

Feminist Writings
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The Second Sex - Part 4

So, hello and welcome to this NPTEL course entitled Feminist Writings. So, we were looking at Simone de Beauvoir's introduction to *The Second Sex*. We have already had a series of lectures on it and we are beginning to wind up this introduction. And in this lecture and the ones to follow. So, at this point, I am just going to start with page 21 on your screen, I think, this is 22 actually where Beauvoir talks about the male philosophers who began to look at the whole problem of inequality of sexes in a way which is philosophical, and which is quite political in quality as well.

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men began to view the matter objectively. Diderot, among others, strove to show that woman is, like man, a human being. Later John Stuart Mill came fervently to her defence. But these philosophers displayed unusual impartiality. In the nineteenth century the feminist quarrel became again a quarrel of partisans. One of the consequences of the industrial revolution was the entrance of women into productive labour, and it was just here that the claims of the feminists emerged from the realm of theory and acquired an economic basis, while their opponents became the more aggressive. Although landed property lost power to some extent, the bourgeoisie clung to the old morality that found the guarantee of private property in the solidity of the family. Woman was ordered back into the home the more harshly as her emancipation became a real menace. Even within the working class the men endeavoured to restrain woman's liberation, because they began to see the women as dangerous competitors — the more so because they were accustomed to work for lower wages. In proving woman's inferiority, the anti-feminists then began to



So she mentions a series of names - 'Diderot' for example, among others strove to show that woman is, like man, a human being. Later John Stuart Mill came fervently to her defense. But these philosophers displayed unusual impartiality. In the nineteenth century, the feminist quarrel became again a quarrel of partisans.

One of the consequences of the industrial revolution was the entrance of women into productive labour, and it was just here that the claims of the feminists emerged from the realm of theory and acquired economic basis.'

So industrial revolution among, many other things, what it did was, it put up a demographic change, in the sense that, it brought women into the productive labour, into industrial labour. And in the process, it complicated things further and it became a partisan quarrel to a large extent. So, 'although landed property lost power to some extent, the bourgeoisie clung to the old morality that found the guarantee of private property in the solidity of the family. Woman was ordered back into the home the more harshly as her emancipation became a real menace.

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liberation, because they began to see the women as dangerous competitors – the more so because they were accustomed to work for lower wages.¹

In proving woman's inferiority, the anti-feminists then began to draw not only upon religion, philosophy, and theology, as before, but also upon science – biology, experimental psychology, etc. At most they were willing to grant 'equality in difference' to the *other* sex. That profitable formula is most significant; it is precisely like the 'equal but separate' formula of the Jim Crow laws aimed at the North American Negroes. As is well known, this so-called equalitarian segregation has resulted only in the most extreme discrimination. The similarity just noted is in no way due to chance, for whether it is a race, a caste, a class, or a sex that is reduced to a position of inferiority, the methods of justification are the same. 'The eternal feminine' corresponds to 'the black soul' and to 'the Jewish character'. True, the Jewish problem is on the whole very different from the other two – to the anti-Semite the Jew is not so much an inferior as he is an enemy for whom there is to be granted no place on earth, for whom annihilation is the fate desired. But there are deep similarities between the situation of woman and that of the Negro. Both are b



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Even within the working class, the men endeavored to restrain woman's liberation because they began to see the women as dangerous competitors - the more so because they were accustomed to work for lower wages.' So in the workforce, in the mainstream workforce,

women were seen as dangerous competitors because they had lower wages and they could, obviously from a proprietor's perspective, someone that takes lower wages is more desirable.

So, and you can see, how this kind of an argument of being threatened to buy a newer workforce which is prepared to work for a lower wage, can be very easily mapped on to some of the current debates about quote unquote - immigrants, who supposedly come from outside and enter the workforce and corrupt the workforce by being prepared perfectly to work for a very low wage compared to the mainstream workers.

So this kind of a discrimination, this kind of a feeling of threatening or the 'othering' the other comes in as a threat is something which is very common. And the woman was ordered back into the house, into the home, the more harshly. Her emancipation became a real menace. So when the woman's emancipation, the woman's arrival or appearance in the market place, in the work place became a real menace, the woman was ordered back into the home, into the household more harshly.

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'In proving woman's inferiority, the anti-feminists then began to draw, not only upon religion, philosophy and theology, as before but also upon science - biology, experimental psychology etc.' So this is what I meant in my last lecture when I talked about the discursive apparatus which are designed to create and control and produce and perpetuate the belief that women are inferior compared to men.

So not only does philosophy, theology, religion become important, they have always worked wonders for male supremacy as we know in history. But more immediate instruments of knowledge, more immediate instruments of narratives and knowledge became equally biased, equally vulnerable towards this kind of designing among which was biology and experimental psychology which then produced, or began to produce, very sophisticated accounts of, sophisticated scientific, empirical evidence of women's inferiority in terms of skull size, in terms of hysteria, in terms of attention span etc.

So we all know how biology has historically or at least bioscience has historically welded with state in terms of producing narratives of racism; inferiority of the blacks, narratives of misogyny, narratives on anti-feminism etc. So, now we have a very clear example as Beauvoir points out to us.

'At most they are willing to grant 'equality in difference' to the other sex. That profitable formula is most significant; it is precisely like the 'equal but separate' formula of Jim Crow laws aimed at the North American Negroes. As is well known, the so called equalitarian segregation has resulted only in the most extreme discrimination.'

So this whole pseudo equality, this whole superficial pronouncement of equality or equalitarian segregation is obviously being informed and lented self historically to the most extreme forms of discrimination or extreme discourses of discrimination. Right, okay.

'The similarity just noted is in no way due to chance, for whether it is a race, a caste, a class or a sex that is reduced to a position of inferiority, the methods of justification are the same.' So the methods of justification are the same despite a similarity. So, you know, the methods of justification of supremacy, of inferiority of women have always remained the same.

So 'The internal feminine corresponds to the black soul and to the Jewish character.' So there is something innately inferior about the feminine in a way, there is something innately inferior about the Jewish character or the black soul. And obviously these discourses are produced and promoted and perpetuated by narratives of supremacy; the white supremacy, imperial supremacy, racial supremacy etc.

So that becomes an important category of discrimination. So what we are looking at are two different kinds of discriminations - overt and covert. So overt discrimination or overt control

or overt monopolization obviously takes a very material and very palpable and very explicit narratives such as violence, such as corporeal control etc, confinement, punishment etc.

But, you know, when we are looking at more covert, perhaps more dangerous forms of discrimination which operates a religion, which operates through education, which operates through science to a large extent - all that is geared, all that is welded together, all that colludes together to form the eternal feminine problem, the eternal feminine constitution which works in the same way as ascribing inferiority to the black or to the Jewish character, right?

So all these productional stereotypes which are obviously used to confer certain attributes as fixity to the certain class of people, who have always been drawn from science, religion, logic etc. And the anti-feminist problem is no different over here.

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Jewish character'. True, the Jewish problem is on the whole very different from the other two — to the anti-Semite the Jew is not so much an inferior as he is an enemy for whom there is to be granted no place on earth, for whom annihilation is the fate desired. But there are deep similarities between the situation of woman and that of the Negro. Both are being emancipated today from a like paternalism, and the former master class wishes to 'keep them in their place' — that is, the place chosen for them. In both cases the former masters lavish more or less sincere eulogies, either on the virtues of 'the good Negro' with his dormant, childish, merry soul — the submissive Negro — or on the merits of the woman who is 'truly feminine' — that is, frivolous, infantile, irresponsible — the submissive woman. In both cases the dominant class bases its argument on a state of affairs that it has itself created. As George Bernard Shaw puts

¹ See Part II, pp. 136-8.



Okay, so 'True, the Jewish problem is on a whole very different from the other two - to the anti-Semite, the Jew is not so much an inferior as he is an enemy for whom there is to be granted no place on earth, for whom annihilation is the fate desired. But there are deep similarities between the situation of women and that of the Negro.'

So that's something which Beauvoir talks about quite clearly - that what is the similarity between the black, the persecution experienced by the blacks and the persecutions experienced by the women - and how so. 'Both are being emancipated today from a like

paternalism and the former master class wishes to 'keep them in their place'- that is, the place chosen for them.'

So, you know, they are being emancipated today by the former master class whether it's the man for the woman and the white man for the black man - they wish to keep them in their former place - the place of segregation, a place chosen for them - so whether it is in cattle for the blacks or the domestic home for the women.

Right, 'in both cases, the former masters lavish more or less sincere eulogies, either on the virtues of 'the good Negro' or with his dormant, childish, merry soul - the submissive Negro - or the merits of the woman who is truly feminine - that is, frivolous, infantile, irresponsible - the submissive woman.'

And that is a very-very vital point that Beauvoir is saying which connects to some of the things we talked about in the previous lecture. And that is - if you comply, if you are a conforming consumer to the certain kind of narrative set by men, then obviously, you get rewards; not just materially but also spiritually, also intangible rewards, in terms of virtue rewards, in terms of value quotients.

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So if you are 'the good Negro', who is submissive, who is domestic and who is docile and who is obviously loyal to the white man, then all the lovely adjectives, all the lovely eulogies are lavished on you. You know, you become a very-very desirable person because you are being the perfect black person, you're being the perfect Negro, desired by the white man.

So the virtues of a good Negro which is a dormant, childish, merry soul - the submissive Negro. And likewise, we have the virtues of the real women, the good women, the truly feminine women. And what are the attributes which are given to the truly feminine women? Frivolous, infantile, irresponsible - the submissive women.

So as long as you are submissive, as a black man, as long as you are submissive as a woman, then obviously, you are conferred the lavish eulogies, or lavish attributes by the controlling class, whether it is man or the white man, right? In both cases, the dominant class bases its arguments on a state of affairs that itself has created.

So it becomes a very self-reflexive kind of an activity. The entire system is controlled or created by the man or by the white man. And if we subscribe to it, then that system generates its own rewards which are then given to you for being a very loyal subscriber, for the system, for being very loyal consumers and very compliant consumers of the system. So there are rewards for compliance, there are rewards for loyalty which is given to you by the makers of a system. So it's a very self-reflexive kind of an activity which is being described by Beauvoir.

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it, in substance, 'The American white relegates the black to the rank of shoeshine boy; and he concludes from this that the black is good for nothing but shining shoes.' This vicious circle is met with in all analogous circumstances; when an individual (or a group of individuals) is kept in a situation of inferiority, the fact is that he *is* inferior. But the significance of the verb *to be* must be rightly understood here; it is in bad faith to give it a static value when it really has the dynamic Hegelian sense of 'to have become'. Yes, women on the whole *are* today inferior to men; that is, their situation affords them fewer possibilities. The question is: should that state of affairs continue?

Many men hope that it will continue; not all have given up the battle. The conservative bourgeoisie still see in the emancipation of women a menace to their morality and their interests. Some men dread feminine competition. Recently a male student wrote in the *Hebdo-Latin*: 'Every woman student who goes into medicine or law robs us of a job.' He never questioned his rights in this world. And economic interests are not only ones concerned. One of the benefits that oppression confers is



'As George Bernard Shaw puts it, in substance, 'The American white relegates the black to the rank of shoeshine boy; and he concludes from this that the black is good for nothing but shining shoes.' So, the system creates a situation where you are conferred, where you are relegated to a certain kind of activity. 'Shoeshine boy' - someone who is just there to shine my shoe.

And because you create a system, because you create the identity, you create a classification for the matter, you draw the conclusion from it based on empirical evidence, and this is a very interesting example of how empirical evidence can be formed out of pseudo belief systems, desired pseudo belief systems.

So he concludes, the white man concludes from that, that the black is good only for nothing but shining shoes. So, because you are calling the shoeshine boy, you confer that identity to him as a shoeshine boy, you conclude from that identity - that the black is good only for shining shoes, right? And you find the loss of quotations by American celebrities sometimes very embarrassing where many people say - oh the blacks are just good for shining shoes.

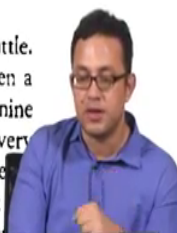
Supposedly, we are not sure, Elvis Presley said something similar - where he said that - blacks are just good for buying my records and shining my shoes. While that has been refuted later, but then that is a symptom of a certain kind of narrative which was pretty prevalent in America at that point of time.

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it, in substance, 'The American white relegates the black to the rank of shoeshine boy; and he concludes from this that the black is good for nothing but shining shoes.' This vicious circle is met with in all analogous circumstances; when an individual (or a group of individuals) is kept in a situation of inferiority, the fact is that he *is* inferior. But the significance of the verb *to be* must be rightly understood here; it is in bad faith to give it a static value when it really has the dynamic Hegelian sense of 'to have become'. Yes, women on the whole *are* today inferior to men; that is, their situation affords them fewer possibilities. The question is: should that state of affairs continue?

Many men hope that it will continue; not all have given up the battle. The conservative bourgeoisie still see in the emancipation of women a menace to their morality and their interests. Some men dread feminine competition. Recently a male student wrote in the *Hebdo-Latin*: 'Every woman student who goes into medicine or law robs us of a job.' He never questioned his rights in this world. And economic interests are not only ones concerned. One of the benefits that oppression confers is



'This vicious cycle is met with in all analogous circumstances; when an individual (or a group of individuals) is kept in a situation of inferiority' - that's a very important phrase, 'situation of inferiority, the fact that he is inferior.' So the situational inferiority is artificially produced, artificially constructed and then the subject is placed in the situation of inferiority.

And because he happens to be placed there artificially, there's a natural conclusion that he is inferior. So we can see how a certain kind of natural empirical evidence is generated out of certain artificially designed systems, artificially designed discursive systems. So again, we are looking at a collusion between designed discursivity and quote unquote "innately internalized natural belief systems" and how the two are sort of, linked to each other in a tautological, sometimes axiomatic relationship.

Okay. 'But the significance of the verb 'to be' must be rightly understood here. It is in bad faith to give it a static value when it really has a dynamic Hegelian sense 'to have become.' Yes, women on the whole are today inferior to men; that is, their situation affords them fewer possibilities. The question is - should that state of affairs continue?'

So, you know, we have a state of affairs where women become, have become, as a verb, as a process, through which they have been made to become inferior to men. But the question is - should that state of affairs continue - is it desirable that it continues or if it is not desirable that it continues - what are the methods through which one can depart from that state of affairs.

'Many men hope that it will continue; not all have given up on the battle.' So most men very much hope that this state of affair continues forever. 'The conservative bourgeoisie will see in the emancipation of women a menace to their morality and their interests.' So the conservative bourgeoisie obviously wants to stay conservative and phallogocentric in quality where the men control, men monopolize the market.

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Many men hope that it will continue; not all have given up the battle. The conservative bourgeoisie still see in the emancipation of women a menace to their morality and their interests. Some men dread feminine competition. Recently a male student wrote in the *Hebdo-Latin*: 'Every woman student who goes into medicine or law robs us of a job.' He ne
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Men control the economy and it is very convenient for them; to have the woman in their household, not as competitors in the market place. 'Some men dread feminine competition. Recently, a male student wrote in Hebdo-Latin: every woman student who goes into medicine or law, robs us of a job.'

And this is remarkable because this is exactly the same rhetoric which is used for immigrants - people come from the outside: they come in and rob us of our jobs. So if we look at, for instance, the white supremacist narrative in America today, heralded by the American president where the very narrative is how the Mexicans are coming and taking our jobs.

The Latin Americans are coming, the Puerto Ricans are coming and taking our jobs away. So again, the whole threat is conferred on the other. So it is always a problem from the outside; there are people from the outside who come and take our job away and you know, we have the same kind of rhetoric, you know, conferred to women.

Recently, a male student wrote in Hebdo-Latin: every woman or graduate student who goes into medicine or law, robs us of a job. So we, male students, we men, we are naturally

entitled to jobs, it is a natural right, it is a biological right for being a man to get a job in law or medicine. Every time a woman enters law and medicine, she robs us of a job.

In the same way, the same rhetoric is mapped on to immigrants today; illegal immigrants or whatever immigrants that are coming in from the outside and they take away our jobs, they take away the white man's job. So it is a very similar kind of rhetoric which is mapped, which is mappable on the situation today.

And that is something which is very interesting about feminism because we find how philosopher such as de Beauvoir, they come up with theories and situations which are almost universal in quality because that, you know, takes a different context, a different configuration at different points of time. But the same kind of narrative may be mappable completely on the immigration crisis today and the entire fear of the immigrants coming from the outside today.

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woman student who goes into medicine or law robs us of a job.' He never questioned his rights in this world. And economic interests are not the only ones concerned. One of the benefits that oppression confers upon the oppressors is that the most humble among them is made to *feel* superior; thus, a 'poor white' in the South can console himself with the thought that he is not a 'dirty nigger' – and the more prosperous whites cleverly exploit this pride.

Similarly, the most mediocre of males feels himself a demigod as compared with women. It was much easier for M. de Montherlant to think himself a hero when he faced women (and women chosen for his purpose) than when he was obliged to act the man among men – something many women have done better than he, for that matter. And in September 1948, in one of his articles in the *Figaro littéraire*, Claude Mauriac – whose great originality is admired by all – could write regarding woman: '*We* listen on a tone [*sic!*] of polite indifference . . . to the most brilliant among them, well knowing that her wit reflects more or less luminously ideas that come from *us*.' Evidently the speaker referred to is not reflecting the idea Mauriac himself, for no one knows of his having any. It may be that



Okay. 'He never questioned his rights in the world.' So look at the artificial natural binary over here. So it is the natural right of the man to get a job. It is a natural right of the male student to get a job in law or medicine. And the moment a woman begins to get a job, it becomes artificial in quality.

So the question then is, how did this natural right become naturalized? And naturalization is a process of repetition and internalization - very mathematically put. If you want to naturalize

something, you need to keep repeating it and you need to keep internalizing it. So a point comes where you don't even realize what's happening.

It's just something which is seamless in quality - it's like breathing oxygen, you don't realize it, it's oxygen in the air, unless that stops, right? It is something that is naturalized and it is a biological activity. So men's right to job, men's right to privileges, men's right to freedom, men's right to growth, progress, liberty, all kinds of lovely sweet things are naturalized.

Whereas, when a woman when it comes, when she comes into the workforce, she has to fight and acquire all these rights to a very ostensibly artificial process. And it is artificial because it is not naturalized yet, right? So he never questions, the person who wrote this article - that woman students are coming and robbing us of our jobs - he never realizes, he never would question this naturalness of his right to get a job in the first place. Okay?

So, 'he never questioned his rights in this world. And economic interests are not the only ones concerned. One of the benefits that oppression confers upon the oppressors is that the most humble among them is made to feel superior; thus a 'poor white' in the South can console themselves with the thought that he is not a 'dirty nigger' - and the more prosperous whites cleverly exploit this pride.' Right?

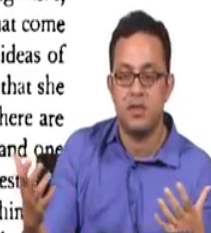
So the whole idea of white pride, the whole idea of male pride, is a very political system. So it is not just the economic interest, it is the benefit of oppression and that benefit of oppression is - everyone in that category is made to feel superior. So even if you are poor white in the South, somebody who is colloquially called 'white thrash' - even if you are white thrash in the South, you still console yourself into thinking that - at least I am not a black person. Right?

So, and that goes back to ancient philosophy where Plato would wake up every day and thank the God for being a free citizen and being a man where the Jewish would pray - thank God for not making me a female. So that kind of rhetoric is perpetuated in different human situations.

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superior; thus, a 'poor white' in the South can console himself with the thought that he is not a 'dirty nigger' – and the more prosperous whites cleverly exploit this pride.

Similarly, the most mediocre of males feels himself a demigod as compared with women. It was much easier for M. de Montherlant to think himself a hero when he faced women (and women chosen for his purpose) than when he was obliged to act the man among men – something many women have done better than he, for that matter. And in September 1948, in one of his articles in the *Figaro littéraire*, Claude Mauriac – whose great originality is admired by all – could write regarding woman: 'We listen on a tone [*sic!*] of polite indifference . . . to the most brilliant among them, well knowing that her wit reflects more or less luminously ideas that come from us.' Evidently the speaker referred to is not reflecting the ideas of Mauriac himself, for no one knows of his having any. It may be that she reflects ideas originating with men, but then, even among men there are those who have been known to appropriate ideas not their own; and one can well ask whether Claude Mauriac might not find more interesting conversation reflecting Descartes, Marx, or Gide rather than his



'Similarly, the most mediocre of males feel themselves a demigod as compared with women' - just because he happens to be a male. 'It was much easier for M. de Montherlant to think of himself as a hero when he faced women (and women chosen for his purpose) than when he was obliged to act the man among men - something many women have done much better than he - for that matter.'

So you know, this is an example of certain figures who obviously excelled in being a man because they believe that being a man is something which is superior innately. And then, Beauvoir goes on to say - what is remarkable is that by using a questionable 'we' - you know people like Claude Mauriac, identifies himself with St. Paul Hegel, Lenin and Nietzsche, and from the lofty eminence of their grandeur looks down disdainfully upon the bevy of women who make bold to converse with him on a footing of equality.

In truth, I know of more than one woman who would refuse to suffer with patience Mauriac's tone of polite indifference.' So this is an illusion of Mauriac's, Claude Mauriac and then, you know, Beauvoir obviously has thought Mauriac as a figure, as a symptom of how he thinks - just because he happens to be a male, he has kinship with all the other great grand males that Nietzsche, Hegel etc.

And from that lofty kinship system, and that is exactly what was said a little while ago that - even if you are a poor white, you are still white and you are part of this massive kinship of supremacy and that, you console yourself with that, believe with that knowledge. Likewise,

even some males who are obnoxious and nefarious in quality, they would still be entitled to that kinship with the great men and would speak to them from that position of privilege, from that position of kinship privilege, right?

So, then that obviously becomes a tone of polite indifference. So kinship becomes, or imagined kinship or imagined community becomes a very (())(19:33) in terms of supremacy. So if you are white, even if you are a poor white person, you still think you are a white person and you are innately superior compared to the blacks.

Likewise, even if you are a stupid male, you still think - because you happen to be a male, you have this biological kinship with the great men of the grand tradition of western metaphors (())(19:51) in politics and you speak to them from that position of kinship and that becomes very ridiculous and you know, but effective in quality as well.

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INTRODUCTION

women who make bold to converse with him on a footing of equality. In truth, I know of more than one woman who would refuse to suffer with patience Mauriac's 'tone of polite indifference'.

I have lingered on this example because the masculine attitude is here displayed with disarming ingenuousness. But men profit in many more subtle ways from the otherness, the alterity of woman. Here is miraculous balm for those afflicted with an inferiority complex, and indeed no one is more arrogant towards women, more aggressive or scornful, than the man who is anxious about his virility. Those who are not fear-ridden in the presence of their fellow men are much more disposed to recognize a fellow creature in woman; but even to these the myth of Woman, the Other, is precious for many reasons.¹ They cannot be blamed for not cheerfully relinquishing all the benefits they derive from the myth, for they realize what they would lose in relinquishing woman as they fancy her to be, while they fail to realize what they have to gain from the work of tomorrow. Refusal to pose oneself as the Subject, unique and absolute



Okay, so Beauvoir goes on to say - 'men profit in many more subtle ways from the otherness, the alterity of woman.' So the alterity of women is a very handy construction, something which men obviously create profit from, you know massively. 'Here is a miraculous balm for those afflicted with an inferiority complex and indeed no one is more arrogant towards women, more aggressive or scornful, than the man who is anxious about his virility.'

So you know, obviously the masculinity crisis that becomes a very important issue over here. So if you are uncertain about your virility, if you are anxious about your virility, then you are all the more anxious, you assert your supremacy as a male. 'Those who are not fear ridden in

the presence of their fellow men, are much more disposed to recognize a fellow creature in a woman; but even to these the myth of woman, 'the other' is precious for many reasons.'

So people, this question of security and insecurity which comes in, so when it comes to the question of male virility, if you are anxious about your virility, you have to reassert your virility all the time, then the risk is, or the common practice is the recurrent or the recursive marker] is that you tend to look at women as inferior being even more from the position of anxiety. Whereas, if you have less anxiety, you are more likely to look at women as fellow beings for the human beings or human inhabitants.

Right, so 'they cannot be blamed for not cheerfully relinquishing all the benefits derived from the myth, for they realize that what they would lose in relinquishing women as they fancy her to be, while they fail to realize they have to gain for the woman of tomorrow. Refusal to pose oneself as the subject, unique and absolute, requires great self-denial.

Furthermore, the vast majority of men take no such claim explicitly, or make no such claim explicitly, they do not postulate women as inferior, for today they are too thoroughly imbued with the ideal of democracy not to recognize all human beings as equals.' And this is something which Beauvoir talks about very interestingly. And I'll stop at this point today, where she says that - the way democracy operates today, is not necessary, it is not important to take everyone as equal in the first place.

So it doesn't need to be spelt out - that women are unequal in quality because the ethos of democracy as we live in internalized today. It pretty much works and operates in inequality. So, you know, it doesn't need to be explicitly told by men to women that - you are unequal, that you are not really equal to us in terms of privilege and power and authority because in democracy, at least in western, liberal sense, operates in inequality which is very covert and innate in our very system that it claims to be fair and liberal in quality.

So democracy itself contains, accommodates and articulates inequality to a large extent. So it doesn't really have to be separated or mapped out to women alone. And that is something which Beauvoir talks about quite explicitly in this particular point. So I will stop at this point today, I will continue and hopefully wind up with this in the lectures to come. Thank you for your attention.