

Query No. 7.1.1.1: Number of gender equity promotion programs organized by the Department during the last five years

OPTIONAL PAPER 24: GENDER IN INTERNATIONAL RELATIONS

Course Objective: This course introduces the students to gender ‘in’ International Relations. Its aim is not only to make them understand how IR has been constituted and sustained by a number of so-called ‘hegemonic’ masculinities’ and how these particular gendered constructions of a sovereign state, nationalism, security and militarism impact on the lives of particular groups of men and women, but, more importantly, to evaluate the specific contribution that feminist critiques have made as part of the so-called ‘Critical Turn’ in IR.

- 1) **What’s at Stake? The Nature of the Debate**
- 2) **Gendered Concepts of IR**
 - a. Sovereignty
 - b. Security
 - c. Power

- 3) **Hegemonic Masculinities: State & Nationalism**
- 4) **Militarization of Women's Lives**
- 5) **Women in War and Peace Movements**
- 6) **Sex Trafficking and the Politics of Security**
- 7) **Gender, Conflict and Forced Migration**
- 8) **Gender and the 'Critical Turn': Where IR Does Understand**

READINGS:

- J. Ann Tickner, *Gendering World Politics* (New York: Columbia University Press, 2001)
- Jan Jindy Pettman, *Worlding Women: A Feminist International Politics* (New York: Routledge, 1996)
- V. Spike Peterson & Anne Sisson Runyan, *Global Gender Issues* (Boulder: Westview Press, 1993)
- Anuradha M. Chenoy, 2002. *Militarism and Women in South Asia*. New Delhi: Kali for Women.
- Neelam Hussain, Samiya Mumtaz and Rubina Saigol (eds.), *Engendering the Nation-State*, Volume 1 & II, Lahore: Simorgh Publication, 1997.
- Vivienne Jabri & Eleanor O'Gorman (eds.), *Women, Culture, and International Relations* (Boulder: Lynne Rienner, 1999)
- Christine Sylvester, *Feminist International Relations* (Cambridge: CUP, 2002)
- V. Spike Peterson (ed.), *Gendered States* (Boulder: Lynne Rienner, 1992)
- Rebecca Grant & Kathleen Newland (eds.), *Gender and International Relations* (Milton Keynes: OUP, 1991)
- Paul R. Highgate (ed.), *Military Masculinities* (London: Praeger, 2003)
- Stefan Dudink, Karen Hagerman, & John Tosh (eds.), *Masculinities in Politics and War* (Manchester: MUP, 2004)
- Jean Bethke Elshtain, *Women and War* (Brighton: Harvester Press, 1987)
- Cynthia Enloe, *Bananas, Beaches, and Bases: Making Feminist Sense of International Politics* (Berkeley: University of California Press, 1990)
- Kumari Jayawardena, *Feminism and Nationalism in the Third World*. London: Zed Books, 1986
- Waller, M. and J. Rycenga (eds.), 2000. *Frontline Feminisms: Women, War, and*

Resistance. New York: Garland.

Lois Ann Lorentzen & Jennifer Turpin (eds.), *The Women and War Reader* (New York: NYUP, 1998)

Navnita Chadha Behera, (ed.), *Gender, Conflict and Migration* (Editor), New Delhi: Sage Publications, 2006.

Cockburn, Cynthia. 1998. *The Space Between Us: Negotiating Gender and National Identities in Conflict*. New York: Zed Books.

Rita Manchanda (ed.), *Women, War and Peace in South Asia: Beyond Victimhood to Agency*, New Delhi: Sage Publications, 2000.



political science <polscience.du@gmail.com>

Seminar on Wednesday, January 23.

Sohini Guha <sohini.du@gmail.com>
To: political science <polscience.du@gmail.com>

Tue, Jan 22, 2013 at 7:58 AM

THE DEPARTMENT OF POLITICAL SCIENCE,
DELHI UNIVERSITY,
presents

MS. RASHMI GOPI
Doctoral Candidate, Department of Political
Science, Delhi University, and Lecturer in Political
Science, Guru Gobind Singh Indraprastha University.

**TITLE OF TALK : Ayurveda Tourism and
Masculinity in Kerala**

and

MR. ANURAG PANDEY
Doctoral Candidate, Department of Political
Science, Delhi University.

**TITLE OF TALK : From Sangh Parivar to Party-Society :
Communal Violence and Civic Life in Gujarat**

Time/Date : 2.30 PM, WEDNESDAY, JANUARY 23.

**Venue : DEPARTMENT OF POLITICAL SCIENCE,
2nd FLOOR, FACULTY OF SOCIAL SCIENCES,
DELHI UNIVERSITY.**

Abstracts :

AYURVEDA TOURISM AND MASCULINITY IN KERALA

This paper aims to understand the self-projection of Kerala through Ayurveda tourism and what this is doing to concepts of masculinity and femininity. I focus on actual female and male bodies as producers and consumers of Ayurveda

tourism, arguing that the rigidity of what constitutes femininity and masculinity is not questioned, but who possesses it is interchanged. This in turn exposes the constructedness of the binary opposition between femininity and masculinity as there exist multiple combinations of masculinity and femininity at any given time and space. I also touch upon debates around modernity and tradition in Ayurveda tourism. I argue that the dominant ideas of men as active, and women as passive, are shaped by the discourse of upper caste Hindus and colonial modernity. Ayurveda tourism, in reinventing both tradition and modernity, has changed its form and function. This has led to two main changes : (a) it has become a sphere of the rich, by the rich and for the rich; and (b) it has undergone a process of homogenization and standardization. I also engage with the nature of Ayurveda itself in the paper. I propose that the dominance of Allopathy over submissive Ayurveda is symbolic of the authority of husband over wife in a patriarchal society.

This paper is based on interactions with Ayurveda practitioners in Kerala.

Other sources include interviews with students of tourism courses, politicians, and officials in the Department of Tourism. With a view to study the projection of Ayurveda tourism by the state, I look at the Kerala Tourism Development Council's brochures and statistics. Through all of these, I raise political questions in the field of Ayurveda, trying to redefine the political and re-looking at interactions of plural femininity and masculinity. The popularity of Ayurveda tourism in recent times clearly demonstrates that knowledge means control, and control power.

FROM SANGH PARIVAR TO PARTY-SOCIETY : COMMUNAL VIOLENCE AND CIVIC LIFE IN GUJARAT

This paper attempts to analyze the relation between the destruction of civic life, the outbreak of communal violence, and the nature of political parties (with their affiliated organizations). It takes Gujarat as a case study. The study analyzes the existing debates on civil society and political society, and attempts to develop a concept of "party-society" to conclude that it is not the absence or presence of civic associations that causes the destruction of civic life, and accounts for incidents of communal violence. Rather, it is the presence of communal party-society that is responsible. Party-society is not just an embodiment of a particular kind of party or group; it is a condition achieved by a certain party in which the distinctions between party and non-party institutions are blurred. For party-society, the spread of its ideology among the masses is more important than just winning elections, because once this ideology has spread, and the masses are mobilized and convinced, it is easy to

win elections and protect its constituency. The communal party-society communalizes both the associational forms of civic engagement (business associations, lawyers' associations, professional organizations, reading clubs, film clubs, etc) and everyday form of civic engagement (for example, Hindu-Muslim families visiting each other, eating together, jointly participating in festivals, their day-to-day interaction on political, social and economic matters) by entering into the politico-civic domain of the masses.

The paper also analyzes the changing nature of violence between Hindus and Muslims in Gujarat since 1965, and contends that all violence between Hindus and Muslims does not constitute communal violence. The violence occurring between the two communities can be categorized as follows : (1) violence due to circumstantial bias (Hindu-Muslim violence which occurs due to adverse situations or circumstances and not due to the spread of communalism) ; (2) violence due to communalism (communal violence, which occurs due to spread of communal ideas among the masses) ; and (3) violence due to communal nationalism (when communal organizations develop strong networks in the state, and convert into communal party-society). It is this era of communal nationalism which witnesses the powerful and undisputed presence of communal party-society, and the destruction of civic life, in Gujarat.

Speakers :

RASHMI GOPI is engaged with questions on how masculinities are constructed and how they are used as tools of both oppression and empowerment. Her doctoral research focuses on constructions of masculinity in contemporary Kerala in three political spheres, that is, political parties, Ayurveda tourism and the act of ragging. In the process she both explores and expands what is "political." Here "political" is understood as the struggle over cultural and material resources in the society, thus moving beyond the state and its institutions, and simultaneously dissolving the public/private dichotomy, and the academic boundaries of political science, history, economics, anthropology and medicine. Her scholarly interest also lies in theories of international politics ; Rashmi has in the past written on the Arab-Israeli conflict and the role of the UN. She currently teaches Political Science at

Guru Gobind Singh Indraprastha University.

ANURAG PANDEY received an M.Phil. from Jawaharlal Nehru University, New Delhi, and submitted his Ph.D. at the Department of Political Science, University of Delhi. His doctoral thesis, entitled *Communal Violence in Contemporary India, Political Parties and Civic Life: A Case Study of Gujarat*, attempts to analyze the ties linking communal party-society, violence between religious groups and reasons for the destruction of civic life in Gujarat. Anurag's research interests lie in the areas of : communalism and communal violence, secularism, nationalism, ethnic conflict, and the rights of religious minorities in India.

Anurag has authored two books : *United Nations, India and the Protection of Minority Rights: The Unresolved Problems of Minorities* and *Power of Ideology: The Hindu Nationalist Movement in India*. His published articles include : "Communalism and Separatism in India: An Analysis" (*Journal of Asian and African Studies*, December 2007) and "From Circumstantial Bias to Hindutva: Communal Riots and Political Journey of Hindu Nationalism in Gujarat" (*Harvard Asia Pacific Review*, Spring 2010). He is now working on two book projects titled : 'Party Society and Civic Life: Violence between Hindus and Muslims in India,' and 'प्रशासन का साम्प्रदायिकरण: भारतीय प्रहरी व्यवस्था, संघ परिवार तथा सांप्रदायिक दंगे' ('Communalization of Administration: Indian Police System, Sangh Parivar and Communal Violence').



political science <polscience.du@gmail.com>

Seminar on Wednesday, April 10

Sohini Guha <sohini.du@gmail.com>

Sat, Apr 6, 2013 at 9:33 PM

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Please find attached two articles recommended by the speaker for background reading.

THE DEPARTMENT OF POLITICAL SCIENCE,
DELHI UNIVERSITY,
invites you to a talk

on

BETWEEN WELFARE AND POLITICS : FEMINIST
PERSPECTIVES ON REPRESENTATION AND
DEMOCRATIC GOVERNANCE

by

DR. MARY JOHN,
Professor and Senior Fellow, Centre for
Women's Development Studies, Delhi.

Time/Date : 2.30 PM, WEDNESDAY, APRIL 10.
Venue : DEPARTMENT OF POLITICAL SCIENCE,
FACULTY OF SOCIAL SCIENCES,

SECOND FLOOR, DELHI UNIVERSITY.

Abstract :

This presentation would like to reflect on the different trajectories of the question of reservations for women in electoral politics by looking at the question of women in the context of both the revival of decentralisation (primarily through the PRIs, after decades of wholesale neglect) and secondly in the launching, stalling of and debates relating to the Women's Reservation Bill. It is surely not accidental that both these processes became major issues from the 1990s, the very years that have been dubbed as a new era of the Indian nation-state under a liberalised and globalised economic regime.

I would like to address the questions the place of "women" raises about the nature of governance and democracy from two vantage points. The first is to ask ourselves in what ways the entry of women into the panchayats has disturbed the perception of women as a "social problem" for national development. It is surely interesting that the proportion has been raised to 50% without any major opposition. I am less interested therefore in focussing on the experiences of the women in and of themselves than in asking questions from the other end - what do we learn about the politics of decentralisation from the expectations being placed on women's participation?

Secondly, I would like to examine the kinds of debates that have structured the Women's

Reservation Bill from 1996 to the present, and the problems that have attached to the very category of “women” in this context (in considerable contrast to the situation at the local level.) The critiques against the existing form of the WRB have ranged all the way from claiming that it poses a danger to the very functioning of our parliamentary form of democracy, to demanding a much more nuanced recognition of the workings of multiple and hierarchical patriarchal structures within social and political life. Moreover, the role of different political parties in terms of their kinds of support or, violent opposition to the Bill has also not been subjected to sufficient attention.

I believe that these reflections will provide a better sense of the stakes of democratic governance in a new agenda of welfare under liberalisation, as well as possible limits in changing the grounds of political representation in multi-party democratic life today.

Speaker :

Dr. Mary E. John has been working in the fields of women's studies and feminist politics for many years. She was Director of the Centre for Women's Development Studies from 2006-2012, and before that was Associate

Professor and Deputy Director of the Women's Studies Programme at Jawaharlal Nehru University, New Delhi, from 2001-2006.

She has authored and edited a number of books, amongst which are : *Discrepant Dislocations : Feminism, Theory and Postcolonial Histories* (Berkeley, University of California Press, and OUP, 1996) ; *A Question of Silence : The Sexual Economies of Modern India*, co-edited with Janaki Nair (New Delhi, Kali for Women, 1998 and London, Zed Press, 2000) ; *Contested Transformations : Changing Economies and Identities in Contemporary India*, co-edited with Praveen K. Jha and Surinder S. Jodhka (New Delhi, Tulika, 2006) ; *Women's Studies in India : A Reader* (New Delhi, Penguin, 2008) ; and *Planning Families, Planning Gender : Addressing the Adverse Sex Ratio in Selected Districts of Madhya Pradesh, Himachal Pradesh, Haryana*

and Punjab, co-edited with Ravinder Kaur, Rajni Palriwala, Saraswati Raju, and Alpana Sagar (with support from Action Aid India, and IDRC Canada, Books for Change, 2008).

2 attachments

Mary_John_Between_Welfare_and_Politics.doc
52K



Mary_John_The_Politics_of_Quotas_Chapter.pdf
1003K



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Seminar on 27.3.2014

political science <polscience.du@gmail.com>

Wed, Mar 26, 2014 at 2:43 PM

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Department of Political Science

University of Delhi

invites you to a talk on

The Reproductive Body and Its Claimants

By Dr Shailaja Menon

on 27th March, 2014

At 02:30 PM

at Seminar Room

Abstract: Ever since the dawn of civilization, the social, cultural and political apparatus is foregrounded on legitimizing human reproduction. In the entire theater of reproduction, the female body is privileged and scrutinized to the minute detail. This article interrogates the social production of parenthood. For some, the journey to 'attain' parenthood is socially not sanctioned but legally acceptable. Based on experiential knowledge, the attempt is to revisit certain ideas and assumptions which revolve around family. It further questions the legal mechanisms sanctified by the state, whereby the parenthood is conferred on individuals. The triumvirate of the state, society and modern medicine reinforce the perception that a women's identity is invariably intertwined with her biological status.

Short Biography

Dr. Shailaja Menon teaching at the School of Liberal Studies, Ambedkar University, Delhi. Completed doctoral studies in Modern Indian History from Jawaharlal Nehru University, New Delhi. Subsequently worked in the development sector before joining as an Assistant Professor in Jamia Millia Islamia, Centre for Dalit and Minorities Studies

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With Regards,

20/11/2017

Gmail - Seminar on 27.3.2014

*Department of Political Science
2nd Floor, Faculty of Social Sciences
University of Delhi
Delhi 110 007
Ph. 011-27666670*



Seminar 27 March 2014 Shailaja Menon.doc

23K



political science <polscience.du@gmail.com>

Reminder : Seminar at 2 pm tomorrow

Sohini Guha <sohini.du@gmail.com>

Tue, Aug 21, 2012 at 8:01 AM

To: political science <polscience.du@gmail.com>, Ashok Acharya <ashokacharya@hotmail.com>, Devika Sharma <devika.sharma@gmail.com>, Madhulika Banerjee <madhulika.banerjee@gmail.com>, Mohinder Singh <mohinder.du@gmail.com>, Mollica Dastider <mollica.dastider@gmail.com>, "N.Sukumar" <suku69@yahoo.com>, Nasreen Chowdhory <nchowdhory@gmail.com>, Navnita behera <navnita@iriis.in>, Neera Chandhoke <neera.chandhoke@gmail.com>, Pradip Kumar Datta <pradip.pk@gmail.com>, Rajesh Dev <rajeshdev.du@gmail.com>, Rekha Saxena <rekhasaxenadu@gmail.com>, Saroj Giri <saroj_giri@yahoo.com>, Satyajit Singh <ssinghdu@gmail.com>, Shanta Varma <shanta27@rediffmail.com>, Sohini Guha <sohini.du@gmail.com>, Ujjwal Singh <singh_roy@rediffmail.com>, Veena Kukreja <kukreja_veena@rediffmail.com>

Dear all,

Do come for Dr. Richa Kumar's talk at the department tomorrow. Also, please note that the talk starts at 2 pm, not 2.30 pm. We had to shift the time forward, for unavoidable reasons.

Looking forward to seeing you all there,

The Seminar Committee.

THE DEPARTMENT OF POLITICAL SCIENCE, DELHI UNIVERSITY,
invites you to a seminar

on

ELUSIVE EMPOWERMENT : INFORMATION PROVISION AND
DISINTERMEDIATION IN MALWA, CENTRAL INDIA

by

DR. RICHA KUMAR

Assistant Professor, Humanities and Social Sciences,

Indian Institute of Technology, Delhi.

Time/Date : 2 PM, WEDNESDAY, AUGUST 22.

Venue : DEPARTMENT OF POLITICAL SCIENCE

**2nd FLOOR, FACULTY OF SOCIAL SCIENCES,
DELHI UNIVERSITY.**

Abstract :

Price information provision and disintermediation have often been considered as a means to empower farmers, since lack of information and multiple intermediaries are considered to be major obstacles preventing farmers from obtaining a higher price for their produce. Using the example of soyabean in Malwa, Central India, which is a cash crop that links farmers to global consumers, I argue that the very expectation of disintermediation is misleading. Rather, these global networks bring together forces that effectively disempower both farmers and intermediaries within Malwa from being able to influence the global price of soyabean at all. In this context, providing price information has negligible impact on the final price obtained by farmers. Instead, I argue that possibilities of empowerment have to be understood more broadly by mapping out the ways in which power is exercised by various actors in the marketplace, one of which is the determination of the quality of a farmer's crop. I map such possibilities by investigating how the norms regarding quality in soyabean are created and enforced, and how they are influenced by broader logics that go beyond the soyabean marketplace itself.

Speaker :

Richa Kumar is an Assistant Professor in the Department of Humanities and Social Sciences, IIT Delhi. She joined the department in January 2011 and teaches Sociology and Policy Studies. She completed her Ph.D. in History and Anthropology of Science, Technology and Society (HASTS) from the Science, Technology and Society (STS) Program at the Massachusetts Institute of Technology, USA in 2009. Her dissertation entitled, "The Yellow Revolution in Malwa: Alternative Arenas of Struggle and the Cultural Politics of Development," was an ethnographic study of the socioeconomic and cultural transformation of the Malwa region in western Madhya Pradesh over the last 40 years. It studied the introduction of