

**Literature, Culture and Media**  
**Prof. Rashmi Gaur**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology- Roorkee**

**Lecture – 17**  
**Introduction to Feminism - II**

Welcome dear participants to the second module of the 4th week of this course. Today we are going to take up a study of different types of feminists strains of thought. As we have discussed earlier there is an inbuilt plurality in the way feminist thought has developed because it is not a proactive argument and therefore in response to various developments in the society, the development of various schools of thought it is also responded to these needs

And also come up with similar arguments for gender equality and therefore for today's discussion I have taken up these different strains of feminists thoughts for some discussion. They are liberal, Marxist, socialist, radical, cultural, black and eco feminism before we take up these different schools. One second I would say that even though all these schools have diversity as far as their approach towards equality achievement goal is concerned.

Is still we would find that basically all of them aim for getting an equal treatment for women in every sphere of life and therefore diversity of approach should never be treated as an obstacle. Liberal feminism as the title itself suggest has been deeply influenced by the liberal movements of the early 20th century of political thought. At the same time, it also has an impact of the philosophy of Harold J. Laski. They say that gender prejudice

**(Refer Slide Time: 02:06)**

## Liberal Feminism

- Gender prejudice is based around individual ignorance
- Education is an important tool to fight this discrimination
- Legal help is required
- Women have legal equality in most of the countries, but not the status equality
- Advocates reform in present practices. Not any revolutionary change
- Often seen as conservative/white middle class

Is based on individual ignorance and therefore education is a very important tool to fight against gender based discrimination. They also suggest that the education policies and the legal framework of the societies should become different in order to accommodate the demands of equality for women and another aspect which the liberal feminist brought to foreground of the discussion was that woman may have legal equality in different countries

And societies but at the same time it is not possible for them to have status related equality and they think that in order to sensitize people towards the status related equality of women one has to basically bank on education and gradual awareness of the people. They also suggest that revolutionary and sudden changes would not be very effective. The critics of liberal feminists of in school often say that this is a very conservative way of looking at things.

And they also say that this is a feminist approach of white middle class women particularly because there is a lot of emphasis on education, self awareness training which may not exactly result into tangible changes. Marxist feminism as the name itself suggest is a response to the Marxist philosophy. In many ways, we find that the Marxist feminists were able to put across demands which are very pertinent even today. Marxist feminist also believe

**(Refer Slide Time: 03:49)**

## Marxist Feminism

- Exploitation rooted in capitalist class relationships
- Men are conditioned to have exploitative relationships at work which they carry back home
- Patriarchy as an ideology stems from male attempts to justify exploitation of women for economic gains etc

That the exploitation of women is rooted in capitalist class relationships and that men are conditioned to have exploitative relationships at work in order to propagate the capitalist class exploitation. However, this conditioning is carried by them towards home and women and therefore they view patriarchy is an ideology which stems from the attempts of men to justify exploitation of women. For economic gains and for the consolidation of the economic gains by the people.

**(Refer Slide Time: 04:22)**

- Family system is based on patriarchal exploitation of women. In a dominant position, men can do the following:
  - Force a woman to do unpaid domestic labor
  - Take responsibilities of childrearing and caring for the aged/infirm etc
  - Origin of family linked with the desire that only legitimate sons inherit money/title/land etc
- Women become domestic servants – glorified even in this role

Another aspect which is very important in Marxist philosophy is that they feel that the family system itself is a product of patriarchy and capitalism for the exploitation of women. They also feel that capitalism and patriarchy have continued the family system. They established it and

continued it because of several reasons. Firstly, within a family a woman can be reduced to the position of an unpaid domestic worker and all the household chores which are time taking

Which continue for a very long time for example all the rules related with rearing of the children, with the caring of the aged people taking care of the infirm etc. At the same time Marxist philosophy believes that the origin of family is linked with the desire that only the legitimate sons should inherit the money the title and the land which is been gained by men. So, basically the Marxist philosophers the Marxist feminist philosophers believe

That feminism is a response to these situations where a woman has been exploited by this joining together of patriarchy and capitalist's attitude. So women become domestic servants dignified though and then these roles are glorified so that they can continue peacefully in these roles. However, a particular aspect of Marxist feminism which brings it very close to post feminist school of thought is that it does not view men

**(Refer Slide Time: 06:05)**

- Marxist feminism does not view men as enemy of women
- Men and women have to cooperate to overthrow the capitalist system of economic exploitation
- Concept of SOCIAL CLASS is more important than Patriarchy – since Patriarchy is a product of class struggle
- Women are not a sex class– as the only thing which women have in common is their biological constitution
- An upper class woman has little in common with a working class woman
- Commonalities with Socialist Feminism

Necessarily as enemy of women. They feel that men and woman have to work together as a team. They have to cooperate to overthrow the capitalist system of economic exploitation for them more than the patriarchy. It is the concept of social class which is important and they feel that patriarchy is a product of classes struggle. It is a design of the capitalist class. They also feel and again you would find that this brings.

Them slightly closer to the postmodernist thinking of diversity that they emphasized that women are not as sex class and that the only thing which women have common is their biological constitution. They also suggest an upper class woman would not necessarily have anything in common with a woman belonging to a working class. The Marxist feminists is school is very close to the socialist feminism.

But the differences are also there. For example, in Marxist feminist philosophy the struggle is necessarily violent and brutal and then it is also sustained by the experiences of Soviet Russia where the Russian revolution had necessarily been brutal oppressive and violent for different segments of the society. They also feel

**(Refer Slide Time: 07:30)**

- Struggle is necessarily violent and brutal
- Experiences of Soviet Russia
- Roles which were traditionally given to women should be taken over by the State (Dictatorship of the Proletariat)

That the roles which are traditionally given to women for example rearing up of the child they are taking care of the infirm etc should be taken over by the state and the state in their opinion is not in democratic state but the dictatorship of the proletariat. So we find that the Marxist feminist philosophy has developed in tandem with the Marxist emphasis on the violent struggle and that annihilation of the capitalist class

And the establishment of the dictatorship of the proletariat. So is struggle of woman for them is necessarily a part of the class struggle.

**(Refer Slide Time: 08:08)**

## Socialist Feminism

- Incorporates radical, marxist and cultural conditioning
- Main reason for women's exploitation is their economic dependence on male partners
- Woman's work and social status is highly marginalized by their potential/actual "dual role" in modern societies – worker and child-rearer/household chores etc
- Employees are able to exploit this dual role to pay women less—glass ceiling
- Partners exploit it by receiving unpaid services within home

Socialist feminism in fact incorporate some of the demands of the Marxist philosophy and joins them together with radical feminists and the idea of cultural conditioning. They also feel that the main reason for the exploitation of women is there economic dependence on their male partners. And they also feel that they are work and social status is highly marginalized by their potential and actual dual rule in modern societies.

Earlier women were given the household responsibilities- rearing of the children etc but even in todays society we find that the duality of roles has necessarily become their compulsion. So, we find that the employees are able to exploit this dual role to pay women less and in modern day terminology we can understand it as a genesis of the glass ceiling where beyond a certain level women are not encouraged to grow.

For example, today we can question the number of the women who are a member of the boards in different institutions and organizations. The socialist feminist school also believe that the partners also exploit women by receiving unpaid services within the framework of home and family. And therefore the exploitation of woman is related with their domestic roles.

**(Refer Slide Time: 09:30)**

- Patriarchal power is consolidated by the following:
  - General Misogyny –Aristotle, St Aquinas etc
  - Cultural bias that women are passive and are unable to think critically etc
  - Pseudo-Scientific studies – Victorian Era
  - Contemporary scientific and social sciences beliefs/studies of same nature
  - Educational studies justifying biases and confirming stereotypes
  - Force women to believe that mother/housekeeper/childrearing are their basic roles

They feel that patriarchal power is consolidated by general misogyny which we have discussed previously also by citing the examples of Aristotle and Saint Aquinas etc. A cultural bias that women are passive and therefore they are unable to think in a very coherent fashion and pseudo scientific studies which continue from medieval times still today which tell us that women because of the fact of simply being women are better suited to a particular type of job.

And vice a versa educational studies just defying biases and confirming stereotypes and these ideas force women to believe that the traditional role of a mother or a housewife or a wife are there basic roles and they should never be violated. Whatever else they may try to do in their life. Radical feminism is basically rooted in the 1960s as we have seen earlier in our discussion. The decade of the 1960s was a decade of women protest. Radical feminism which became popular in and around 1960s is also a reflection of this attitude.

**(Refer Slide Time: 10:44)**

## Radical Feminism

- Radical: Latin root – *radix, radic* – used as an *adjective*; meaning “of or pertaining to the root or going to the root”
  - Radical feminism is a movement that believes sexism is so deeply rooted in society that the only cure is to eliminate the concept of gender completely.
  - Concepts of patriarchy and sex-class are key ideas in relation to the understanding of women’s position and experience in all societies
  - Patriarchy has existed in all known human societies and predates capitalist forms of economic and gender exploitation.
  - Sexual inequality is institutionalized in society. It can not be finished by legal means or by “changing people’s attitude”.
- 

It is rooted in Latin root *radix* or *radic* which is used as an adjective meaning of or pertaining to the root or going to the root. So, radical feminism is a movement which believes that sexism is so deeply rooted in our society that the only cure is to eliminate the concept of gender all together. They believe that the concepts of patriarchy and sex class are key ideas in relation to the understanding of women position and experiences in all societies.

And that patriarchy has existed in all known societies and predates capitalist’s forms of economic and gender exploitation. So, where Marxists Philosophers is believe, that capitalism has come earlier and capitalism started patriarchal tendencies. Radical feminists believe that patriarchy had existed earlier and has predated capitalist’s forms of economic consolidation. They also see that sexual inequality is institutionalized in society.

And it cannot be finished by legal means or simply by educating people or coercing people are encouraging them to change their attitudes and therefore they believe in sudden and radical ways to overthrow the grasp of the patriarchy over women. They believe that men are necessarily the oppressors and therefore they should be treated as enemies by women in fact today when often people equate the word feminism with Feminazi.

Often they route their arguments and their criticism of radical feminism. So radical feminists believe that women as a class are together. They are combined together in their interest and therefore they want collectively to be free of male oppression.

**(Refer Slide Time: 12:43)**

- Men are the oppressors, hence, enemies of women.
- Women are a class as together (sharing a common interest) they want to be free of male oppression
- Patriarchy exploits
  - Female biology – women's incapacity through pregnancy
  - Marriage – as within it men control the behavior of women
  - Heterosexual relationships which are built on sexual binary
- Suggested solutions:
  - Women support groups
  - Encourages technology – as liberator of women. Wants it to work further for women emancipation
  - Does not support heterosexuality necessarily

They believe that patriarchy exploits female biology a prolonged incapacity or women during pregnancy for example. They also criticize the institution of marriage because within this marriage system men normally control the behaviour of woman. They also believe that heterosexual relationships which are based on sexual binaries go against the interest of women. They have also suggested various solutions.

For example, they have advocated support groups of women. Another important aspect about radical feminist is that they are strong supporters of technology and they feel that women can get their liberation only through the intervention of technology. Not only in terms of time and effort saving devices but also to enable them to opt for motherhood without going into necessary relationships with men or living within the institutions of family.

So, they want that technology should be encouraged further for the emancipation of women. At the same time, they do not necessarily support heterosexuality and this aspect also comes closer to contemporary gender philosophy. However, because of its radical temperament radical

feminism also came into a lot of criticism and it led to cultural feminism in the next decade so whereas we find that the decade of 1960s represents a vehement attitude in the feminist philosophy in 70s we find that it is more pleasant more laid back and it has been termed as cultural feminism.

**(Refer Slide Time: 14:23)**

---

## Cultural Feminism

- It developed from radical feminism, although they hold many opposing views. As radical feminism died out as a movement, cultural feminism gained prominence.
- It is also a feminist theory of difference that praises the positive aspect of women.
- Cultural feminism believes in encouraging feminine behavior rather than the masculine.
- For example, the belief that "women are kinder and gentler than men," prompts cultural feminists' call for an invasion of women's culture into the male-dominated world, which would presumably result in less violence and fewer wars.
- It is an ideology of a "female nature" or "female essence" that attempts to revalidate what cultural feminists consider undervalued female attributes. It is also a theory that commends the difference of women from men.

So, it has developed from radical philosophy of the feminist although they hold many opposing viewpoints. So, as radical feminism died out as a movement we find that the cultural feminism it started. It is a more peaceful more laid back or way of looking at women Christian after the radical demands of the 1960s. It is interestingly a feminist theory of difference that raises the positive aspects of women and it believes in encouraging feminine behaviour rather than the masculine.

They believe interestingly that women are kinder and gentler than men and therefore they promote this idea that if a woman culture, the culture of being kind and gentle can also be introduced into a male dominated world. The world would perhaps be a better place it would be less violent and would have fewer wars. They have this ideology that there is a basic feminine essence which according to them is kinder and gentler

Than the essence of men and therefore they attempt to revalidate what cultural feminist consider undervalued female attributes. It is also a theory that comments a difference of women from

men. Now I have tried to say that often the cultural feminism the term itself can be treated as a pejorative term because many critics of cultural feminism believe that this particular way of thinking enable the society to focus on those aspects of women demands which were not exactly working for their equality in every way and rather than becoming a movement and activism, it ultimately became a life style choice.

**(Refer Slide Time: 16:19)**

### A Pejorative Term?

- Alice Echols, a feminist historian and cultural theorist credits Redstockings member Brooke Williams for introducing the term "Cultural Feminism" in 1975
- However, it was Linda Alcoff's argument in "Cultural Feminism Versus Post-Structuralism: the Identity Crisis in Feminist Theory" that led to the widespread adoption of the term to describe contemporary feminists, not their historical antecedents
- Cultural feminism is developed from radical feminism, and describes its de-politicization
- Based on an essentialist view of the differences between women and men and advocates independence and institution building
- It has led feminists to retreat from politics to life-style

The term was used for the first time by Alice Echols a feminist historian and cultural theorist and she has credited red stockings member Brooke Williams for introducing the term cultural feminism in 1975. However, this term became fashionable only with Linda Alcoffs argument in her article "Cultural Feminist versus Post-structuralist the Identity crisis in Feminist Theory." So, it was this used by Linda Alcoff which led to the widespread adoption of the term.

To describe contemporary feminist and it isolated them from their historical antecedents so cultural feminist is response to radical feminism and it also describes the deep politicization of radical feminism. It is based on an essentialist view of the difference between women and men and advocates independence and institution building. However, as I have said earlier it is led feminists to retreat from politics to lifestyle.

Various studies have shown that wherever cultural feminist have become a strong the focus has been on lifestyle changes than on actively demanding participation of women in every field. Even though we find that they are rather mixed up in their approach towards things.

**(Refer Slide Time: 17:48)**

- The cultural feminists hold a more idealistic view with a greater emphasis on "sex roles", seeing 'sexism' as rooted in contemporary patterns of male and female behavior.
- They emphasize on institutions like marriage, family, prostitution and heterosexuality as all existing to perpetuate the "sex-role system".
- In the late 1970s, they demanded basic human rights for women such as reproductive freedom, child birth, abortion, sterilization or birth control; in short, to make their choices freely without pressure from individual men, doctors, governmental or religious authorities.
- They also demanded change in the dominant sexual culture (breaking down traditional gender roles) and re-evaluating societal concepts of femininity and masculinity.

For example, they hold a very idealistic view with a greater emphasis on sex roles seeing sexism as being rooted in the contemporary patterns of male and female behaviour. They also emphasize that institution like marriage, family, prostitution, and also heterosexuality access on perpetuating the sex role system which can be harmful for the equality demands of women. They also demanded basic human rights for women such as the freedom for the reproduction,

Childbirth freedom for aborting a child is sterilization or birth control however they wanted their; these choices should be made without any pressure from individual men doctors government or religious authorities. And that these choices should be ultimately asserted by women. However, the phrase essential difference becomes an emphasis own and this also becomes a reason that cultural feminist has been attacked

**(Refer Slide Time: 18:49)**

- Alcott claims cultural feminism places women in an overly determined position - over-determined by what she sees as patriarchal systems
- The phrase "essential difference" refers to the belief that the gender differences are a part of the essence of females and males
- Cultural feminist reappraisal construes woman's passivity as her peacefulness, her sentimentality as her proclivity to nurture, her subjectiveness as her advanced self-awareness"
- Cultural feminism often attacks lesbian feminists
- Some studies suggest that engagement in activities labeled as cultural feminist are linked with a decline in political activity in the women's movement

By several later date critics their reappraisal construes women passivity as her peacefulness her sentimentality as a proclivity to nurture her subjectiveness as an advanced self awareness and cultural feminism also attacks lesbian feminists. Though it believes that within the family women can be exploited is still it wants to uphold the tradition of family. It does not go against this basically.

And therefore some studies have suggested that engagement in activities labelled as cultural feminist is linked with a decline in political activity in the women movement. Black feminism is also a response to the decade of the 1960s we find that in the 1960s people were introducing movements for civil rights. These in these rights and in these positions it was thought that women are being sidelined.

Particularly the black woman and the civil right movements were more vocal for the equal rights of men across different races. They also thought that the feminist movement of 1960s foregrounded that demand so the white people.

**(Refer Slide Time: 20:10)**

## Black Feminism

- Argues that racism and sexism are intricately linked. Kimberley Crenshaw's intersectionality (1989)
- Civil rights and the feminist movement of 1960s
- Liberation of black women entails freedom of all people since it would mean the end of racism, sexism and class oppression
- Draws strength from woman bonding and spiritual leanings of Black Matriarchal figures
- Often referred to as *Womanism*
- *Critics:* Toril Moi, bell hooks, Angela Davis, Patricia Hill Collins
- *Writers:* Toni Morrison, Alice Walker, Maya Angelou, Gloria Naylor

So, black women felt that the civil rights movement and the feminist movement have isolated the black women particularly and because they feel that racism and sexism are intricately linked this movement has been started. A lot of credit goes to Kimberley Crenshaw's work on intersectionality which started to be published in an around late 1980s. Now people also feel the movement of the black feminist also feel that the liberation of black women

Ultimately entails freedom for all people since it would mean the end of racism sexism and class oppression. It draws us trend from women bonding and his spiritual leanings of black Matriarchal figures and sometimes it is also branded as womanism. Major critics of black feminist movement are Toril Moi, Bell Hooks, Angela Davis, Patricia Hill Collins major writers who have given a new lease of life.

To the black feminist movement are Toni Morrison, Alice Walker, Maya Angelou and Gloria Naylor. Another development in terms of feminist movement is eco-feminism. It unites and environment and feminism by looking at the commonality of their demands. It feels that the environment as well as women.

**(Refer Slide Time: 21:36)**

## Eco-Feminism

- Social and political movement which unites environment and feminism
- Relationship between oppression of women and degradation of nature
- Also talks about racism and other types of social oppression
- Ecofeminists believe that these connections are illustrated through traditionally "female" values such as reciprocity, nurturing and cooperation, which are present both among women and in nature.
- Global - North and South- Capitalist and Patriarchal system is based on triple domination of the "Southern People" – people who live in the Third World (majority of which are south of the First World), women and nature

Are exploited in similar nature by men and therefore since there are similarities in the senseless exploitation of women and environment there is a fear case for looking for an eco feminist movement. They look at the relationships between operation of women and degradation of nature and talk about racism and other types of social oppression. They believe that there are connections which are a strong enough between the female values

Such as reciprocity and nurturing and cooperation which are present both among women and in nature and which are exploited equally badly by men. They also feel that the global capitalist and patriarchal system and in their idea of global they often use the word north and south particularly with this idea that the southern people represents the third world countries because majority of the third world countries or the developing countries are towards the south of the first world.

So, they say that the global north and south capitalists and patriarchal system is based on triple domination of the southern people, Women and nature. And the environmental demands are being transferred to the feminist demands linked together and this movement has also come up. Now in these polarities we find that gradually we are moving closer to what can be roughly termed as a third wave of feminism.

The third wave of feminism which has been influenced largely by the postmodernist theories and the psychoanalytical theories of Jacques Lacan,

**(Refer Slide Time: 23:21)**

## Third Wave of Feminism

- Exhibits an academic shift in terms of its focus.
- It is influenced by the psychoanalytical theories of
  - Jacques Lacan (meaning is a network of differences)
  - Helen Cixous (hierarchies of sexual differences through language and discourse)
  - Julia Kristeva – plurality and provisionality of textual meanings
  - Luce Irigaray – valorization of feminine discourse
- They have also been significantly influenced by the post-modernist philosophy of Derrida.

Helen Cixous, Julia Kristeva and Lucy Irigaray have represented an academic shift in terms of its focus. Prior to the third wave of feminists we find that the idea of movement had been more important. But around 1980s we find that under the influence of these theorists of postmodernism. There has been a shift in the academic nature of feminists discourses they have been influenced by Lacan's theory of finding meaning in a network of differences.

Helen Cixous whose ideas of hierarchies of sexual differences through language and discourse Julia Kristeva ideas of plurality and provisionality of textual meanings and Lucy Irigaray's valorization of feminine discourse. So that third wave of feminism is slightly different from the previous two waves because the focus is not on the movement. The movement is still there it has not been isolated absolutely.

But the focus has been shifted towards academic tendencies. So we have seen that earlier in our discussion of the postmodernist ideas

**(Refer Slide Time: 24:34)**

## Postmodernism and the Third Wave of Feminism

- In the 1980s, feminism began to change direction.
- Instead of being limited to protest and castigation of man, it initiated an academic examination of the instability and indeterminacy of gender identity.
- They scrutinized the cultural conditioning of gender, as well as other problematic areas, and suggested that heterosexuality itself could be seen as “a kind of panicked closure imposed on a variable”.

That in and around 1980 feminism as well as other knowledge based philosophies had to started to change direction and it feminism also instead of being limited to protest and castigation of man initiated and academic examination of the instability and indeterminacy of gender identity. They scrutinized and the cultural conditioning of gender as well as other problematic areas and suggested

That heterosexuality itself could be seen as it kind of panicked closure imposed on a variable of individual choices. So, we find that there are some major differences between the first and second waves of feminist theory and the third wave of the feminist theory. Under the impact of the postmodern philosophy we find that there has been a blurring of the high and low cultures,  
**(Refer Slide Time: 25:35)**

- Blurring of boundaries between 'high' and 'low' cultures
- Collapse of hierarchies of knowledge and opinion
- Interest in the local rather than the universal
- Post modernist approaches encouraged differences and accepted the validity of smaller truths.
- It has had a significant influence on feminist and gender theories.

there had been a collapse of hierarchies as far as knowledge and opinions were concerned and there was a renewed emphasis on the local instead of looking at the universal ideas. So, postmodernist approaches and courage differences and accepted the validity of smaller truths. It is the local ideas were also given preference. So, these ideas have also had a significant influence on feminist theories

leading gradually towards a construction of the gender theory the study of masculinities and the queer theory.

**(Refer Slide Time: 25:35)**

## Post-feminism

- Rejects Metanarratives
- Opposes the universal picture of women
- Concentrates on the specific experiences of women
- Includes the differences of race and culture
- Jeers at "All women are white, and all men are black"
- Does not harp at the image of the strong woman
- Celebrates the maternal body

So, like postmodernist we also feel that post feminism also rejects metanarratives and therefore it also opposes the universal picture of women. Earlier it was thought that the feminist movement was dominated by white women at it as a response to it. Black feminist movement had also been started but under the impact of postmodernist theories feminist movement also started to believe that there are various other differences which cannot be clubbed together

As being the experiences of either white women or the black women. So then post feminism which is a term suggested by Toril Moi for different configurations of postmodernism and feminism. So, post feminism is started to concentrate on this specific experiences of women belonging to different cultures and societies. And then the difference of race had already been incorporated by the black feminist movement

But the cultural differences were being included only after the introduction of the post feminist argument. So, they started to jeer this idea which was often used as a slogan that all women are white and all men are black. Post feminist also does not harp at the image of the strong woman that was the image which was being presented particularly during the 1960s by the radical feminist.

So, they believe that it is perhaps not possible for a woman to be strong at all times and therefore they also celebrate the weaknesses as differences as certain stages. So, instead of looking at a monolithic unchangeable picture of a woman as being a strong argumentative woman they have also celebrated the difference and look at the maternal body post feminism is basically an interdisciplinary dialogue.

The earlier feminist traditions had also been interdisciplinary to certain extent but we find that under the impact of postmodernist philosophy post feminist dialogue has become exactly acutely interdisciplinary in its nature.

**(Refer Slide Time: 28:35)**

- A review of women's movement and feminist studies helps us to understand how the concept of gender was internalized by the feminist critical thought.
- Compartmentalization of these two strains is not feasible as they complement each other and burgeon from mutual strength, retaining all the time their individual differences.
- It is difficult to imagine a gender discourse which does not engage with feminist theory.
- While feminist thinking permeates gender studies, not all forms of feminism can be thought of as being synonymous to gender studies.

So, review of women movement and feminist studies helps us to understand how gradually the concept of gender was being internalized by the feminist critical thought. It initially sensitized us to the fact did the compartmentalization of the two strains for example, the feminist thought and the muscularity studies is not feasible as they complement each other and burgeon from mutual strength retaining all the time their individual differences.

So, we would find that feminist philosophers started to feel under the impact of the postmodernist philosophy that any study which focuses only on women is necessarily incomplete and at the same time we find that any study which takes up masculinities or gender studies cannot be completed unless and until it engages with the feminist theory. So, while feminist thinking permeates gender studies not all forms of feminists

can be thought of as being synonymous of gender studies the difference would also be there but feminist studies, the masculinities studies, and the queer studies would always be reinforced by each other and they cannot be compartmentalized in any way. Gradually it has led us to an understanding of the term of gender. So, far in today's discussions we have focused on the development of feminist thought in various situations.

and throughout different ages. But gradually we would also look at how the concept of gender has come to the foreground. Now the concept of gender has been used to explore the production of masculine and feminine selves initially in social relationships as well as in literary

productions. So, we find that in its early days the word gender was used for studying the feminist movement as well as masculinities within it.

**(Refer Slide Time: 30:41)**

- Gender has been used as a concept to explore the production of masculine and feminine selves in social relationships, as well as in literary productions.
- The issues related with gendered identities cannot be summed up simply as feminist concerns. To equate them together would be a theoretical anachronism.
- A study of gender issues necessarily explores the binary division of people into male and female; thus it becomes a constricting factor if one hypothesizes about the construction of femininity without including construction of masculinity.
- Gender studies question the essentialist definitions of the terms 'woman' and 'man' and consider gender as an axis of social differentiation/ inequality as much as the notions of race, ethnicity, class.

So, the issues related with gender identities could not be summed up simply as feminist concerns. And to equate them together would also be it theoretical anachronism so feminist studies and gender studies are interlinked but they do not replace each other. So, I study of gender issues necessarily explore into the binary division of people into male and female and thus it becomes a constricting factor

if one hypothesis about construction of femininity without including construction of masculinity. Gender studies question that definitions of the term woman and men and consider their gender is an axis of social differentiation as well as inequality as much as the notions of race ethnicity class are concerned.

- Precepts of gender have also led to masculinity and queer studies focusing on those individual identities which transgress the socially defined boundaries of gender.
- It is also suggested that gender is an organic construction process which may vacillate with changing societal experiences.
- Experience of, or exposure to different societal norms may result into changes in gender ideology/association.

Precepts of gender have led to masculinity and queer studies gradually focusing on those individual identities which transgress the socially defined boundaries of gender. So, gradually we find that the feminist studies have moved to versus study of masculinity and it is giving rise to gender and gradually have we started to incorporate his study of transgender in its fold. It is also suggested that gender is an organic construction process.

Which may vacillate with changing societal experiences experiences off or exposure to different societal norms may result into changes in gender, ideology and association. So, far we have discussed how the feminist thought has developed and changed over a certain time in our discussion. Henceforth we would discuss how the cultural focus of feminist movement gradually gives way to an interdisciplinary approach,

to look at the differences between sex and sexual desires and then incorporate his study of transgender. So gradually we would find that the third phase of feminist movement gradually starts incorporating the demands of gender as we understand them today. So, in our next discussion we would take up how the concept of gender grows further and incorporates other contemporary demands. Thank you.