

English Language and Literature
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Lecture – 29
Feminist Criticism

Welcome to this lecture on, Feminist Criticism. As you are aware, we are in series on lectures and brought under the broad ages of English language and literature. This course is been recorded under the 80's of National Program on Technology Enhance Learning and initiated by the Indian Institute of Technology and The Indian Institute of Science. We are in the 4th module of the series of lectures.

And we have been already been through a few. You know few lectures on literary criticism. And you will recall at the last lecture, was on mastitis literature criticism. And today, we are going to divot this lecture to feminist criticism. Let me begin by saying, here at the beginning of this lecture, that this lecture is not an advanced level lecture. This lecture is going to talk broadly about feminist criticism.

Beginning with the feminist movement and we will bring to you a few core, concept in feminist criticism. As you are also aware, these lectures are being brought to you. ((Refer Time: 01:46)) a viewers alright. But, the target audiences comprises, students in engineering colleges or for whom, the Humanities and Social Sciences subjects are brought as electives. So, let us do a recap for some work with it, in our last lecture which is devoted to Marxism literally criticism.

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The slide features a title 'Historical Materialism' in a dark green box at the top. Below the title are two bullet points: '• How are societies organised and structured?' and '• How do societies develop and change?'. At the bottom, there are two rounded rectangular boxes: a light green one labeled 'structure' and a light orange one labeled 'change'. The NPTEL logo is visible in the bottom left corner of the slide.

And we will recall that, historical materialism is one of the important. How should I pretend it? One of the important descriptive and theoretical terms used to, you know you should talk about Marxism. So, why do we call it historical materialism? We found that, the two most important questions or rather the two co questions asked here are a. How are societies organized and structured? And how do societies developed and change?

So, we will note here that, a is the structured of societies. If you have to make sense of societies, we first have to look at the way they organize the structures. And second, we have to account. We know that, the all societies change we have up to then account or for why social change happens? Why societies evolve from one stage to the other?

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Then, we found that even if a ((Refer Time: 03:24)) talk about Marxist literary criticism, we cannot do without the two most perhaps, the most important terms given to us by Karl Marx. That is the base, economic based and the superstructure. And we replaced art in the superstructure, along with other components. Like consciousness, religion, education, family and the legal system. And then we said of a Karl Marx's but, the base the economic base, which comprises the relations of production and the forces of production.

Determine without being deterministic, determine the features, the characteristics or nature of the components of the superstructure, which also meant that literary takes will be would be determinant by the economic days of the period, in which they were written. Of course, it is not as interesting as it sounds. There are different ways in which literary takes. Creative writers, will engage with different elements of both the base and the superstructure. Their responses, their reactions would take different forms.

In some cases, you would find that a text, a literary text, would you know be with the dominant ideologies of this time, whereas another literary takes. May, you know make quite severely critic, they at the state of scope of the times concerned. So, these are the two terms we found. We cannot do without or when we talk about literary criticism. We cannot burst the missile that, sort of clearly or purely Marxist concept of or concept of political science or sociology.

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Then, we saw a potential from Plekhanov, who said very rightly, that the social mentality of an age is conditioned by that, age's social relations. And were we come across that, words social relations? Remember in the previous slide ((Refer Time: 05:35)), we came across relations of production or social relations, as being parts of the economic base. So, the social mentality of an age with the condition, you look at the word condition.

You rightly uses the word condition, because you are not talking about the deterministic causal, about your causality. The social relations of the age would be conditioned by that ages. Social mentality will become conditioned by that age of social relations. And then, we says this is no way quite as evident as in the history of art and literature. This changing social mentality or the fact this conditioning of social mentality by social relations is according to Plekhanov.

The most evident or as indicator in a, as you know most evident as you uses the word, most evident in the history of art and literature. That is the entire history of art or the entire history of literature may be read, as changing mentality changing social mentalities given changing social relations. So, this is really is a crafts of Marxist literally criticism.

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Method

- What ideology / ideologies does the text / literary movement reinforce?
- In what ways does the text reveal and invite us to attest / condemn the ideology?
- How far is the text ideologically straightforward / conflicted? Is it propagandist?
- How are the socio-economic conditions (base) reflected in the text? Do these reveal the specifics of class struggle?

- Characters (Hamlet)
- Events and episodes (Hamlet's "antic disposition" as opposition to the established order)
- Form (drama)
- Structure or the way of life (feudalism)
- Dominant ideology ("To be or not to be" soliloquy)

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Then, we also saw this. We said that really we. After we have known the basic tenants of Marxism of historical materialism, that are useful for Marx and literally scholars. Then, what is the method by which we analyze or takes by which we analyze a literally period or a literally movement. So, here are some of the examples which have taken. You know from several offices. For instance, let us look at the first question.

You may ask questions like, what ideology or ideologies does the text or literally movement reinforces. It does not reinforce the dominant ideology. That looks at this quickly, because we already talk about this in the last lecture. In what ways, does the text reveal and invite us to attest to all to condemn the ideology. And how far, is it takes ideologically straight forwarded or conflicted or is in a half as a propagandist. So, these are another, you know points.

And these are some of ((Refer Time: 08:02)) you may ask from the text, if you are in a planning to do a Marxist literally analysis. So, now we will move on to the topic of discussion. Our topic of discussion today, that is feminist criticism. And of course, a feminist criticism is a very well established field. And there are so many text books, so many hand books, so many you know critical anthologies. That, you may use for an understanding of feminist literally criticism. What I have done here is? I have selected a few texts.

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Key source texts in this lecture

Guerin, Wilfred L. et al. *A Handbook of Critical Approaches to Literature*.

Malpas, Simon and Paul Wake, eds. *The Routledge Companion to Critical Theory*.

Nayar, Pramod K. *Contemporary Literary and Cultural Theory*.

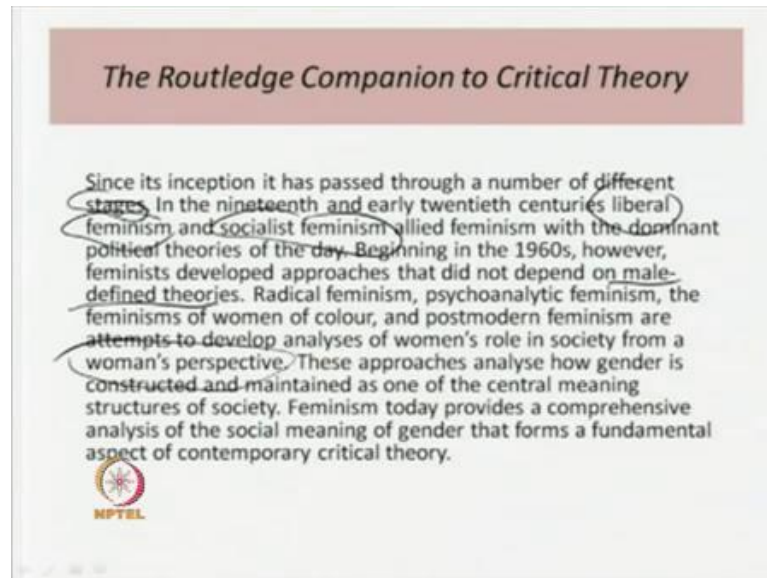
- Judith Butler, *Gender Trouble*.
- ---. *Bodies that Matter*.



So, that in my lecture draws upon these. Write an action decoding from this, also using examples. So, our first book is Guerin Wilfred, a Handbook of Critical Approaches to Literature. Then, Maples and Paul Wakes, The Routledge Companion to Critical Theory. The essay by Susan Heckman in this, in a collection or entitle of feminism. That is, it takes that what we are taking up and another book that has been with us, in all our lectures.

Almost all our lectures, that is promote K. Nayers, Contemporary Literally and Cultural Theory. And two more books, which you know which add plus point to a post feminist approach. And amount which we find Judith Butler, Gender Trouble and Bodies that Matter to be useful for our purposes. Again, let me remind you, these are by no means you know, these takes or you know they only take, that you may read they are several other books.

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And we will first begin by reading from the Routledge, Companion to Critical Theory. So, let us now read from the Routledge Companion to Critical Theory, as I had mentioned this essay as by Suzan Hackman, entirely for feminism. Now, let us look at this carefully. Since it is inception, feminism has passed through a number of different stages. This is, what is very important.

We need to keep in mind that, feminism a is not temporarily or over time or homogeneous discourse or a homogeneous. You know, analytical tool for literary or cultural analysis. No, is it especially that is over different. You know, different geographical spaces and nations and states. You know, feminism is not homogeneous. It is important for us to note that, today there are what would you call varies feminisms.

Like, we say there are various English's in the world. So, also they are various feminisms. There are various feminist discourses. That talks about the issues of human and gender, from various perspectives. And these are also no doubt, enriched the whole field of feminist studies. So, with Hackman we come to learn right at the beginning. That feminism is not to be taken as a temporarily and specially, homogeneous terms.

So, again since it is inception, it has passed through a number of different stages. In the 19th and early 20th century's, liberal feminism look, these are important terms. Liberal feminism and socialist feminism, allied feminism with the dominant political theories of

the day. So, now you note the early, in other words say early it does not mean that, these clues or these approaches in feminism and feminist literate theory.

That, they I do not want to talk mean or not mean in any way to suggest that, these are in old theories and they are not relevant today. However, we trace it from at the 19th century and the early 20th century. And we said that, there will basically two schools. The liberal feminist school and the socialist feminist school, which a socialist feminist school draws obviously, from draws it is main analytical tools from socialism or from Marxism.

And these were allied. I mean, they were not separate well. It is allied to the general political theories of that time, to follow. One is socialist feminism, both draw is this course. By seeing women in terms of a class, would consider women to be analogues to the working class for instance to an explorative class. And the discourse would be you generally built around this political. You know political focus of looking at a men, as you know acumen to any others class.

So, then Hackmen goes on to say, beginning in the 1960's. However, feminist develop the approaches that did not depend on male defined theories. Now, what she suggests here. What she seems to suggest here that, the liberal approaches or the Marxism approaches which are basically theories that of made by or made from, so to speak. Already to establish discourses, which she calls male define theories.

For instance, then you already have theories and you just simply have to see women in the light of this Maxis feminism, in the ((Refer Time: 14:02)) class. So, then she goes on to say that, radical feminism, psychoanalytic feminism. The feminisms, now look at this word. The feminisms of women of color and postmodern feminism are attempts to develop analyses of woman's role in society, from a woman's perspective. This is very important.

This seems now to be, you know in beginning from the middle of the 20th century. This seems to be change, the flora of different ways on sort of doing feminism. For instance, radical feminism or a postmodern feminism or psychoanalytic feminism, which in the case of psychoanalytic feminist criticism, moving away from a basic Freudian module, to a model in which we find women talking about in a form of psychoanalytic prospective,

which differs from the world of Freudian or module for the instance of the castration or entity modular for instance.

So, these are pre reading of fight in the psychoanalytic domain. So, these feminisms at the postmodern, psychoanalytic, etcetera are at once feminist movement. Social political feminism movement that also sort of spooned that, also spooned different critical or you know feminism with different critical shades. Each is different from the other. This really if you look at it carefully and if you go and read in these areas, are extremely rich in the launce differences.

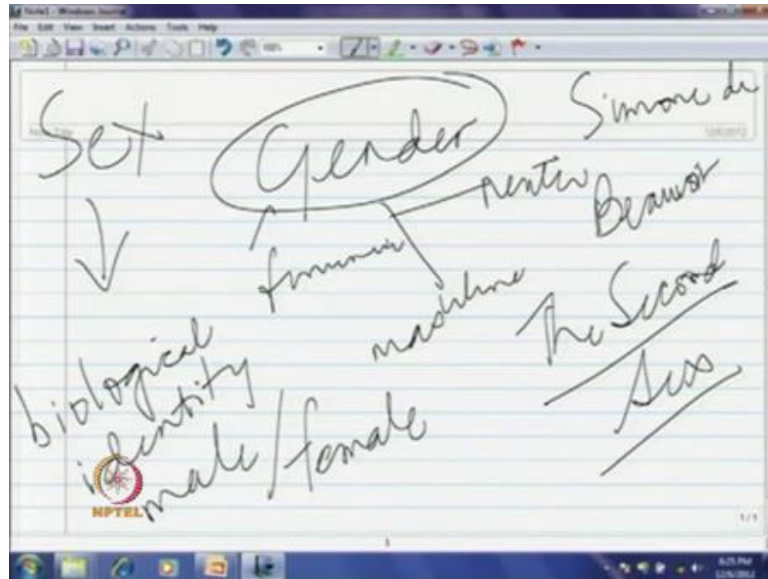
Both launce and both you know fights for certain political differences among themselves. So, then radical psychoanalytic, for this is the feminism of woman of color for instance. One of the most important things, slogans are favorites. That the, when you talk about feminism for a long time, you know the category women was red seen and understood in terms of white middle class women.

The problems of women all over the world were explode, was seen as being a keen to the problems of women or the white western women. So, I would not use the word recent. Of course, it has been quite many years. We are that it indicates of work reinforces. The work, you know the word feminism being preferred by many African, American or many African women writers. In place of feminism, they found the word feminism to sort of separate it or radical, a term.

And the type to you know they just say the word feminism, what they work or you know appropriate in indicating the cultural situation of black women for instance. So, you see that from, you know from the basically liberal socialist approaches, which do their terminology, their discussions or their orientation from a already established male. You know, what she calls her male define theories came to have differentiates and came to have, you know different orientation for instance and which a woman's perspective was sought to be upheld.

Next, I read on. These approaches analyze, how gender is constructed and maintained. This is I would say, one of the most important sentence here. These approaches analyze, how gender is constructed and maintained as one of the central meaning structures of society.

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Now, quickly let us look at the term, gender. We, in feminist criticism differentiate between the two term sex and gender. So, sex of course, this is no longer the entire you know story regarding sex and gender. But, there was an important differentiation made in. You know in says the middle of the 20th century and important differences was made between sex and gender. And one of the first most important formulation came from a philosopher, a French philosopher who you are I am sure, which you heard of...

This is Simone de ((Refer Time: 19:19)) in her famous text, The second Sex. The second sex obviously, refers to women. And in this book, there is you know there is a famous state man that came to be, you know upheld the saw of the slogan of feminism of a certain kind. Feminism of a certain, you could say or certain time period. The statement was that women is on born, the woman is rather constructed.

You know, I am not coating her over thing. One is not born that, how it goes. One is not born but, rather becomes a woman. So, this is the important different. So, you see sex is of course, a biological identity. And in this discuss of feminism in this time, usually the today it is not the way we do it. Talk about two sexes, male and female. So, when a child is born, it is usually a male or a female child.

But, as ((Refer Time: 20:43)) says one is not born but, rather become woman ((Refer Time: 20:46)) says that, it is social conditioning or social construction. That gives us the other part of the story. That is, when you read grammar in the school, you may found

middle in gender. When we talk about gender in grammar, we did not use the word, the term male and female. What was the term, we use. We use the term, feminine and masculine.

It is the other one that this, neuter or neuter some call it. So, what the system imply? This implies that, gender sex is, when we talk about sex, we talk about you know we should use the term male and female. And we talk about gender, we should use the term feminine or masculine. So, feminine and masculine are therefore, not physiological. Not so much physiological, attributes as behavioral attributes.

So, feminine kind of behavior is a behavior pattern or behavior tendency. That is not necessarily with husband, we are bored. So, called masculine tendencies according to this schema, it is not something that a male child is you know, inherently sort of born with. These behavior patterns are patterns to which you know, in which we are brought up, you know in the process of socialization by our parents first.

And then, that is up family or extended family and then by educational system and by society in general. Hence it is said, one is not born over by woman but, they comes one. And we will also say one is born to many but, a man or becomes one to follow. So, what did we learn here? We learnt two very important terms here, that is the distinction. Now, which by now we of course, we call this traditional description of sex in gender.

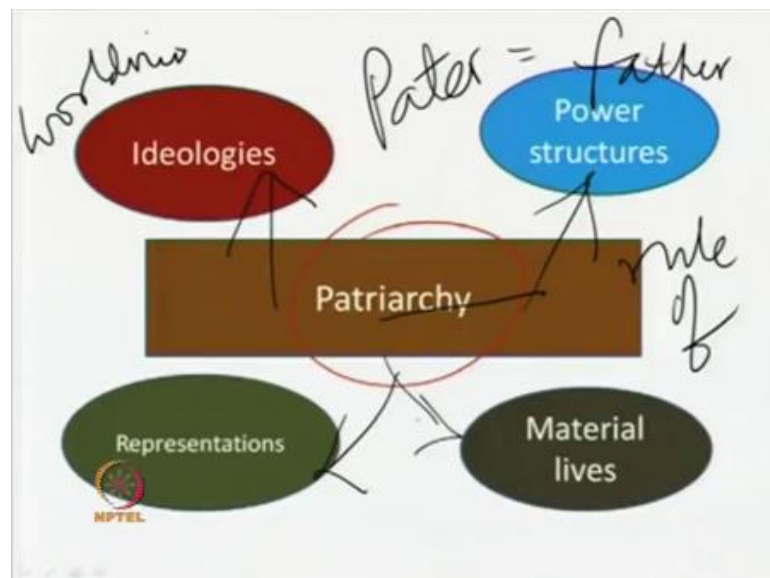
With post feminism, which has become a big more complex, I will go move onto that a while later. But, we will still have to acknowledge the fact that, this instead of division between sex and gender was the very important theoretical conceptual description. For the establishment of feminism as a discuss for the establishment of feminist literary criticism, for instance. Now, in this stage for instance if you look at the female character in a novel, what could you do?

You would then you try to understand so many thing about the, you know the character for instance. Her desires, her goals and life for some time a lack there are of or her patterns of behavior, her emotion. And you would as a family strictest, look at all these attributes as emanating from the way the character was socialized. So, you then also look at the way in which the dialogue, that are given to the woman character.

And then, you would place her, you know in the general milieu social cultural, milieu of the age or the era of the period, that in which the play or the novel or even poem is set. That is, how you account for such behavior. You also then, talk about both male and female characters and their attributes. And also the way the plot runs in the text, as the writers understanding them. And there are or sometime a writer intervention, in a given social cultural milieu.

So, these are the some of the ways in which, feminist criticism was done. Following the division of sex, division you know or understanding of these two terms. That is separating the gender from the main term sex, to follow. So, let us now return to our slides.

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The next slide, here is a very important term, that is patriarchy. This is the term that you are, some of you are aware of. Patriarchy comes from the term, the root term Pater. Pater, the root term Pater, meaning some of you may have got it, father. And archy means rule of or rule by. So, patriarchy means rule of the father or rule by the father. Obviously, the first in the family. So, the father is traditionally understood as the head of the family.

The father is traditionally understood as you know, the main source of earning for the family. Also the one who sets the rules and regulations, you know of the family. So, the rule by the father is first at a family level. But, when you know feminist critics realize that patriarchy was not simply a family phenomenon. It was a larger, social or even

global phenomenon. It also mean not simply the rule by the father or the setting of a rules by the father or the domination of the other members of the family like the wife and the children by the father.

It also meant suggested that, all the norms, rules and regulations we can even say a most communities, most nations in the world are in favor of the male sex, to follow. So, patriarchy then obviously, as you can imagine became the target of, you know of sponge you know a tag, we may use a word in radical feminism, in protest movements. And also, patriarchy became the discourse.

It became the discourse by which phenomenon critiques try to understand the representation of woman and of course, of male characters in literature. That is how are woman represented in literature. Is the text showing clearly, the patriarchal information? Or is the writer and in this case, you know the words of woman writers who you know not a part on that important part of the canon. Did you remember woman writer in the 19 century.

And even before that, you know in England had to write using Siddur names, had to write using male names, to follow. And any other you know, to hide the fact that the women writing. So, there is many such culture phenomenons, that are also looked into or also studied by feminism. But, we have to understand that patriarchy is essential. Though this course, essential is though this course, that is explode critic and soft to be dismantle by feminist by both feminists movement and feminist literary criticism.

Now, what this patriarchy gives us. Patriarchy is all about, ideologies a. And what is an ideology? In ideology may be define as a world view. As a world view or it is define as a set of values for instance and norms and regulations through which you view the world. All us have and ideology, tell a set. So, if we are tremendously religious, then we look at the world and the reason for our existence there in, from a religious point of view or from a religious world view.

And this determines or condition even. That is conditions or our values condition, our belief condition are desires and the actions that, we take off. So, patriarchy is therefore, a set of ideologies, a set of world views. Then, obviously patriarchy is you know, initiate the rule of the father. Patriarchy is also a power structure or a structures of power, in which you know the male is the norm and the female is the deviant.

Patriarchy also has a lot of say, could say or lot of power over housing are represented. You only have to look at popular culture, for instance. You have to look at popular for instance, popular novels in our timed museum moon, in a romances. They will, if you work on these novels, you find clearly several type of woman. And even the several type of man that is, being shown in these novels.

So, patriarchy also has the whole or at least has to you know till, recent time has harder hole. What is represented and how. And finally, obviously patriarchy has a whole over our material lives. Now, what do we mean by our material lives. A material lives or the you know, basically the you know the way we live our life from an economic point of view, from things that have to do with matter, thing have to do with wells and power.

And material lives are also are in everyday lives. For instance, I will give you a very small example. There was a time not very long ago, when food are laid out in the family. For the entire family you know, it was quite the norm. And you and many for except the fact that, you know the plate or the dish or what we call Thalli in India. For the man, the head of the family would be much larger than the ones of the given him to be other members of the family.

You see, so many movies of a certain films of a certain era, in which you always see the man being first served by the woman of the family. And only then you know, after she has looked after the children next, she part takes of whatever is left. So, material lies is not simply big economic, that we are talking about. But, we also talking about everyday lives, which as saw also includes the use of certain nuisances of certain sizes for certain people.

So, patriarchy has to do it as you saw here. Ideologies, power structure, representations and are materialized. Now, when you look at the text, when you look at the novel or short story or poem, you know. One of the first thing you do, you know to when you first begin to do family literary criticism at an elementary level, it is try to see the you know, you try to see how patriarchy plays an important part in the setup of the novel.

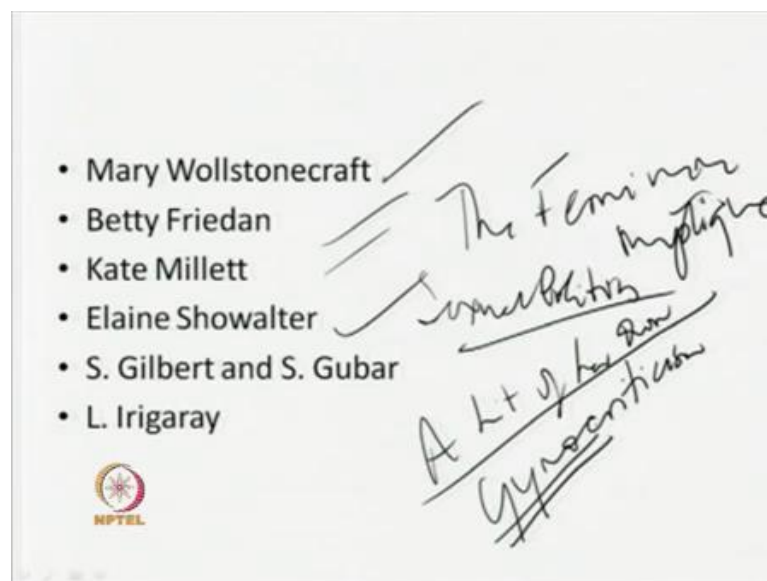
Or you know in the entire, you see the entire ambience of the novel. You see, you look at the ideologies, the world views that are subscribe to by the characters. And then, you find out why certain characters are shown in a certain light. You see the power structures. For instance, family for instance, you see if there is a family being defected,

you see what the part dynamics are in that family. And you also see, how the writer has represented. How the sexes are representing? What is seen as feminine, a propriety feminine behavior?

What is seen as emerging boon romances are talked about? The propriety feminine behavior is very evident as also appropriately a masculine behavior, you follow. And see the material, setting the material, launches the setting. You know, beginning from the props, starting in the props starting direct to the distribution of wealth and you know labor in the novel.

And you will find whether, it is a patriarchy novel or whether that novel is a strong in a critic over Petrakos system. So, these are the some of the ways in which, is begin to look at, takes in family literary criticism.

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Now, therefore there are some there are few names or I would like to bring to you. Because, these are these name are important. See, few of them in the famishment of the feminist movement of a feminist criticism. And the first name we have take is, obviously is a name of the British feminist Mary Wollstonecraft, who is indication of the rights of woman, is a one of the most famous books. And you can well imagine, you know this book was published in 1798.

She is you know, end of the 18th century in England. And you know, Mary Wollstonecraft wrote in indication. She call for you know, a full in the rights of women and she describe that you know an peace of world. It is a beautiful piece of world, in which we describes you know, how women are conditioned. This is one of the first and famous books that one reads. And it is really the beginning of you know, western feminism if we may put it in that way.

Then, we come to writers, American writer like Betty Friedan and Kate Millett. Betty Friedan book the *Feminine Mystique*. The *Feminine Mystique* is a piece of world that shows, you know how feminine qualities are? In feminine qualities, women are inducted into the feminine qualities. And how it remains, sort of exercise, a type of suggest, a *Mystique*. Next, Kate Millett book *Sexual Politics* is one such early books that, tell intellectual when turn to talk about the representation and the politics of sexuality.

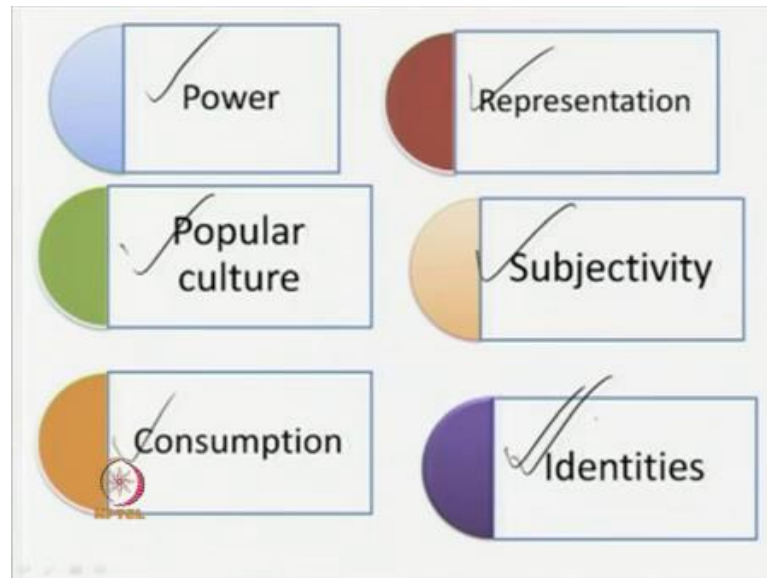
The politics of gender in a certain canonized writers. These Lorenz for instance and talk about the representation and the social politic, you know in those novels. Then, we came to another important book by Elaine Showalter. Elaine Showalter, *A Literature of Her Own*. A literature of her own. Obviously, those of you who are from literature which understand that is, you know takes source from another important title by the feminist, by the British writer Virginia Woolf *Room of Her Own*.

So, literature of her own is another landmark book. You know population that changes century by lane. So, alter in which she propound this theory of Gynocriticism. Obviously, the word gyno from gynecology. Gynocriticism or woman center criticism in which she talk about various phases of you know, the feminine the feminist female for instance. There is a stages of feminist writing. And then, we have another important book *Susan, Sander Gilbert and Susan ((Refer Time: 37:57))* booked a mad woman in the Attic.

A mad woman in the Attic is one of the you know, it is a even more detail exploration of writing by women. And the illusion of course, here is you know is to the depressed female. The repressed female as being the mad women, who is in the attic, who is not accessible, who one that is not wants to access and who is liable a mad woman. You know because of submerses potential.

Then, we have a news a Rergrey French feminist critic, who you know who propounded the theory of accreted feminine or feminine writing, which celebrates you know she. I think, that celebrates of particularly female way of writing. And these are some of the critiques, who have or who only on had established the feel of feminist literally criticism. So, but this is not really the entire story of feminist criticism.

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A of cause is even you know, within this discourse we find that there are many feminist critics, who in the larger cultural domain. For instance, not the literature in larger cultural domain, sought to look for instance, a part structure of power and representation. But, also issues like popular culture, how are we in represented it in popular culture? In firms, in popular fictions, in fear of for instance in the mid year. The representation of you know, women and the attributes of the so called you know the nominated woman's.

These are some of beliefs in which feminist criticism looked into the representation, then, also a female subjectivity and feminist subjectivity. What is subjectivity? Subjectivity is as identity. Subjectivity is in a very simple way, what it is like to be? What it is like to be, in this case what it is like to be a women. You may extend this to answer the question by what is it like to be a woman of color.

What is it like to be women of certain region of the world or from the certain region in India, for instance? What does it mean? what are the feelings? what are the, you know what are the understandings and what are the experiences of being a women in a certain

condition. So, the subjectivities particularly was, the study of subjectivity this was particularly also helpful for the study of literally texts.

And particularly you said, characters in nervous or you know female person of the female personal input for instance. So, how it feels? You seem to get a direct in a look. So, to speak into the inner life of women, there is an interesting book that, are read by Rama Mehta, inside the Hawley. So, the Hawley or in sort if you look at you know, other communities. The word like, Jacana for instance. What does it mean to be?

What does it feel like to be under a system of, what you call Parda or what is this seems to be like a women performing certain trawls, inside a having certain clear cut behavioral. You know, no ones in inside Hawley to follow. So, these are some of the, you know these are some of the ritual areas in which a feminist criticism found. That they could talk a lot about. Consumption also in popular culture, consumption what do you mean by consume?

What are women allowed to consume and what kind of things women are allowed to consume or not at all. And finally, of course given the old days what are the identities that are given to women. How is the women looked at and now how she perceiver on identity. They understand all these create a sort of a female identity, which takes of different colors and different times and different, in which you know in different temporary situation.

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Now, we are which are mentioned this state you know, following the first page of liberal and social feminism. We also came across radical feminism. There was radical feminism, psychoanalytic feminism, feminisms of you know, a base on different in some color for instance. And we also have other kind of that function, different feminism you are go in to that. And mentioning the important point, which I would like to end this slide, which is post feminism.

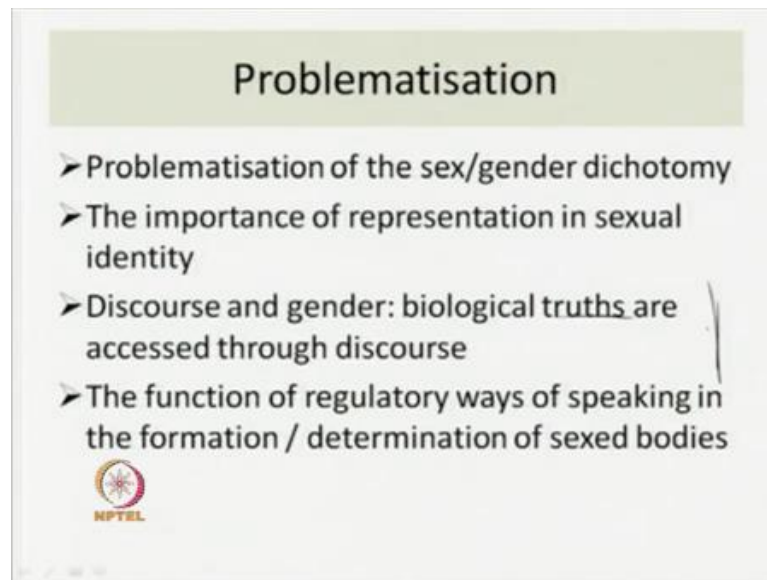
When we are writing you know, doing our queer cheviot. This was not, so much different in India. This was not shown multi filling in there. This is not so much in focus really. We were still in the all discusses of an lacer, utter, giving that to broad also some of loose ill grate for instance. But, there is a clear shape there. And we and this is indicated and by this very word post feminism. Now, what is post feminist criticism?

Does it mean, that feminism has ended or is it like the post for instance, post structuralism, where some of the tendencies of structuralism leaved to a post structuralism approach. Post feminism is a post enlightenment discourse. Now, for this again obvious we have to go back to a term like enlightenment. And what is enlightenment? Enlightenment is a way of thinking. Enlightenment is an ideology.

Enlightenment is the history also, the historical period in which, you know the belief in the potential of science, of technology, region and nationality, was paramount. And it was discourse in which everything was seen in. It has been able to reconquer this to speak, in able to account for us to speak by science, region and rationality. So, many critiques or of the opinion, that these what they call grand analytics or these grand stories, for instance.

Again by Marxism, you know Marxism is you know given a mattress theories of accounting for the structure as you saw the structure and change in societies. A religion, again is another such a grand theory, too further. So, these are some of the ways in which there was a certainty. But, impost feminism is a kind which also called clear studies, that the different between sex and gender is problematized here.

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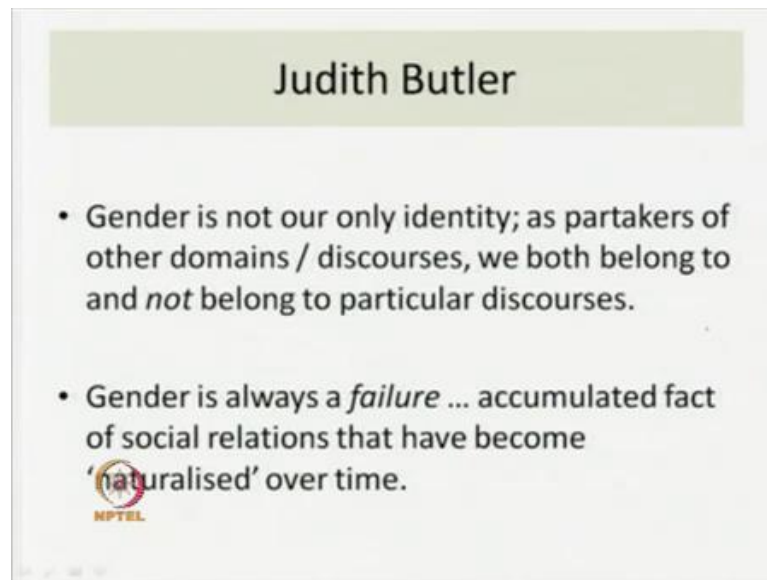


The slide features a title 'Problematism' in a light green header. Below the title, there are four bullet points, each preceded by a right-pointing arrowhead. The text of the bullet points is as follows: 'Problematism of the sex/gender dichotomy', 'The importance of representation in sexual identity', 'Discourse and gender: biological truths are accessed through discourse', and 'The function of regulatory ways of speaking in the formation / determination of sexed bodies'. At the bottom left of the slide, there is a circular logo with a red and white design, and the text 'NPTEL' below it.

Some of the main things here is the problematisation of the sex gender dichotomy. The importance or representation in sexual identity, discourse and gender biological truths are accessed through the discourse. This is very important. If you look at the difference here, even biology we saw that when we defined gender as being not sex. Here as being, in fact also the certainty of sex. The certainty of the biological identities question and it sets biological truths are also a matter of discourse.

And the function of regulatory ways of speaking in the formation and determination of the sexed bodies, the regulatory falling lighter like for hook for instance. Like regulatory practices and this is the makeup you know, a gender being. These are some of the important aspects, which again are feminist.

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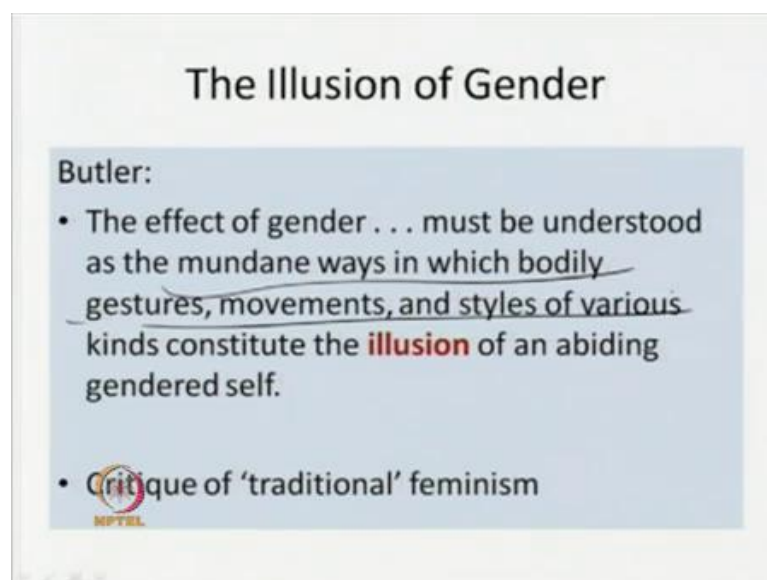
Judith Butler

- Gender is not our only identity; as partakers of other domains / discourses, we both belong to and *not* belong to particular discourses.
- Gender is always a *failure* ... accumulated fact of social relations that have become 'naturalised' over time.

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But, the post feminist in the sense for instance of, what a post feminist pertaining to that practices. A gender is not our only identity. As partakers of other domains discourses, we both belong to and not belong to particular discourses. And finally, she says gender is always a failure, an accumulated fact of social relations that have become naturalized over time.

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The Illusion of Gender

Butler:

- The effect of gender . . . must be understood as the mundane ways in which bodily gestures, movements, and styles of various kinds constitute the **illusion** of an abiding gendered self.
- Critique of 'traditional' feminism

NPTEL

She also says that, this is the most important point of gender. Point, if you think here are, a masculine of feminist. It is an illusion. First you say, that is a failure because, it is an

enterable idea. And it is also an illusion of an abiding gender self looking. That I am feminine, then it is an illusion for the post feminist, because she says here that it is with this, the effect of gendered must be understood as the mundane ways in which, bodily gestures, movements and styles constitute the illusion of an abiding gendered self.

Gender is an effect. It is an effect that is reiterated over and over again. So, that it seems natural to us. It is a performance. The series of performances that are done by us. So, there is nothing anthological or essentially feminine, in a even in a feminine proceed. So, call feminine proceed. Therefore, it becomes a critique of traditional feminism to follow. So, a forward clear study is perspective with, then look at regulatory practices and those silences and gaps in your text.

When you are looking at the female character, how certain attributes of either male or female are sort of silence in the text. And also silence by the way, we read the text. And we missed those gaps in to the text. To understand, certain situations or episodes event lies in the dialogues given to them. These are sudden potential that, we have missed. So, this new school or other useful of feminism exhaust us to look into those gaps and silences.

And to see these things are not given but, something that is an effect much in the post structuralist manner. So, this is really as I said in the beginning, the very elementary you know, way of looking at gender are trying to show you, how gender in a you know, the traditional way of liberal and social feminism gives way to feminist critiques. And writer's theories wanted to move away from the male find theories.

And have their own theories or via radical feminism for instance. A feminism in a, feminism of difference and feminism of color, for instance. So, for instances if you get the question like see, what kind of question you may get towards. If you asked the question, why was the, you know why was what will be early breakthroughs made by feminists? And then, you would say that it is held that liberal feminism and social feminism which borrowed from the discourses, which borrowed from the already existing liberal and socialist Marxist.

Discourses had already created by men and then replaced certain class or you know, a economic class with female. A gender, these may be earlier discourses of feminism. And then, if the next question if you say what are the internal changes that are made by or

women feminist by this series to cover out the nest or cover out whole, not just not a nest to cover out daily whole. You know, only opposite and you know a counter shot of discourse to the main discourse, that was to the male discourse.

Then, you say that feminism really broke. Not. Broke is not the word here. Really cover out several areas and several approaches in orientations like psychoanalytical criticism, which was against of ideal castration, castration complex or interprets complex models of looking at men and women and the planning even children or all characters enables. And far more ones, way of looking you knows at women to psychoanalytic, then the radical feminism that go way.

Women began to talk about you know, the differences between feminism. The clear dismissal of the homogenized subjectivity or what it may or what it means should be women, because there are other variables here. There are, it is a variable of class, variable of caste or race for instance and sextual orientation. Following the algebtic movement, the gay act is movement for instance. These have you know, have completely done away with the fact, that the female experience is simply a homogenized experience.

You know all over the world, throughout different parts of the globe. Then, next is what are patriarchy? patriarchy is we divided into two words, root words. Patri meaning father and archi, or rule of or rule by. Patriaches, is basically an ideology. It is a one view. It is a power structure. It practices also ways of representation and patriarchy also is the way of material lives and concern. And how does it help a feminist literally criticism?

These understanding, helps us a feminist literary critique. In trying to explore, how a for instance, women are represented and literary takes. Be, what are the part dynamics between a woman character in a literally text. How, what are the details of, you know far dynamics in the materialize of characters. And you know, there are subjectivities of female characters also male characters. Identities are given, then also I said looking at popular culture not in the scandal literature, looking at popular culture.

Finally, we end by asking a question on post feminism. Why do we have at all, a feminist literally critical school known as post feminism, today? This came about with a, you know with a their attack on the earlier division of sex and gender. The differentiation between sex and gender, as sex is incompletely physical, physiological and biological.

And gender being a mode of a social construct. Critics and Geodic Butler said that, even a sex that is biological definitions descriptions are caught in a certain discourse.

So, sex cannot be completely a biological thing. Sex is also a discourse. So, again redefining the boundaries between sex and gender, a gender is a discursion activity. So, also according to these critiques is sex. So, let me end here. I hope this was useful to you. Again, let me remind you this is an elementary lecture. Those who are interested, may go on to look and various aspects today. The scenario is very different from what it was before. It is a scenario in which you are a plethora of analytical tours and extremely exciting times to be doing feminism.

Thank you.