

Rethinking Women's History: The Advent of History of Women in India

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Abstract

In recent years, research on Women's History has reached new heights concerning its rigor and magnitude- the most comprehensive thus far accomplished. Notably, it has brought to light the exceptional contribution of women throughout human history, which shows their importance in shaping society and their significant place in it today. To comprehend women's history, we must initially comprehend its definition and viewpoints. This unique type of historical study serves as a basis for exploring the work and contribution of women in History while deviating from classical approaches used in history writing. It was foundational in advancing women's studies in India while undertaking various subjects related to female experiences.

The journey of Indian women began with an undaunted spirit of reclamation. Without question, this marked a turning point that propelled Indian women's studies toward greater heights and enabled comprehensive exploration into various domains pertinent to the female experience. To understand this trajectory better, we must go back to our days in school and revisit information highlighting the heroism of trailblazers like NurJahan and Rani Laxmibai- those who took on British forces alongside their husbands. These extraordinary female figures created history by remaining steadfastly equal to men or being supported extensively by influential male allies. Still, many other unsung heroes made indelible contributions alone, serving various roles from activists to politicians to revolutionaries – each decisive in shaping India's past towards laying down a brighter pathway for women worldwide. Understanding women's history is essential in comprehending their instrumental role in shaping our Nation. As such, academia across various disciplines must continue paving paths to encourage younger generations to document these myriad stories.

Keywords: Women, History, India, Significance, Contribution, & Women studies.

Introduction

Women found a place in history with acknowledgment from men or when they had a social standing equal to contemporary men. History is about the reconstruction of the past through the historian's lens. From such a perception and bias was born the idea that history deals with accounts of men and their acts. Women were never appreciated for their achievements and needed more space and mention of their individuality in the past. This chapter commences its journey at this moment and discusses how the dependent condition of women in society affects their thought processes. Such a provision restricts their natural flow of selection and decision-making. Women have been seen as insubordinate to men, depriving them of their status and identity.

These historians asked several historical questions, such as, "What did women do in different time periods?"¹ Finding the answers was like trying to assemble a puzzle where some pieces were missing. Despite the fact that certain pieces were in place, the big image was obscured by clutter. After learning about women's long-forgotten fight for equality and freedom, they concluded that classroom discussions and individual tutelage were insufficient. The vast amount of resources available stunned the bulk of academics. Therefore, the domains of women's scholarship and women's pasts arose not only to research the history of women and the issues affecting women but also to make these sources and their findings more available to historians.

Women's History: An Overview

There was an explosion of women's suffrage movements in Europe and the United States during the late 19th and early 20th centuries, and that was the beginning of women's history. Due to these initiatives, there was a surge to reclaim one's past and clamor for acknowledgment for contribution to society.

American historian Elizabeth Stanton's book "The History of Woman Suffrage," published in 1881, is considered a forerunner to the women's cause. In this book, one of the first to investigate the history of women's rights and the struggle for equality, the foundations were laid for the informal study of women's history.

One of the consequences of 19th-century history professionalization was the omission of women from historical research and writing. A century later, when male-controlled colleges and scholarships dominated historical writing, a career equal to that of Catherine Macaulay, a distinguished 18th-century historian in England, was unthinkable.² One of them, history, paved the path for the advancement of women's history. Women's history in the past has been prejudiced, a victim of perception and prejudicial beliefs. Scholars from all around the world described women's history, how various ideas have formed, and decoded their opinions on women based on the preceding interpretation and study, a one-sided analysis of historical evidence. The focus has changed to "history with a purpose." This time, the goal was to increase public awareness of their history.

Early in the 20th century, other trailblazing women's historians, such as MarleneLeGates in Britain and Gerda Lerner in the United States, started to write books that examined the place of women in history and their effects on society. These historians argued that women's history was an important and legitimate topic of study and contested conventional narratives that neglected women.

Renowned historian Gerda Lerner left behind an enduring legacy due to her lifelong dedication towards establishing women's history as a respected field within academia. Lerner transformed the academic landscape by establishing graduate programs in women's history starting with Sarah Lawrence College where America's first such program was set up. Later she supplemented this achievement by founding the first autonomous department devoted entirely to women's history at Douglass College - providing substantial evidence that rendered scholarship regarding this field essential for gaining valuable insights into marginalized aspects of human experience. Lerner paved the way for future historians by pioneering

¹Jone JohnsonLewis, "What is Women's History?"

²R. T. Vann, "historiography." *Encyclopedia Britannica*, March 24, 2023. <https://www.britannica.com/topic/historiography>.

research that brought to light various aspects of female life previously dismissed or ignored in mainstream historical accounts. Her book "The Majority Finds Its Past: Placing Women in History" challenged some mainstream accounts by foregrounding important female historical figures whose voices had hitherto been sidelined- offering valuable insight into their impact on our civilization through time.

The surge in feminist activity between the sixties and seventies caused significant changes across academic disciplines; Women's History became one too - with various authors/historians offering divergent views despite sharing similar goals (ones based on research/findings). Simone de Beauvoir examines how past events have marginalized female stories (in her book *The Second Sex*), leading authorities throughout time ignoring/minimising our gender's contributions deemed outside "normal" patriarchal ideals; furthermore, she highlights how analyzing Women's History breaks down such patriarchal structures and promotes gender equality.

Gloria Steinem is a prominent feminist activist who views women's history as meaningful and inspires future generations. She argues that understanding women's past struggles and accomplishments can help create a more inclusive and equitable society.

Betty Friedan: Friedan is best known for her book "The Feminine Mystique," which is often seen as a cornerstone of the second-wave feminist movement. She views women's history as challenging traditional gender roles and norms and argues that women must be recognized and valued for their contributions to society.

Gerda Lerner emphasizes this fact, saying that since patriarchy was set up throughout history as a way to organize society, it can also be taken down through history. Lerner asks interesting questions like, "How can women's exclusion from the historical process be explained?" It is in this context that she focuses on the contradiction between women's central role in making society and their marginal status in defining and interpreting it in order to promote social and cultural progress.³ In her study, she uses archaeological, historical, literary, and artistic shreds of evidence to show how these concepts, signifiers, and analogies came to be used in Western culture as the basis for patriarchal gender relations.

Gerda Lerner is a rich voice working to develop women's history. According to her, the term "women's history" refers to writing about "women worthy of recognition" or "compensatory histories," such as those by the following authors, in which women from various backgrounds share their own stories about their experiences.⁴ Taking these differences into account is an essential step in understanding the full complexity of social structure and its evolution at some point in the evolution of societies, according to her.

Historians who study women's lives typically begin by compiling information about notable events and accomplishments across various social categories; this can be challenging because women from different socioeconomic backgrounds have varied experiences. To have a complete understanding of history, it is

³B.Lavanya. *History, Miniature Art and Women*, 6.

⁴Ibid, 6.

essential to recognize the differences and write an account of them. Women, like men, are socialized to adhere to a set of values that men have determined, and they live their lives by those values. The next level of formulation for women's history is participation history, which describes how women contributed to their standing in a male-dominated society. However, participative history is regarded as an advanced level of women's history conceptualization.

In the 19th century, Fredrick Engels wrote a book based on the anthropologist Lewis Henry Morgan's "Ancient Society." It addressed the question of human social evolution, and the role of women in social organization was studied. Later, in 1884, Engels expanded on it in his book *Origins of Family, Private Property, and State.* "In human social organization, women's roles in the family were reduced to service, making things for the next generation, and raising them. Before there was civilization, this was not the case. Engels made the critical point that exploitation comes from social relationships based on productive forces and the taking of surplus value. However, he could not link the exploitation of women or the oppression of women to this source."⁵

The study of women's history is important because it gives perspective on an oppressed group and its struggle against its oppressor, according to Lydia Maria Child and Lydia Western Chapman. In Jane Rendall's view, the history of women has been approached from two different points of view. In order to reintroduce women into history, we must ask the question: Are we rewriting history, or are we changing the whole historical fact?⁶

According to Anna Davin, the concepts of "women's history" and "feminist history" are diametrically opposed. Women's history is characterized by its subject matter, which is women; feminist history is defined by its conscious stance on feminism and the context in which it is set.⁷

According to Rosemary Mitchell, women scholars still need to document changes in popular politics in order to uphold the legacy of their research. Women are a subset of specialists in sub-fields such as biography, court history, social and etiquette history, art history, and history of travel rather than the authors or subjects of history. The situation did not change until far into the twentieth century, at which point it became necessary to make the case for women's historical inclusion in order to study them.⁸

The Historical Development of Women's History concluded with a useful synthesis of empirical and analytical methodologies. This synthesis provided an invaluable resource to historians, helping them to better understand the unique experiences of women throughout history. It also provided a framework for historians to better analyze and interpret the data they had collected. Finally, it offered a way to bridge the gap between the study of history and the experiences of women. Such an advancement ushered in a period of revolutionary upheaval and novel ideas that profoundly altered the position of women throughout history, bestowing upon them a newfound respect and significance. Different writers have

⁵RekhaPande, "Bringing in the Invisible Women Back into History," *Adhyayan*, Vol.ix, No.1-2., (1999). 51

⁶B. Lavanya, *History, Miniature Art and Women*, 6.

⁷Ibid, 8.

⁸Karen Sayer, "Modern Women's History: A Historiography," *Proceeding of History week* (2003): 4, https://www.academia.edu/8235421/Modern_Womens_history_A_Historiography.

different views on women's history, but they all emphasize the importance of a comprehensive and nuanced understanding of the experiences and contributions of women throughout history.

The Advent of Women's History in India

In India, the history of women began with a journey of repossession. It is important to refer back to our school textbooks and the information they provided regarding the role of women and the women such as NurJahan and Rani Laxmibai who fought against the British to extend their husband's kingdom. Whether they made history by doing what men did or by receiving significant assistance from their male companions, they were women who made history. Nonetheless, a large number of women have made their own mark on history without the assistance of males. These women have served as activists, politicians, and revolutionaries, among other roles. They have played a significant role in shaping India's history and establishing a brighter future for women worldwide.

Over time Society's perception of Indian women has undergone significant changes that have influenced their history. Unfortunately, these changes resulted in the exclusion of women and their contributions from early Indian history. Fortunately, Feminist historians emerged in the late 19th and early 20th centuries. Challenging patriarchal narratives while taking an interest in women's history. These feminist historians documented the social, cultural, political, and economic lives of Indian women as they sought a shift in perspective on this topic. As a result of this shift in focus, there is now a greater appreciation for Indian women's unique roles and contributions throughout India's past and present. Indian women were instrumental in the country's liberation movement during the 19th century. In 1927, The All-India Women's' Conference advocated for the promotion of Women's rights and equality in society at large. Although some argue that India's tale regarding women coming into power dates back to British Colonialism when new viewpoints pertaining to gender equality were introduced into the country; thanks to growing organizations like movements concerning Women's rights issues during the first half of the twentieth century any trace stemming from colonial times were erased. For instance, Sarojini Naidu alongside KamaladeviChattopadhyay were two social reformers who championed Women's Rights between them they wrote extensively about how impactful Women have always been regardless of what period it is being measured by; through their advocacy efforts, they enabled many critical rights such as voting privileges that led many more milestones all happening around Indias' independence fight circa the mid-twentieth century.

The Indian Constitution ensures equal rights are granted to all citizens including females since it informed these guarantees after its independence was secured circa 1947; it occurred precisely at a watershed moment when talks surrounding women's empowerment had peaked amidst other post-colonial discussions revolving around asserting folks' autonomy—also following Independence harmonious agents' later implemented affirmative action policies which guaranteed access to better General Education and improved working conditions for women. India's women's rights movement has steadily gained momentum alongside even greater political participation of Women in visible areas of government over the years. The media has also expanded on this matter through increased awareness campaigns about different issues related to Women. However, Despite these positive strides forward. Discrimination and violence still persist challenging women's progress in India's history of women's rights. It is thanks to the global feminist movement that feminist historians in India were inspired to begin a new mode of investigation into marginalized groups of women during the 1970s and 1980s.

This included those from Dalit, Adivasi, and religious minority backgrounds. This led to a new generation of feminist historians who have reinterpreted women's history in India based on contemporary historical research and feminist theories. As Indian society strives for gender equality and the empowerment of women. The history of women in India has been characterized by significant achievements as well as ongoing obstacles. Influential English language works paved the way for such developments in the 1970s. Since many felt that women had been 'hidden from history' there was a push to raise awareness by bringing forth women's history from ignorance and disregard.

Subsequent works have made many aspects of women's participation in resistance movements visible. Their evolution within organizations and societal effects. Experiences across geographies and social classes. Later discussions have been held on re-establishing knowledge about women during ancient and medieval eras reframing them through their contributions rather than their gender alone. Recent years have seen a shift in perspective in how we perceive past events. Recognizing that history is not just about rulers or those wielding power but also about ordinary people carrying out tasks throughout the ages. Women are an important part of this narrative despite biases against them permeating the academic culture.

Women are now recognized as influential agents of change serving roles such as producers, peasants, workers, artisans, and domestic servants with wives, daughters, or mothers living visible lives within families contributing much to society at large⁹. The emergence of new research directions including social history, independent initiatives, and an active women's movement has greatly transformed the content and nature of courses in Women's History. A significant turning point occurred with the publication "Towards Equality" compiled by The Committee on the Status Quo which revealed that despite Constitutional guarantees, gender equality had failed to materialize in India. Regarded as a landmark document in its field, it became evident that despite progressive rights having been granted to women; many continued to be neglected or unsupported. The vital role played by women along with expert aid received from specialist scholars must be valued within all Social Science sectors alike. And lastly, it should be acknowledged that Western feminist movements have influenced Indian literary output tremendously.

The topic of the duties and roles of women in early Indian societies is significant and deserves attention. Kumkum Roy offers an intriguing viewpoint through her paper titled "Women in Early Indian Societies", where she discusses how Alteker's book "The Position of Women in Hindu Civilization" was an important starting point for rewriting historical accounts about women. Harner has explored similar themes with her works such as 'Women under Primitive Buddhism', Uma Chakravarti with 'Beyond the Altekerian paradigm: towards a new understanding of gender relations in Early Indian History', Kosambi with 'Urvashi and Parruravas' and KanaklataMukund with 'Turmeric Land'. Additionally, examining differences between rural versus urban concepts of womanhood is also pertinent.¹⁰

The position of women in society and their place in history have raised essential inquiries that require answers. The common belief is that women do not influence how their stories are told or perceive events

⁹SankarsanMalik, "Reconstruction of Women's History of India," 2242.

¹⁰SankarsanMalik, "Reconstruction of Women's History of India", 2242.

they're involved in from historical contexts. However, Atlekar's writings offer insight into female history during the Vedic era. Women attained knowledge before both Purdah and Sati systems came into effect during this epoch; it wasn't obligatory to follow these customs yet.

Subsequently, younger marriages became prevalent predominantly during later times.

Harner's presentation and discussion of women's relationships to Buddhism provide a crucial foundation for evaluating the situation and developing a historical narrative of women in Buddhism. Buddhist literature has been cited as a significant source when reconstructing the history of women in India. Regarding classification, the majority of women were categorized as common women and other petitioners. Over time, women established themselves outside the domestic sphere by working in agriculture, textiles, and the court, as well as by dancing and singing for a living.

Even after reformation initiatives in India against social injustices that afflicted women's lives, scholarship on women's history had limited success. Traditional attitudes concerning women still had a significant impact on society. They still had to struggle with patriarchal ideas in every area. Women are frequently misrepresented in records and verbally to deceive the public and critics. Consequently, we must carefully consider how women's lives changed as they moved from a well-off society or group (the Rigvedic era) to a lower-class section. During the pre-historic period, muscle power equated to hunting and protecting the family, while women's productive nature was well respected. Eventually, she has to depend on the male member for the muscle for food and safety. But it was through the painting of Bhimbetka that it was found that women were involved in agricultural practices and hunting by helping men.

A wonderful illustration of these issues can be found in MaitriKrisnaraj's article "Writing Women's History or writing women into History". It is no secret that women have made sacrifices in order to care for their children and to perform other household tasks. How did women go from being equal working companions to being inferior? There was a time when patriarchal ideologies and structures dominated society before the colonial era. Scholars have attempted to alter this perspective. Even though many scholars have attempted and succeeded in telling Indian women's past stories, including Uma Chakravarti, Mary Krishnaraj, RomilaThapar (for Sakuntala), Kumkum Roy, Latamni, Kasambi, Altekar, Mill, among others, there is still much work to be done.

In spite of the fact that women are subjugated in Indian society, there is a paucity of historical research that examines the origins and growth of the patriarchal system and the consequences it has had on Indian society. In the last few decades, it has become increasingly clear that women's history cannot be researched by segregating it from the narratives of mainstream history. Considering the regional, class, and caste variations in patriarchal practices and the diverse histories of patriarchal practices in Indian society, it is imperative that before we develop and evolve theories we develop more specific knowledge about the subject.¹¹

¹¹AparnaBasu, "Women's History in India: An Historiographical Survey," in *Writing Women's History*, (eds)Karan OffenK, R.RPierson and Jane Rendall (London: Palgrave Macmillan, 1991),181.

In the colonial era, writers on women were Kumkum and SudeshVaid. Reform movements established to advance gender equity supported the cause by calling for the outlawing of sati and child marriage as well as changes to the law to protect women's rights. On the other hand, movements were created to oppose agricultural exploitation, other injustices, and societal issues. As we endeavor to prove that women were not solely motivated by the desire for monetary gain to participate in movements, a considerable degree of tension is involved.

The historian Uma Chakravarti was one of the first pioneers of the study of women's history in India, and wrote the landmark book "Gendering Caste: Through a Feminist Lens" in 1999, which became a landmark work in the field. The book we are discussing here was one of the earliest to look at how caste and gender interacted in ancient India. It made a substantial contribution to the growth of Indian women's history. Uma Chakravarti's analysis for this situation is unique and useful. According to her, there is a growing tendency to continuously form and reshape a fresh vision of the past. The need for a different self-image than the one people currently have comes into vivid light at certain moments when people's awareness of history is heightened and the past is profoundly reconfigured.

Throughout Maria Mies' writings, there is a strong emphasis on the issues of Indian women and patriarchy. There has been a recent shift in the focus of research methods from a general historical review to an in-depth study of current issues, focusing on a more in-depth analysis of current events. Although little theoretical work has been done so far, these issues are now being discussed in more depth.¹²

Indian women's history as well as India's history have both been marked by significant contributions made by the Europeans during their existence. They pieced together Indian history from antiquity to the present. Orientalists tended to romanticize Indian culture and society, especially Indian women. Asian culture significantly impacted how Indian women's history was written, presenting them as having an illustrious past and holding positions of power on par with men. Scholars from the West have also pointed out the gender inequality in Indian society.

Early Indian historians paid little attention to women, but later on; Oriental historians painted a picture of Indian women as a powerful and privileged group. It covers Gargi, a Viswambara from the Vedic period who rose to prominence, and other examples from ancient texts from India. They also reveal the darker side of Indian culture by shedding light on such heinous practices as sati, child marriage, widowhood, purdah, prostitution, etc., particularly in the later eras. At that point, academics began to raise doubts about the reliability of previous articles and studies that needed to account for women's contributions to society adequately. All could not be wrong that was selectively portrayed and debated about the holistic coverage of women, which thrusts on participation and their withdrawal in a more fundamental sense.

India's women's rights movement has gained even more momentum, and women are increasingly participating in the public sphere. Women's representation in politics and government has increased, and the media is increasingly covering women's issues. Additionally, social media has allowed women to

¹²AparnaBasu, *Women's History in India*, 181.

connect and mobilize more effectively. In recent years, a new generation of feminist historians has emerged who seek to re-interpret women's history in India in light of the latest historical research and feminist theories. These historians are exploring new avenues of research, including the experiences of marginalized groups of women, such as those who are Dalit, Adivasi, or belong to religious minorities. Indian Women Studies has seen an uptake in interdisciplinary examination over time engaging with multiple perspectives emanating from various branches such as sociology, anthropology, and culture-ethnicity among others; this has made significant contributions to our understanding of the subject matter and an enriched experience while studying it. However, historical insights into crucial patriarchal underpinnings have not been fully explored yet despite many instances of gender subordination present in contemporary India and hence require further research from geographical/hierarchical dimensions. The readers should remain indebted to Sangari-Vaid's laudable efforts in attempting to unravel some underlying assumptions related to this larger-than-life phenomenon that is Patriarchy, along with the contributions made by Maria Mies' insightful writings.

It needs to be mentioned that owing to deep-rooted cultural conditioning in India - there remains a substantial amount of work left on enhancing women's representation, increasing safety measures & providing equal rights as enshrined under both international law-making bodies & Indian Constitution. Only when we understand women's history can we appreciate how instrumental they have been in shaping our Nation; based on this fact it is crucial that academia from varying disciplines continue paving paths so that younger generations can perchance be encouraged enough to help document these myriad stories.

Need and Implication of Women's History

If we shift from the male and elite worldview, women's history must be researched and improved. Not knowing our history immediately reduces our potential and stifles our hopes and goals, while learning about other people's histories helps us realize who we are. There is a direct correlation between celebrating women's accomplishments in science, community, government, literature, art, athletics, and medicine with the growth of young women's sense of self-worth and access to new opportunities.

In the past, women were restricted from witnessing their history written by men. Men have traditionally defined female roles, and their perspectives have been widely influential. A study of women treats them like sub-humans who can't speak for themselves—so, bolstered and inspired by the pioneering women who paved the way for the exceptional women and ourselves who are actively impacting the world today. Women have always played a crucial part in society, which must be acknowledged in any accurate and thorough account of our past, regardless of how historically men have been depicted.

Human history is women's history. History books, archives, and museums often reflect the makers' assumptions about whose history is meaningful because history is typically written by the vanquished. There is clear evidence of patriarchal influence in the history of women. Effects of patriarchy are more easily noticed when women's experiences are fully recounted, both in terms of their struggles and triumphs, rather than being overlooked in favor of male protagonists.

Studying women's past is a way to remember and celebrate our ancestors. Recognize patriarchal concepts and systems that have confined countless women throughout history, minimizing the harm done to them and relegating them to the realm of religion. Understanding the history of women promotes gender equality by recognizing the accomplishments and experiences of women throughout history and the obstacles they faced. Women's history can inspire and empower, especially historically underprivileged or overlooked women. To produce a more inclusive history, women's history contributes to a more inclusive and comprehensive understanding of history that acknowledges the variety of human experiences and points of view.

The argument here revolves around nature, its relationship to culture, as well as the role of women and men as oppressed and oppressors. The idea that women are the bearers of ignorance and men are the bearers of knowledge is perplexing and should not be used as a framework for feminist discourse, as it makes women the bearers of ignorance. A woman's position in society is often depicted as a fictitious and symbolic figure, rejected from reality and portrayed as belonging to a cultural realm that is external to that of the real world. As a matter of fact, we were not even cataloging women's languages, much less attempting to comprehend their mythologies and voices. However, some poets and scholars speak for women in their native languages. Women have often been subsumed within the notion of men when writing histories of men and society, as it is often assumed by those who write about men and societies in the eighteenth century.¹³

Incorporating women's experiences, viewpoints, and accomplishments into the historical narrative gives us a more comprehensive and nuanced picture of the past. Addressing imbalance and bias: Women's history helps to confront and address the inequality and prejudices in traditional historical narratives, which frequently emphasize the experiences and accomplishments of males. Women's history helps to conserve the cultural heritage of women and the communities they have been a part of and gives them the means to comprehend the different experiences of women throughout time.

Ultimately, studying it reveals the underlying mechanisms at play to stop those mechanisms. That is, to learn that women were part of organizations whose existences have been de-emphasized and muddled by society. The importance of women's history can be seen in the fact that a review of women's history shows many essential events and landmarks that helped women wake up and change their minds. The history of women gives women a chance to rethink their lives by bringing together things like ensuring a permanent and accurate evaluation of women by recognizing the dignity of life and making people aware of women's ability to preserve and protect the most valuable parts of culture, giving women a chance to realize their unique skills and abilities as writers, poets, artists, musicians, philosophers, politicians, scientists, and social activists; and so on.

A substantial shift in research methodology has occurred in the last few years, from an analysis of broad historical issues to a much more detailed and focused examination of the problems of today. Although theoretical work has been limited so far, such questions are now being addressed and debated in a

¹³Mary M. Flekre, *Discovering Women's History: A practice guide to Researching the lives of Women since 1800*, (London/Newyork: Longman, 1998), 106.

serious manner.¹⁴ A historical rationality approach has been applied to the text analysis methodologies in order to achieve historical authenticity through the application of historical rationality.

Aiming for credibility and informativity entails evaluating passages and texts chronologically using comparative approaches - enabling a more genuine historical narrative. The methodology involved analyzing contemporary works such as texts, and literature towards constructing accurate portrayals concerning women's historic accounts entirely. Additionally, bearing in mind precision dictated straying away from embellishment or personal expression.

Highlighting various perspectives thus necessitates integrating art together with other interdisciplinary approaches by historians as it unveils different aspects enhancing the life experiences of various forms throughout several years.

Achieving gender equality across societies worldwide requires forthright representation concerning identities within critical historical contexts. In conclusion, studying Women's History offers us invaluable tools to better understand how our female counterparts made significant contributions to society while playing varied roles through different centuries.

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¹⁴AparnaBasu, "Women's History in India," 182.