996) ch. 4
K. Bhasin et al (eds), *Against all odds: essays on women, religion and development from India and Pakistan* (1994)
JS Hawley, Fundamentalism and Gender (1994), chs by Awn and Hawley on Shah Bano and Sati.
________. ‘The state, religious fundamentalism and women: Trends in South Asia’, *Economic and Political Weekly*, 18 March 1989

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