

# TRENDS IN INDIAN HISTORIOGRAPHY

## MODULE IV-HISTORIOGRAPHICAL TRENDS IN INDEPENDENT INDIA



**TOPIC :GENDER HISTORY-UMA  
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# GENDER HISTORY



- Gender history could be considered as a sub-field of History, which looks at the past from the perspective of gender.
- It is in many ways an outgrowth of women's history.
- According to the historian, Joan Scott, conflict occurs between women's historians and other historians in a number of ways
- The construction of women's history as 'supplementary' to the main stream history has a similar effect.
- Advent of gender history once again challenged commonly held ideas of the discipline, including the scholars studying women's history
- The goal of women's history as practiced is to attend and assert the validity of the experiences and roles of many kinds of women and to challenge the perception that these were 'a-historical' and 'unimportant, not real history.'



- Feminism in India is a set of movements aimed at defining and establishing equal political, social and economic rights and equal opportunities for women.
- The women's history or feminism in India could be divided into three phases of its development. The first phase began in the mid 19<sup>th</sup> century, initiated mainly by English educated male members of Indian society, together with liberal minded colonialists.
- The second phase started around 1915 and continued up to the independence. During this period Gandhiji incorporated women's movement into the national movement. This phase also witnessed the emergence of separate organizations of women like the All India Women's conference.
- The third phase pertains to the post independence period and during this period the main focus began to be on fair treatment of women at home



- After marriage, in the work force and right to political parties.
- The women's movements have taken up a large number of issues such as dowry, women's work, price hike, land rights, political participation of women, dalit and marginalized women's rights etc.
- Women studies and now gender studies is also an offshoot of the long history of women's movement in India.- led to the emergence of various women study centres

# UMA CHAKRAVARTI



- Uma Chakravarty is an Indian historian and film maker. From the 1980s onwards she began writing extensively on Indian history especially on issues related to gender, caste and class.
- Her father from Plakkad, Kerala was a central government official at Delhi.
- She completed her master's degree in history from the Banaras Hindu University and then entered teaching at Delhi.
- She published her first book, 'social dimensions of early Buddhism' as part of her doctoral study in 1987.
- Her other important works are, 'Rewriting History: The life and Times of Pandita Ramabai' and 'Gendering caste through a feminist lens'
- Uma Chakravarty has been associated with the women's movement and the movement for democratic rights.
- She has directed two films.



- Chakravarti's work on Buddhism is based on her analysis on the Buddhist texts written in 'Pali', the common man's spoken language of ancient India.
- Her another work, 'Every day lives, Every day Histories' is a compilation of essays on various issues of Indian History.-Margins
- In the work, 'Re writing History: The life and Times of Pandita Ramabi,' Chakravarty examines the manner in which the colonial state's new institutional structures, caste contestations, class formation and nationalism transformed and reorganized gender relations.
- Uma Chakravarty's introduction to 'Fault Lines of History: 'The India papers 2' uses a brief history of protest in the north eastern states of India to illustrate the contract between the state, the army and the rule of law-Irom Sharmila, Imas of Manipur, Manorama etc.