

Cultural Studies
Prof. Dr. Liza Das
Department of Humanities and Social Sciences
Indian Institute of Technology, Guwahati

Module No.#02
Key Concepts
Lecture No. # 09
Gender (Part One)

Welcome once again to NPTEL, the National Programme on Technology Enhanced Learning. I shall be winding this module with 2 lectures devoted to the key concept - gender.

Gender as you know, is a concept which is not new. It is a concept we find in disciplines ranging from, or in disciplines as diverse as literature, anthropology, even biology, even biology and sociology and the like.

The term gender has, sort of migrated throughout, throughout so many decades and it is a dynamic concept, often misunderstood. It has its histories. It has, it has taken, you know different contours in the history of its development, in its genealogy, as a critical term. Before moving on to gender, as always, we shall be doing a recap of the last lecture.

Well, our last lecture was on the key concept discourse and I will bring in, just a few slides from the previous lectures.


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Barker

The routine day-to-day usage of the term discourse simply refers to a stretch of text or spoken utterances that cohere into a meaningful exposition. *letters - words - sentences*

However, cultural studies practitioners are, more often than not, using the concept of discourse in a more technical way ... Here, discourse is said to *unite* language and practice and refers to *regulated ways of speaking* about a subject through which objects and practices acquire meaning.

The production of knowledge through language that gives meaning to material objects and social practices we may *call* discursive practice.

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And, as we see here, we talked about discourse through the words of Chris Barker and we saw that first, discourse is seen in a simple way, in an elementary way as a stretch of text, ok.

We talked about the fact that, discourse comes ultimately from the combination of words.

Words are strung together by the letters of the alphabet, in different languages. Let us give rise to words.

Words are strung together to form sentences, sorry, to form sentences and sentences form together to, to make a paragraph. And then we have a discourse, which is, which has, you know, certain, which, which has a certain unity about it, right. Or spoken utterances - discourse can also be seen as spoken utterances, that cohere, this is important, that cohere into a meaningful exposition.

There has to be some unity of, you know, unity of themes, some unity of, you know the way of speaking or also the way of writing, if something has to be a discourse. Very discreet, unrelated sentences do not make up a discourse, as you are well aware of.

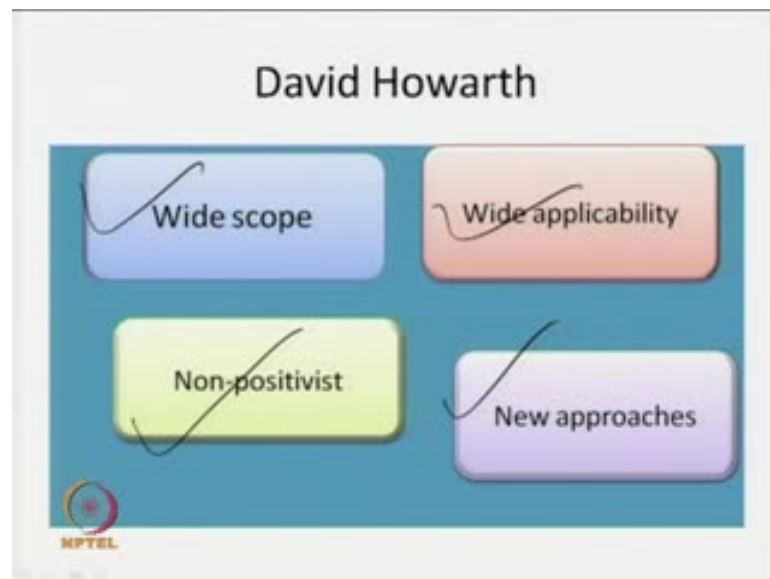
Next, Barker says, however cultural studies practitioners are more often than not, using the concept of discourse, in a more technical way. Here discourse is said to unite language and practice.

So, we know that, when we come to cultural studies, discourse is not, is more than a simple, so to speak, innocent, innocent utterance, or even a written stretch of text, ok.

Here language and practice are entwined into what is, this is the most important thing here, regulated ways of speaking about anything, ok.

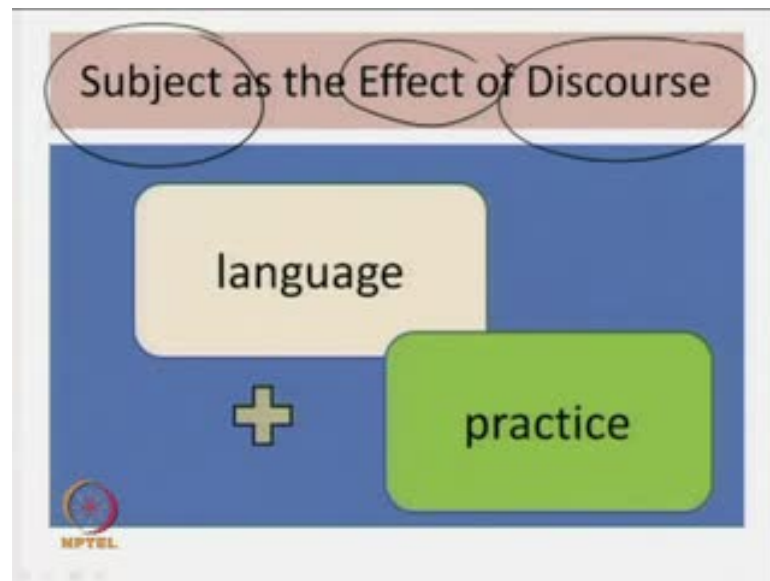
They are regulated. There are laid out rules, about how you can speak about something. That is how you can build a discourse. These are not random collections of sentences.

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Then, we also had occasion to look at David Howarth and how he says a discourse has a wide scope, wide applicability, it is non-positivist, that is, it is not something that is, you know that is something, sorry, quantifiable, that it is not something that is measurable, it is non-positivist and we talked about positivism and non-positivism. We have alluded to them in previous lectures and discourse gives rise to new approaches in every field.

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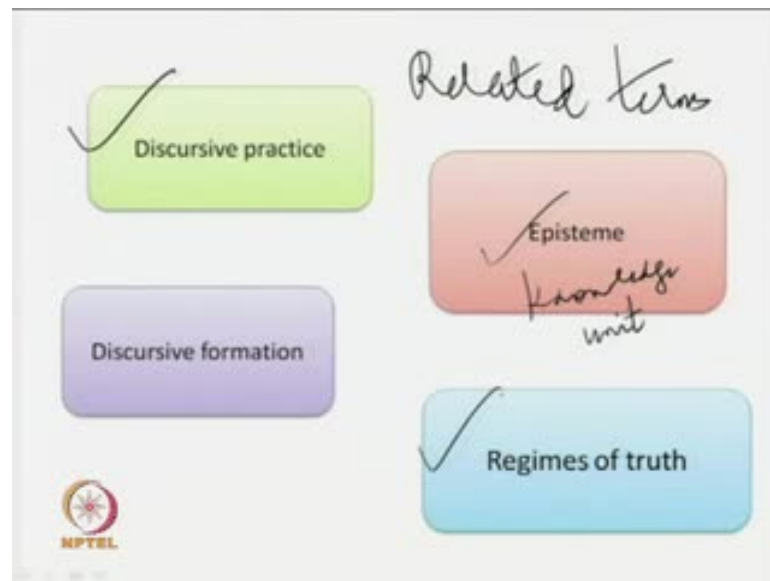
Next, we also saw that the subject, this is important, the subject is seen by many as the effect of discourse, that is, a subject, say me or you, I or you.

We are subjectivities, remember we talked about subjectivity as, at least as opposed to identity, as a sort of an inner life or an inner understanding of oneself.

Subjectivity is seen, when related to discourse, as an effect of discourse, that is, as an effect of language, as an effect of a regulated way of speaking.

So that, when you speak of a man as a subject, or if you speak of person S as a subject, the inner life or what it feels to be that particular person or that particular entity, is something that ultimately is attributed to language, through discourse, is ultimately seen as, as the word we have here, is seen as the effect, the effect of discourse.

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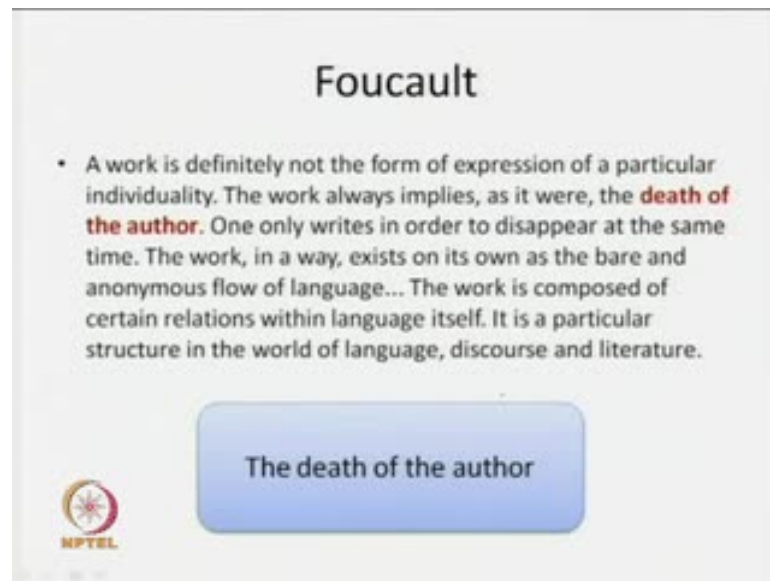
Now, the certain related terms, we also saw that there are certain related words, terminology in the discourse of discourse, as it were.

And these we found are ones like discursive practice, we have talked about that in the last lecture, episteme which is a knowledge unit, if you remember, episteme is a knowledge unit and according to some critics and cultural, you know, analysts like Michel Foucault, every époque is governed by a certain episteme.

Then, we had discursive formations, which, which allude to, to the formations of, say the subject, for instance, through different practices, right and also due to the formations of discourse that, sort of, the sort of coalesce or coagulate into, into certain, certain formations, that are sought to be seen as things, that are established and almost things that are natural.

Then finally, we also saw, looked at the word regimes of truth. Discourses finally, at least, they, discourses are seen to be, to be aiming to be regimes of truth and in, and look at the military metaphor here. Discourses are regimes of truth. These are truths that rule us, so to speak, in different époques, in their different discursive formulations.


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Foucault

- A work is definitely not the form of expression of a particular individuality. The work always implies, as it were, the **death of the author**. One only writes in order to disappear at the same time. The work, in a way, exists on its own as the bare and anonymous flow of language... The work is composed of certain relations within language itself. It is a particular structure in the world of language, discourse and literature.

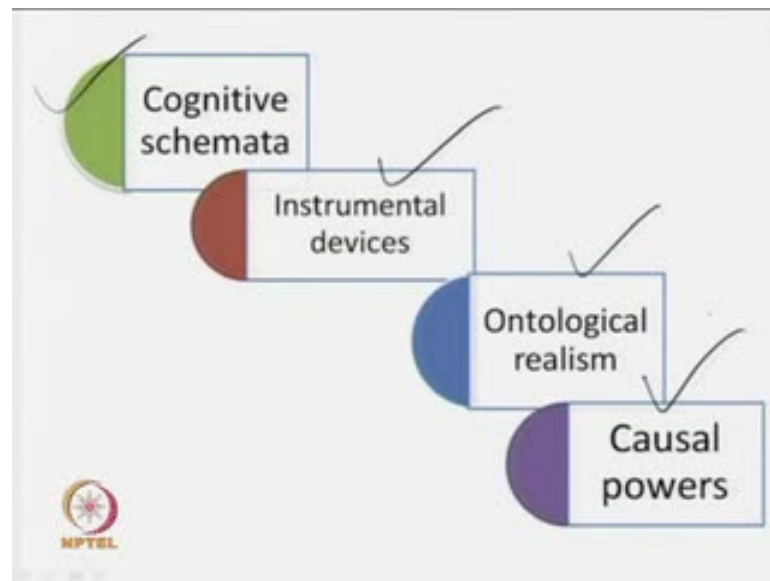
The death of the author



We also looked at the death of the author as expounded by Michel Foucault and we saw that, the death of the author does not mean literally, that the author does not exist. It simply means that the very concept of individuality of, you know of a person, one author is problematized here, because we will, we have to understand that, whatever the author tells us is mediated through a language, is mediated through a discourse, which are, as we know, regulated ways of speaking.

So, the complete agency of an author or a writer or anyone who is speaking, is undermined in this discourse, right.

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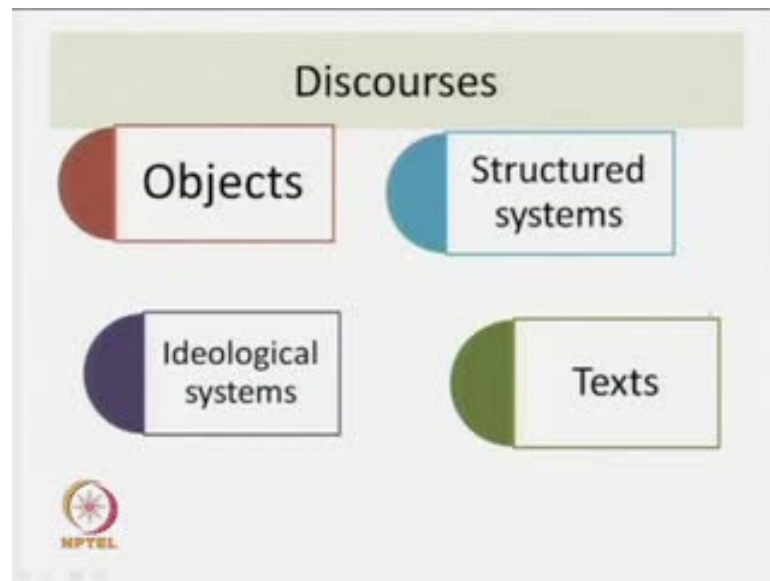
So, these are some of the ways in which discourse may, discourse has been articulated and defined and described or even labeled by some critics and they are, discourses are cognitive schemata. They are not just in language, they are in fact in our cognitive systems.

They embed themselves in our cognitive systems, through repeated use, through repeated use, through reiteration and they become part of our ways of thinking.

On the other hand, discourse is also, discourses are also instrumental devices. They are, discourses are, are used, so to speak, by those in power to instrumentalize our lives.

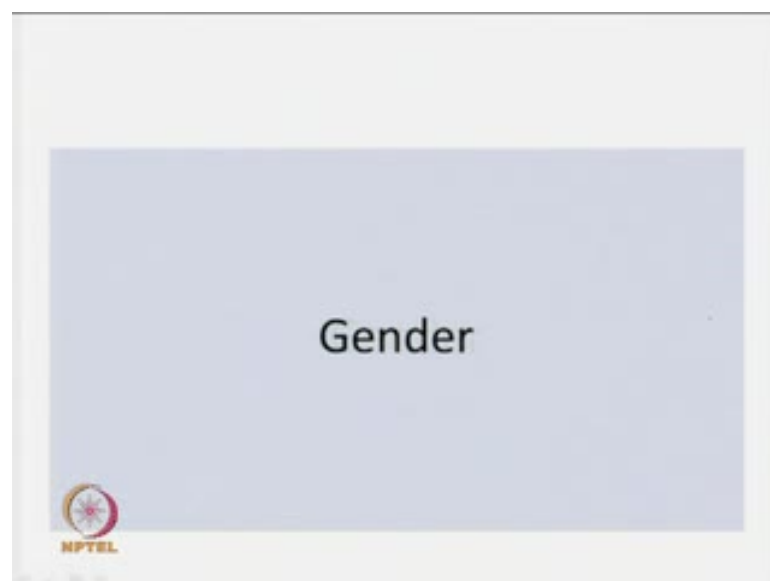
They also give rise to a feeling of ontological realism, as if there is something essential in that discourse, which, and also tries it to, probably, you know, essentialize, as it tries to pin us down to certain descriptions and definitions and ways of speaking. Discourses also seem as, so important, so powerful, is having causal powers in our cultural practices and in our subjective, in our subjectivities as well.

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Discourses are hence, also looked at, as objects, as structured systems, as ideological systems and of course,, any text is a discourse, because it is a regulated way, I mean, how many different ways can you know, in how many, you know, very unrelated or even illogical ways can you talk about something, within a certain discourse? A text is therefore, a regulated way of speaking.

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Fine, so, I hope this, this brief recap has been useful to us and it, if you may go back to our discussion on discourse and look at it in a more detailed way.

Well, now, we come to the topic for our, topic of our discussion today. This is, this lecture is part one of gender, as I had mentioned, I shall be devoting 2 lectures to the topic of gender.

As I had mentioned in the beginning of this lecture, gender is increasingly being problematized through different domains of knowledge and it is not just to do, the most important thing is, not just to do with women.

Whenever we use the word gender, many of us think that it refers only to women and that is why, in my lecture today, instead of talking of femininities, I shall be dwelling for a brief while on the study of masculinities and just a couple of formulations made by, you know, a few critics on masculinities.

So, it is important for us to understand that gender does not mean simply women. It does not refer to only to women's rights. Gender is something much more than that, as we shall see.

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Now, as has been the practice in this series of video lectures on cultural studies, we shall be looking at the key concept Gender through a few established critics in the domain, ok.

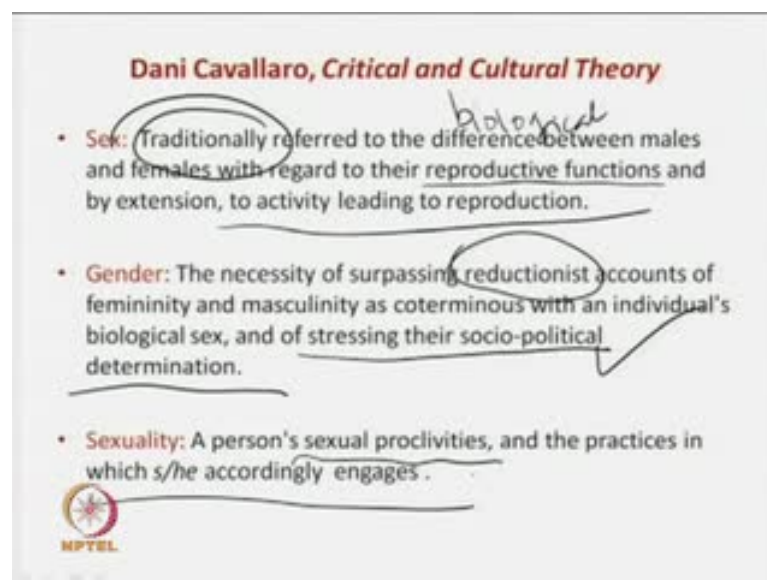
This, as I have mentioned earlier, this exercise or this way of methodology adopted in these lectures, is because in the humanities, you cannot really, you know, it is not a very good method to simply summarize or describe, ok.

What, what things mean, to describe the various contours, to describe the various ways in which articulations have been done on different topics, ok.

So, it is, I believe, desirable to bring in the formulations on any, any area, in particular, in cultural studies, as given to us by some established writers in the field.

So, a few of the books I would like to mention here. These are key source texts in this lecture and you are acquainted with Dani Cavallaro's Critical and Cultural theory. Of course, Chris Barker's Cultural Studies - Theory and Practice is really the key, if I have to identify a key text in the series of lectures, video lectures, it would be Chris Barker's Cultural Studies - Theory and Practice. I will also briefly refer to an essay by R.W. Connell entitled Masculinities and Globalization, when I talk about masculinities, in this lecture on gender.

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Fine. So, there are 3 terms that come immediately to our mind, when we are talking about gender and at least, in a bid to, as a, as a first step to try and delimit each of these terms, each of these areas.

So, this, these definitions, we are now taking from Cavallaro's Critical and Cultural Theory.

First, when we talk about sex as a concept, as, as a theoretical tool, or even as a key concept, Cavallaro says that, sex traditionally referred to the difference between males and females, with regard to their reproductive functions and by extension, to activity leading to reproduction, ok.

So, you will recognize here, let us look, look at this again, traditionally, whenever people formulated or made formulations or theorized on sex, they would say that the sex is nothing, but, the biological, ok.

The biological sex referred to the biological differences between males and females, with regard to, particularly their reproductive functions and by extension, to activity leading to reproduction.

Now, remember, this is, we are not saying that this is the definition of sex and remember, look at this word, traditionally, Cavallaro says that, traditionally sex refers to, simply to biological differences between males and females.

The second term with us is that of gender, which is the topic of this discussion, the necessity now, I am quoting from Cavallaro, the necessity of surpassing reductionist accounts of femininity and masculinity as coterminous with an individual's biological sex and of, this is important, of stressing their socio-political determination, ok.

So, this is, you know, we began to talk about gender in some part of, or the history of gender studies as, in a first bid to differentiate between sex and gender, we began to say that instead of reduction, instead of reducing or taking a reductionist stance and talking about gender only in terms of biological differences, we saw that instead of femininity and masculinity as being coterminous or being continuous with, once with an individual's biological sex, ok.

The body, it was necessary to sort of delink it and to talk about gender and pushing gender into the domain of the socio-political, so that, we began to say that sex is biological, gender is a social construct..

Now, there are definitely, as many of you know, problems with this sort of articulations and I would be hinting at this problematics in, in this lecture, but, we would take this up in the next lecture, that is part 2 of the video lecture on gender, when we begin to talk about gender through a key, you know, contemporary figure that is Professor Judith Butler and her words in the main.

So, we, let us read this again, gender is a necessity of surpassing reductionist accounts of femininity and masculinity as coterminous with an individual's biological sex, and of stressing their socio-political determination.

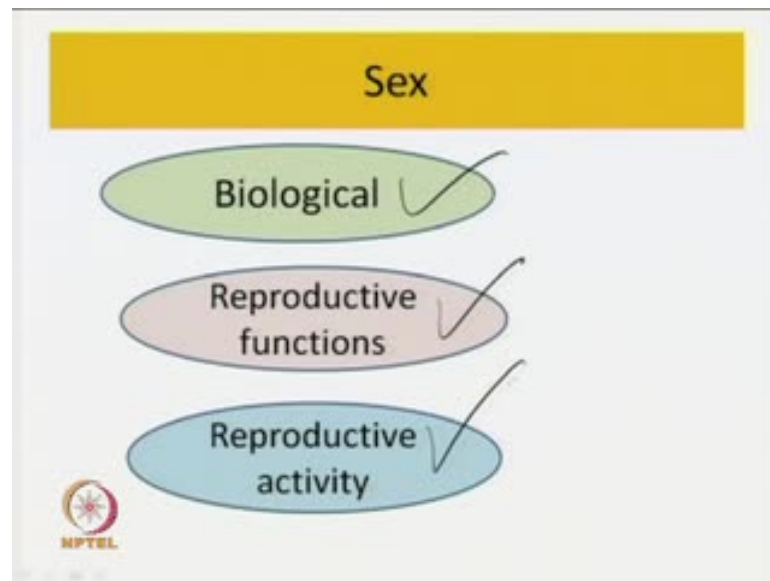
Finally, there is another word, a word that comes in this discourse, which is the term sexuality. Now, sexuality is not sex, it is not gender.

Sexuality is defined here by Dani Cavallaro as a person's sexual proclivities and the practices in which he accordingly engages, ok.

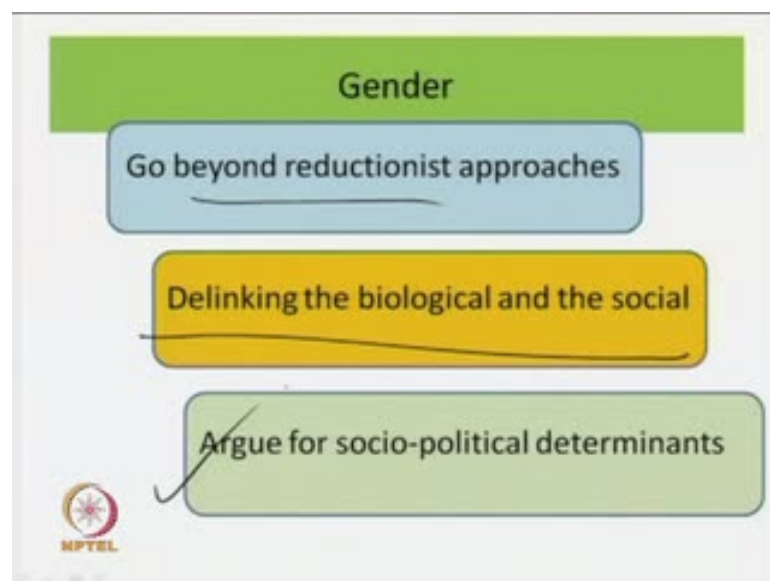
Now, now, sexuality here, as a first definition, would mean our social, oh sorry, our sexual orientation, for instance, is our orientation same sex one, towards homo sexuality, or is it towards hetero-sexuality or is it towards different you know, different kinds, different combinations of sexualities, which would, as is said here by Cavallaro, which would sort of lead to or determine the practices in which one accordingly engages, sexual, socio-sexual practices in which we would accordingly engage ourselves with.

So, these are the 3 terms sex gender and sexuality, we need to, need to, you know, deal with as we enter the domain on discourse of gender in cultural studies.

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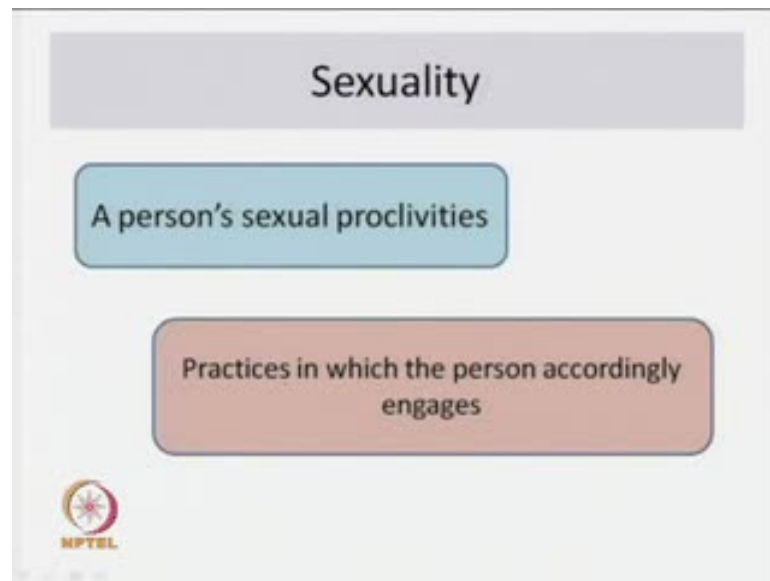


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So, look at it as, you know, as a diagram here, sex has, was sought to be simply biological, referring to reproductive functions and to our reproductive activities. Gender, when we sociologists, first I guess sociologists and theorists began to talk about gender, they sought to go beyond reductionist approaches by delinking the biological and the social and to argue for socio-political determinants of gender.

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Sexuality is seen as a person's sexual proclivities and by extension, the practices in which the person accordingly engages, that is given once, sexual orientation in the main.

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The slide contains the following text with handwritten annotations: "Anthropologist **Margaret Mead** realized that 'the difference between the sexes is one of the important conditions upon which [mankind] has built the many varieties of human culture that give human beings dignity and stature.'" A bracket on the right side groups this sentence. Below it, the text reads: "'Gender', as a term, is usually distinguished from the term 'sex'. While sex is biological identity, gender is a social construct. **Simone de Beauvoir** was creating the genesis of this view of gender when she had written her famous statement: '[o]ne is not born, but rather becomes, a woman ... it is civilization as a whole that produces this creature ...'" A bracket on the right side groups this entire paragraph. In the bottom left corner, there is a small circular logo with a star and the text "NPTEL" below it.

Now, what I am going to do next, is, I am, within this, sort of you know, how should I put it, within this, all this school of looking at sex and gender, there are certain articulations, and some of this I bring from my book, on, book entitled Gender, Culture and Writing.

Anthropologist Margaret Mead, Margaret Mead is, is a very important figure in early anthropology and Mead realized, let us look at this, Mead realized that, the differences between the sexes is one built on the important conditions upon which mankind has built the very, sorry, the many varieties of human culture that give human beings dignity and stature.

You will quickly, you know, realize that, Mead is saying that, as, you know, the foundation of many varieties of human culture, right, lies the difference, difference between the two sexes, male and female. This, she says, is an important condition upon which mankind has built varieties of human culture. So, here sex is seen, once biological sex, sexual differences are seen to be, so to speak, the foundation on which even human cultural variety rests on.

Further, gender as a term, is usually distinguished from the term sex. This is what we had seen before, while sex is biological identity, gender is a social construct.

The next person we are going to talk about is, somebody who is very well known, Simone de Beauvoir, who, as many of you are aware, was one of the most important French philosophers of her time and Simone de Beauvoir was creating the genesis of this view of gender, in her famous statement, "one is not born, but, rather becomes, a woman". Now this, literally if you look at it, it seems how is a girl, how is a baby not born as a woman. What, what she is trying to, you know, bring to us here is, when she says one is not born, but, rather becomes a woman is, is a process of socialization through which the category woman, the practice woman, the experience of being woman is, is constructed ok.

So, this is really the definition, by way of gender, right. On, in, in the other instance of, from Margaret Mead what did we see? We saw that, she, she says that, even the, you know, biological fact of being male or female and the differences, you know, between, sexual differences between or the difference between the sexes is an important condition of human culture.

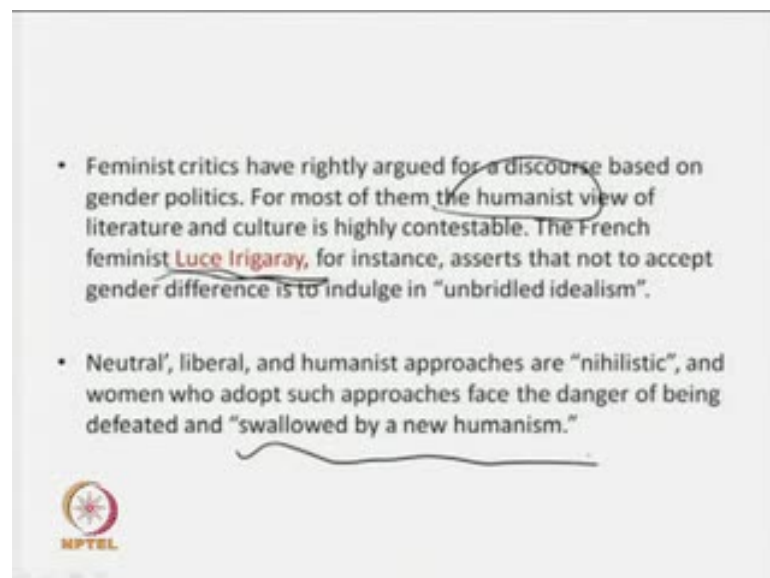
In the case of Simone de Beauvoir, right, in the case of Simone de Beauvoir, she says one is not born, but, rather becomes a woman. So, this is here ontology, one is born and rather becomes a woman is a process, right.

So, one is never ontologically a woman of the ((word)) to category woman, the term woman here meaning not just female.

We have then, to distinguish between female, being female, born female in a biological sense and being woman. It is civilization, look at this, here it is civilization as a whole, that produces this creature, ok.

That is, civilization, the civilizing processes, the cultural social processes that go into the making of, as we said the definition, the identity and the practices of being woman.

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Next, feminist critics have rightly argued for a discourse based on gender politics. For most of them, the humanist view of literature and culture is highly contested.

They would say, what you mean by humanist? Humanist is nothing, but, the male way or the masculinist way or other, you know the patriarchal way of building discourses, of building practices and identities.

So, for most of them, for instance, like Luce Irigaray, the French feminist, many, most of them, many of them assert that, not to accept gender difference is to indulge in unbridled idealism, ok.

So, the reality is gender difference, something that we have to talk about, to further problematize in a bid to understand the complexities of gender.

Next, neutral, liberal and humanist approaches are nihilistic, according to these critics and women who adopt such approaches, face the danger of being defeated and swallowed by a new humanism.

So, they, they caution us, they say that when, you say that well, well, our knowledge should be neutral, understanding should be liberal, should be human based and not, should be based on, on a category called human, which they say, many say is a neutral, liberal category.

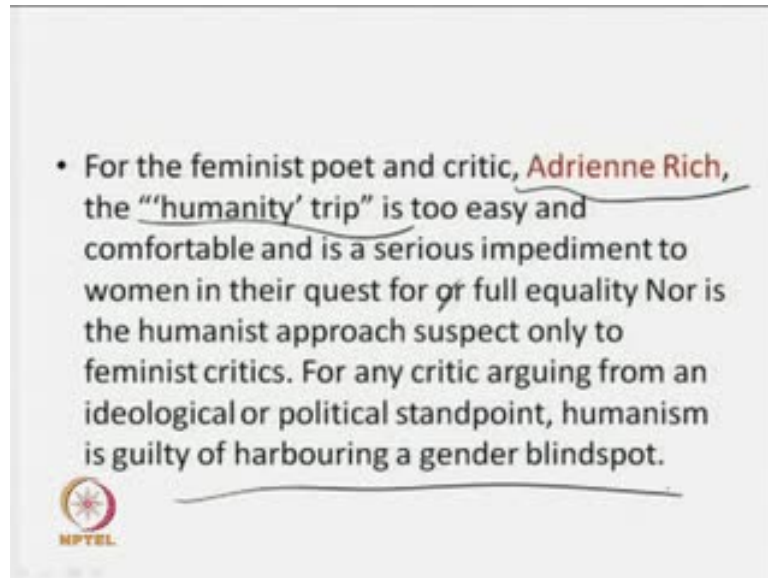
So, they said we are just fooling ourselves, because it is a term that is a nihilistic term and women and of course,, men who adopt such approaches, that we are, you know, many, many find, many important writers, you know, immediately saying this claim, giving this claim, as like I am not a feminist, so, I am a humanist, I write from a human perspective.

So, they contest this whole term known, called human. What, what is, human is nothing, but, patriarchy or male centered discourses, that is veiled under, disguised under the humanist approach.

And therefore, there is danger, as they say, of being swallowed up by a new humanism that, you know, is nothing, but, male centered discourses, male centered thinking and practices disguised under the label, the new humanism.

So, these are, you know, some of the ways in which feminist critics, literary critics have, have expounded on or have talked about the term, terms sex and gender.

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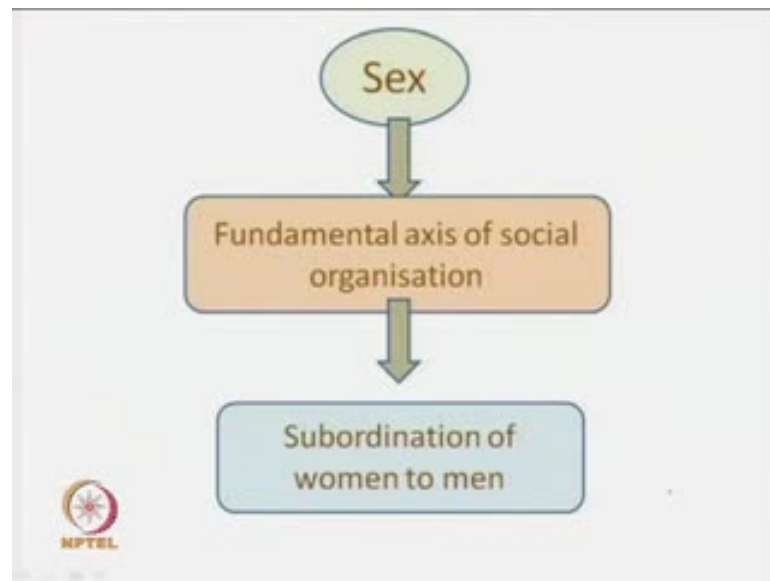


Now, there is another poet and critic, you know Adrienne Rich, those who, those of you, who are from literary studies, would, would recognize, you know, would know about Adrienne Rich.

Now, let us read, for the feminist poet and critic Adrienne Rich, the humanity trip is too easy, she calls it the humanity trip, is too easy and comfortable and is a serious impediment to women in their quest for full equality. Nor is the humanist approach suspect only to feminist critics, for any critic arguing from an ideological or political stand point, humanism is guilty of harboring a gender blindspot, ok.

So, Adrienne Rich cautions us therefore, that it is a, you know, if you are on the humanity trip, you are really innocent of so many cultural and political, political shades of, you know, are as such or, or domain such as, as gender and even of sex and sexuality. She calls it harboring, it is like, it is like harboring a gender blindspot.

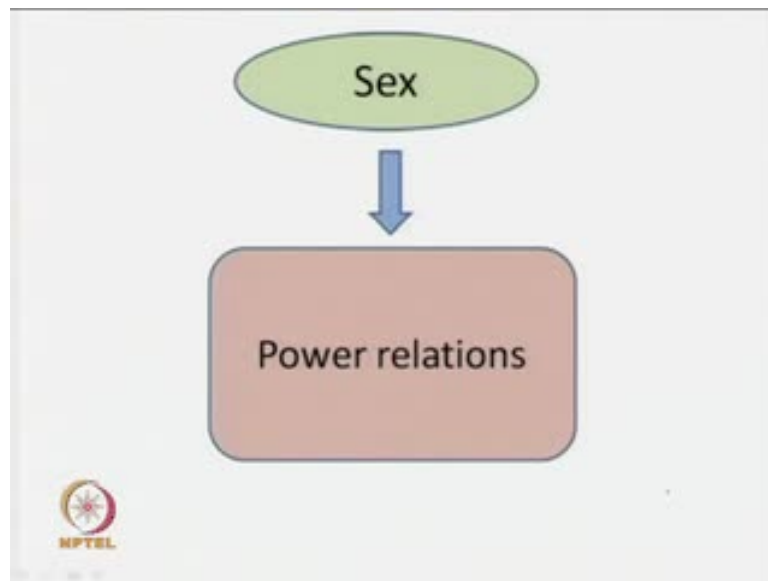
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Well, therefore, in the old schema, we see sex as the fundamental axis of social organization, which leads to the subordination of women to men, as long as we say within, within, the, you know, within the essentialist notion of sex as, you know, as we saw even in Margaret Mead's, Mead's words, that sex is a fundamental axis of social organization. These are, of course,, all problematized, we will be looking at this later on in the next term.

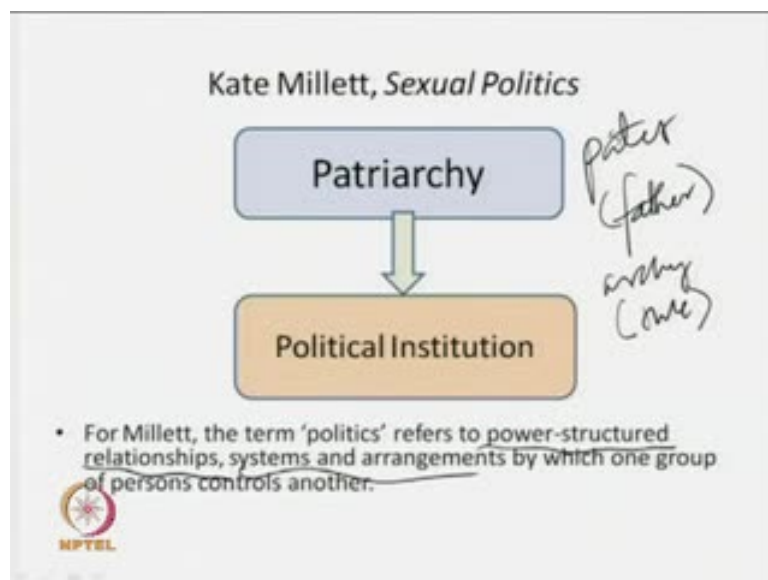
So, I thought it was important to, to bring in, you know, the historical development of and the different shades, the term gender takes on.

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Sex is also, of course, power relations. If you look at, at, even at the sexual body, **the**, and sexual relationships, these are, of course, saturated with power relations.

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Then, Kate Millett, in her, this is an early book in the 1960s in sexual politics, she describes patriarchy, what is patriarchy. Patriarchy comes from the word pater, pater meaning, meaning father, patria and archy, archy meaning rule.

So, as a first definition, we say patriarchy is the rule of the father. So, she, she describes political, sorry, patriarchy as a political institution, ok.

Patriarchy is not simply an arrangement where the father rules in the family, and men rule in society, it is also to be seen as a political institution. Why? Because, it is so saturated with power.

For Millett, the term politics refers to, this is a word, power-structured relationships. Politics is, as you saw in some of the earlier lectures also, politics is not just to do with government, it is not just to do with, with, with the vote, ok.

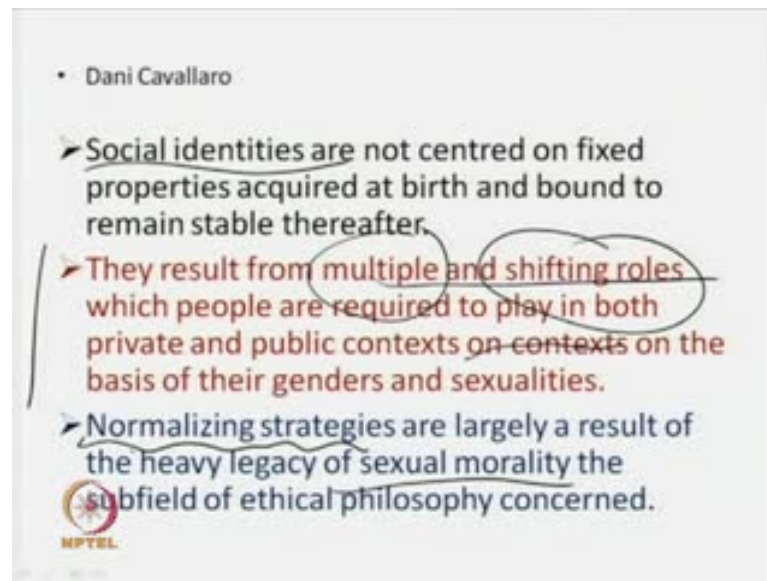
Politics, so, you know, permeates our everyday lives, or politics permeates our, our everyday experiences and in this case, they, you know, in the case of sex, gender and sexuality, you cannot, we cannot divide the social, the sexual, the gender from politics.

So, for Millett here, the term politics refers to power structured relationships, systems and arrangements, by which one group of persons controls, controls another.

So, in, in this case, particularly in reference to gender then, we may say, gender politics refers to, a - the domination of one gender by another within a patriarchal discourse, you would say that, it refers to the political, every day dominance, power saturated in a relationships, in which women are dominated by men. In the discourse of homo-sexuality we would say, then, it refers to the political, everyday, cultural, social, sexual domination, through discourse of homosexuals by, by heterosexuals ok.

So, you have, we have to understand that, we have to move away from the simple sex, you know, as, sorry, gender studies referring to simply the domination of, domination of women by men. We have to stretch it to different, even to sexuality, sexual proclivities orientations and their practices.

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So, therefore, we move again, you know, let us look at how Dani Cavallaro has articulated this. So, we now return to Dani Cavallaro's text and we shall look at, how he has articulated some of the points here. Now, let us look at this slide.

Cavallaro says social identities are not centered on fixed properties acquired at birth and bound to remain stable thereafter, ok.

So, these are the same things that we had discussed. I would like to bring to you the way in which Cavallaro has articulated. Let us look at, at this again.

Social identities are not centered on fixed properties acquired at birth and bound to remain stable thereafter.

They result, that is, social identities, they result from multiple and shifting roles, we have to look at ourselves as our social identities.

Some of the things, which I mentioned earlier, in, you know, a couple of lectures, that they are always multiple, they are shifting and they are dynamic, ok.

So, our social identities result from multiple and shifting roles, which people, please look at the slide here, which people are required to play, in both private and public contexts, on, on the basis, sorry, on the basis of their genders and sexualities.

So, this, there is a certain fluidity, now, that is coming in, compared to the earlier discourse, particularly in this paragraph, where Cavallaro says that, a - we know by the identities are not, not fixed, certainly they are not fixed at certain (()), properties that are acquired by a set boards and they are of course,, never, never stable.

We have to understand that, these identities are multiple and it is very important for us to stop here, to pause here, and to look, what, what we mean by multiple and shifting roles, ok.

It immediately argues for non-essentialism. It immediately argues for a non-ontological view of ourselves, whether as gender beings or not, or from whichever discourse, ok.

The, one of the key formulations in cultural studies, which I had alluded to, in my first lecture, in these, you know, series of lectures on cultural studies is that, we are required, ok, we are required to play several roles in our lives, for instance, that, you know, the very typical understanding of women as nurturers of children in the family and men as providers in the family, the father is the provider and the mother as a nurturer, ok.

However, we may want, or some may want to look at this, these roles as fixed, as stable, which of course,, goes back to the discourse of essentialism, of one being born as male or female, as Cavallaro says, properties acquired during birth, ok.

One needs to remember that, these are not fixed, you know, in, even if you look at your own families, no matter what kind, you know, what degree of, you know, orthodox practices you, you may have seen in your families, it is not quite the case that the man is always the provider and the women is always the nurturer.

Let us see, how many times we have been nurtured by our fathers, for instance, forget about stay at home fathers today, but, even in our time, how many times we have been nurtured, so to speak, by our fathers and how many times our mothers have been providers in the family, ok.

So, it is necessary for us to break this **binaries**, as Cavallaro would argue, and to accept the fact, to recognize the fact that, we play multiple and shifting roles.

Now, let us look at this again. They result from multiple and shifting roles, which people are required to play in both private and public contexts, on the basis of their genders and sexualities, ok.

So, not just in rearing children, for instance, even on the basis of our genders and sexualities, we play multiple, shifting, dynamic roles.

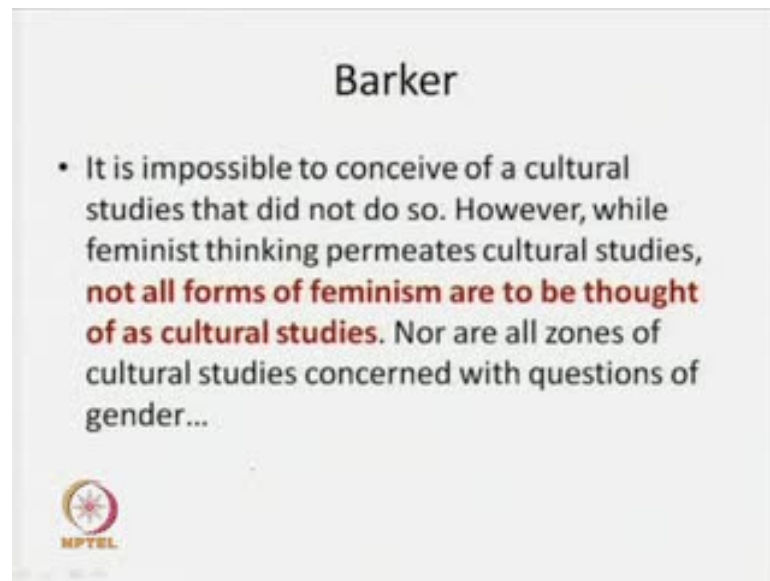
Next, normalizing strategies are largely a result of the heavy legacy of sexual morality.

Now, why, why do we have this, you know, this word normalizing strategies? Because, always you will find the, instead of, the rule seems to be, the practice seems to be that, socio-practices are, **are**, you know, **there**, there is an attempt to normalize, right, normalize. We should refer to the works of Michel Foucault in this case, we will not bring in this here, but, suffice it for the moment, to simply articulate this fact that, normalizing strategies are largely a result of the heavy legacy of sexual morality, in, in ethical philosophy.

Now, there is always desire, there is always, you know, some would say even a need, to normalize our sexual and sexual lives, our gender lives, not to have too much of, you know, too much of multiplicity.

And, even if there are these shifting roles that we play, to sort of, not really highlight these. So, through Cavallaro's text we, or his essay on gender and sexuality, we have already entered a domain, which is slightly different from, as I had said the old school of looking at gender, the old school of looking at gender only as, you know, gender issues as only being women's issues.

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Then, I would come to Barker in, in his book, cultural studies, that, he says that, gender, study of gender, as we have seen before, it has a huge scope and applicability. It goes through so many, you know, the so many domains that it, you know, it touches, for instance, sociology, anthropology, literature, even in science, biology.

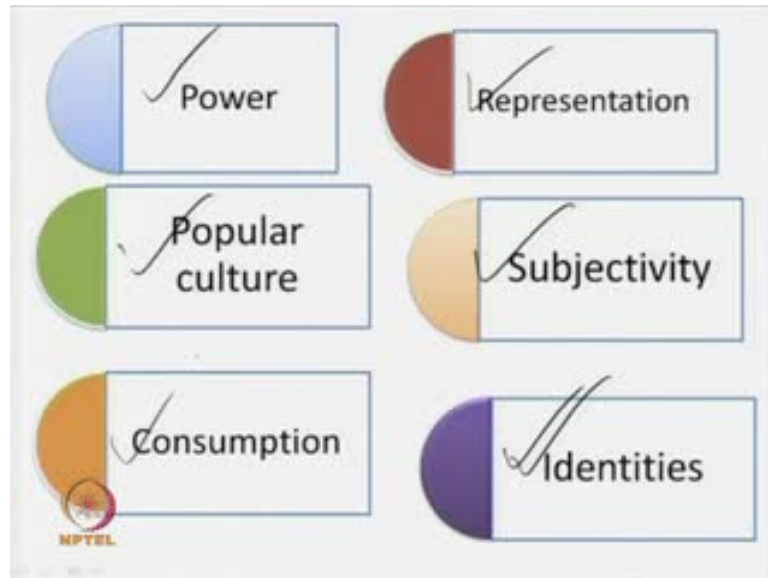
But, he says that, when we talk about gender within the rubric of cultural studies, we have to, you know, zooming so to speak, on you, know, on the commonalities between gender studies and, and cultural studies.

That is, how does gender, as a concept fit into the cultural studies discourse? So, let us read from Barker.

Barker says, it is impossible to conceive of a cultural studies that did not do so. That is, **it is in**, it is not possible for us to think, that, **possible for us, it is not possible for us to think that**, gender has nothing to do with cultural studies.

While feminist thinking permeates cultural studies, not all forms of feminism are to be thought of as cultural studies, this is important, ok.

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Nor are all zones of cultural studies concerned with questions of gender. Here is Barker telling us that we need to (()) delimit the ways, we need to tell ourselves of the delimitation of the study of gender, within cultural studies and how does this happen, fine.

He says that as long as gender, the study of gender, the exploration of gender and the critiquing of our gendered lives is filtered or done through, you know, through topics like these or through concepts like these or for instance, if, that is to say, if they are studied, studied along with these, only then does the study of gender and as in his case, he says feminism, fit into the study, fit into the rubric of cultural studies. What are these terms? Let us look at the slide.

If we have to study gender, within cultural studies, then we look at gender in terms or in relation to 1 - power.

We talk about the representation of gender, whether of masculinities or femininities, it is important, or, or homosexualities or heterosexualities or of drag for instance. It is, it is important for us to also see these, in terms of representation through the theories and articulations of representation.

We also need to see the manifestations of gender. We need to explore the manifestation of gender in popular culture, ok.

We also need to look at how subjectivity is, so to speak, related to gender, to our gendered experiences. How are our gender experiences and our subjectivity related, and we have already talked about power, representation, subjectivity, identities, what, how are our identities tied to our gendered identities, ok.

And consumption, what are our consumption needs? What are our consumption patterns? What are our, are our consumption desires, as filtered through gender? That is, as filtered through our experiences as gendered people in our culture ok.

So, let, these are the terms power, representation, subjectivity, identity, popular culture and consumption, these are a few terms. There are of course,, many that you could, you could bring in, for instance.

You could, you know, you could bring in articulation. Obviously, you could bring in ideology. So, these are just a few terms that we see, that...

So, when you talk about gender, within a cultural studies frame work, you have to sort off, at least begin to filter, the study of gender, the talking about gender through these terms.

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Scope according to Franklin, et al, *Off Centre: Feminism and Cultural Studies*

- The aspirations of feminism and cultural studies to connect with social and political movements outside of the academy
- A critical stance vis-a-vis more established disciplines such as sociology and English literature
- A mutual suspicion of and challenge to established ideas of 'certain knowledge'
- A wish to produce 'knowledges' of and by 'marginalized' and oppressed groups with the avowed intention of making a political intervention

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Then, let us quickly refer to Off Centre, since we are talking about the relation between feminism and cultural studies, as given, as also referred to by Barker.

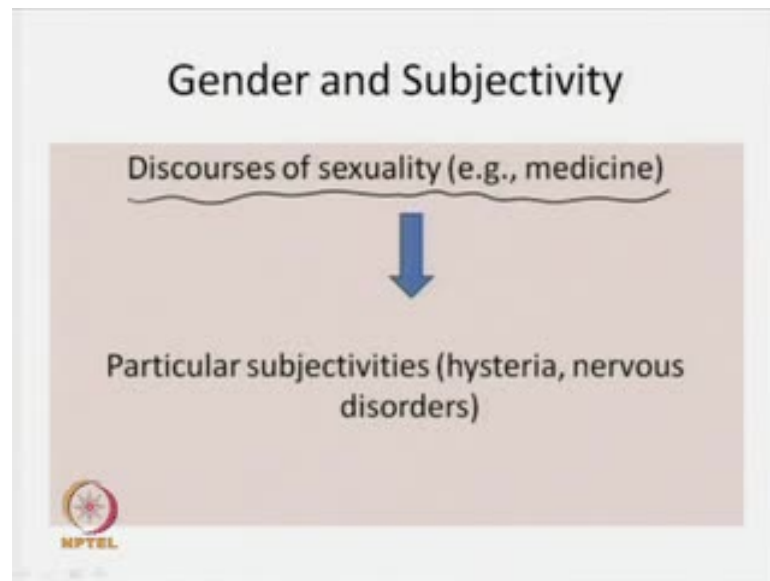
Franklin and others talk about this in their book *Off Centre*. Now, I will quickly read this out. The aspirations of feminism and cultural studies to connect with social and political movements outside of the academy. These are, these are certain commonalities that we will talk about here in this slide. A critical stance vis a vis more established disciplines such as Sociology and English literature. As we move more than what is done in these domains and the more critical, you know, a critical stance and almost in opposition of the stance.

Next, number three, a mutual suspicion of and challenge to established ideas of certain knowledge and the wish to produce knowledges of and by marginalized and oppressed groups within the avowed intention of making a political intervention.

Now, this is, we have something we have talked about so many times. In fact, beginning from the first lecture, we have talked about the need for extra critiquing, the need of being, you know, of developing, of honing our critical skills and to need to think outside of academia, or outside the academy, to engage in, in, you know, in political movements, in social movements and to, to produce, to deliberately start producing knowledges, knowledges by marginalized groups.

Now, in our case, it would be by, the marginalized groups would be, whoever is from a gender perspective marginalized, that is to speak, whose experiences are seen as inferior, whose experiences are not given proper voice or proper representation, whose identity is seen to be, to be sub, sub, suspect, whose subjectivities are not considered. So, these are some of the commonalities of feminism and culture studies.

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For instance, how, now Barker had said that, we have to look at gender and gender through, you know, subjectivity. So, not all aspects of gender are taken up, you know, in cultural studies.


For ((in a)), let us take an example. How do we, how do we do this? Now, let us look at one of the, the relations, that between gender and subjectivity and we see for instance, how certain, you know, how our subjectivities can or are constructed by certain discourses, here the discourses of sexuality.

For instance, in medicine, in the medical sciences, how sexuality has been constructed by those who have written about the, the experiences of women, who have written about the embodied experiences of women and one of the clear and by now, most cited examples, one of you may even say, the, whose glaring examples as, is that of hysteria in, particularly in the 19th century, when hysteria was seen as a particularly female affliction, as, as particularly nervous disorder in the female, which is directly related to their sexualities. So, and which went on to, to, so to speak, construct their subjectivities, the understanding of themselves.

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R. W. Connell, "Masculinities and Globalisation"

Masculinities do not first exist and then come into contact with femininities; they are produced together, in the process that makes a gender order. Accordingly, to understand the masculinities on a world scale we must first have a concept of the globalization of gender.



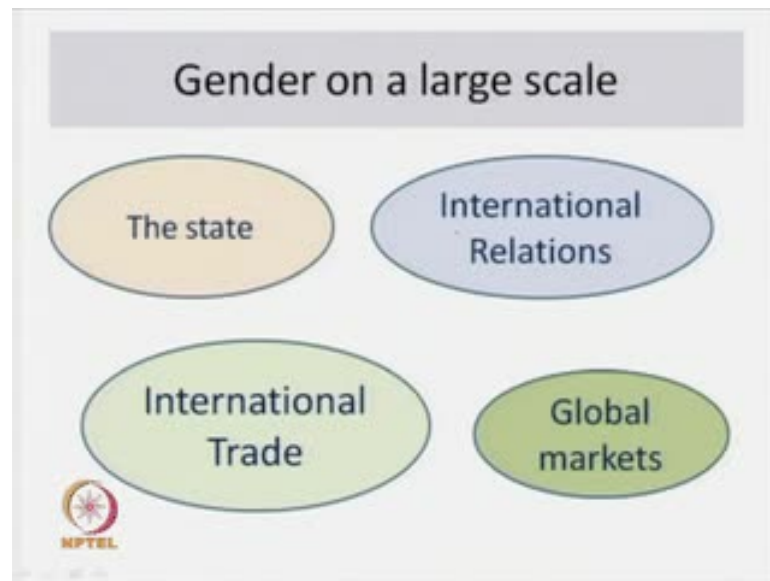
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The world gender order:

- gendered institutions
- gender regimes of institutions
- gender orders of local society



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So, quickly, as I said, we will end up by looking at Connell's Masculinities and Globalization and I quote from him, 'Masculinities do not first exist and then come into contact with femininities; they are produced together'. So, it is important for us, you know, we, we are looking so much at femininities. I would like to talk about masculinities in this lecture and, accordingly, we should understand that masculinities on a world scale. We must first have a concept of the globalization of gender and then, he goes on to say that, there is today, a world gender order, which has come to us, through gendered institutions and gender regimes of institutions and gender orders of local society and this gender on a large scale is one, that has been created and rests with, and is given to us through the state, a - through international relations, through international trade and through global markets.

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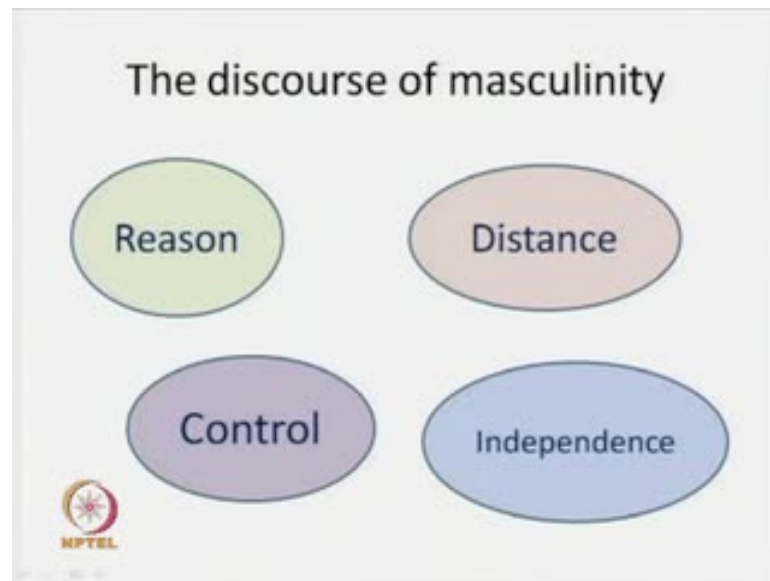


These have historical roots. These are the result of 3 phases as Connell says: the colonial conquest, the gender segregated forces. In colonial stabilization phase, there are these new gender divisions of labour.

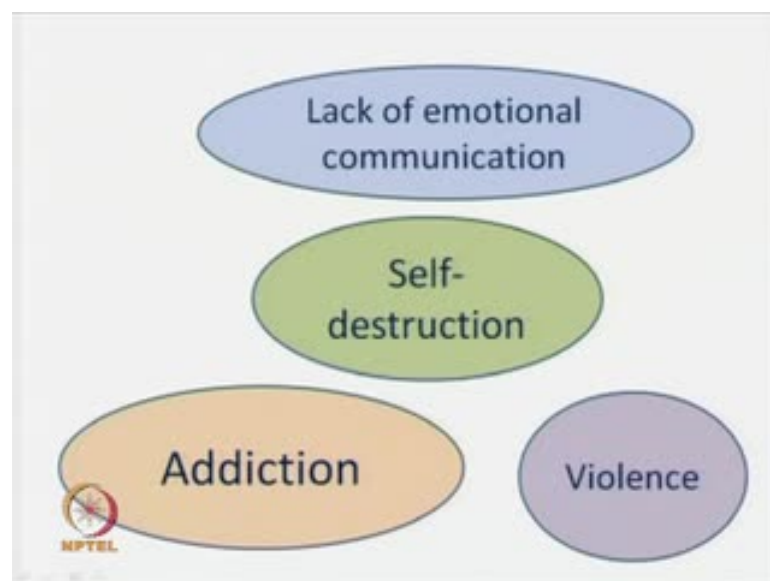
And even in the decolonize-colonization and world market phase, there is a restructuring of gender divisions of labour in the global factory, which also gives rise to masculine subjectivities, masculine identities and masculinities, ok.

So, it is not, it is not just we look at feminism or female subjectivities as being so quote unquote victims of the world order.

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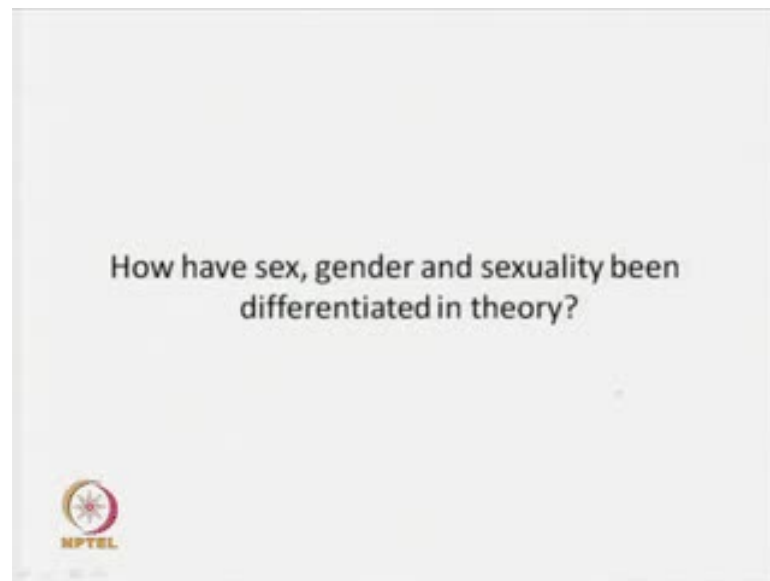


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So, the discourse of masculinity, according to Chris Barker, tries to pin down men in the discourse of reason, distance, control and independence and you can refer to, you know, the, the chapter by Barker in Cultural Studies, where he says that, these ultimately lead to masculine subjectivities, characterized by lack of emotional communication, self destruction, a propensity to self destruction, addiction and violence. So, these are also subjectivities, as you see, definitely worthy of study, within gender studies.

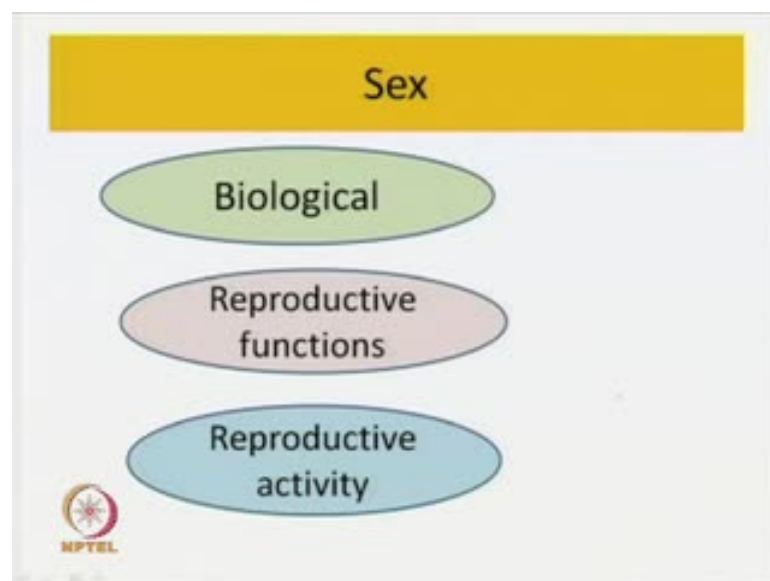
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So, let us come to the discussion and I will just, we will talk about a few, few of the things we discussed through, through questions.

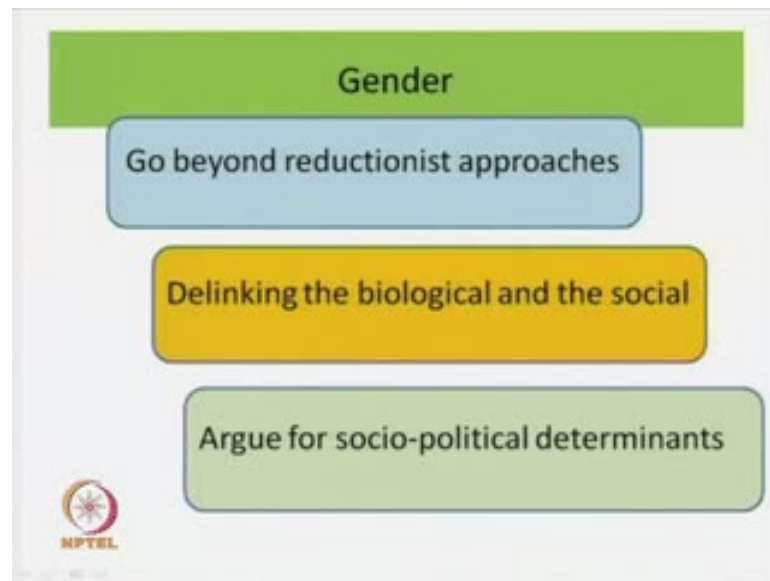
Now, if you have a question, get a question like this, how have sex gender and sexuality been differentiated in theory?

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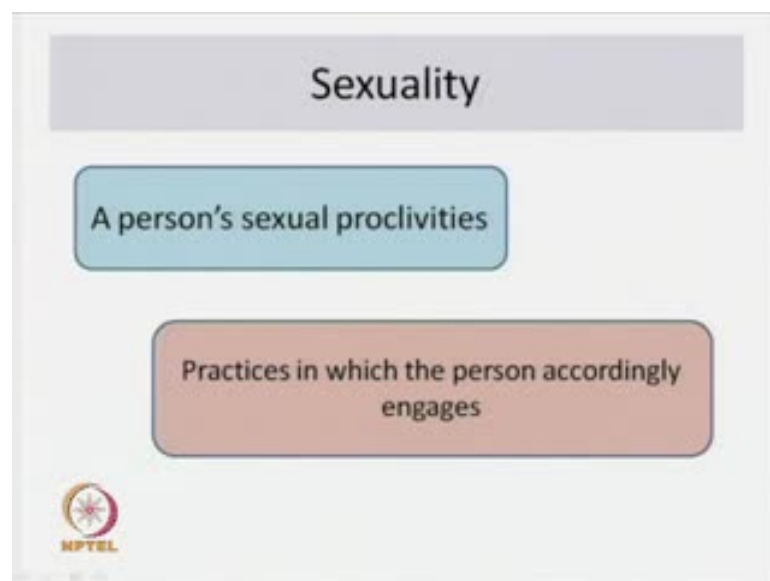


We see that, sex has been traditionally looked as something biological, to do with our reproductive functions and our reproductive activities.

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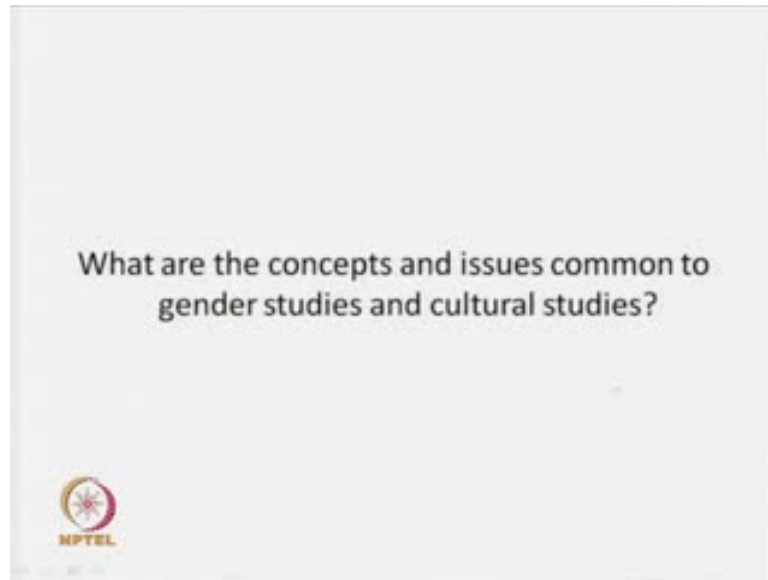
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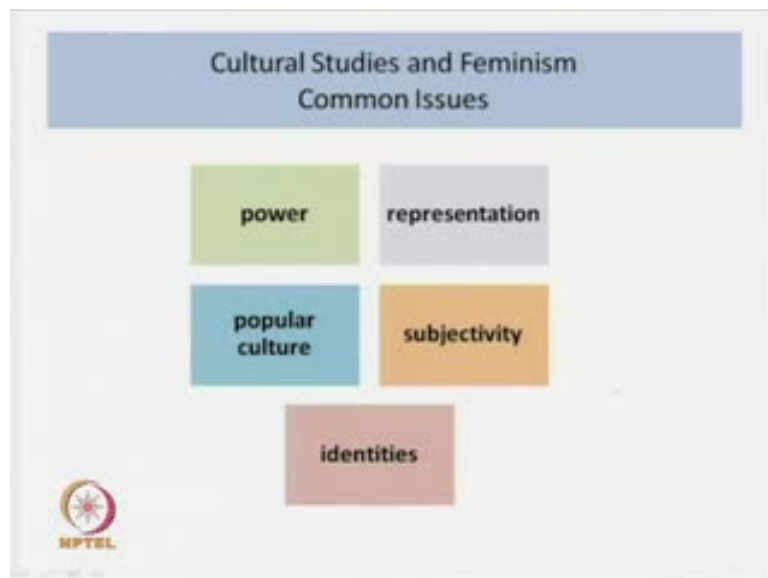
Gender is seen to be beyond reductionist approaches and we delink the biological, that is sex, from the social, that is gender and argue for the socio-political determinants of our gender, sorry, experiences.

Sexuality is seen as a person's sexual proclivities and orientations, finally, which give rise to their sex, sex behaviors or, sorry, their sexual behavior.

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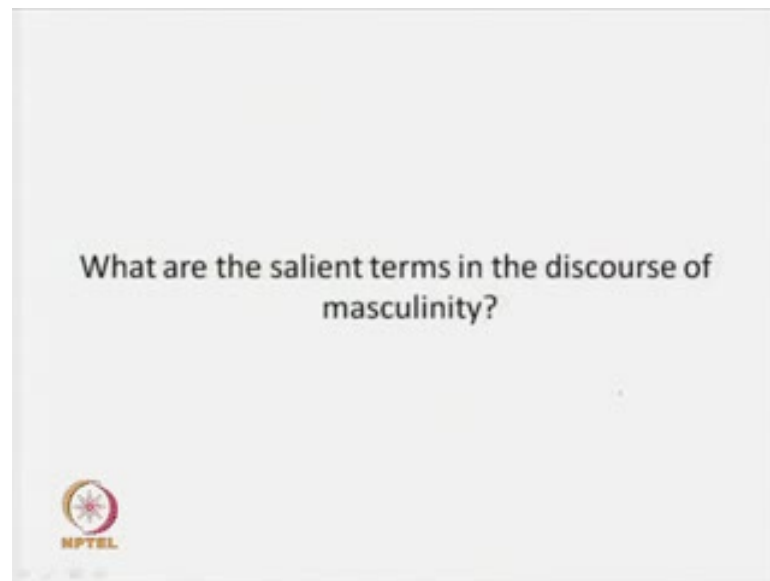


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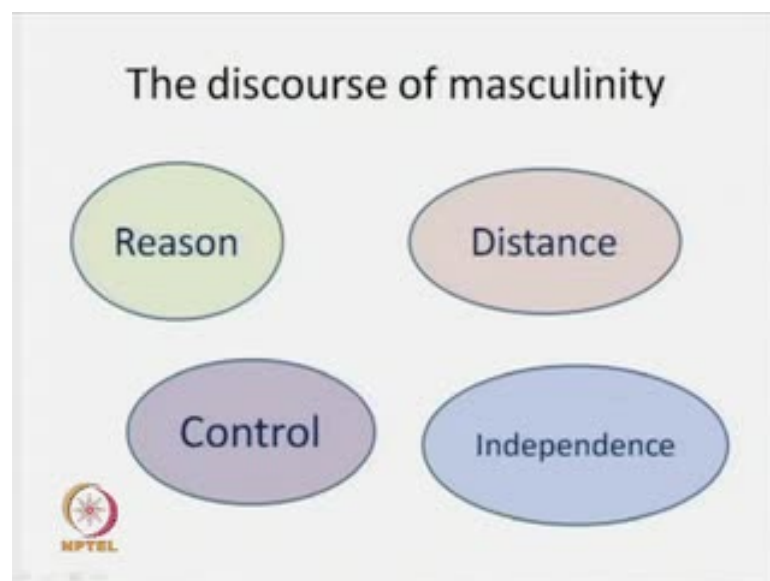


So, what are the concepts and issues common to gender studies and cultural studies?As given by Chris Barker, these are the common issues, at least when you study gender in cultural studies.We have to understand that, we need to look at these through, or filter these through the established concepts in cultural studies, which are power, representation, popular culture, subjectivity, identitiesand many more like, ideology for instance.

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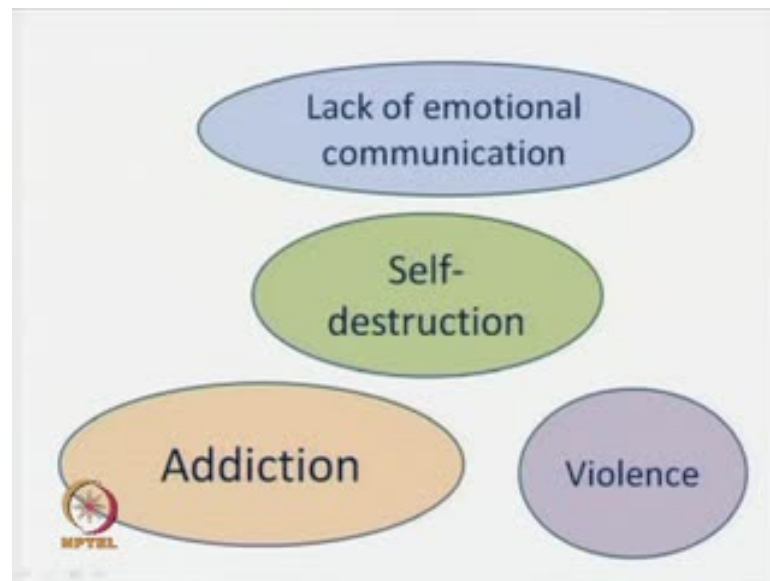


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Now, what are the salient terms in the discourse of masculinity?The salient terms in the discourse of masculinity, in the dominant discourses of masculinity, are reason, distance, control and independence.

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These are salient terms that finally, lead to genders in the masculine subjectivities, which are those of a propensity to violence, of a propensity to self destruction, addiction and violence.

Now, this is not to say, that this is all that masculine subjectivities and behavior is, but, you know, a discourse that highlights things like reason, distance, control and independence, as being, you know, the desired masculine, masculine characteristics.

According to Chris Barker, (()) been responsible in giving rise to certain kinds of behavior, and certain kinds of orientations, proclivities in men like lack of emotional communication, addiction etcetera.

So, this is the first part of our discussion on gender and we have looked at more or less a traditional way of differentiating between sex and gender.

We have also looked at sexuality. We also, we have looked and we have talked about, you know, the way in which gender studies is, or the studies is, is supposed to be done within a cultural studies framework.

We have seen, we have seen how masculinities is historically the result of a gender, a world gender order, which has been there since colonial times, in its different forms, in its different, you know, in its different, so to speak, attempts at fixing, meanings

and identities in different époques of history. In the next lecture, we are going to problematize some of the things that we have stated here, particularly through the works of Professor Judith Butler.

So, for now, thank you and good bye.