

Sarojini Naidu Centre for Women's Studies

MA-Gender Studies

Semester-III

	<i>Nature of Course</i>	<i>Credit</i>	<i>Faculty assigned to design the course</i>
Semester-III	Core Course-1 <i>Feminist Theories</i>	4	AH
	Core Course-2 <i>Gender and Religion</i>	4	MFH
	Core Course-3 <i>Gender Rights and Law in India</i>	4	FAS
	Seminar Course <i>Gender and Health</i>	4	AJ
	<i>Research Methodology II/Advance Research Method</i>	4	VB
	Total Credit	20	
	NEP-2026-27		

Core Paper - 1

Feminist Theories

Semester-III

Marks: 100

Evaluation: Internal Assessment-40
End Term Examination-60

Attendance Requirement: Minimum 75% attendance is mandatory to appear for the End Term Examination.

Course Objectives:

- Introduces key feminist frameworks—liberal, Marxist, psychoanalytic, intersectional, postcolonial, and decolonial while tracing their evolution to the present.
- Examining power, subjectivity, embodiment, knowledge production, and institutions through interdisciplinary approaches.
- Developing students' understanding on diverse contexts, especially the Global South, highlighting Indian feminist thought and interventions.

Course Outcome:

- On successful completion of the course, students will be able to:
- Critically engage with major feminist theories, concepts, and debates.
- Situate feminist thought within historical, social, and political contexts.
- Analyse core ideas—patriarchy, performativity, intersectionality, affect, and agency.
- Apply feminist frameworks across caste, race, sexuality, religion, media, and institutions to develop reflexive, interdisciplinary praxis.

Course Outline

UNIT I – Foundations of Feminist Thought

- a) Mary Wollstonecraft – *A Vindication of the Rights of Woman* (1792), Chapters 2: “The Prevailing Opinion of a Sexual Character Discussed” & 13: “Some Instances of the Folly Which the Ignorance of Women Generates”
- b) Simone de Beauvoir – *The Second Sex* (1949), Introduction & Chapter: “Myth and Reality”, Part III, Book I
- c) Elaine Showalter – *Towards a Feminist Poetics* (1979)

Essential Readings

Beauvoir, S. de (2011). Introduction & Myth and reality. In *The second sex* (pp. xiii–xxviii; 235–316). Vintage.

Showalter, E. (1979). Towards a Feminist Poetics. In M. Jacobus (Ed.), *Women Writing and Writing About Women* (pp. 22–41). London: Croom Helm.

Wollstonecraft, M. (1988/2022). Ch. 2: The prevailing opinion of a sexual character discussed (pp. 110–133); Ch. 13: Some Instances of the Folly Which the Ignorance of Women Generates (pp. 320–343). In *A vindication of the rights of woman & a vindication of the rights of men*. Renard Press.

UNIT II – Labour, Language and Bodies

- a) Hélène Cixous – The Laugh of the Medusa (1975)
- b) Sylvia Federici - Wages against housework
- c) Judith Butler – *Gender Trouble* (1990), Chapter 1: “Subjects of Sex/Gender/Desire”

Essential Readings

Butler, J. (1990). Chapter 1: Subjects of sex/gender/desire. In *Gender trouble: Feminism and the subversion of identity* (pp.1–46). Routledge.

Cixous, H. (1976). The laugh of the Medusa. *Signs*, 1(4), 875–893.

Federici, S. (2012). Wages against housework. In *Revolution at point zero: Housework, reproduction, and feminist struggle* (pp. 15–22). PM Press. (Original work published 1975)

UNIT III –Caste, Race, Digitality and Intersectionality

- a) Alice Walker – In Search of Our Mothers’s Gardens (1983)
- b) Kimberlé Crenshaw – Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color (1989)
- c) Sharmila Rege – *Writing Caste/Writing Gender* (2006), Chapter 3: “Dalit Women: Experiences and Representations”
- d) Data Feminism

Essential Readings:

Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, 43(6), 1241–1299.

Rege, S. (2006). Chapter 3: Dalit women: Experiences and representations. In *Writing caste/writing gender: Narrating Dalit women's testimonios* (pp. 139–176). Zubaan.

Walker, A. (1983). In search of our mothers' gardens. In *In search of our mothers' gardens: Womanist prose* (pp. 231–243). Harcourt.

D'Ignazio, C., & Klein, L. F. (2020). Chapter 1: The power chapter. In *Data feminism*. MIT Press. <https://doi.org/10.7551/mitpress/11805.001.0001>

D'Ignazio, C., & Klein, L. F. (2020). Chapter 4: What gets counted counts. In *Data feminism*. MIT Press. <https://doi.org/10.7551/mitpress/11805.001.0001>

UNIT IV – Postcolonial, Decolonial, and Ecofeminist Interventions

- a) Chandra Talpade Mohanty – *Under Western Eyes: Feminist Scholarship and Colonial Discourses* (2003)
- b) Saba Mahmood – *Politics of Piety* (2005), Chapter 5: “Agency, gender, and embodiment”
- c) Maria Mies & Vandana Shiva – *Ecofeminism* (1993), Introduction & Chapter 8: “Masculinisation of the Motherland”
- d) Maria Lugones – *Decolonial feminism*

Essential Readings

Mahmood, S. (2005). Agency, gender, and embodiment. In *Politics of piety: The Islamic revival and the feminist subject* (pp. 153–188). Princeton University Press.

Mies, M., & Shiva, V. (1993). Introduction: Why we wrote this book together. In M. Mies & V. Shiva, *Ecofeminism* (pp. 1–21). Zed Books.

Mohanty, C. T. (2003). Under Western eyes: Feminist scholarship and colonial discourses. In *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity* (pp. 17–42). Durham, NC: Duke University Press.

Shiva, V. (1993). Masculinization of the motherland. In M. Mies & V. Shiva, *Ecofeminism* (pp. 108–115). Zed Books

Spivak, G. C. (1988). Can the subaltern speak? In C. Nelson & L. Grossberg (Eds.), *Marxism and the interpretation of culture*. University of Illinois Press.

Suggested Readings:

Abu-Lughod, L. (2013). *Do Muslim women need saving?* Harvard University Press.

Alexander, M. J., & Mohanty, C. T. (1997). *Feminist genealogies, colonial legacies, democratic futures*. Routledge.

Ahmed, S. (2017). *Living a Feminist Life*. Duke University Press.

Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. Routledge.

- Chatterjee, P. (1989). The nationalist resolution of the women's question. In K. Sangari & S. Vaid (Eds.), *Recasting women: Essays in Indian colonial history*. Rutgers University Press. (Original work published 1987)
- Collins, P. H. (2000). *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. Routledge.
- Firestone, S. (1970). *The dialectic of sex: The case for feminist revolution*. William Morrow.
- Fraser, N. (2013). *Fortunes of Feminism: From State-Managed Capitalism to Neoliberal Crisis*. Verso.
- Gilbert, S. M., & Gubar, S. (1979). *The madwoman in the attic: The woman writer and the nineteenth-century literary imagination*. Yale University Press.
- hooks, b. (1992). *Black looks: Race and representation*. South End Press.
- Millett, K. (1970). *Sexual politics*. Doubleday.
- Minh-ha, T. T. (1989). *Woman, native, other: Writing postcoloniality and feminism*. Indiana University Press.
- Mohanty, C. T. (2003). *Feminism without borders: Decolonizing theory, practicing solidarity*. Duke University Press.
- Moi, T. (1985). *Sexual/Textual Politics*. Routledge.
- Oyěwùmí, O. (1997). *The invention of women: Making an African sense of Western gender discourses*. University of Minnesota Press.
- Rege, S. (2013). *Against the madness of Manu: B. R. Ambedkar's writings on Brahmanical patriarchy*. Navayana.
- Sangari, K., & Vaid, S. (Eds.). (1989). *Recasting women: Essays in Indian colonial history*. Rutgers University Press.
- Shiva, V. (2016). *Who Really Feeds the World? The Failures of Agribusiness and the Promise of Agroecology*. North Atlantic Books

Core Paper - 2

Gender and Religion

Marks: 100

Evaluation: Internal Assessment-40
End Term Examination-60

Attendance Requirement: Minimum 75% attendance is mandatory to appear for the End Term Examination.

Course Objectives:

- To educate the students about intersectionality of gender and religion.
- Engage with changing dynamics of religion and gender relations.
- Study culture, customs, practices and processes as gender interfaces religion.

Course Outcomes:

- Critically engage with religion as an institution intersecting with gender.
- Identifying discriminatory practices within religious and legal frameworks that hinder balanced gender relations.
- Reflect on feminist discourse surrounding religion, personal laws, and debates on the Uniform Civil Code (UCC).
- Develop analytical skills to assess how feminist jurisprudence challenges and reshapes religious and legal norms in India.

Course Outline

UNIT I. Gender and Religion-Concept and Intersection

- a) Gender and Religion-Conceptual Understanding (Mary Daly)
- b) Intersecting Gender and Religion (Gabriele Dietrich, Tanika Sarkar)
- c) Issue of Agency - Feminist Perspective (Kelsy Burke)

Essential Readings:

Aryan, A., & Singh, D. K. (2023). From belief to liberation: Religion and gender justice. *Anusandhanvallari*, 2023(1), 232–241.

Burke, K. (2012). Women's agency in gender-traditional religions: A review of four approaches. *Digital Commons @ University of Nebraska–Lincoln*, 1–18.
<https://files01.core.ac.uk/download/pdf/324160501.pdf>

Dietrich, G. (1986). Women's movement and religion. *Economic and Political Weekly*, 21(4), 157–160.

Fauziyah, N. L., & Al Farisi, T. (2024). Women and religion: A gender perspective in religious practice. *JIMPS*, 9(2), 665–670.
https://www.researchgate.net/publication/381697016_Women_and_Religion_A_Gender_Perspective_in_Religious_Practice

Gondal, A. Q., & Hatta, Z. (2024). Religion and gender studies: Examining the intersection. *Journal of Development and Social Sciences*, 5(1), 302–310.

Sarkar, T. (2024). Women's histories, gender studies. In *Religion and women in India: Gender, faith and politics, 1780s to 1980s* (pp. 1–23). Permanent Black.

Wood, H. (2015). Revisiting Mary Daly: Towards a quadripartite theological and philosophical paradigm. *HTS Theological Studies*, 71(1), Article 2911.

UNIT II: Women and Religions in India.

- a) Women and Hinduism: Caste, Codification of Hindu Personal Law, *Stridhan*. (Gopal Guru, John A Banningan)
- b) Women and Islam: Islamic Feminism-*Musawah*. (Amina Wadud, Sylvia Vatuk)
- c) Women and other religions: Buddhism, Sikhism, Christianity, Zoroastrianism.

Essential Readings

Banningan, J. A. (1952). The Hindu Code Bill. *Far Eastern Survey*, 21(17), 173–176.

Dworska, Z. (2024). Musawah movement's activism for women's rights as strengthening the trend of Islamic feminism. *Christianity, World, Politics*, 278–291.

Guru, G. (1995). Dalit Women Talk Differently. *Economic and Political Weekly*, 30(41/42), 2548–2550. <http://www.jstor.org/stable/4403327>

Halli, S. C., & Mullal, M. S. (2016). Dr. B. R. Ambedkar and the Hindu Code Bill: Women measure legislation. *Imperial Journal of Interdisciplinary Research*, 2(3), 7–10.

March, N. (2025, May 23). The women excluded from Parsi life. *Quillette*.
<https://quillette.com/2025/05/23/the-women-excluded-from-parsi-life-zoroastrian-india/>

Paudel, A., & Dong, Q. (2017). The discrimination of women in Buddhism: An ethical analysis. *Open Access Library Journal*, 4(4), 1–18.

Paul, J. J. (2021). A comparative study on the historical development of women empowerment in the Indian society and in the Indian church. *Journal of Research in Humanities and Social Science*, 9(8), 71–77.

Ucep Harmawan, Huriani, Y., & Winarti, R. (2024). The status and role of women in Sikh religious doctrine. *Jurnal Iman dan Spiritualitas*, 4(3), 189–200.

Upadhyay, S. (2022). Streedhan and women's right to property. *Indian Journal of Integrated Research in Law*, 2(1), 1–11. <https://ijirl.com/wp-content/uploads/2022/02/STREEDHAN-AND-WOMENS-RIGHT-TO-PROPERTY.pdf>

Vatuk, S. (2008). Islamic feminism in India: Indian Muslim women activists and the reform of Muslim personal law. *Modern Asian Studies*, 42(2–3), 489–518.

UNIT III: Discourses and Interventions: Reforms and Rights

- a) Dowry, Devadasi, Santhara
- b) Instant Triple Talaq, Nikah Halala & Polygamy
- c) Family Courts, Uniform Civil Code.

Essential Readings

Agnes, F. (2008). Family courts: From the frying pan into the fire? In M. E. John (Ed.), *Women's studies in India: A reader* (pp. 272–278). Penguin.

Ali, M. (2024). Personal law and gender justice and its controversy perspective of uniform civil code in India. *International Journal of Political Science and Governance*, 6(1), 255–263.

Ayyaswamy, G. (2025). The psychology of polygamy: Mental health, family dynamics and social contexts. *International Journal of Indian Psychology*, 13(3), 933–940.
<https://ijip.in/wp-content/uploads/2025/07/18.01.084.20251303.pdf>

Deane, T. (2022). The Devadasi system: An exploitation of women and children in the name of God and culture. *Journal of International Women's Studies*, 24(1), 1–26.
<https://vc.bridgew.edu/cgi/viewcontent.cgi?article=2883&context=jiws>

Kumar, R. (1993). The campaign against dowry. In *The history of doing: An illustrated account of movements for women's rights and feminism in India, 1800–1990* (pp. 115–126). Zubaan.

Mehta, C. (2025). Balancing faith and law: The jurisprudential conflict over Santhara. *International Journal for Interdisciplinary Research*, 7(5), 1–7.

Salam, Z. U. (2018). Till talaq do us part. In *Till talaq do us part: Understanding talaq, triple talaq and khula* (pp. 23–33 & 57–67). Penguin.

Salam, Z. U. (2020). *Nikah halala: Sleeping with a stranger*. Bloomsbury.

UNIT IV: Doing Religion: Contemporary Manifestation and Discourse

- a) Secularism (Rajeev Bhargava, Milica Bakic Hayden)
- b) Communalism & Fundamentalism. (Vibhuti Patel, Carol Schick)
- c) Eco-Spirituality & Digital Religion (Virginius Xaxa, Heidi A. Campbell)

Essential Readings:

Bhargava, R. (2013). Reimagining secularism: Respect, domination and principled distance. *Economic and Political Weekly*, 48(50), 79–92.

Borde, R. (2019). New roles for indigenous women in an eco-religious movement. *Religions*, 10(10), Article 554. <https://www.mdpi.com/2077-1444/10/10/554>

Campbell, H. A. (2013). Introduction: The rise of the study of digital religion. In H. A. Campbell (Ed.), *Digital religion: Understanding religious practice in new media worlds* (pp. 1–21). Routledge. <https://www.researchgate.net/profile/Heidi-Campbell-8/publication/293958274>

Hayden, M. B. (2021). Women's activism in India: Negotiating secularism and religion. *Philosophy and Society*, 32(3), 407–417.

Patel, V. (2009). *Fundamentalism, communalism and gender justice*. Europe Solidaire Sans Frontières. <https://www.europe-solidaire.org/spip.php?article13223>

Sadiku, M. N. O., Adegoye, G. A., Majebi, A. A., & Musa, S. M. (2022). Digital religion: An introduction. *International Journal of Research in Trend and Development*, 9(4), 77–81.

Sangari, K. (2008). Politics of diversity: Religious communities and multiple patriarchies. In M. E. John (Ed.), *Women's studies in India: A reader* (pp. 515–523). Penguin.

Xaxa, V. (2005). Politics of language, religion, identity. *Economic and Political Weekly*, 40(13), 1363–1370.

Suggested Readings:

Barlas, A. (2002). *Believing women in Islam: Unreading patriarchal interpretations of the Quran*. University of Texas Press.

Bhasin, R., Johri, A. D., & Das, P. (2017). *Where we belong: The fight of Parsi women in interfaith marriages*. Indian Express. <http://indianexpress.com>

Chahal, A. S. (2021). Right to religion and dignity for women in India: Constitutional and judicial articulation. *International Journal of Law*, 7(2), 251–256.

Chatterjee, N. (2010). Religious change, social conflict and legal competition: The emergence of Christian personal law in colonial India. *Modern Asian Studies*. Cambridge University Press.

Daly, M. (1973). *Beyond God the father: Toward a philosophy of women's liberation*. Beacon Press.

Engineer, A. A. (2008). *Rights of women in Islam* (3rd ed.). Sterling Publications.

Gangoli, G. (2013). The discourse around Muslim personal law. In A. A. Engineer (Ed.), *Islam, women and gender justice* (pp. 63–97). Gyan Publishing.

John, M. E. (Ed.). (2008). *Women's studies in India: A reader*. Penguin.

Kidwai, A. R., & Gupta, J. (Eds.). (2019). *Muslim woman: What everyone needs to know*. Viva Publications.

Menon, N. (2014). *Uniform Civil Code: The women's movement perspective*. <https://feministlawarchives.pldindia.org/wp-content/uploads/Uniform-Civil-Code-%E2%80%93-93-the-women%E2%80%99s-movement-perspective-by-Nivedita-Menon-2014.pdf>

Noor, S. (2021). Stridhan: Women's property rights and judicial protection in India. *International Journal of Law Management and Humanities*, 8(6), 363–384. <https://ijlmh.com/paper/stridhan-womens-property-rights-and-judicial-protection-in-india/>

Roy, K. (2010). Of Theras and Theris: Visions of liberation in the early Buddhist tradition. In K. Roy, *The power of gender and the gender of power: Explorations in early Indian history*. Oxford University Press.

Salam, Z. U. (2019, August 30). In the guise of justice. *Frontline*, 110–111.

Sarkar, T. (2024). *Religion and women in India: Gender, faith and politics, 1780s–1980s*. Permanent Black.

Schick, C., Jaffe, J. A., et al. (Eds.). (2006). *Contesting fundamentalisms*. Aakar Books.

Shervani, S. (2019). Whither to go: Women in Islam and in Western feminism. In A. R. Kidwai & J. Gupta (Eds.), *Muslim woman: What everyone needs to know* (pp. 189–197). Viva Publications.

Wadud, A. (2006). *Inside the gender jihad: Women's reform in Islam*. One world Publications.

Core Paper - 3

Gender Rights and Laws in India

Marks: 100

Evaluation: Internal Assessment-40
End Term Examination-60

Attendance Requirement: Minimum 75% attendance is mandatory to appear for the End Term Examination.

Course Objectives:

- Prepares students to study the development of Indian law from a gender perspective, informed by feminist theories and social movements for legal change.
- Builds understanding of gender dynamics in Indian law through the lens of feminist jurisprudence.
- Strengthens feminist orientation by analysing court proceedings as part of assignments.

Course Outcome:

On successful completion of the course, students will be able to:

- Reflecting upon the legal policies in India and feminist interventions shaping law and justice.
- Develop a perspective for careers in the legal field, including roles such as legal counsellors and advocates for gender equity.
- Sensitized understanding of legal issues from a gender perspective, fostering awareness of discriminatory practices and systemic bias.
- Developing critical skills to apply feminist jurisprudence in analysing, reforming, and advancing gender-just legal frameworks.

Course Outline:

Unit I: Law, Gender Rights and Social Change

- a) Codification of Law and the Indian Constitution
- b) Muslim/Christian/Zoroastrian Personal Law: Evolution and Legal Interpretation
- c) Hindu Code Bill: Plurality of Hindu Law and Women's Rights

Essential Readings:

Agnes, F. (2001). *Law and gender inequality: The politics of women's rights in India* (Chaps. 2, 3, 9, & 10). Oxford University Press.

Cohn, B. (2006). Law and the colonial state in India. In *The Bernard Cohn omnibus* (pp. 57–75). Oxford University Press. (Original work published in *Colonialism and its forms of knowledge: The British in India*)

Nair, J. (1996). Personal law and women. In *Women and law in colonial India: A social history* (pp. 180–213). Kali for Women.

Parashar, A. (2008). Gender inequality and religious personal laws in India. *The Brown Journal of World Affairs*, 14(2), 103–112.

Sarkar, L. (2005). Constitutional guarantees: The unequal sex. In M. Khullar (Ed.), *Writing the women's movement: A reader* (pp. 102–112). Zubaan.

UNIT II: Social Legislation

- a) Laws related to women and property: Personal and state laws (Two Court Case analysis)
- b) Marriage and Dissolution Law: Hindu, Muslim, Christian and Zoroastrian (One Court Case for each Personal Law)
- c) Provisions for women under Labour Laws (Equal Remuneration Act 1976, Maternity Benefit act 1961)

Essential Readings:

Agnes, F. (2012). *Family law: Vol. 2. Marriage, divorce and matrimonial litigation* (Chaps. 1, 2, & 3). Oxford University Press.

Agrawal, B. (1995). Gender and legal rights in agricultural land in India. *Economic and Political Weekly*, 30(12), A39–A56.

Nair, J. (1996). Labour legislation and the women worker. In *Women and law in colonial India: A social history* (pp. 95–121). Kali for Women.

Siddiqui, F. A. (2025). Evolution of Muslim personal law: Myth and challenge of Uniform Civil Code. In K. P. Ahmad & R. Azmi (Eds.), *Women in modern India* (pp. 153–177). Manak Publications.

Sircar, O. (2016). The fraught terrain of law and feminism: 20 years of subversive sites [Interview with R. Kapur & B. Cossman]. *Socio-Legal Review*, 12(1).

UNIT: III: Penal Legislation: Violence against Women

- a) Prevention of Immoral Trafficking Act-1956 and subsequent amendments of 1986 (two court case analysis)
- b) Dowry prohibition Act 1961 and subsequent amendments in 1984 and 1986 (two court case analysis)
- c) Domestic Violence Act-2005 (two court case analysis)

Essential Readings:

Gupta, R., & Sinha, R. (2007). *Confronting the sex trafficking: A handbook for law enforcement* (pp. 17–33). Apne Aap Women Worldwide & UNIFEM.

Kaur, J. (2022). A critical overview of Domestic Violence Act 2005 with reference to development through judgment. *Indian Journal of Law and Legal Research*, 3(2), 1–11.

Singh, G., Kumar, A., & Singh, N. (2017). Dowry deaths and legal protection of women in India. *International Journal of Applied Research*, 3(4), 100–104.

UNIT: IV: Penal Legislation: Sexual Violence against Women

- a) Rape Laws Enactment: 1961 Act and subsequent amendments (Two Landmark Court Case analysis)
- b) Indecent Representation of Women (Prohibition) Act, 1986 and Sexual Harassment at Workplace (Two Court Case analysis)
- c) Current debates on Feminist Jurisprudence and Family Court

Essential Readings:

Gangoli, G. (2011). Controlling women's sexuality: Rape law in India. In *Indian feminisms: Law, patriarchies and violence in India* (pp. 101–120). Bristol University Press.

Mandal, U. (2023). Feminist jurisprudence and Indian perspective. *Indian Journal of Integrated Law*, 3(2), 1–14.

Nair, J. (2000). Nationalist patriarchy and regulation of sexuality. In *Women and law in colonial India* (pp. 145–179). Kali for Women.

Tamalapakula, S. (2024). Rape and sexual violence against women: Challenges of legal justice in India. In S. Arya & L. Singh (Eds.), *Feminist movements in India: Issues, debates and struggles*. Akaar.

Suggested Readings:

Agnes, F. (2001). *Law and gender inequality: The politics of women's rights in India*. Oxford University Press.

Deva, I. (Ed.). (2005). *Sociology of law*. Oxford University Press.

Kannabiran, K., & Menon, R. (2007). *Feminist from Mathura to Manorama* (pp. 39–78). Women Unlimited.

Kapur, R. (1996). *Feminist terrains in legal domains: Interdisciplinary essays* (pp. 1–36). Kali for Women.

Menon, N. (2004). *Recovering subversion: Feminist politics beyond the law*. University of Illinois Press.

Mohanty, M. (2001). Dowry and the Indian woman: The need for a two-pronged attack. *WARLAW Yug*, 29–32.

Nair, J. (2000). Signposts: Developments since independence. In *Women and law in colonial India* (pp. 214–259). Kali for Women.

Parashar, A. (2008). Gender inequality and religious personal laws in India. *The Brown Journal of World Affairs*, 14(2), 103–112.

Semester III

Gender and Health

Equivalent Credit: 4

Max. Marks: 100 (40/60)

Evaluation Criteria: Internal Assessment (40 Marks),

End Semester Exam: 60 Marks

Course Objectives:

- To learn about women's health movements, both national and international.
- To understand how government health policies impact women.
- To explore critical issues in sexual, reproductive, mental, and occupational health.
- To critically analyse public health systems, privatization, and demographic surveys with a gender lens.

Course Outcome:

By the end of the course, students will be able to:

- Examine the intersections of gender, health, and policy.
- Understand socio-cultural determinants of women's health in India and globally.
- Analyse how violence, policy frameworks, and health services shape women's health outcomes.
- Interpret and critique public health data and national surveys with a gender perspective.

Course Outline

Unit I: Definition and Determination of Health

- a) Women's Health Movement: National and International (By Manisha Desai and Veena Mazumdar)
- b) Health as Human Rights, Women's Health in India (Reproductive Health Indicators) (by K. Sujatha Rao and WHO & NFHS report)
- c) Socio-Cultural Determinants of Health (Marmot, M. and Wilkinson, R)
- d) Feminism and Health Humanities (Rachel Dudley)

Essential Readings:

Desai, M. (2004). Gender, health and globalization: A critical social movement perspective. *Development*, 47(2), 36–42. <https://doi.org/10.1057/palgrave.development.1100028>

Marmot, M., & Wilkinson, R. (Eds.). (2006). *Social determinants of health* (2nd ed., pp. 25–44). Oxford University Press.

Dudley, R. (2025). Intersectional feminism and the health humanities. In H. Gupta, K. Sharron, C. Thomsen, & A. Weil (Eds.), *Feminist studies* (1st ed., p. 7). Routledge.

Sen, G. (Ed.). (2002). *Engendering international health: The challenge of equity* (pp. 41–65). MIT Press.

Unit II: Critical Issues in Women's Health

- a) Sexual and Reproductive Health (Kristina S. Brown)
- b) Mental Health and Wellbeing (Navin Kumar)
- c) Occupational Health, Unpaid Care Work and Informal Sector Risk (By Ellina Samantroy & Subhalakshmi Nandi)
- d) Assisted Reproductive Technologies (IVF, egg donation, surrogacy)

Essential Readings:

Brown, K. S. (Ed.). (2025). *Women's health: Reproductive health and sexual health* (K. S. Brown, Intro.) In *Women's reproductive and sexual health* (pp. 1–14)

Kumar, N. (2024). Mental health and well-being. In *Mental health and well-being: An Indian psychology perspective* (pp. 1–20). Routledge India.

Khurana, S. (2022). *Women informal workers and the right to 'care': Implications of women's care responsibilities on their employment prospects*. In E. Samantroy & S. Nandi (Eds.), *Gender, unpaid work and care in India* (pp. 85–104). Routledge.

Ross, L. J., & Solinger, R. (2017). *Reproductive Justice: An Introduction* (1st ed.). University of California Press. <http://www.jstor.org/stable/10.1525/j.ctv1wxsth>

Unit III: Women and Health Care

- a) Privatization of Health Care Services (by Imrana Qadeer and Shah & Gupta)

- b) National Health and Population Policy (By Ministry of Health and Family Welfare – National Health Policy, RMNCH+A)
- c) National Family Health Survey (NFHS) (B Vignitha , Aninda Debnath , Aditya Pvs , Teja K Sai , Shweta Charag).
- d) Ayushman Bharat – Pradhan Mantri Jan Arogya Yojana (PM-JAY)

Essential Readings:

Shah, A., & Gupta, R. (2004). Public and private health care in India: Complementarity or competition? In *Health policy in India* (pp. 200–230). Oxford University Press.

Bhattacharya, M. (2016). Health policy in India. In I. Kickbusch & H. K. Heggenhougen (Eds.), *Global public health* (Vol. 2, pp. 247–254). Springer.

Vignitha, B., Debnath, A., PVS, A., Sai, T. K., & Charag, S. (2024). *Women's empowerment in India: State-wise insights from the National Family Health Survey-5*. *Cureus*, 16(7), e65509. <https://doi.org/10.7759/cureus.65509>

V. Patel et al, (2016). *National surveys and health equity: NFHS, DLHS, and AHS in India*.

Unit IV: Women and Health Hazards

- a) Impact of Violence on Women's Health (Sharma, K. K., and Rege, S., & Bhate-Deosthali, P.)
- b) Drug and alcohol abuse among Women (Tripathi, R. and Indian Council of Medical Research (ICMR) publications – Reports on substance use, reproductive health policy and maternal health.)
- c) Family planning (Rao, M. And Government Family Welfare Programme documents)

Essential Readings:

Sharma, K. K., et al. (2019). Mental health effects of domestic violence against women in Delhi: A community-based study. *Journal of Family Medicine and Primary Care*, 8(7), 2522–2527. <https://doi.org/10.4103/jfmpe.jfmpe 427 19>

Rege, S., & Bhate-Deosthali, P. (2018). Violence against women as a health care issue: Perceptions and approaches. In P. Prasad (Ed.), *Equity and access: Health care studies in India* (pp. 286–302). Oxford University Press.

Tripathi, R. (2021). Women substance use in India: An important but often overlooked aspect. *European Psychiatry*, 64(Suppl. 1), S818–S819.

Rao, M. (2004). *From population control to reproductive health: Malthusian arithmetic* (pp. 1–60). SAGE Publications.

Suggested Readings:

Bayne-Smith, M. (1995). *Race, gender, and health*. SAGE Publications.

Gideon, J. (Ed.). (2016). *Handbook on gender and health*. Edward Elgar Publishing.

Living Feminisms Collective. (n.d.). *Shodhini: The story of self-help and health in India*.

Montesanti, S. R., & Thurston, W. E. (2015). Mapping the role of structural and interpersonal violence in the lives of women: Implications for public health interventions and policy. *BMC Women's Health*, 15, Article 100.
<https://doi.org/10.1186/s12905-015-0256-4>

Nagla, M. (2013). *Gender and health*. Rawat Publications.

National Human Rights Commission. (2006). *Women's right to health* (N. B. Sarojini, S. Chakraborty, D. Venkatachalam, S. Bhattacharya, A. Kapilashrami, & R. De, contributors). National Human Rights Commission.
<https://nhrc.nic.in/sites/default/files/Womens.pdf>

Nelson, D. L., & Burke, R. J. (2016). *Gender, work stress, and health*. American Psychological Association.

Pandey, A., & Gupta, R. (2017). Stressful and traumatic experiences among women with alcohol use disorders. *Addictive Behaviors Reports*, 5, 45–51.

Pattison, H. (2002). Women's mental health: A comprehensive textbook [Book review]. *BMJ*, 325(7358), 285.
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1123799/>

Saheli Women's Resource Centre. (n.d.). *Reproductive rights in the Indian context*. Saheli Health.

Semester-III

Advanced Research Methodology

Marks: 100

Evaluation: Internal Assessment-40
End Term Examination-60

Attendance Requirement: Minimum 75% attendance is mandatory to appear for the End Term Examination.

Course Objectives:

- To teach the scientific way of studying gender
- It will make students understand the yardsticks
- It will serve as an empowering tool to intrinsically understand Gender and not through conjectures.

Course outcome:

Having completed this course, the students will be able to

- Take these advanced methodological tools to coherently understand the issues related to gender
- Bringing such tools in policy frameworks.
- It will then mainstream gender in all institutions and programs

UNIT 1: Introduction

- a) Objectivity vs Situated knowledge
- b) Feminist Standpoint theory
- c) Strong Objectivity and Participatory Action Research

Essential Readings:

Haraway, D. (1988). Situated knowledges: The science question in feminism and the privilege of partial perspective. *Feminist Studies*, 14(3), 575–599.

Harding, S. (1991). *Whose science? Whose knowledge? Thinking from women's lives*. Cornell University Press.

Harding, S. (1995). "Strong objectivity": A response to the new objectivity question. *Synthese*, 104(3), 331–349.

UNIT 2: Gender Mainstreaming and Gender Budgeting

- a) Introduction: Basic Principles: Gender Mainstreaming, Integrating Gender Perspective, Targeting Equality, Contextual Analysis
- b) Process and Policies of Gender Mainstreaming: Design, Implementation, M&E, Tools
- c) Sex Disaggregated Data and Gender Analysis

Essential Readings

United Nations Women. (1995). *Beijing platform for action*.
<https://www.un.org/womenwatch/daw/beijing/platform>

United Nations Women. (n.d.). *Gender budgeting: Practical implementation handbook*.
<https://financing.unwomen.org/en/resources/g/e/n/gender-budgeting-practical-implementation-handbook>

UNIT 3: Decolonial Feminist Methods

- a) Decolonising Methodologies (Smith, Maria Lugones)
- b) Intersectionality as Methodological Tool
- c) Establishing New categories: Women farmers, Women in so called Masculine fields

Essential Readings:

Chakravarti, U. (2018). *Gendering caste: Through a feminist lens*. SAGE Publications.

Lugones, M. (2010). Toward a decolonial feminism. *Hypatia: A Journal of Feminist Philosophy*, 25(4), 742–759. <https://doi.org/10.1111/j.1527-2001.2010.01137.x>

Collins, P. H. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment*. Routledge.

Gupta, A. K., & Jain, S. (2020). *Glass ceiling and ambivalent sexism*. Booksclinic Publishing.

Krishnaraj, M., & Arun, K. (2008). *Women farmers in India*. National Book Trust.

Pérez, C. C. (2019). *Invisible women: Exposing data bias in a world designed for men*. Vintage/Random House.

Smith, A. (2011). Indigenous feminism without apology.
http://www.oregoncampuscompact.org/uploads/1/3/0/4/13042698/indigenouxfeminismwithoutologyandreasmitth_

Tuhiwai Smith, L. (1999). *Decolonising methodologies: Research and indigenous peoples*. Zed Books.

UNIT 4: Digital Research Tools and Methods

- a) Research Tools: Network and social media research.
- b) Research Design and Proposal Writing
- c) Grounded theory and feminist Narrative Analysis

Essential Readings:

Abhinav. (2023). Research proposal writing: A basic understanding for research. *International Journal of Science and Research*, 12, 62–65.
<https://doi.org/10.21275/SR23630221901>

Mohajan, H. (2022). Feminism and feminist grounded theory: A comprehensive research analysis. *Journal of Economic Development, Environment and People*, 11(3), 45–61.
<https://doi.org/10.26458/jedep.v11i3.774>

Nie, Z., Waheed, M., Kasimon, D., & Wan Abas, W. A. (2023). The role of social network analysis in social media research. *Applied Sciences*, 13(17), Article 9486.
<https://doi.org/10.3390/app13179486>