

INDIAN INSTITUTE OF TECHNOLOGY GUWAHATI

NPTEL

NPTEL ONLINE CERTIFICATION COURSE

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Gender and Literature

By

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Hello welcome to the course gender and literature I mean course instruction Avishek Pauri I teach English as the Indian institute of technology Guwahati so today what I am going to do I am gonna give you a brief introduction to this course I am going to talk about what is the content of this course what are the main topics that we will cover as we proceed with this course and more importantly I am going to give you a flavor of the course so what is that you expect from this course.

So there are broadly speaking two components of this course one is the theoretical component where we look at certain theories of gender and how those theories play out in the tree tech and social situations secondly I am going to talk about as you proceed with the course I am going to talk about the practical component of this course how the course relevant in our daily discourses of life any things to see around us everything is free around the etc.

So one of the complexities of this course which I believe is also one of the beauties of the course is immediate relevance to our social situations, so gender I am it is a real loaded term as we all know we sometimes enjoy gender we some time to suffer gender but in either case we negotiate with gender, so gender is something we negotiate with through our body through our language through our address through our embodiment generally speaking.

Now in this particular course literature and gender we look at the literary texts will choose certain literary text as we proceed where we will talk about houses in gender constructions play out in those text again certain cultural conditions obviously as we all know that every literary text is produced out of certain cultural conditions so no vocabularies are can exist in vacuum it cannot just happen out of nowhere.

So the reason why I shake sphere wrote some finder place was to guess it is so related to the cultural conditions of his times and of course it is very rich gender and literature of study which will do it in Shakespeare before we begin anything before we sort of move into your dive into the theoretical complexities and the practical possibilities of this course I would like you to imagine a situation a hypothetical situation I am saying it hypothetical but actually it is real situation something to happen all the time does happens it happens year it happens to the friends etc...

Imagine a man and a woman walking into a restaurant what is noise restos where in order in all the different kinds of period multi cuisine food in aware the person who waits on you will come over and the end in the end and give you a feedback form instead of that kind of a place imagine a man and woman walk into that restaurant or a boy or a girl walking to the restaurant and ordering different kinds of beverages right imagine for the sake of familiarity imagine the boy and a girl or man, woman ordering thumb up and fruity or thumbs up and maaza a sweet mango drink and a hard fizzy drink right.

And he do not spell out he do not tell the waiter who wants what he do in other words you do not tell him whether it is that a boy wants maaza the girl wants maaza he do not spell it out, so just wait when the waiter brings all the beverages and see normally in usual situations who gets what then you notice that in most occasion it is the man of the male or the boy whoever that it is he is persons likely to get the fizzy black drink it could be thumbs up could be coca-cola it could be anything reall.

Whereas again very likely in most cases you will find it is the woman the female the girl in the ladies who ends up getting this sweet fruity drink the point is and the point I am trying to sort of hammer home boy here is the fact that no one had explicitly told the waiter for the person who is serving who once what no one spelled out to him but it is something we have internalized it is some of expectations a set of codes which are internalized to our daily practices rituals which make us believe that men wont something man subscribe to certain things and female subscribe to certain other things as well.

So it is need binary it is something which we observe internalized as course so the word code is very important it is almost urgent imperative in any study of gender in any serious study of gender, so we talked about code what do I mean when I say the word code so what I am saying is

essentially that the idea of masculinity the idea of femininity is basically a construction and replication of certain course or behavior. It just could be course of contact it could be course of dressing this could be courts of language these could be course of embodiment etc...

So it is a very defined coded system and of course that is how we you know we talk about the binary between men and women male and female masculine feminine etc. Then one of the things which we will do in this course is we would problematize this binary we look at the constructed quality of this binary, so in other words we will look at gender or the divisional gender or gender identities not as natural Givens but at something which is artificially constructed only it is so endlessly ritualized and internalized and replicated.

That a point comes the time comes when we do not question the constructed quality of these gendered definitions we have accepted we consume it unquestioningly in other words gender is a set of course which we consume it is something which we internalize for instance if I and the waiter waiting in a restaurant and if a woman and a woman come to my restaurant and randomly order a thumbs up and a maaza I would probably in all likelihood if no-one tells me who wants what I will probably end up doing the same thing as a waiter in a hypothetical example did right.

But it does not end there suppose as I mentioned suppose it is a posh restaurant this is one of those places where they give you a feedback form these days, so you sit at the end of the meal and the waiter comes over with a bill the check to be paid and a feedback from you again you notice and this is probably more common you will notice and in most occasions is the man who gets a check as a woman who gets a feedback form.

Now what do you make of it so the implication looks the excitation is the male who owned the financial capital is the male who owns the cash in other words and the female who owned the cultural capital of the language the lyrical lovely language the metaphorical language which with which you can fill in a feedback form and say nice things or angry things in other words the woman suggests is the cultural capital whereas the male possesses the financial capital and again when we talk about these things in these terms all sounds recruit it all sounds very depressing recruit.

The pointer this is exactly what we internalize without questioning every single day and one of the complexities of the course as I keep mentioning is to unpack these course to decode these

divisions to recognize the binary the constructed quality of these cultural course so he stopped questioning you know he start questioning the we ask the waiter why is it that it expected that the hard during the fizzy drink would go to the male and the soft mango sweet drink will go to the female.

Why is it that expected you absorb assumes it took for granted there is a man who carried the wallet and hence has a cash to pay the end of the meal as a woman who is more prone to not being the cultured person with which she can fit in a feedback form, so these are the these are the very rigid crude binaries which will keep questioning as we move on as we proceed with this course of course what do we do is we will do a balancing act we will take social situations we will take theoretical situations and then we look at certainly the literary of certain situations.

So we will take examples from literary novels boon short series in study of play and that is how we will keep decoding the gender division the general identities or the gender performances in literature as well as in real life now let us start with the very basic definition what is gender what is the definition what is the working definition general is gender the same as biological identity is macular times same as maleness it is femininity in the same has female as rather any difference are there any nuance differences between masculinity maleness biological maleness femininity in biological femaleness.

In other words to what extent is gender biologically determined and what extent is a cultural determined is there a cultural component to gender is it a cultural construct is entirely a cultural construct or is it a balance between the two now a good starting point will be to look at gender as an asymmetrical entanglement between biology and zoology I said it again is asymmetrical entanglement is not a 50/50duration.

So we cannot say it is 30% biology and 50% zoology and we will determined the entranced to these companied but it is an entanglement as a very useful word in critical theory literary theory so if you are doing feminism if you are doing muscularity studies it is between deconstruction and tanglement is the word which will keep returning to it is very handy word it is a term borrowed from quantum physics.

Now so gender in other words is an asymmetrical entanglement that in biology and zoology it depends of course a large extent on your biological location but equally it depends to a large

extent on a cultural location on your linguistic location on a racial location on your political location, so all these things combined together to produce reproduce construct reconstruct gender identities.

Now one of the critics that we will keep looking at in this course is someone called Judith Butler the butler is famous of many things and you know she keeps producing phenomenal work but for the purpose of this course we will limit our look at butler in terms of what she says about gender but she has seminal work in gender studies called gender trouble right this one is text which is basically a textbook for gender something which keep returning to as children's researchers teachers.

So among the many things she does in gender trouble among the many things Butler proposes in gender trouble some of the things would stand out there is the idea of gender as a verb, so if you are to give apart of speech to gender would it be a noun would it be an adjective would be a pronoun what would it be the butler proposes we call gender we define gender as a verb as lateral happening as a process as a process of production.

So gender is the process of production equally is the process of reproduction it is a process of construction equally is the process of deconstruction and reconstruction, now one of the things which Butler talks about extensively in gender trouble and one which we will return you over and over again as the procedural course is a idea of performativity so what is performativity now performativity a college Butler is a kind of performance which is used to produce an effect AFFECT it produces an effect.

Now that effects can be an effect of wonder it give an effective Harrison so you can basically watch a performative act right and you all by the spectacular quality of the act no gender effect to Butler depends a lot and performativity especially as gender plays out in the public space, so what is masculine in a public space what is feminine in a public space larger depends on the politics of performativity so performativity is performance which is political performance which is used and designed to generate an effect AFFECT.

So not only is it effective it is also equally effective it affects you emotionally sentimentally it produces the structural sentiments differences if you watch a film where a certain kind of muscularity certain kind of general performance is spectrally played out, now it is intended by

film makeup by the producer whoever or the actor that you moved in a certain direction emotionally that it either we have move with all respect wonder reverence fear or combination of all these things.

Say was a larger-than-life hero you know play out a spectacularly masculine scene the intended effect is in movie emotionally, so a large part of gender studies a column to me and you know this is something which will keep returning in the schools it is dependent on space where is this particular gender identity mean played out is really played out in a public place is replayed out is it being played out in a private space it has been played out in a semi-public space and urban space as suburban space a peri urban space.

So definitions of gender definitions of masculinity femininity these keep changing depending on the spatial location different if you talk about a spectacularly public space to the parliament of a country there is certain kind of gendered code in that kind of a space but you are expected to behave in a particular way you expect and address in a particular way you expect and talk in a particular way.

And a same kind of gender politics will not be operated inside a drawing room inside a domestic space in such someone's home it is more intimate where you know this entire division of gender will be different now of course as I just mentioned space and gender identity is a very complex simulator and those language and gender identity language is notoriously gendered we do not realize it all the time we conceive that kind of gendered language all the time we use it we articulated.

But rarely if ever at all do we question the gendered constructed quality of language, so think of a verb like man up which is alone randomly used in sports rhetoric military rhetoric you know the kind of space word masculinity is given a high premium, so people are told to man people who said told to you know breaks up become brave now notice the preposition aware up is going upwards.

So the implication is if you are manly if you are masculine is in yourself you are moving upward it is not the elevation elevated embodiment something that you make it the better as a person as a character now obviously there are numerous other examples that you can think of and we will

talk about as know one we will talk about the relationship between literature between literary language and gender in more details as you choose certain text.

Now you talk about gender as something which is happening every single day we talk about gender is something that is a process that produces identities every single day is also that you notice that these modes of production are culturally and materially mediated, so in other words how is a male supposed to look like in a particular culture how is the female supposed to look like in a particular culture.

Now these are not abstract phenomenon these are very literally material phenomenon independent market and depends of a cultural commodities it depends on economy, so all these things are enmeshed in any study of gender so you will notice in and are very closely home if you look at the Indian economy if you look at the Indian idea of gender at the moment a very good index of the changing notions of gender the change in notions of muscularity and femininity is to look at popular cinema that could be Bollywood or could be any regional cinema that you can look at the how certain codes are masculinity and femininity change over time right.

How certain kind of dominant masculinity get out of fashion and a new kind of dominant marketing becomes fashionable normally things are dyed complexly connected complexly the economy conditions say thank for once the different varieties of masculine creams which are available in the market today you know fair and handsome you know different kinds of fairness creams for men you know face washes for men which will supposed to make you fair and handsome in good-looking.

Now all these things together I mean these are unheard of say in 80s in the 80s and 70s if you look at the Indian market there were hardly any reference any presence of many fairness creams and lotions or face washes for men entire cosmetic category was feminine they opened your big departmental store if you are looking for fairness creams you will be getting you know fair and lovely creams.

Again look at the change in objectives lovely has been suns no it is perfectly logically true grammatically correct, to call a woman handsome right handsome objectively speaking handsome does not have a adjective any gendered un depending to it but we all know it does, so

if you were to go up to a woman call a handsome I do not get a person to be particularly flattered when we said that to a man a boy that would work.

So again look at the way how adjectives are gendered notoriously gender right, now if we are to use a word lovely right a beautiful these be perfectly applicable to women and hence when these are play out in a commodity culture when you talk about commodity in terms of creams and just more cosmetic commodities in terms of fairness creams so these adjectives play out in the different binaristic systems it is so classified.

So we talk about male creams the word handsome appears here talk about female creams word lovely appears there and it is very important that people do not mix up the two so again we find that even in something as quote-unquote on ideological as a departmental store and of course we all know those of us who study a little bit critical theory but though department store is possibly the most ideological opposed spaces you know.

I mean he just have to take a look at how commodities are classified you know, so you have this cosmetic section of certain corner we have the kitchen section with certain corner we have a gardening section at the corner we have the pet section at certain corner you know even some of the consumers able with different kinds of biscuits different kinds of cakes and all these deeply gendered all these are deeply discursive.

You know these are nothing if not discursive so nothing you know departmental store is unideological right and what are things that I would hopefully be able to impress up on you at the end of the course by the end of the course is they walk into a social situation when I walking not a real situation right not just a literary not just a literary poem or a drama but in a real social space and walk into such a space.

You will find that much of that is deeply coded with gender identities underpinnings and expectations and one of the things which we will do in this course is to decode those underpinnings find that why how is it a why is it a fair and handsome creams came in became fashionable which are not there 10 years ago 30 years ago what happened, now if you look at the Indian economic system if you look at the Indian mercantile system and economy in the big part of gender studies.

We all know that you know as I mentioned when I gave it a good example of a retro you know the expectation is it is a male who controls the capital you know and as a woman who has better access to culture right these are crude divisions who make all the time, now with the advent of the liberal economy in India when the Congress liberalized in the mid 90's the Indian market was suddenly opened to a variety of a rich range of products from different countries. Now there is only a point to which we can have consumers for cosmetic creams you know you can just address it to the woman and they will buy it but what if you want to expand the client to what if you want to expand the base of the consumers what if you incorporate the men the male's what if you convince them but you know it is very desirable to be fair and very desirable to be handsome the desirable to look good and once you circulate that kind of a rhetoric once in circular that kind of a discourse to movie to plays through advertisements through songs to the kind of cultural codes.

Once you do that next thing you ought to do is you ought to introduce the right kind of commodities he also introduced the right kind of creams the right kind of cosmetic products for men to consume so suddenly you know it became okay for men to consume fairness creams it became okay for men to be anxious about looking good and this is also the time in India and we look at the Indian context in the course particularly but also other cultural contexts where the moment in looking at the Indian context.

This is also a time when the idea of the metro sexual man began to emerge it was the metro sexual man you heard the term many times I am sure here all kinds of occasions the metro sexual man is someone who is very anxious about looking good someone who is single sometimes a working man for the white collar job very urban man very urban identity so metro sexuality metro sexual males is a very urban kind of gendered code.

Now obviously it does not take a rocket scientist to know the urban metro sexual man would be quite interested in looking fair and looking good looking handsome in other words it is a bore a little bit from the fair and handsome category but of course sorry a fair lovely category but of course you know if you say a man looks lovely it is probably pushing it so they are easy the safe thing to do it is make him look handsome first and then lovely later.

So the process begins in the mid-90s when Indian market begins to be filled with this kind of cream, cosmetics, service, face washes, shampoos all aiming to produce beautiful men handsome

men right, men were anxious about the looks good looks so what we seen immediately in certain kind of value system being constructed a certain kind of expectation being constructed through commodities through this markers like creams, lotions, body wash shampoos, face washes etc...

So in other words gender is a term which is notoriously slippery it is a verb it is a process it is always happening it is happily given as re-speak you and I speak the way I am addressing you the way you receive in my address is deeply gendered the way I am sitting the way of dressing up for this occasion was deeply gendered become aware of the fact that I am here to teach you of course I am here as an instructor a course instructor.

So I am performing the role of a course instructor deeply performative so all these things are in played and internalize, ritualized all the time now one can go back a long time to untie pack how this division of gender happens in history how is that men became the possessors of rationality and woman were considered to be hysterics emotional sentimental, so if you talk about a man being sentimental a man being emotional it is unnecessarily a positive thing all those increasingly becoming acceptable.

But suppose you go back and find a strong and silent type of man the typical burly action hero kind of a man who did not talk much it is all emotional hardly exhibits any semimetal emotion get the work done rational clinical logical the only abstract phenomenon like rationality logic knowledge these are deeply gendered as a emotions sentiments identity switch of the emotions being something abstract you talk about rationality knowledge logic being abstract categories but they are not these are deeply materially mediated categories.

And of course these are deeply gendered categories, now those of us who are interested in the philosophy of knowledge those of us were interested in how knowledge two different special processes was produced reproduced and figured reconfigured to time will go back to what we now consider to be the European enlightenment now that Europe an Enlightenment the phenomenon which roughly happened around the 16th century what the big philosophers of Reason logic rationality were writing their thesis in Europe.

We talk about Immanuel Kant that what Hegel you know different kinds of people's Shagal you know so all these general philosophers the English philosophers who also basically contributing to what we now call the Enlightenment had something in common right as this someone called

Rene Descartes now I am sure a lot of you are aware of Rene Descartes we talk about Descartes being one of the finest proponents of logic thinking freethinking we had a magnificent and you know of quoted saying I think therefore I am right.

I think someone who is credited as being one of the first philosophers of humanism, so he talked about the primacy of the human being in this planet the human being as a processed knowledge that someone controls knowledge that someone who could produce knowledge so some could navigate with knowledge through a process of thinking the cogito of Descartes the conscious self brain the mind not only sound lovely because know who they did not know who would not want to control knowledge who would not want to know that you know what I am was basically dependent what I am thinking.

In other words I have a lot of choice what I am is determined by a process my thoughts how I interact with reason how it navigates that knowledge these are the categories these are the processes which make me who I am it is lovely who would not want it but it is a problem here now Descartes is also saying and I will not go too deep into the philosophy of Descartes but suffice to say.

Descartes was also doing for this process is he was making a division or the mind and the body so whereas the mind is the a bode of rationality the temple of reason the landscape of logic is where you know the logical rational you know controlled self inhabits the body for Descartes becomes passive an archive historic animalistic now the moment of division happened the moment of binary took place the automatic next step was to gender it.

So when I talk about the rational self a logical mind for thinking mind the thinking rational logical mind and self was immediately masculinized it was male whereas the an archichy historic emotional body is female but this is a beginning this is one in many ways and with gender divisions were introduced in knowledge wedges and discourses entities in popular culture entities and what we consume as knowledge etc...

But this is a very important point an SV of human knowledge whether mind was masculinized and the body was feminized so men came to be considered as logical rational being who could control knowledge conquering buyers establishment buyers control capital control cache control

commodity where is the woman the female would be the people with emotion people with you know sentiments which could be spelt out in beautiful language.

And I will think of the hypothetical example I gave you we come a long way from Descartes and talked about the waiter and restaurant and he had Descartes I am sure he had not Descartes I am sure have in all likelihood it happened but he had consumed this kind of logical binary he had consumed that kind of discuss the binary that a travel to find true cultures Descartes was a French philosopher of enlightenment we talked about someone in India currently India who keeps consuming who continues to consume these kind of binaries of the logical calculative capitalist male.

And the emotional metaphorical lyrical female this binary is something which affects all of us now oftentimes we do not question it because we are very happy convenience of it there are privileges if we consume these gender binaries premises as a man you know you privileged because you automatically thought you automatically considered with certain things right as a female likewise you are privileged because he automatically expected to be certain things but what if you begin to question.

What if your real life situation becomes such those easy assumption this consumption become questionable become problematic well if it is as certain the hang on a second this expectation out of me is an artificial expectation it is going to be nothing do with what I want it is going to be nothing to be what I really am it is kind of code which is expected of me it is expected that I internalized that code It is expected that a carry on carry all the skills.

They executed embody and acted extended an infinitum what did you only question it what if you want to interrupt it and we talked about interruption as a philosophical category in this course what is interruption what are interrupted identities what are the identities agenda which rely on self-questioning right which you ask you self am I suppose to do this as a male as a female now I mind you there are deeper divisions there are other factors which come in and one of the immediate factors which come with any similar gender is race.

Your racial location white non-white coefficient mongoloid Asian of course alongside race you have other factors which come in nationality political identity different if you are a white wealthy first world American person say white wealthy American male you are the closest in come to

God in terms of the gender map you are essentially the gendered god means your privilege racially, financially, culturally, politically etc...

And of course biologically but what if you are a non wealthy white person who is living somewhere else well then it is more complex because you have the race to decide right we have the biological identity on your side but if your entire gender identity which is an entire embodiment which rely on language capital cash culture these things become problematized, so your gender identity in other words is deeply dependent on a political economic racial linguistic identity.

This is equally important now one things which we will do in this course is to look at the relationship between imperialism and gender, so what was the kind what was a brand of gender identity which was produced during British imperialism in India I will look at an indoor British context because that something which we can relate to as Indians today looking back at that so what was the kind of identity which became the hegemony the dominant gendered identities and equally what was the non-dominant gender identity.

Now mighty I am not just talking about general agencies biological agencies right so you must have heard the stereotype you know anyone who has done any kind of study on British and annual an Anglo Indian gender identities would know that one of the gender stereotype which was promoted during the Empire was the effeminate Bengali babu someone is fat inefficient in adequately masculine fumigant etc...

Now as a Bengali male myself 2017 I will find the stereotype very interesting and amusing but the reason why that stereotype was constructed there is a reason why that was produced and circulated and consumed wanted to the British but also by the Indians by the bengalines and reason it in paradise in order to succeed needed to produce this unique identities of power dominance and equally it needed to produce others the other identity the other man, so the Bengali babu as the cultural construct as a discursive construct became a very convenient other for the manly Englishman Men.

I am need both the Bengali Babu and the Englishman a biologically male they anatomically biologically the same kind of system then why is it the in the scale of gender one is masculine and the other is non masculine effeminate and this is where culture language political scope

political agency political scope political agency political situations raise common handy we you have to study this division when you just study this gap between genders general identities racial identities these divisions become very important.

And I will talk about Bengali babu and the British military man and more details as we proceed with this, now the other point that I want to talk about little bit in this introduction today is the relationship between gender when I just a touched upon a little bit already but I still reiterated gender and values system now value System of course works best when we realize that you know it is not really you know when realized women who do not realize it is a construct value system works better when we accepted it consume it as a given a something which is you know already there already always there.

The problem begins when I begin to question it when I begin to say oh hang on why is relatives in this way why is it that there are certain kinds of expectations for men and certain other kinds of sedation is from women in the same culture and why is it that is expeditions vary from culture to culture why is it that they are notoriously cultural sensitive context sensitive the reason is not far to seek the reason is value systems are as material as abstract these are produced just at the real material historical, social scientific situation.

And as a result you know we a have this value system which becomes a grand narrator these are the kinds of conduct certain kinds to contact for good men a good woman for bad men for bad women, so these grand narratives are produced politically of course there is nothing alphabetical so one of the things which will realize immediately in gender studies that there is no such thing is a political or ideological situation moment you say you are political that itself becomes a political stand.

A moment you say this is illogical space that itself becomes deeply illogical, so gender is a political phenomenon gender is a social phenomenon gender is an ideological phenomenon it depends on lots of external factors there is a biological component to it but that is not everything that is what everything with each in the world gender is more complex than biology so we you know we will talk about feminism quite a bit in this course and the next lecture would be on the history of feminism and history of muscularity into a certain standard.

So this very famous quotation by the French feminist Simone de Beauvoir and Duvall who mentioned contested where thing then one is not born one becomes the woman see in other words you know it is born and you become a woman by default the process of becoming a woman is a complex material process it moves from language it moves to political situation it moves to racial situation so it is a constant process and this is in connection to what Butler said much later essentially half later where she said lay no gender is a verb.

Gender is a process of happening with the process of construction deconstruction reconstruction in other words where if you have meant when it she said that one is not born one becomes the woman is there is certain code which has been produced culturally politically materially economically and the whole agenda of the coming of woman is to conform to the code through your life through your language to your value system through activity say if you conform to that code you essentially become the woman.

The woman as a code of that is have quite and you know your job as a female is to conform is it an act series of process the series of activities to which you begin to conform to the code the moment you conform to the code you become neatly a woman equally a moment you conformed the course a manly behavior you become neatly a male man funny thing as it goes as I mentioned already that these course change all the time.

So what is manly behavior today in say for instance in that sense of makeup would now be manly behavior 50 years later in Beijing, now as an example an ancient Sparta it was considered to be part of the value system the hegemony value system that whenever a male infant is born whenever this birth of a male infant that in front of the taken top of a hill put on a stone and covered with a fig leaf for the duration of a whole night.

So in fact we take into the hills put on the stone a cold stone and a fig leaf we put on him you and it will be left like this for one night the next day the Spartans would go up to the hill and in the infant of white the code survived the hill and he will be raised by the Spartan a Spartan new where as in every Spartan male has to be warrior have to be a soldier if you look at Athens and Sparta ancient Greece Spartan was the military masculine component of the Greek civilization.

Whereas Athens was a cultural artistic component of Greek civilization so even then the gender division is quite obvious, now to come back to the example I just came if someone if you do it

today in India this reconcile baba baric unacceptable and of course something which is completely redundant and we know what purpose is itself you know obviously it did serve a massive purpose in ancient Spartan with the point was unequivocally the point was that virtually every Spartan man should be good enough to be a soldier.

So either you are a hegemony warrior male or you are nothing or you do not exist there is no other division you know inside the masculine mapping Spartan it have to be one kind of maturity where it is military masculinity it can be no other way around they come in no other kind of masculinity which is permissible and that kind of culture, so this is one example I am sure you can think of many other examples in which expectation value systems this is a material produced and of course the material production the material condition of this process is the civilization of Sparta which is a rare civilization a military civilization where they were face relations from different parts of the world.

So they should obviously prepared to face generations and this we prepared so the citizens should also develop as an army the male citizens should also develop as an army that was the material condition which produced this kind of value system in ancient Sparta right and hence we have this value system which is abstract but as you can receive this example existed hopefully that this value system was produced out of certain real political material conditions and I know we can think of many examples closer to home you know many examples in Nazi Germany in imperial region.

You know where this kind of gender division was promoted and was celebrated glorified in a massive kind of way, so the relationship between value and gender is quite complex the relationship between language and gender is quite complex because you know as you know any study of feminism would reveal to us but language especially the language of knowledge of the language of matter is really deeply patriarchal it is something which is embedded in patriarchy right.

Instead full of these course of patriarchy so I just give you one flash example of Manley up as a you know emotionally elevating yourself and how that active elevation is male because it is a good thing and it is the men man up men brace up etc...

The converse of this is to you know as you females break down, so breaking down becoming hysteric or becoming pathetic or hysteria itself is a very female disease right something which happens only to women and we will talk about that we see a list area which we can figure it and become a male disease as well after a certain political even we will talk about that later as we take up a course we will take up you know Mrs. Caloway by Virginia Woolf what we look at this how medicine and masculinism of deeply related right.

And that is another topic that we will cover it is course the relationship between medical knowledge and gender right it was any kind of knowledge for this medical knowledge political knowledge, cultural knowledge, itself is deeply gender the language of knowledge is patriarchal the language of knowledge is embedded in patriarchy and one of the things out urge you to do I will insist that you do this will look out for the ways in which patriarchy it sort of smuggled in the language of knowledge it does not manifest itself clearly compliance right sometimes more surreptitious sometimes more hidden or latent where this is our job as students of gender as teachers of gender studies.

As teaches a critical theory for the matter to look at it embedded surreptitious quality of patriarchy in language especially when it comes to language of power the language of knowledge now of course power and knowledge these are deeply gendered things and if they do not require me to tell you I am sure that our power and knowledge relation, so whoever has knowledge possesses power so obviously it is a big deal it is a very important thing of that who controls the language of power the language of knowledge.

Now as you know and this is where religion comes in interestingly in gender studies as you know in medieval times whether it is medieval Europe from medieval India or any way the world's for the matter you would find that this was a time when religion and knowledge were deeply and intricately related to each other right the religion and form knowledge inform religion etc...

So religion determined what kind of knowledge was permissible religion determined what kind of knowledge was banned etc, so doing this medieval time where science would not come up in a big way so knowledge was still largely controlled and determined by religion and the clergy you would find and virtually every culture that we know of the language of knowledge and the language of religion was deeply male and belong to the male's it is like you know the first line of

the New Testament in the beginning there was the word and the word was god and what belong to God.

Now of course it was metaphorical but if we can tease out the metaphor is the all of a something which plays out and holds true of for virtually every kind of political knowledge based system s in the beginning there was a knowledge and knowledge belong to men more importantly the language of knowledge the medium of knowledge was deeply masculine the woman did not access to it the woman had no access to power and I know we can think of all the examples the woman in Europe you know we do not have to go very far back even as late as 14 and 15 centuries.

We have examples of which burning and even more recently the examples of which burning in our main value of may not talking about some of skill comer of European civilization is talk about France, England, Germany numerous instances of witch hunting which burning, down the woman because they are becoming a problem they are questioning the idea of knowledge they are questioning the ontology of knowledge they questioning who controls knowledge.

So these are things which have been questioned by the woman so obviously they are very important that is the obvious thing to do is to burn them down let us kill them let us exterminate any possibility of deconstruction and this is historically patriarchy has worked at birth preservation systems perfect rating system right that produces knowledge and then it protects it protects it again any kind of innovation any kind of other innovation from the other the other can be a woman the other raise weather it can be a black man rather can be anything right.

So patriarchy has produced and perpetuated knowledge it is a knowledge for the three inception that is a deeply gendered category leave the gendered phenomena is not innocent at all any kind of knowledge legal knowledge medical knowledge even literary knowledge of the matter right these are deeply political things who possesses knowledge that makes a big difference who controls knowledge that makes a big difference.

It is like who controls catch perkily who controls the wallet who has the wallet who has a purse that person has what we call agency and gender studies what agency so we for the remaining bit of this lecture I will talk a little bit of agency and then I move to talk to the agency very briefly and bluntly put is the ability to express your free set of with the possibility of making a change

also will again agency is the ability to express your free self with the possibility of bringing a proper change not in may or may not be able to bring about a change in the end.

But there is a possibility and you have that you have that system you have that network whereby you can express your free self as a human being is a free-thinking human being now obviously is a very complicated very complex is a very loaded term as you may have guessed already, now we can talk about agency the lack of agency in extreme political situations like for instance tore habilitate in Africa well you know the non-whites had virtually no agency or you know until the 19th century in Europe where the woman had virtually no agency at all.

They could not vote they could not present any property they had no inheritance rules to support them so they are deeply dependent on the husband's the fathers, sons for the rekey and you know those a who a few have read Jane Austen would know where in talking about you know the question in general still is why for instance the most emblematic work of Jane Austen's *Pride and Prejudice* why do you think Mrs. Bennett is not anxious to marry off of doctors.

And it is very easy for us today the judge huh say oh she is hyperactive in a funny comical woman who is just making a fool of itself mind you this is the cultural conditioning where the only available option for women if they are not married are either you are our governess seem stress you walk in a tailor shop somewhere or you are a prostitute, so as a mother of you know several daughters it is possibly valid the three valid concern that the mother be anxious for marrying of the daughters you know marriage becomes the most importantly most convenient way for a woman to have a good life.

So it is a tragedy right many people read *Pride and Prejudice* and I was a romantic comedy but it is not a romantic comedy I insisted it go back to the novel and reread it you will find that it is deeply gender text where the men is control the capsule the men control the property the woman are just made to look pretty all the woman have to do is look pretty and make themselves attractive before men no it is not of it is a pretty depressing situation in more detail.

So your entire idea of being a woman is to appear attractive, so that you buy you find up you find a buyer essentially as someone who buys you in the marriage market and then your life is settled now it is not a happy proposition that is not a happy scenario at all that is what happens in *Pride and Prejudice* to a great extent right, so it is a deeply gendered text now coming back to agency

so in front of prejudice agency plays out is dramatized you know we cause a novel to different characters different situation now agency my favorite example of agency or how agency is denied to you not just explicitly sometimes also implicitly right sometimes they do not realize we do not have anything.

Sometimes we think we have agency but that is we do not right we think we are free we think we are free by the dint of agenda identities by a gendered location etc but actually we are not and my favorite example of this is an example given by the philosopher jiseok and a book called welcome to the desert of the real which is in series of essays on post 9/11 Western world now in that essay that book of essays GJ gives a very interesting example it talked about East Germany communities East Germany one of the for the Berlin Wall fell.

And in that kind of social situation that is kind of a cultural context whoever who was suspected of treason of the anti straight activity would be arrested and sent to a concentration camp, so in other words there is no trial this is like a public fascist system where if you are suspected of doing something you do not really even have a chance of been in trail so you send off the path of the concentration camp indefinitely.

So it is very bad sight to be in a rotten slate and then that kind of situation a man gets arrested forgives them a certain objectionable letters are found in his possession and he of course is not even given a chance to be in a trial he is told that he was sent off to a concentration camp indefinitely before he leaves for the concentration camp he has a deal with friends he says oldest friend the day before departure indulge them.

Listen I will be the concentration camp but I need to write letters to you and of course beakers I mean a concentration camp they will be intercepting all the letters they will be reading all the letters before the country so let us establish a code let us establish a for some kind of cryptic communication which only we are aware of and what is the code they establish so a guy said to his friend that if I write a letter to you and blue ink assume everything I am saying a writing is true right.

But if I am writing the letter to you in red ink just invert the meaning so for instance if I were to tell you I am very well I am really happy and wealthy happy and well if thus written in blue ink

Just assume that really I am happy healthy and well but I got PhD that comes to be written in red ink assume that may be I am in deep trouble I am about to die but I cannot say of course because they will not let the rights stuff to you.

So if that is in red ink then invert the logic completely, so how they made us erase from and have you made this deal with his friend he goes away to the concentration camp a month later his friends receive a letter from him written in blue ink telling them that he is very well that you know I am very well I seem to be having a very good time away I find myself enjoying my life in the concentration camp I do not know what people complain or the concentration comes so much he gets free movies and we can so you get an ample butter and honey.

You get in other words you get everything we need to live a good life except one thing you do not get red ink and those of you got the job would know but what he actually means and that kind of communication is this you just everything you need to happy all the material things except that one thing which will allow you to tell people how you really are you do not get the metaphorical red ink which is let you speak your mind.

Which is let you express yourself in a way which is free unchained, so his friends never get to know what he really means and this is my dream from a favorite examples of agents in the lack of agency not just electrum exclusive situation where you know they be no agency at all but in a mostly repetitious situation where it is so apparently and superficially there we are actually not being well gender has a lot to do with agency masculinity femininity what you are as a biological man as a biological woman has got to lot to do with agency.

To one extant I allowed to express yourself to what extent are you allowed to be your true self or are you actually consumed by the expectations around you why are you consumer yourself or the expectations around you so inconvenient excitation you to are consumed you become a part of the expectation economy right, so you know you find it completely unable we find it impossible to step out of it and question it but you know you keep consuming it unquestioningly and we will in the course of this essay and it course is course right to forgive the pun there will be one essay which we will study it is called shooting an elephant by George where I would look at how the gender identity in that particular essay which in this case is Imperial British muscularity community how the general identity of power privilege actually becomes powerlessness it turns

inside of the flips out in a way and it becomes example of powerlessness, agencylessness a privilege becomes quality right.

And how gender becomes the prison-house how you know and so something which liberate you in prisons right now it is very easy to see how you can be imprisoned by your insufficient gender identity so for instance if you are a black man in colonial Africa or if you are a black woman in criminal Africa you are doubly modulated a because of your ration location and be because it is a biological location right and that is something which is easy to unpack.

So you for a black man in Africa colonial Africa if you are a black woman in colonial Africa you know it is expected that you suffer from a lack of agency because that is to the political situation is that the situation of exploitation torture and opportunism a very unequal kind of exploitation non the solution obviously is unequal all the fine but it is something which is rampant to stay in the surface it is explicit there is not even an attempt the guys that is something else but what if you are a white man in the colonial setting right.

Then theoretically emotionally you occupy a position of privilege right we see a white man in a non-white explain in a colonial condition why is unequal and you are supposed to be powerful you are powerful etc, so you in other words you possess or you inhabit in a privileged gender identity theoretically and I use the word theoretically with cautionary that is the operative word and those particular sentence.

But what if that particular privilege turn inside out and reveals to you ironically it is particularly that what you computer privilege it is basically a construct which is consuming you right all date as a powerful person so you have been consumed yes you are a powerful person but your powerfulness your masculine white Imperial powerfulness in this non imperial space in the colonial phase it is basically a construct which is convenient right.

So you in other words in the control auricles lot and you are not naturally powerful you are not innately powerful he was someone he belongs to the construct of privilege here is someone who belongs in its constructor power and when you start to question it then I realized what a puppet you are you are not a puppet because you are a powerless slave in an appetite Africa that out there the surface everyone can see it this brutal barbaric but it easily decoded this is more complex you were powerless precisely because you are a powerful white man in a colonial setting.

And we read the essay which we will in due course of time did not realize how gender or gender identity or the you know the politics the production of gender identities it is deeply complex in the sense that it sometimes liberate you like I said it gives you entitlement gives the privilege it allows you certain privileges etc...

But equally the same privilege can come back to haunt on to you can come back to consume at the lack or something that you suffer from right just to conclude this opening lecture and I hope I was able to you know communicate some of the core points from the core content that we will carry on discuss is more details in this course gender and the to solve agenda is something that we do right it is not something that we are sort of born with you are born with the biological body every one of us is born with a biological body.

But gender is something which you do with the body right gender is something which is performed right through our language to address through our rituals through our religions through our political privileges through a racial location etc there is a deeply material process it is deeply is logical but it is a performative process it performs the constructs certain categories of power equally it constructs different categories of powerlessness in other words gender is not the construction.

Push it further gender is a text right what is a text so we are interested in this particular course in looking at the text reality of gender, so what is the text a text is something anything literally which can be constructed right constructed right constructive illogically disgustingly materially anything which can be studied as a construct is a text so for instance if I were to pick up this bottle in front of you right and if I will just drink water out of it and try to way along treated as a text but if I were to look at what is inside you know the laboratory in which it has produced the location of the laboratory and which is filtration took place the days of the filtration process because a social situation in which laboratory is situated then what I am doing is essentially is not treat in this bottles plus the bottle out of texts of course I cannot read one should treat plastic bottle as text is a very political text we all know that plastic as a text right.

But you come to our concern we are the text laity of gender lies precisely in the fact that is something which can be constructed which has been constructed and like all text like everything that can be constructed agenda can be deconstructed and reconstructed and this is exactly what

we will do in the course of this particular course as we move on with this course and I welcome you again in this course and I hope you have a good time looking at some of the three texts which will do and like I said we will keep doing a balancing act of keeping a balancing act in this particular course which is it is a radical component but bringing the terrorist agenda and we look at certain cultural real practical components of how that particular kind of gender politics plays out in real situations.

And of course literature is a very important medium which is a buffer between the real and the unreal so fiction is not unreal you know it is different from being unreal, so when I look at a novel I am not treating that as an unreal work it is something between real and unreal hence we have fiction otherwise through just that fantasy right fiction is more complex than fantasy right.

So literature will offer you the platform which would be the buffer between the real configurations of gender and the unreal configuration for gender the theoretical configurations of gender so this is what we do in the course and I hope you have a good time following this and we will make it as interactive as possible thank you for attention and discontinues the first lecture of this course thank you for listening.

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