

Feminism: Concepts and Theories
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Key Concepts: Conceptual Literacy

Welcome back to 'Feminism: Concepts and Theories' and congratulations, you have made it to Week Two. So, Week One might have been quite a bit already but it is only going to get more difficult and denser but perhaps, a little bit more interesting henceforth. So, for weeks two, three, and four, we are going to continue the work that we started in terms of feminist vocabulary, except now we are moving into questions of conceptualization and theory.

Now, concepts and theories often form the building blocks of academic works as we know it. But they also do other very important functions in terms of understanding a large body of work like feminism. They establish commonalities between where is it that people are interested in the subject and people that want to continue to do research on the subject.

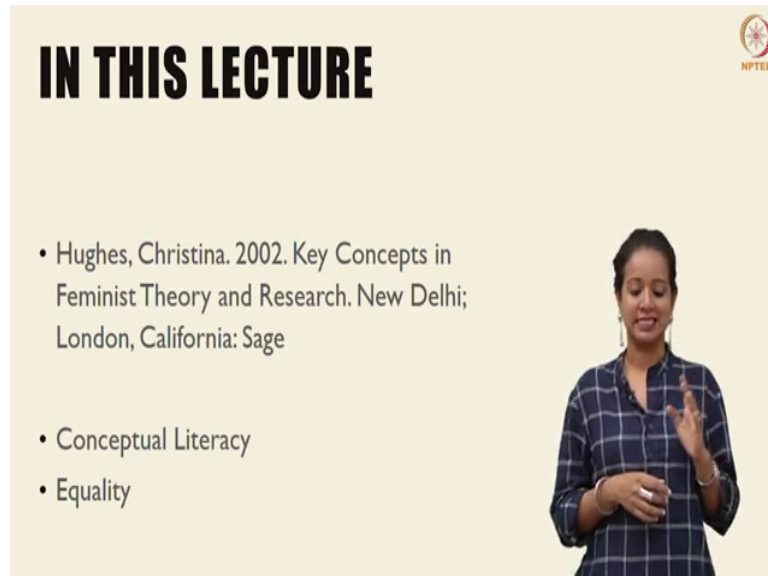
Now, with feminism as we may have already spoken about in the last week, there exists confusion between such kinds of knowledge production and the idea of feminism as a movement. But as I have emphasized before and will continue to do so, there is a very, very strong relationship between the theories of feminism and ways that feminism is effective on the ground. So, to that extent I would like to proceed without so much of a clear differentiation.

But, in order to do that in order to remove what might be a perfectly understandable fear of theory, let us start by talking about what is it that we mean by theory, by concepts, or by conceptualization? To that extent, today's lecture, lecture five, the first for week two consists of speaking about conceptual literacy and this might seem a little bit over the top because honestly we are literate, we understand what literacy means in general terms, what we mean by conceptual literacy, and why are we speaking about such even we before delve into feminism?

Couple of reasons why and I will get to it, but a caveat. I want you to deal with this lecture on its own. While it might feed into feminist theory and therefore, my examples are very much from feminism, I also think about this particular set of teachings and theorization as important to our understanding of academic research overall or academic work overall. So,

make of it what you will and certainly think about it in relation to feminist theory, but also in relation to you own work and other bodies of work as well. Yes, so without further ado.

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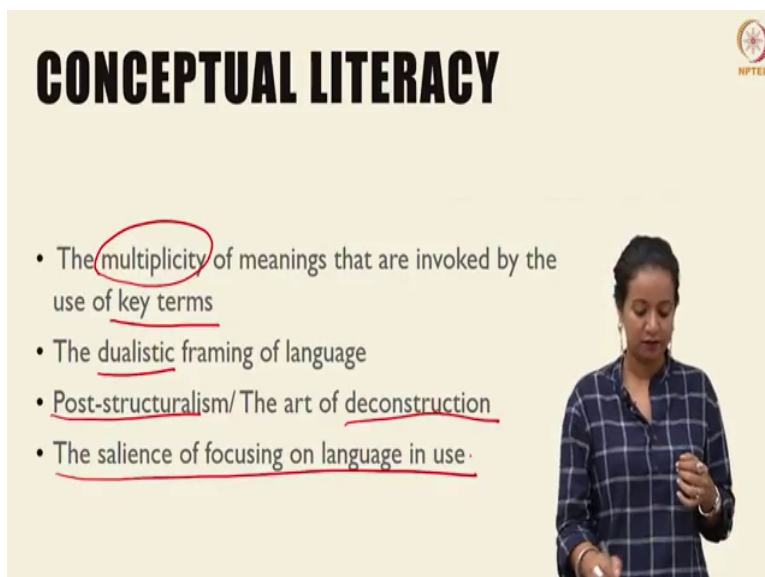
IN THIS LECTURE

- Hughes, Christina. 2002. Key Concepts in Feminist Theory and Research. New Delhi; London, California: Sage
- Conceptual Literacy
- Equality

In this lecture, we going to be utilizing one of our key texts, ‘Key concepts in Feminist Theory and Research’ as on the syllabus and we are dealing with one or two chapters to begin with, and then we will move on to the questions that are there in the other chapters. So, today’s chapters are about conceptual literacy and may be little bit of introduction to how this feeds into our next subject which is the question of equality.

Now, conceptual literacy is covered in the text in the introductory chapter and in Chapter one. So, everything in this presentation that I am speaking about today are extracts from Chapter one. So, you will see a lot of block quotes which I want to explain and towards the end of the lecture we will read from the text as well. But keep this chapter in mind as we go through the concepts.

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CONCEPTUAL LITERACY

- The multiplicity of meanings that are invoked by the use of key terms
- The dualistic framing of language
- Post-structuralism/ The art of deconstruction
- The salience of focusing on language in use

The slide features a woman in a blue and white checkered shirt speaking on the right side. The NPTEL logo is in the top right corner.

Conceptual literacy for our purposes consist of the following: We are very interested in the multiplicity of meanings that are invoked by the use of key terms. Now, we have already been through some key terms last week, if you remember: sex, gender, sisterhood, violence, marriage, structures so on and so forth. Now, we are going to take it to a different level and say well, all of these key terms can mean multiple things and therefore in building a theory, how do we ever agree upon what somebody means when they say 'women'. So, hang on to that thought.

The second thing we are going to work with, is this question of the dualistic framing of language and this might seem a little opaque you right now, but I will explain further as we go along. Three: very, very important; post structuralism or the art of deconstruction. Which is looking at something being used or deployed and deconstructing it. Breaking it down to understand what are the ways in which it means something or it are may mean other things. And lastly, this is very, very important to precisely what I have been speaking about a few second ago - which is the salience of focusing on language in use. Just the way that we understand feminist theory as important to feminism deployed on the ground.

We think about a language for the purposes of this chapter as only having meaning, when it is used in an everyday sense and otherwise and not as an inert set words and rules and this is very, very important to our current discussion. As we go on with this chapter you will discover why.

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Let us, start with the question of women itself. What does one think when somebody says women? Now it depends on how it is invoked, what is the context, who is spoken about, who spoken to. But say for example for the purpose of our current discussion I say women. What is the picture that comes to your mind? What is the idea that comes to your mind? It could be something as vague as a set of outlines. Just a broad idea of what one understands by women.

It could be something very, very located and culturally specific like one of Raja Ravi Varma's paintings of an ideal woman or a beautiful woman or a particular kind of idea of women or to be something even more contemporary and transnational and global such as Gal Gadot, Wonder Woman. These are all possibilities of what one might think about somebody says women.

This is what we mean by multiplicity of meanings and this is of course understandable. Each term is a basket; it can constitute multiple sets of possibilities and that is how we function in life. It depends on the context in which we use it that we understand its meaning.

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Here's the second problem: When I say women, these kinds of figures are less likely to come to mind. Are you thinking about Lucy Walker, the Alpinists that look like this and think about this. I am not going to specify and make it easy for you by saying what do I mean by this but does Lucy Walker look to you like an ideal woman type? And why not for example the runner Caster Semenya? Who, if people are aware has had many problems claiming the status of woman in international sports.

These are less likely to come to mind, so therefore much as we can claim that concepts evoke multiple meanings they also have very clear limits in their meaning and these limits are not merely about very, very clear exclusions. They are also about a perceived sense of who can or cannot be included in the category and often the exclusions are arbitrary or based upon prejudices rather than located in clear definitions of concepts itself.

Thereby we begin to see why is it that conceptualization is a bit of a mixed game. You know that you need it for specificity; you know that you need it for precision but you also know that it encompasses assumptions, prejudices and biases; therefore, theoretically we have to be very, very careful.

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WHY THEORY?

- How does one relate to theory?
- The function of concepts and categories
- Sex is the term that is used when referring to woman as a biologically sexed body and gender is the term that denotes the socially produced meanings of woman.
- Meaning is always historically and culturally located.

Coming to the question of why theory then? If theory is something that is a minefield why is it that one speaks about theory, how does one relate to theory, and in this I return to the question of concepts and categories. We have concepts within which you have particular ideas of the world. The world is organized through concepts, concepts of say happiness, concepts of sorrow, concepts of gender.

These are broad understandings of the world within which we organize meaning and each of these organizations is also a category as many theories will tell you. Categories are not innocent beings. They include certain things, they exclude other things and by understanding the measures through which inclusion and exclusion happens, we begin to see the ways in which the world operates and these ways are not innocent. I will come to what that means when I come to the question of dualism in construction but hold on to that thought. You remember this part which we discussed prior to hooks; sex is term that is used when referring to women as a biologically sexed body and gender is the term that denotes the socially produced meanings of women.

We also discussed that while this is considered to be fixed, this is mutable and such social production depends on the historical and cultural location of gender and the ways in which, we speak about it in that time and place. I also mentioned a little while ago that sex itself has come to be contested and to be similarly historically and culturally located.

But for the purpose of simplicity, we will hang on to this distinction now. But even within this if we say that gender is something that is meaningful only in a time and place then can it actually have fixity of meaning is a question you have to grapple with when you are producing theory about feminism and about women. We will come to this question of why soon,

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The slide features the title "DECONSTRUCTING DUALISM" in bold black letters at the top left. In the top right corner, there is a small circular logo with the text "NPTEL" below it. On the right side of the slide, a woman with dark hair, wearing a blue and white checkered shirt, is speaking and gesturing with her hands. The main content of the slide is a list of bullet points on the left side, which are annotated with red circles and arrows. The first bullet point reads: "A dualism is an intense, established and developed cultural expression of such a hierarchical relationship, constructing central cultural concepts and identities so as to make equality and mutuality literally unthinkable." The second bullet point lists several dualistic pairs: "culture/nature, reason/nature, male/female, mind/body, reason/emotion, reason/master/public/private, subject/object and self/other". The third bullet point asks: "In Spivak's words (how is truth produced and how does language frame meaning?)".

Therefore, in order to understand this idea of social production, (let's look at) deconstruction through dualism. Now, dualism is something that is inherent to how we understand the construction of language and this is a post-structural understanding of language. Just for our purposes, let me briefly mention that post-structural theory has got to do with the fact that categorizations or ways in which meaning is organized in language is considered to be not innocent and is considered to reveal to us something about how power operates.

In other words, in a language, if there are ways in which the relationship of one to the others is determined, that relationship is also undergirded by structures of power. Let me speak a little but more and then you will know what I am on about. A dualism is an intense, established, and developed cultural expression of such hierarchical relationship. Constructing central cultural concepts and identities, so as make to equality and mutuality literally unthinkable.

This question of unthinkability and the question of language is very related to the Saussurean idea of linguistics, which is that the world is constructed only through the language that we

speak. Meaning language both provides the world that you understand and prevents you from understanding the world in any other way.

If you speak that language, whatever tools the language gives you, gives you a capacity for living in the world. You do not understand anything outside of it. Therefore, in language, if this idea of dualism is correct that there are ways in which words are related to each other that are not innocent. The question of opposite always means that one has more power and the other has lesser power and one sees this relationship as almost natural.

It means that you will never have the possibility of thinking about equality. There will always be a power relationship within which your world is defined. Here are a couple of examples: culture and nature, reason and nature, male and female, mind and body, reason and emotion, reason and matter, public and private, subject and object and self and other. Now, in this how do you understand this? Which is it that is weaker that is stronger? Do we accord a view of the world in which everything has its place and therefore it does not matter? Look closer.

Culture and nature; which is considered to be superior in our current world? Often culture. Culture is what one makes of nature: nature is given to you, it is untamed it is wild it is unpredictable, but culture tames nature. Culture is the one that has the capacity for power. Similarly, reason and nature. Where reason stands in for culture ever since enlightenment. there has been the understanding, a so called understanding that only reason can allow us to comprehend the world, and any kind of understanding that nature provides us is unmediated does not mean anything, and is amenable only to those who are superstitious or take nature at face value.

Likewise, for male and female, where you can begin to see that male stands in for reason, female stands in for nature. The male is the one that has reason and rationality. The female is one that is hysterical, has emotion in excess of what is required to function in everyday life. Provides care but cannot be trusted to take decisions when it matters in terms of serious issues.

Mind and body: again mind is to culture, body is to nature, body is what is given, mind is what controls it, and this has been true since the Cartesian "I think therefore I am". The mind is what controls the body, the body does not have a will or possibility of it is own. Left to its own devices it will perish or go wild. Which is not ideal in this understanding. Similarly: reason and emotion, reason matter, public private, subject object, self and other.

Self and other is a binary that is very, very important to social sciences research on the whole. It is only self that is always important and at the centre of the narrative; the other is that which cannot be understood and must always be either tamed or civilized or explained or controlled and the other is always the one without power.

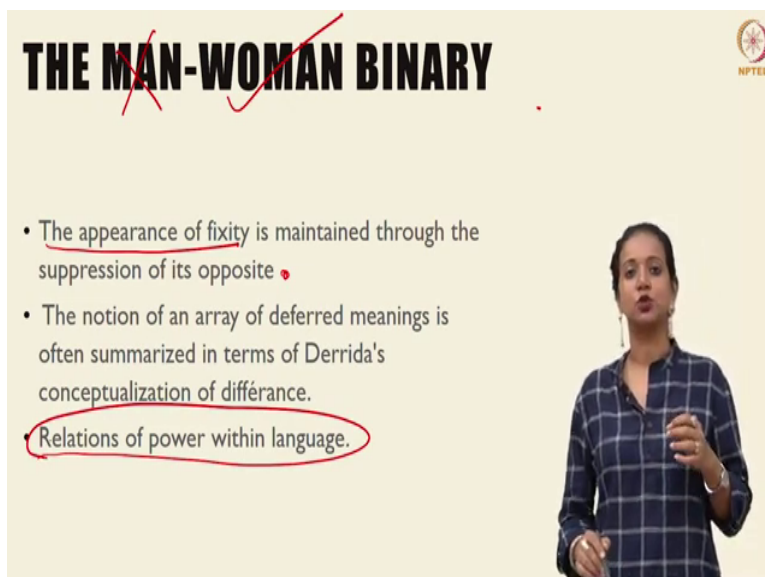
Therefore, at the end of this we ask the question as to how is truth produced, and how does language frame meaning. Think about what that means when we say that language frames meanings. We are suddenly taking language out of what is commonly understood as its descriptive potential. Here is a screen. Therefore language just looks at it and says this is a screen whereas in our understanding we are saying language produces this screen it is only through language that we understand that a screen exists.

And therefore, language always frames meaning; meaning is wild, untamed, all over the place. Language gives us a frame to be able to see it in a particular fashion and it is only through language and it is only through understanding its mechanisms that we can free meaning from its hierarchical connotations, from the ways in which it seems to naturally produce hierarchical relationships. Where one is more powerful, one is less powerful, and we cannot imagine equality.

To bring it back to the mandate of feminist theory, therefore we need to understand language and the ways in which it functions in order to produce the possibility of an equal society. Here, we are going to the heart of theoretical work: theoretical work must imagine language differently, must tweak it differently in order for us to think differently about gender in the world.

If we are to destabilize the ways in which gender operates as an axis of difference. Where one thing is considered to be naturally higher up: men, and on the other end is everybody that is not a man, then we have to find different ways of organizing the spectrum and taking away its hierarchical meaning.

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The slide features a title "THE MAN-WOMAN BINARY" with a red 'X' over the words "MAN" and "WOMAN". In the top right corner, there is a circular logo with a star and the text "NPTEL". A presenter, a woman in a blue and white checkered shirt, is visible on the right side of the slide. The main content consists of three bullet points:

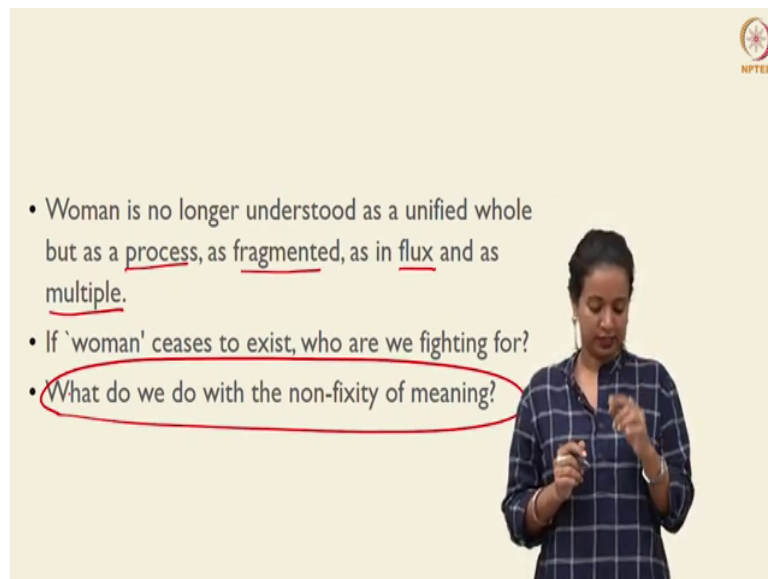
- The appearance of fixity is maintained through the suppression of its opposite.
- The notion of an array of deferred meanings is often summarized in terms of Derrida's conceptualization of *différance*.
- Relations of power within language.

Let us bring it down to this question of this man-woman binary which is what we are seeking to deconstruct, and by this understanding of language, we argue that the appearance of fixity in the man-woman binary is maintained through the suppression of its opposite. Meaning, how do we understand man? As not woman. Likewise, how do we understand woman? As not man. And this is all that is required in order for the world to seem as if it is a natural organization of men and women. Where we do not quite know exactly what each means. We will come to this problem later in relation to organizing or the feminist movement as an activist movement but for now, stick with this. The notion of an array of deferred meanings is often summarized in terms of Derrida's conceptualization of *Différance*

Différance just means that every time you accord meaning to something, what it is not is deferred, you are constantly speaking about something that is, in relation to what it is not and therefore what it is, is a deferred meaning. It is always put away for the future when something else will come to light and then we will say, but it is not that either.

You are constantly defining something in terms of what it does not mean and not in terms of what it means and therefore language itself provides slippery definitions. There is always a lack at the heart of meaning and this embodies relations of power within language as to what it is that it can get away with. Keep these in mind in relation to the man-woman binary.

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NPTEL

- Woman is no longer understood as a unified whole but as a process, as fragmented, as in flux and as multiple.
- If 'woman' ceases to exist, who are we fighting for?
- What do we do with the non-fixity of meaning?

And therefore, now we come to the crux of the problem in relation to feminist theory which is a woman is not a unified whole; by these very definitions, woman is that which is not man. What it is is not very clear and it can hold multiple kinds of meanings. It is a process, it is fragmented, it is in flux, it is multiple. So, if a woman ceases to exist, then what are the fighting for? It is so easy to say well you know, (for the) rights of women, but if post-structural theory then comes back with, but there is no woman, then who is it that the fight is for? And how is it that we reconcile this non-fixity of meaning and the need to mobilize and say that the experiences of women are common experiences that now we must be able to speak about and visibilize. Remember the idea of women's studies, which is to make visible the experiences of women that were hitherto unavailable.

Now, if this form of theorizing is intent upon attacking the idea of fixity, then how do we mobilize? And what do we do with this? This question I want you to bracket and keep in mind as we go forward because this kind of definition is necessary, but at the same time does not quite get at what do we do in a feminist movement.

So, keep this thing in mind. I know I am burdening you with a lot. But the clearer we get about these, the better it will be for you during the rest of this class and we will keep returning to these throughout the course over the next few weeks. Let me just remind you however that the non-fixity of meaning does not mean that language does not manage to do things with it.

Even in its non-fixed form the effort of language is also to fix it within certain set areas of meaning. There are boundaries to concepts which language draws through relations of power and in order to understand that, let me go to the next important term which is, discourse.

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DISCOURSE

- Finlayson defines discourse as referring both "to the way language systematically organizes concepts, knowledge and experience and to the way in which it excludes alternative forms of organization. Thus, the boundaries between language, social action, knowledge and power are blurred".
- Foucault (1972: 25) comments that "all manifest discourse is secretly based on an 'already-said'; and ... This 'already-said' is not merely a phrase that has already been spoken, or a text that has already been written, but a 'never-said', an incorporeal discourse, a voice as silent as a breath, a writing that is merely the hollow of its own mark.

What is discourse? And from the text pay attention to these, these are long and may seem difficult but they are perfectly intuitive. Finlayson defines discourse as referring both to the ways in which language systematically organizes concepts, knowledge, and experience and to the ways in which it excludes alternative forms of organization.

That is, the boundary between language, social action, knowledge and power are blurred. Very, very clearly language is both productive, it produces something it organizes concepts knowledge and experience, through language we understand these things. And to the ways in which it excludes alternative forms of organization, which means it is also repressive.

Remember the ways in which we spoke about *Différance*. It has to do both at the same time. It has tell you the ways in which something means something, it also tells you the ways in which it does not mean other things. Masculine does not mean feminine, feminine does mean masculine, and despite the multiplicity of meaning that that each term evokes you want to think that there is no slippage or overlap.

Thus the boundaries between language, social action, knowledge and power are blurred. Now this might seem a little bit much to you; how is it that it is doing so many things, but if you keep in mind the productive and repressive aspects of language you know that it allows only

for certain kinds of action to be taken when certain things are spoken. (We will) come to it in a bit.

This is also very, very important to remember which is, that this part of discourse or language was employed in many ways. The historian of systems of thought, Foucault for example comments that all manifest discourse is secretly based on an already set and this already said is not merely a phrase that has been spoken or a text that has already been written but a never said, an incorporeal discourse a voice as silent as a breath, a writing that is merely the hollow of its own mark.

Beautiful language; I would encourage you read it again. Not merely a phrase that has already been spoken or a text that has already been written but a never said, an incorporeal discourse a voice as silent as a breath, a writing that is merely a hollow of its own mark. Now all of this extremely beautiful imagery means something fairly profound.

It means that when we say things, when language produces things, you already know that the thing that is excluded have never been said. Language presents itself as if the truth presents itself without any mediation.

To say 'a man' means that 'a woman' has never been said; to say a woman means that the possibility of man was never even there, and that is why 'a woman'. Each of these words obscures their own histories of coming into being and that is the nature of discourse. Discourse is powerful; it produces something as if it has already been there and as if what is not there not only cannot be spoken about, but has never been spoken about. Keep these in mind; discourse is difficult but it is important.

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LANGUAGE GAMES

- Language makes meaning when in use
- What are words made to do in different speech acts?
- Not just a system of signs with meaning
- The everyday as a place of struggle over meaning

And therefore to philosophers like Wittgenstein, language is very, very important in the wake of all of these because of the ways in which it produces language games. Wittgenstein imagines language as only making sense in use and when in use it is not that systems of power are all powerful, and you can only do one thing with it. You can play with language.

This is the faculty that is been given to all of us that are fluent in one more languages. Which is because of the multiplicity of meaning, because of the ways in which there is slippage between meanings, depending on the context in which the word is deployed, you can do many fun things with it.

In relation to language games, please remember four important things: language makes meaning only when in use; words can do different things in different speech acts; where speech is not merely the indication that one must act, speaking itself is the act; speaking produces the act even before the act is acted out.

Not just a system of signs with meaning, it means meaning is actively produced. The language itself is the meaning but most importantly, language games produce the everyday as a place of struggle over meaning. There are contestations, there are conflicts and language can be deployed in an artful fashion in order to mean one thing rather than the other.

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The slide is titled "LANGUAGE GAMES" in bold black letters at the top left. In the top right corner, there is a small circular logo with a red border and the text "NPTEL" below it. The slide content is as follows:

- She is a child
- Literal
 - Child as a category that may or may not have universal agreement
- Metaphor
 - A person is like a child
 - Innocent/ Naive/ Ignorant

A woman in a blue and white checkered shirt is standing on the right side of the slide, gesturing with her hands. There are several red handwritten annotations: a double exclamation mark above the first bullet point, a checkmark next to the "Literal" sub-heading, a checkmark next to the "Child as a category..." bullet point, a checkmark next to the "Metaphor" sub-heading, and a checkmark next to the "A person is like a child" bullet point. A large red scribble is present over the "Innocent/ Naive/ Ignorant" bullet point.

Let me give you an example of something like this, imagine somebody pronouncing, “she is a child” in multiple ways in which this can mean many things. Is it literal? Child as a category may not have universal agreement. So, somebody could be pointing to a person and saying she is a child. This could be a rebuke, this could be an excuse, this could be a plea. You have to know the context to understand what it is, but even if it were just literal, just a description, what does one by child is a category that is not common across the world.

It depends on where you are speaking about this category of the child. Is it somebody below 10 years of age, below 5 years of age, below 3 years of age, between 10 and 15, preteen, teen, multiple categories within which this can make meaning and not all of them will mean the same kind of person.

If we think about it as a metaphor, then one might mean a person who is just like a child. Now what is this like a child. What are the ways in which the overlap might be apparent. Is that person really innocent, is that person really nice, is that person really ignorant, is that person really petulant, or what they call childish.

You do not know any of these thing but depending on what is the outcome that you want from that language game, you can deploy it differently depending on the context. This is what we mean by language games. Language games are both interesting and interesting possibilities for bringing about change in the world is one of this things that this chapter is arguing.

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WORDS AND SPEECH ACTS

- Behind every successful man, there is a woman
- He to command, and she to obey — *tone*
- They know not what they do
- Well-behaved women seldom make history

NPTEL

Next let us look this question of words and speech acts where the speech itself is the act. Think about adages: Behind every successful man there is a woman. Think about the ways in which a statement like this accords places to man, woman and the world. Here the only people capable of being successful are men.

Here there is a seeming role for the woman too as long she is behind the man and has a hand in his success. Therefore, positionally even though seemingly the women is being given a compliment, she is confined to a place behind the successful man in an invisible space.

Think about something like this: He to command, and she to obey. I have heard this said so many times by older members of my family. Sometimes in, irony sometimes in jest, sometime very, very seriously. Depending on what kind of tone is deployed, the speech act can do different things: it could be said in sorrow, that somebody is thinking that this is happening, but at least let me say it in speech.

It could mean a certain kind of dictum towards telling somebody how to behave. It could be a general idea of what one person thinks are the appropriate spaces for men and women in the world. “They know not what they do”; where you are talking about a random set of seemingly ignorant people and it can mean so many things but it establishes two things: the speaker knows about an act in a way that is not appropriate, that is not helpful that is not somethings that the speaker approves off.

And lastly: “Well-behaved women seldom make history”. Now this is an effort through a language game to turn around this kind of hierarchical position of women in the world. Where women are expected to be well-behaved, to be rewarded if they stick to the status quo and here the speech act says they seldom make history. Only by doing away with traditional understandings of what a woman should be can a woman have a place in the historical record and I do not mean to suggest that I am for or against any of these; I am merely demonstrating to you what each of these can do as a speech act.

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MEANING IN USE

apple	shelf	homework	pupil
fruit sweet green	books bedroom wall	school maths learn	school classroom girls boys
timetable	geography	lunch	ticket
subjects English German Maths	subject school world countries	breakfast dinner food eat	concert singer train buy
ship	tunnel	cousin	dream
water boat sea sail	by train drive through England	boy girl daughter son aunt	sleep night monsters

Here is also my favorite example of what one can consider, when we speak about language as having meanings only in use. What I have for you on this screen are a set taboo cue cards. For, anybody who has played, taboo consists of two teams where one team has to look at a card, look at the main word over there and have the other team guess it without using any of these words.

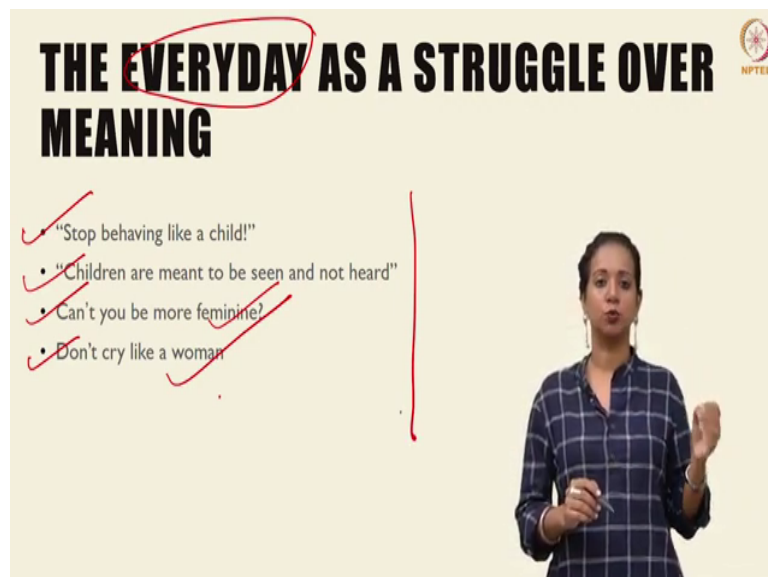
So, if I want to say apple, I have to tell somebody, I cannot say it is a fruit because that is on the list. I cannot say it is sweet, I cannot say it is green, I cannot say eat, I can however say this is the object by way of which Adam tempted Eve. No the other way, this is the object by virtue of which Eve tempted Adam.

Hopefully somebody will come up with apple but think about the ways in which the language resources I am drawing upon are already partaking of a resource in which woman is portrayed as cunning, the man is portrayed as innocent and subject to trickery but he is the one that is more virtuous.

It is only because he was weak that we see the fall of man in biblical history. Think also of a word like lunch. I cannot say I eat, I cannot say breakfast dinner food. What if I say what your mother cooks for you to take to school. You will say lunch here, again I have resorted to a particular kind of narrative where women cook for the children and this is part of the role that she has in home life.

You get the drift, it might be, it is accidental that I picked these narratives that are demonstrating certain kinds of organization of male and female but try it for yourself and this will demonstrate to you that apple, lunch, geography all of those only have meaning in use and by looking at it the other way around it becomes quite apparent.

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The last is I think one of the most important lessons of this chapter; that the everyday is a struggle over meaning and through language we can fight this fight. There are ways in which we can deploy language for certain sets of meaning, much as we then allow for language to take over our world of meaning itself and comply with it.

Think about statements like: Stop behaving like a child. Where it is assumed that you understand what children behave like, and you as an adult should not behave like it. Children are meant to be seen and not heard; children are supposed to be quiet, they have appropriate codes of behavior in public space, and this is considered a certain kind of rebuke.

Cannot you be more feminine ostensibly said to a woman, do not cry like a woman ostensibly said to be a man. These are everyday terms but at the same time one can contest these and say

things like, boys also cry. Feminine is a particular set of attributes that not all women need to conform to because if femininity is constructed through gender, through codes that are cultural and specific, then one must have the freedom to behave differently.

And therefore the everyday is always a struggle over meaning as long as we are able to deconstruct meaning, as long as we are able to understand what something says, even though it seems straightforward.

(Refer Slide Time: 36:16)

The slide features a title "THE EVERYDAY AS A STRUGGLE OVER MEANING" in bold black letters at the top left. To the right of the title is the NPTEL logo. Below the title, there is a list of three bullet points, each with a red circle around a word and a red arrow pointing to a question mark:

- "Russia won't deny hackers leaked Jeremy Corbyn's NHS documents"
- Hence?
- "Supreme Court To Consider According Hearing In January On Plea Seeking Stay On Electoral Bond Scheme"
- Therefore?
- "Misleading Headlines Can Lead You Astray"
- Or "Headlines Matter"

On the right side of the slide, a woman in a blue and white checkered shirt is speaking and gesturing with her hands.

One of my favorite exercises also is to look at daily headlines and look at what is it they are trying to say when they say certain things. Random selection for today, Russia would not deny, hackers leaked Jeremy Corbyn's NHS documents. Now I am not too sure what they mean by "would not deny". Does it mean they will agree, does it mean that they are actively giving away this information or does it mean that when confronted with this they do not have enough evidence to deny it? Think about it. "Supreme Court to consider according hearing in January on plea seeking stay on electoral bond scheme". This is the kind of headline that pretty much says nothing, says "consider according hearing". Now consideration in the near future; January, does not mean that it will be accorded. It just means that it is ongoing and therefore it is in my understanding a pretty non-headline. I was looking at an essay that spoke about precisely this, about how headlines shape your perception of what is happening in the world around you, and the author was saying that depending on whether the essay was titled "Headlines matter" or "Misleading headlines can lead you astray" your understanding of the news will be shaped differently.

Think about this put it together in relation to everything that we have spoken about today. I will briefly now read a few excerpts from the introduction and from the first chapter so you can understand how to focus your attention. I would suggest going back to this lecture to hear it as we go through the text.