

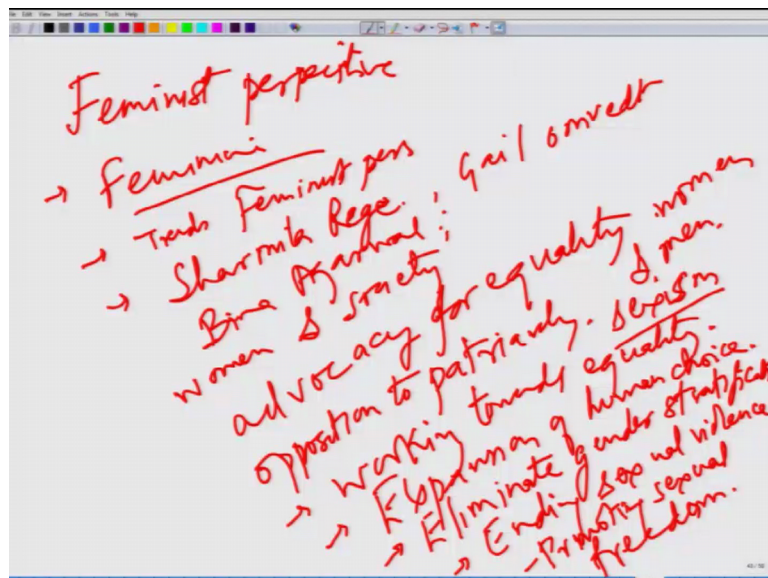
**Development of Sociology in India**  
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**Lecture – 15**

We also try to see that there are new challenges which are coming up. Especially when we try to see with regard to then in society, we try to find out that many things are there, which are seen as the uncovered histories. And they are to be what you can say seen in the new light or they are to be rediscovered in that senses.

And that is how we try to see and keeping that particular thing in mind. we have a prominent perspective, which can be thought of as an important aspect of Indian society, especially in the field of sociology. We try to see that feminist perspective plays a crucial role.

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And the feminist perspective we try to say that this perspective is not to be seen in what you can say a specific discipline framework, rather it has to be seen across the discipline. Because the feminine concern is something which is what you can say to be seen as part and parcel of society and should not be restricted to the specific discipline.

Now, somehow we try to see the feminine perspective in the general senses also, but also we will have the way in which we can see the sociology of gender especially in the

framework of feminist perspective. So, the first thing that we have to really see is to have the understanding of the meaning of feminine perspective as such. And also means the concept which is involved, what is the meaning of feminism in that sense as such.

And then we try to see the trends which are part of the feminist perspective. And the third thing which we will try to focus upon is basically the contribution by the people in the field of feminist perspective. And here we try to see basically the contribution of Sharmila Rege.

And the Sharmila Reges contribution can be seen focused in terms of feminist perspective in a socially called framework. That is why I am trying to touch upon this particular issue, but beyond that we have many other scholars who can be rated in the field of feminist perspective like we have Gail Omevedt.

Then we have Bina Agrawal that is fields of ones own. And we also have many other scholars in the field of feminist perspective which tries to understand this particular issue in a specific framework. But before beginning this perspective in a specific way let us try to see what this particular issue is.

Basically when we try to speak about the feminist perspective we somewhere try to have the understanding with regard to the relationship between the women and society. I think that is how we try to see this particular issue that it is basically seen as the link between the women and the society.

And how it has been distorted, how it has been framed or how it has been put into the academic front. Especially somewhere we try to see that there is certain amount of exclusion which take place with regard to the women's voice. Somewhere we are trying to see that women's space has been neglected and sometimes we try to see that the women's voice has not been put much weight, especially when we try to see it in terms of participation.

So, we can have the various ways in which we can see this particular issue within the feminist perspective. And it an activist approach that sees the inequality as a systematic wrong that must be challenged. So, virtually the feminist prospective believes on the fact that it has certain amount of radicalism.

And this radicalism is basically against the existing inequality in the society. Especially the society which was at the wrong end and it has to be challenged. So, in that way we try to see that a feminist perspective is seen as what you can say.

The voice the silent voice which are now going to be more vibrant, visible in the public sphere and also which can even have the capacity to challenge the existing or the hegemonic voices And today's feminist theory is used to explain the inequality in the main social institutions.

Especially its concern is that how explicitly dealing with the gender has to be seen in a sensitive way. Because somewhere we try to find out that the institutions, which are to be seen as the public entity, but they also are gender specific. So, how we can see these social institutions the prevalence of inequality or the amount of expression of the voices of the gender in a specific way I think these are the things which the feminist perspective deals with.

And we also have what you can say can locate the feminist theory, which tries to agree and disagrees on many issues in that sense as such which we try to see. Basically we try to see that it an advocacy of social equality I think this is how we can focus upon the feminist perspective that it is basically an advocacy for equality.

Now this advocacy for equality is basically between the women and men. So, the advocacy of for equality between the women and men and also it is in opposition to patriarchy, the patriarchal values and also in opposition to the sexism.

So, we have the issue of feminist perspective in opposition to patriarchy and also against the sexism in that sense as such. That is how we can build up our understanding about the feminist perspective. Now one thing that is clear that it is basically working for what ? It is basically working to increase the equality, working towards equality.

That of course, is one strong thing which we can derive when we try to speak about the feminist perspective. Then another important thing that we can raise is basically we can have the understanding in terms of expansion of human choice, expansion of the human choice that is another important aspect that. We should not have a single way of looking to the things we do not we does not believe in alternatives that should be avoided in that sense as such rather there are possibilities of alternatives that one has to keep in mind.

Then another significant thing which sociologically proper if you try to see. That it basically tries to eliminate the gender stratification. So, it tries to eliminate the gender stratification that is another way in which we can look into the issue.

Then also we try to see that it is meant for ending of the ending of the issue of the sexual violence. That is another important aspect that we try to see with regard to the feminist perspective. And finally, we try to see that it is basically working for the issue that to promote the sexual freedom, promoting the sexual freedom.

Now these are the ways in which or these are the different aspects which can be thought of, when we are trying to speak about the issue of feminism in general as such. And I think when we tried speak about these issues one thing that comes out of course, is that feminists does not believe on the biological base inequalities.

As we all know that we have two forms of inequalities one of course, is the biological based inequalities. And another of course, is the social based inequalities biological we have many things which we can speak about. Like we have the issue of age we can have the issue of the race we can have the issue of speaking about.

What you can say the so called what you can say intelligence in that sense as such the IQ in that sense as such and many other things which are part of the biological based differences.

And these biological base differences can be seen as some aspect of inequality. Similarly, the male and the female is basically to be seen in terms of the biological entity. But the problem comes when we try to speak about the social based inequality. The social based inequality tries to focus upon that how the society constructs the inequality or how it promotes the inequality as such.

And that is where we have to see that, when we try to speak about that gender is to be seen as a neutral entity. Because we try to see that gender is both masculine and feminine, but and that has to be seen in terms of the biological entities.

But when we try to see in terms of implications or in terms of the projections, then we try to see that this is male this is female. And accordingly the jobs the division of labour the understanding, the space everything has to be given in that particular fashion. And who

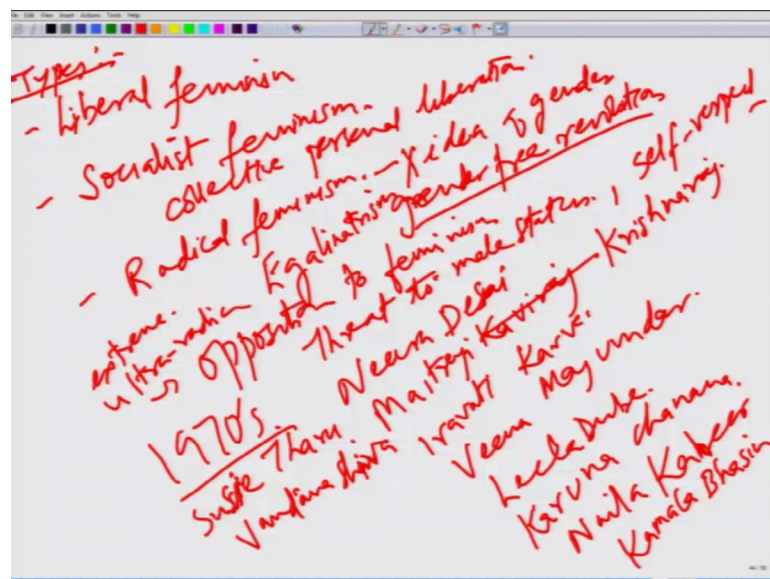
decides that it basically the society, the social structure and the institutions, which tries to give the space to the two genders in that sense as such.

So, in that way we try to see that the biological base differences sometimes are speeded up or sometimes they are been galvanized with the presence of the social based aspect in that sense as such. And in that way we can have that this feminist perspective tries to bridge up this gap the gap between the men and the women. That is what we said is to move towards the equality as such. And this equality are to be seen in various aspect, we have to see the equality in the political sphere. Especially in terms of political representation, we have to see it in economic sphere basically where we have the equal wages equal employment or we try to speak about not the gender specific jobs and other things as such and similarly we also try to see that it has to be seen in the social context also.

Where social context is to be seen as that why there should be the segregation, the separate division of labour the what you can say the voices for few and not for others or maybe even the food habits many other things are there which are part of our social.

And which tries to construct the gender in a very specific fashion, but this feminist perspective if we try to see we can it is not that feminist perspective is to be seen in one broader parameter.

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Rather the feminism has various types and the different types if we try to see. One of course, is the liberal feminism we have the liberal feminism that is this feminism or this school of thought basically believes on the fact that.

So, these are basically the types of the feminist perspective one of feminism in that sense. So, we have the liberal feminism which says that, everybody is free to develop their own talent and interest meaning thereby that they try to have that environment which is quite natural open in that sense as such. It is something which is going to be free from any bias in that sense as such.

Who so ever have the talent or the skills they can excel irrespective of what is the gender what is the biology behind that as such. So, the liberal feminism are not that radical feminism. But they simply try to say that the talent the skills or the interest they are to be put open and depending upon the nature of the person. Person here is either male or female and they should be given the opportunity in that sense.

The second prominent type which we can see is the socialist, feminism socialist feminism, if you try to see. It tries to have the issue of collective personal it has to have the collective personal liberation.

And this we try to see more in terms of what you can say that collectively has to be represented. It is not that individual are or the individual women are to be seen as the target and then they have to be elevated in their sense as such. We are talking about in the socialist feminism that we have the collective liberation which are to be seen on the various grounds.

And this collective liberation are to be seen as that everybody is open in that sense as such society is such that where we have the space for all. And in that fashion if you try to see that the socialist is also trying to make an appeal that.

The state does not have any amount of sponsorship or maybe the reservations or restrictions for the specific gender. And in that way the socialistic feminism is believing on the fact that everybody has to be elevated and liberated in that sense as such. Then the third is the radical feminism, radical feminism.

Now radical feminism basically it on the first hand it tries to eliminate the idea of gender. I think this is something which is you to be seen in a very distinctive way that the idea of gender has to be minimized or just lessened or just removed in that sense as such.

And that of course, is how we try to see the radical feminism in that sense as such, just overthrowing or just trying to move out from the issue of gender in that sense as such. So, the whole notion of gender has to be moved off and we try to see it more in terms of that everybody is equally respective of what the gender is. And then understanding of gender itself is going to be evaporated in that sense as such.

And apart from that it basically tries to have the gender free gender free what I can say revolutions gender free revolutions. which are to be seen more in terms of the fact that anybody has the capacity to move ahead can or should be allowed in that sense as such.

So, it believes in the egalitarianism it believes in the egalitarianism with the fact that, we have the gender free revolution. Where it is that when we try to speak about the radical feminism the idea of gender has to be minimized in that sense as such. And then we have the another type that is opposition to the feminism in that sense as such, in opposition to the feminism.

Now this is basically seen as the threat to the male status. It is basically seen as a threat to the male status and also going to an extent of even their self-respect. So, it is a one can say that this can be seen as the heart form of radical. What one can say the ultra-radicalism sometimes we can have another term ultra-radicalism.

In that sense as such the extreme radicalism we can have parallel terms in that sense as such extra extreme radicalism or the ultra-radicalism, which is trying to have the fact that there is a threat to the male status or even their self-respect.

And there is always we try to see that the female which should act differently in that sense as such. And if you try to see I think average society in the various nations they can have either of the way they can have the mixed way also they have the combinations in that sense as such.

But the important thing in that sense of course is that there are certain amount of what you can say prominent or the manifested aspect, which are visible in the different societies.

But more than that the important thing in that sense of course is that the feminism is an issue of concern to any and every society. Now if you try to see the ways in which we can represent or we can understand these issues we can have the different perspectives in which we can approach the feminists itself.

But if we try to see how feminism has emerged as an important debate I think when we try to speak about that we try to speak about the period in terms of 1970s, where we have the understanding of the feminist issues in that sense as such, which becomes more seasoned, settled and also debateable in that sense a such.

And in India basically when we try to see that in 1970s we have seen the debates to be very crucial we have various scholars the feminist scholars in that sense as such. Like if we will try to name some we have this Neera Desai which was trying to talk about this issue of gender in a specific way.

We have Maithreyi Krishnaraj which is again seen as a symbol of the feminist scholar in that sense as such. We have Iravati Karve which has significant contribution in the field of kinship organization in India. We have also Veena Mazumdar, Veena Mazumdar which was basically trying to speak about the field of one's own in an economic framework that is the line writes to the women in India.

And apart from that we have the people like Leela Dube who try to speak about the gender in relation to the kinship. That is talking about the matrilineal with regard to the kinship pattern in that sense as such matrilineal and kinship what is the relationship between them.

Then also we have Karuna Chanana and Karuna Chananas contribution is seen significantly in the field of gender. Especially when we try to see that Karuna Chanana is trying to make out that how the feminine is going to be represented in the case of higher education or the education system in India and in one of our work she is trying to represent that how in the higher education.



Especially in university and colleges we have the specific form of hierarchy like we have the hierarchy of discipline for women that is like arts for women education for women in that sense as music or sometimes literature is for women but when it comes down to the science and commerce gradually we trying to find out that lesser women are there as student and scholar in that particular field. Similarly she also had spoken about or given the factual understanding, she has basically analyzed this UGC ninth and tenth document.

On higher education and there she is trying to highlight that how in the various universities and colleges the representation of women as faculty is very meagre. And apart from that if you try to see it not as a women if you try to have a microscopic understanding.

We try to find out that if we have the segregation of women as SCS, STS and OBCS and other categories. Then the representation in each categories is going to be very minimal in that sense as such.

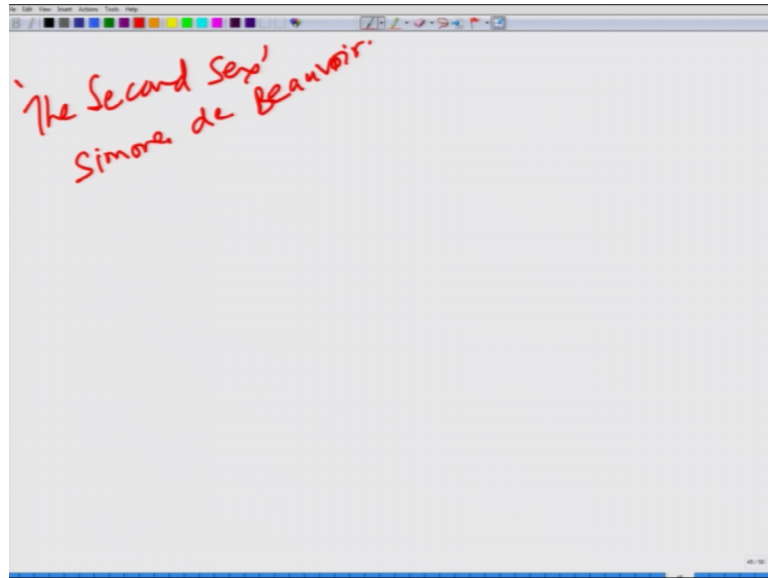
So, we try to see that we have not only the hierarchy of the discipline for the women. Also we have the so called even in the, so called what you can say service sector also. We have the limited female faculties which are going to be represented. So, that is what Karuna Chanana has seen women as a exclusionary categories in terms of understanding their representation. And apart from that we also try to see the contribution of Naila Kabir, then we have the contribution of what you can say speaking about certain other specific words, like what is patriarchy by Kamala Bhasin what is patriarchy.

And many other significant works are there and these works were basically trying to see the representation of women in a specific institution or across the institutions in that sense as such and how they have been represented through history. Now apart from these studies or from these works certain other women's which are significantly speaking about the presentation of women's.

Like we have a professor Susie Tharu Susie Tharu, and then we have professor like Vandana Shiva they are more seen with regard to there were environmental issues in that sense as such.

And these work if you try to see the contribution made by these scholars. So, they had got what you can say their motivations and understanding from the specific contribution from a very significant world we have a very important book.

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That is the second sex and this is seen as one of a prominent contribution by Simone De Beauvoir, Simone De Beauvoir contribution the second sex, which basically speaks about that how the women are treated a differently in a specific society.

And this work of course, is seen as a very significant work because it tries to speak about to the understanding of a gender in a very specific way. And this was also seen as one of the source of motivation and also trying to see that how women are being represented across the time.

Now this is of course, one side of the story about speaking about how we can took it or understand the feminist aspect. We also have within the feminist perspective the various ways in which we try to see the debate took place. Like if you try to see the feminist perspective in the structural functional framework, we try to find out that the structural functional framework tries to see that what women are doing?

They are doing for maintaining the order and stability in the society like we have parson parson's contribution who tries to see that how that roles specific jobs are going to bring

about the equilibrium in the society. Or we try to see that what women does in term of the division of labour that is going to be significant for that particular aspect.

For maintaining of the order and stability like one thing which person says that socialization? And the roles which have been performed by the women are going to integrate them and also integrate the society in a wider way. So, virtually we have one way of looking to the issue of feminine from the structural functional viewpoint.

Then we can also speak about the conflict perspective conflict perspective which basically tries to deal with the fact that how women's are to be seen as part of the production system. And here the conflict perspective if you try to see the issues, we try to find out that it is basically with the advent of capitalism the women were put at what you can say certain restrictions and the barriers.

Because if you try to see historically speaking then the women's when they were the food gatherers and the hunters, when they were part of the initial life the ancient society and ancient life. Then they are say and their freedom was multiple in that sense like they were seen as good hunters, they were seen as the good cultivators, they were seen as the good preserver of the food and many other things as such.

So, in that way we try to find out that in the framework of the development. Especially if you try to have that Marxian way of looking to the society, then we try to see that in the initial stage in the ancient society we have more freedom for the women, but as we move towards the capitalism.

Especially with the advent of the state we have developed certain restrictions for women. And state which is basically seen as having a patriarchal aspect state which has been seen as how it has certain amount of male domination in that sense as such. As a protector and as a dictator as a instructor to the members in that sense as such.

And that is how we try to see that with the advent of the state and the capitalism. We have that the restriction started coming up on the women, like we try to see in the case of industrial setting the working hours were fixed that in the night shifts or in the late nights, the women are not allowed to work in the industries.

So, virtually the women's which were having the freedom to work at any period of time because of the industrial laws, because of what you can say the implementation of the policies of the state. There were certain amount of restrictions which has been developed and which tries to restrict the mobility and the freedom of women.

Then we also try to see that with the advent of what you can say the development. We find out that specific jobs or the specific division of labour was been assigned to the women as such. So, the public sphere which was been seen as an open sphere for the women in the previous era, but now they were been restricted to the private sphere.

So, we tried to find out that as the development proceeds the women's were been put to the private sphere. So, the public sphere was been restricted for the women and the private sphere has been made for them.

And that speaks about that either we can say that the development is going to be adverse for the women in terms of their freedom. In terms of their what you can say hegemony or not hegemony, but in terms of their what you can say or having certain amount of participation, so that has been restricted in that sense as such.

And gradually it has led to what you can say they are declined from the production system. So, this with the decline of that definitely it has led to certain conflicting interest.

Who is going to be the controller of the property or who is going to be the money maker in that sense as such. So, all these things have gradually have been taken off from the women and has been put into the hands of the male. So, we have to see that there is a Marxian way of looking to the whole notion of the feminist perspective.

Thank you.