

Programme: M. A. (Women's Studies)

Course Code: WSC-116

Title of the Course: GENDER AND MARGINALITY

Number of Credits: 4

Effective from Academic Year: 2018-19

<u>Prerequisites for the course:</u>	Students registered for the M.A. Women's Studies Programme and as per GU Ordinance	
<u>Objective:</u>	The course will discuss identity politics, exclusion and state affirmative action/initiatives for inclusion. Theories of power politics and collective action. Students will be given an exposure to the work of Ambedkar, Phule as well as the lesser heard voices of women in history and contemporary Dalit feminist writings. The course covers the canvas of cultural oppression, ethnic conflict and violence, class exploitation, poverty and disabled persons rights from a gendered lens.	
<u>Content:</u>	Module 1: Class and Religion: Identity politics, Recognition vs Redistribution. Women factory workers, Domestic Labour: Issues, challenges and lacunae in the law (Domestic Labour Act 2010), class exploitation, poverty and vulnerability, Case studies of gender and religious conflicts in India, Women as targets, Women as custodians of community identity and honor. Politics of food.	12 hours
	Module 2: Intersectionality revisited. Caste and Tribes: Historical roots of caste: Work of Ambedkar and Phule. Caste and Gender. Contemporary Dalit voices. Issues of tribal women, Forest and Wildlife Acts vs Livelihood. Field Trip.	20 hours
	Module 3: Sex: Transgender Rights, <i>Hijra</i> Community in India, Lesbian, Gay, Bi-sexual Transgender, Queer, Inter-sexed A-sexual (LGBTQIA): Recent debates and trends. National Legal Services Authority of India (NALSA) Act.	6 hours
	Module 4: Disability and Senior Citizens: Contemporary debates on rights, inclusion. Disability and gender, State response to disabled persons issues, National Policy for Persons with Disability 2006, Disability Act 2016, Senior Citizen 2010.	10 hours
<u>Pedagogy:</u>	lectures/assignments/self-study/ documentaries, films and discussion/ group readings and discussions/ presentations/ field trip	

<p><u>References/Readings</u></p>	<p>Ambedkar B.R. 1917. <i>Castes in India: Their Mechanism, Genesis and Development</i>. New Delhi: Critical Quest.</p> <p>Ambedkar B.R. 1944. <i>Annihilation of Caste</i>. New Delhi: Critical Quest.</p> <p>Ambedkar BR. 1945. <i>What the Congress and Gandhi have done to the Untouchables</i>. New Delhi: Critical Quest.</p> <p>Baghel Indu. 2009. <i>Dalit Women in Panchayati Raj</i>. New Delhi: Jnanada Prakashan.</p> <p>Chakravarti Uma. 2003. <i>Gendering Caste: Through a Feminist lens</i>. Kolkata: Stree</p> <p>D. Das and S B Agnihotri. 1998. Physical Disability: Is there a gender dimension. <i>EPW</i> Vol - XXXIII No. 52, Sept. 26.</p> <p>Fraser Nancy. 1997. Recognition from Redistribution to Recognition? : Dilemmas of Justice in a "Post-socialist" Age. Chapter I in <i>Justice Interruptus</i>. New York: Routledge. http://ethicalpolitics.org/blackwood/fraser.htm</p> <p>Ghai Anita. 2015. <i>Rethinking Disability in India</i>. New Delhi: Routledge.</p> <p>Ghai Anita. 2003 <i>(Dis)embodied Form: Issues of Disabled Women</i>. New Delhi: Har- Anand Publications.</p> <p>Gore, M.S. 1993. <i>The Social Context of Ideology: Ambedkar's Social and Political Thought</i>. New Delhi: Sage Publication</p> <p>Gupta Charu.2016.<i>Gender of Caste: Representing Dalits in Print</i>. University of Washington Press.</p> <p>Guru Gopal. 2004. <i>Dalit Cultural Movement and Dalit Politics in Maharashtra</i>. Mumbai: Vikas Adhyayan Kendra.</p> <p>Hans Asha. 2015. <i>Disability. Gender and the Trajectories of Power</i>. India: SAGE Publications.</p> <p>Kelkar Govind. 1991. <i>Gender and Tribe: Women, Land and Forests in Jharkhand</i>. New Delhi: Kali for Women.</p> <p>Majeed Akhtar. 2002. <i>Nation And Minorities India's Plural Society and Its Constituents</i>, New Delhi: Kanishka Publishers.</p> <p>Mani Kumar Kalanand & Fredrick Noronha.2008. <i>Picture-Post Card Poverty, Unheard Voices Forgotten Issues from Rural Goa</i>. Goa 1556.</p> <p>Manju Subhash. 1988. <i>Rights of Religious Minorities in India</i>, New Delhi: National Book Organisation.</p> <p>Massey I.P. 2002. <i>Minority Right Discourse</i>, Shimla: Indian Institute of Advanced Study.</p> <p>Mehrotra Nilika. 2004. Women, Disability and Social Support in Rural Harayana. <i>EPW</i>. Vol. XXXIX No. 52, December 25.</p> <p>Meyerowitz Joanne. 1980. <i>How Sex Changed: A History of Trans-sexuality in the United States</i>. New Delhi: Kanishka.</p> <p>Nongbri Tiplut. 2003. <i>Development, Ethnicity and Gender: Select essays on Tribes in India</i>. Jaipur: Rawat.</p> <p>Rajan, Nalini. 2002. <i>Democracy and the Limits of Minority Rights</i>, New Delhi: SAGE Publications.</p> <p>Raju Saraswati.2011.<i>Gendered Geographies: Space and Place in South Asia</i>. Oxford University Press</p> <p>Rao Anupama. 2003. <i>Gender and Caste</i>, New Delhi: Kali for</p>	
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	<p>Women and Book Review Literary Trust.</p> <p>Rege Sharmila.2013. <i>writing caste/writing gender: narrating dalit women testimonies</i>. New Delhi: Zubaan.</p> <p>S Mitra and Usha Sambamoorthi. 2006. Employment of persons with Disabilities. <i>EPW</i> Vol- XLI No. 03 Jan 21.</p> <p>Sathyamurthy T. 1996. <i>Region, Religion, Caste, Gender and Culture in Contemporary India</i>. Oxford: Oxford University Press.</p> <p>Shah Ghanshyam. 2001. <i>Dalit Identity and Politics</i>. New Delhi: Sage Publication.</p> <p>Teich Nicholas.2012. Transgender 101: A Simple Guide to the Complex Issue. Columbia University Press</p> <p>Thakur R.N. 1999. <i>Plight of the Minorities Problems and Grievances in their Education</i>. New Delhi: Gyan Publishing House.</p> <p>Vempeny Sebastian. 2003. <i>Minorities in Contemporary India</i>. India: Kanishka Publishing House.</p> <p>WHO. 2001. <i>International Classification of Functioning, Disability and Health</i>.</p>	
<u>Learning Outcomes</u>	<ol style="list-style-type: none"> 1. The students will be introduced to theories on gender, intersectionality and difference with a focus on marginalized sections based on class, religion, caste, tribe, sex, age, and disability in particular. 2. The field trip will sensitize students to the socio-economic realities faced by marginalized people. 	