

Judith Butler

Gender Trouble Feminism and the Subversion of Identity

Butler

Gender Trouble





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□ What is Gender?

□ **Sex** refers to the biological male, female, or intersex (a combination of both) category defined by our internal and external reproductive organs and chromosomes.



□ What is Gender?



□ **Gender** refers to socially created roles, feelings, and behaviours deemed appropriate for men and women by society.

□ ,



- Behaviours that are **consistent with society's expectations** are considered **gender-normative**



- behaviours that are viewed as **incompatible** are referred to as **gender non-conformity**.

- **Gender identity** is a person's own sense and definition of his or her gender.
- Example – new born baby girl and baby boy











Leo and Lola



- 
- Led to numerous academic debates:
 - Book and the author
 - Was Butler a feminist or an anti-feminist?


- 
- Does the text serve to privilege Gender Studies or undermined it?
 - Whose side is she on, anyway -- or is she saying that there are no sides anymore?

- **Judith Butler,**
- ***Gender Trouble: Feminism and the Subversion of Identity* (1990).**
- Challenged and altered the ideas about **gender identity** and **feminism**
- **How does Judith Butler critique the feminist position in her essay**

□

- *Gender Trouble* (1990), Butler argued –
- 

- feminism had made a mistake by trying to assert that 'women' were a group with common characteristics and interests.

- 
- This approach performed 'an unwitting
(ignorant) regulation of gender
relations'

- This approach also

- - reinforced a **binary view of gender relations** in

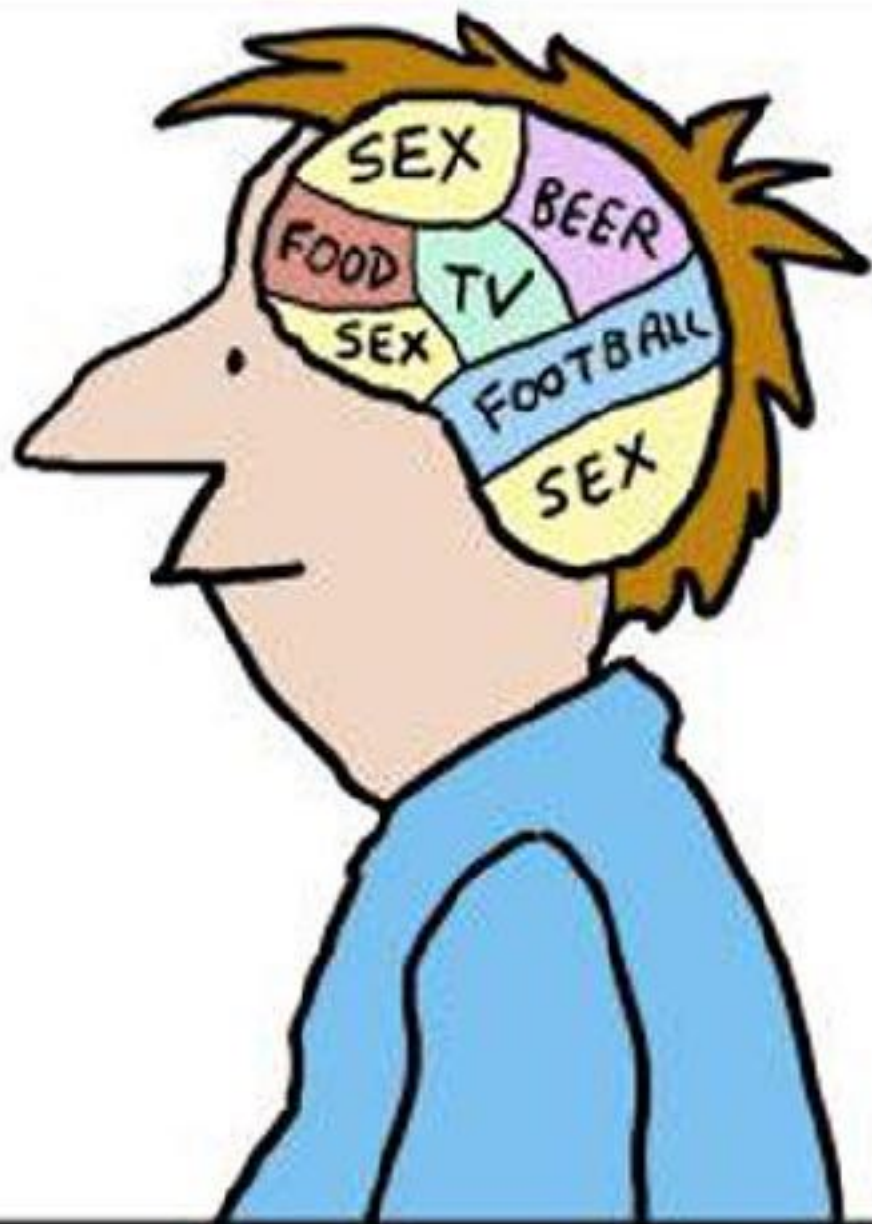
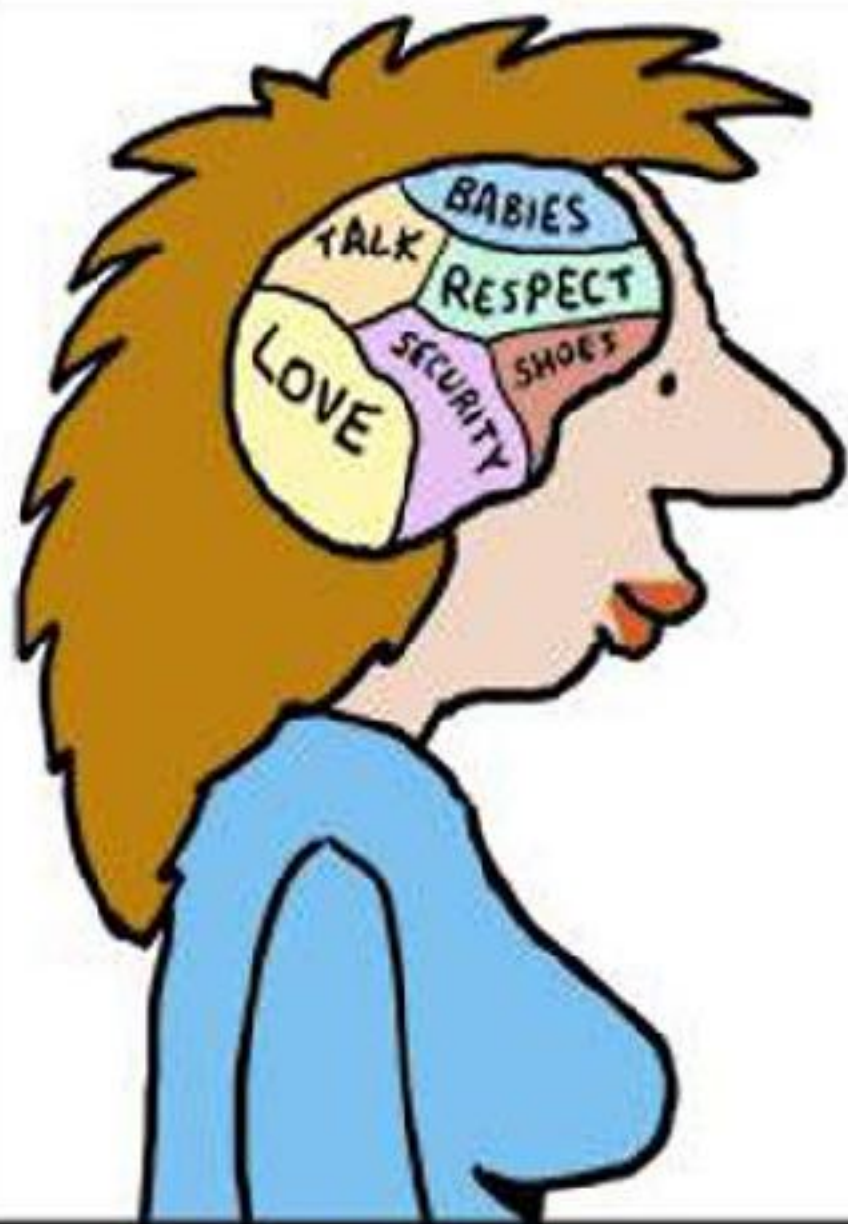
which human beings are divided into two clear-cut


groups- **women and men**









- 
- **Rather than opening up** possibilities for a person to form and choose their own individual identity- **feminism** had **closed** the options down.

□ Even though feminists **rejected the idea - biology is destiny-**

□ biology has played a part in making and keeping them the inferior or “second sex.”

- females are biologically handicapped by
- the **organs and functions of motherhood**
- makes females helpless and dependent upon the superior male sex

- 
- Butler says - developed an account of **patriarchal culture**


We
don't
need no
patriarchal
education



DON'T
~~GET~~
RAPE~~D~~

N
ES

BEING
EASY



We live in a patriarchal
culture. It's okay for
women to be objectified
but not for men.

Alan Ball

PICTUREQUOTES.COM





For things to have value in man's world, they are given the role of commodities. Among man's oldest and most constant commodity is woman.

— *Ana Castillo* —

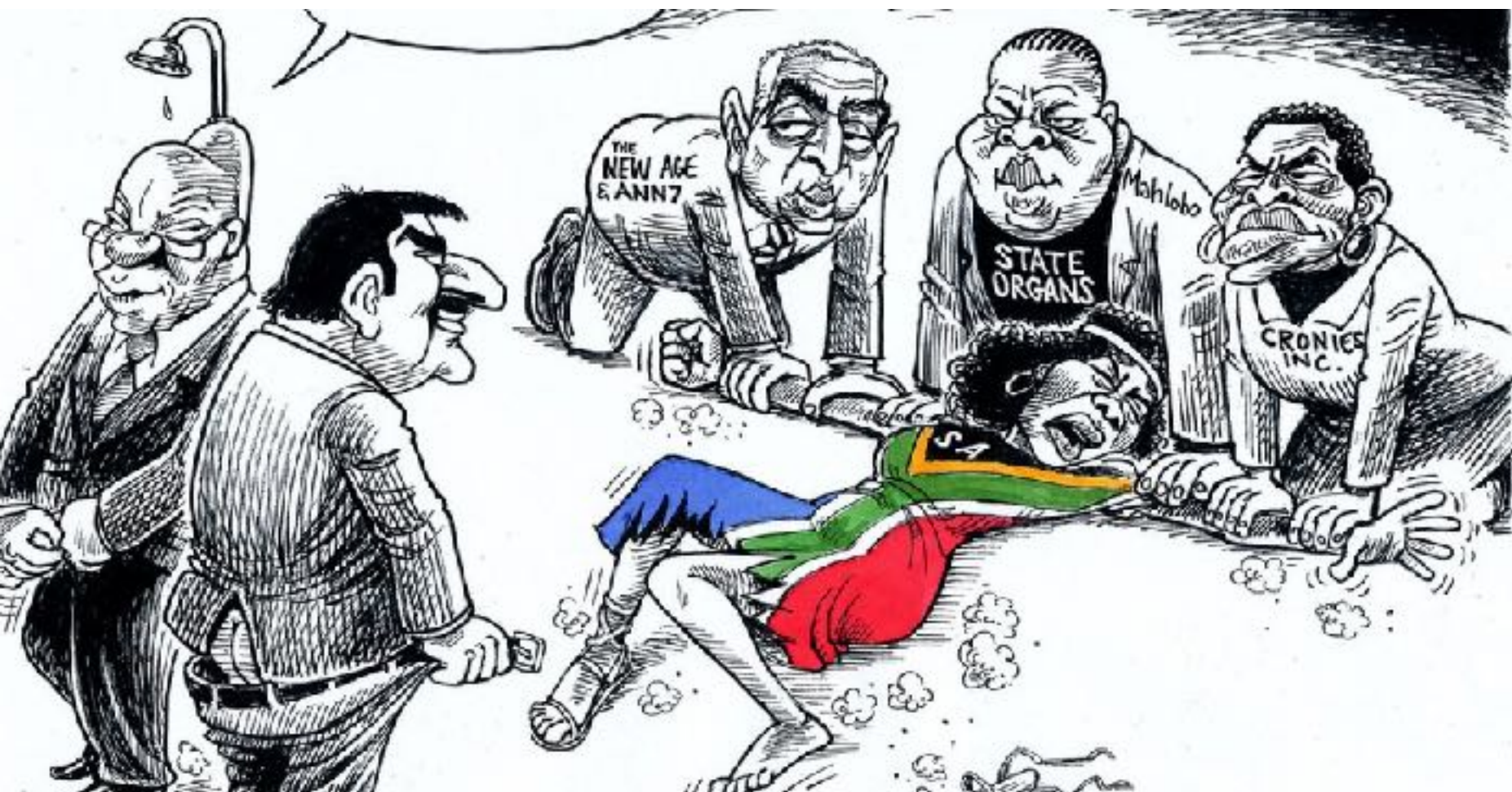
AZ QUOTES



We have to constantly critique
imperialist white supremacist
patriarchal culture because it is
normalized by mass media and
rendered unproblematic.

— *Bell Hooks* —

AZ QUOTES




"Women's gym in 1920"

Instructor: Mother-in-law



- 
- developed an account of **patriarchal culture**


- 
- As a result –
 - masculine and feminine genders would inevitably be
built by culture
 - upon 'male' and 'female' bodies
 - making the same destiny just as inescapable

no room for choice- difference or resistance



She begins the essay with the question - what gender are you?

- is there “a” gender which persons are said to *HAVE* (possess), or **is it an essential attribute that a person is said to *BE*** (exist, have life, live)

- 
- Butler prefers ‘**historical** and **anthropological** positions –
 - **gender as a relation among socially constituted subjects**
in specifiable contexts’
 - **rather than being a fixed attribute in a person-**




□ Gender should be seen as a fluid [Flowing]

substance] variable [changeable] which shifts and

changes in different contexts and at

different times

- 
- women and men can say that they feel more or less 'like a woman' or 'like a man'

THE DOUBLE STANDARD

by [unreadable]




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WHY ARE WOMEN STILL FEMININE IN MEN'S
UNDERWEAR BUT MEN AREN'T STILL MASCULINE
IN WOMEN'S UNDERWEAR?





- **sex** (male, female) is **seen to cause gender** (masculine, feminine) which is **seen to cause desire** (towards the other gender)

- **SEX- GENDER- DESIRE**

- **This is seen as a kind of continuum.**

-

- But Butler gives a different view -- inspired in part by Foucault --
- basically to smash the supposed links between sex and gender
- so that gender and desire are flexible, free-floating and not 'caused' by other stable factors





Gender: The Circular Ruins of Contemporary Debate

The main thesis - the question of whether or not gender is formed by culture or sex

It seems to be a running debate.

Gender: The Circular Ruins of Contemporary Debate

□

□ This is supported by giving opinions/ reasoning for both sides.

□ First, the argument that culture and upbringing create gender


□ followed by the argument that sex determines gender

- **A. Feminists claimed - gender is a cultural construct- cultural interpretation:**




- **In response to these feminist theorists, Butler raises the following questions:**

-

- 
- what is the manner or mechanism of
 - this construction?

 - If gender is constructed, could it be constructed differently-

- 
- or does its constructedness imply some form of social determinism
 - (**Social determinism** is the theory that **social** interactions and constructs alone determine individual behaviour)
 - How and where does the construction of gender take Place?

□ When you say that gender is constructed - it suggests –

□ a certain determinism of gender meanings inscribed on anatomically differentiated bodies-


□ where those bodies are understood as passive recipients of an inexorable (unalterable) cultural law.


□ If this is the case....

- When the relevant “culture” that “constructs” gender is understood in terms of such a law or set of laws-


- Then it seems that **gender is as determined and fixed as it was under the biology is destiny formulation.**

- In such a case, not biology, but culture, becomes destiny.

- 
- **“One is not born a woman; but, rather, becomes one.”**
 - For Beauvoir, gender is “constructed” with the help of an agent, a cogito, who takes on some form of gender.

- 
- a person is an **agent**, a cogito who **appropriates a gender role consciously** and if he or she wants can appropriate another gender as well.

- *cogito, ergo sum*




- the question is - whether or not gender is formed by culture or sex


-

- Is gender volitional, a choice?
- 

- Can construction - a choice?

- She implies so, but one always has a compulsion to adopt a particular gender.

- 
- Beauvoir says one “becomes” a woman but always under a cultural compulsion to become one

- 
- But this **compulsion** is not from sex, but from
culture
 - The **body** is only a situation



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The body is not a thing, it is a situation: it is our grasp on the world and our sketch of our project

— *Simone de Beauvoir* —

AZ QUOTES



- compulsion is not from sex, but from culture

- The body is only a situation

- The controversy over the meaning of ***construction***
appears to founder on the
- on the conventional philosophical polarity between
“free will and determination”

**YOUR HEIGHT is your Karma,
YOUR weight is your Free Will.**

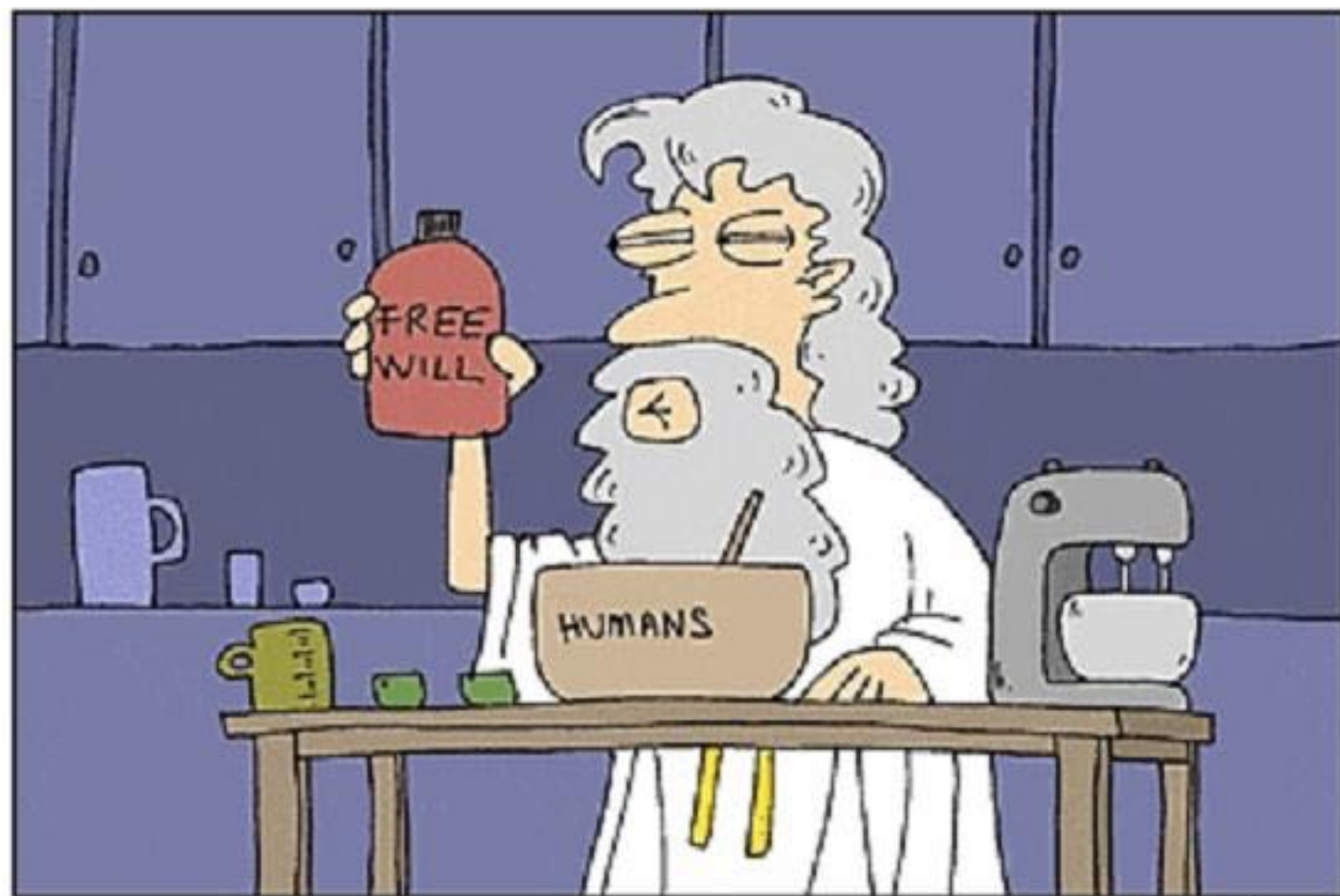
– Gurudev Sri Sri Ravi Shankar



#JoyofWisdom

HEY, DON'T LOOK AT
ME - I WAS **AGAINST**
FREE WILL!

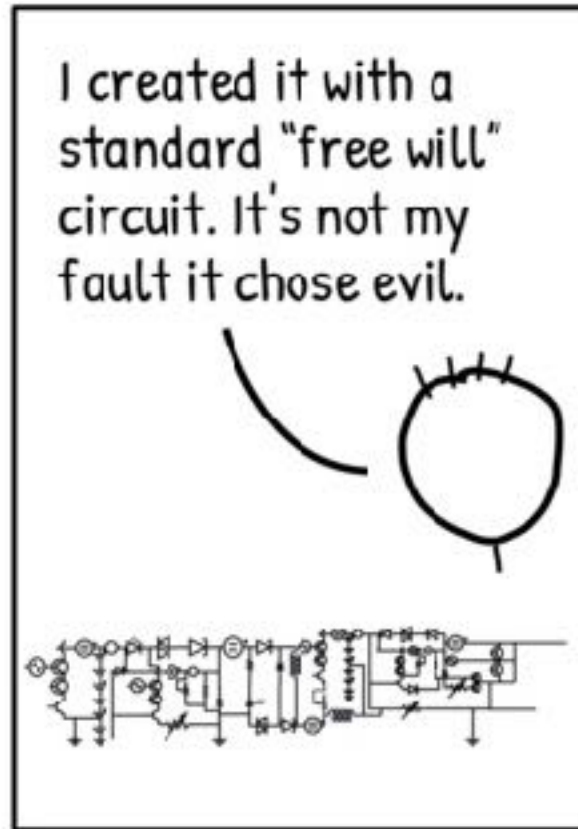




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EVER WONDER IF GOD HAD ANY SECOND
THOUGHTS?





Free Will.

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Debate with Erasmus

- Erasmus desired moral reform of Catholic Church & helped pave way for Reformation, but was unwilling to break from Catholic Church
- Compared to Augustinianism of Luther, Erasmus' theology was tinged with Pelagianism
- Luther's *The Bondage of the Will* (1525) vs. Erasmus' *On Free Will* (1524)
 - Salvation by grace alone not by an act of the will (using sacraments and doing works).
 - Predestination: The hidden and revealed wills of God.
 - God produces a passive disposition, not a free will.



Reform Within the Church

• The Council of Trent (1545-1563)

- Purpose: The Church held three meetings to discuss reform AND define **dogma** (*official teachings*)

- **Some areas were reformed**

- ✦ Indulgences banned

- ✦ Better administration to fight corruption

- **Many Protestant ideas rejected:**

- ✦ Seven sacraments, not just two

- ✦ Bible is written in Latin, not the vernacular language

- ✦ Pope is supreme leader


- ✦ Man has free will (your fate is NOT predestined)

• This revitalizes the Roman Catholic Church

Aquinas VS Calvin

- While Calvin interpreted Augustine's teachings and focused on the utter sinfulness of humanity, and God's active grace at the loss of human free will, Aquinas interpreted Augustine very differently.
- Aquinas did not consider the fall to have wiped out human freedom. The Catholic church therefore teach single predestination: God elects the righteous for heaven but the wicked are select themselves for hell by committing mortal sins.
- *"God predestines no one to go to hell; for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end."*
 - Catechism of the Catholic Church, para 1037
- The good therefore are chosen, not because God foreknows every action they will make, but because he knows they will accomplish the good end for which they are called.

Do the wicked have only themselves to blame if they are condemned to hell?

- 
- “whether we have free will in determining the course of our actions, or whether our actions are determined by forces beyond our control”


- 
- Within those terms, “the body” appears as a **passive medium** on which cultural meanings are inscribed


-

□ or as an instrument



□ through which an appropriative and interpretive will determines a cultural meaning for itself.

- 
- In either case, the **body is figured as a mere**
 - ***instrument or medium*** for which a set of
 - cultural meanings are only externally related***

- 
- But “the body” is itself a construction –
 - It cannot have an existence prior to the mark of their gender



- Myriad bodies-

- ‘white body’, ‘black body’, ‘ugly body’, ‘beautiful body’, ‘Asian body’, ‘African body’, ‘lean body’,

- So how to reconceive the body not as a passive

instrument

- Bodies cannot be said to have a signifiable existence
prior to the mark of their gender

- the question then emerges:

To what extent does the body come *into being in and through the* mark(s) of gender?

- How do we reconceive the body no longer as a passive medium or instrument

- construction – gender - related to society

sex - biological –

- This construction takes place within a discourse or it is a
function of **discourse**

Whether gender or sex is fixed or not fixed is the

result of a discourse - based on the

practices of humanism

- **Humanism** believes that human beings possess the power or potentiality of **solving their own problems**, through reliance primarily upon **reason** and **scientific method** applied with courage and vision.

- Although we say that gender is open, it is limited by discursively conditioned experience –
- hegemonic cultural discourse predicates or proclaim the structures –
- It appeals universally appeal and considered to be rational.

- Discourse- philosophy – humanistic discourse –
presupposes and limit –

- privilege of Male - “Human” – “**a white propertied European male**”



















- Whether gender or sex is fixed or not fixed is the
result of a discourse - based on the
practices of humanism

- 
- hegemonic cultural discourse predicates or
proclaim the structures –
 - It appeals universally and considered to be rational.

- 
- Generally .. an inquiry into the issues related to gender
 - Butler presents various philosophical positions

- Is gender volitional, a choice?



- Can construction - a choice?

- She implies so, but one always has a compulsion to adopt a particular gender.

□ 5

□ **Social scientists** - refer gender – as a factor (thing) or dimension of an analysis (length, width, height, weight)

□ It considers embodied (express) **Persons as a mark – biological – linguistic – cultural mark**

□ From this perspective- gender – is understood as a **signification** (the representation or conveying of meaning) **assumed by a sexually differentiated body**



In this view – the signification (conveying of meaning)
exists **only in relation to another**


Even some feminists theorists too claim - gender is “a
relation- a set of relations- not individual attribute –

- Some other feminists – followers of Beauvoir – would argue that **only feminine gender is marked** –
- thereby **defining women in terms of their sex and**
- **men as the bearers of a body transcendent universal** personhood – extolling – elevating

- Female body is marked —social Scientists consider embodied **Persons as a mark** –
biological – linguistic – cultural mark





- 
- Only the **Female body is marked** - woman is marked - thereby **defining women in terms of their sex**
 - **Male body** – beyond the social cultural marking- above the marking- —————

□ 6



- Luce Irigaray: women **constitute a paradox – contradiction** in the **discourse of identity**
- **For Irigaray - Women are the “Sex” Which is not “One”**

□

□ Irigaray says - in a language – pervasively
□ **masculinist – phallogocentric language** - women
constitute the **unrepresentable** -

□ Means – women **represent the sex that cannot be
thought- a linguistic absence** and opacity - (difficult
to understand, enigma)

- In this sense – women are the sex which is not “one” but multiple

- We need to have women writings - fluidity –


- Showalter – **women should write with her body**

-




- Écriture féminine -

-


- 
- Écriture - specifically woman writing is the flow of the body -
 - Writing with their body- **women herself is the fluid - she is not only one but many - Female goes beyond all the limitations...**

□

- 
- it goes on to expound how women, who may be **positioned as 'other' in a masculine** symbolic order, can **reaffirm their understanding of the world** through engaging with their own outsidersness


□

- Shalwalter questions- All discourses – structuralist -
post- structuralist – psychoanalytical - Marxist –
- neo historicist –
- ↑
- within these discourses –
- **female voice is generally muted- neglected-**



- Because **all these are male experiences and not of the actual life experiences of women –**


- Men decide the authority of experience

- 
- multiple women writings would explore –
 - ones own personal experience – experience of body -
 - experience of - parents and children- grand children –



For Irigaray **women are the sex which is not one but multiple –**

- Irigaray opposes Beauvoir - Beauvoir holds the view that **women are designated as the other**


- 
- **Irigaray** - in a language – pervasively
masculinist – phallogocentric language -
women constitute the **unrepresentable -**

- Means – women **represent the sex that cannot be thought- a linguistic absence**
- **Because – language rests on univocal** (having only one possible meaning) **signification-**
- **Here female sex constitutes the unconstrainable (unable to be confined not restricted) and undesignatable**
- **From this perspective for Irigaray - Women are the “Sex” Which is not “One” - but multiple**
- **The sex which is not one, then provides** a point of departure for a criticism of hegemonic Western representation...

□ Irigaray argues – both **subject** and the

Other are masculine foundation of a
closed phallogocentric (privileging of the masculine
in the construction of meaning) **signification**

□ “Plato’s Pharmacy”

- 
- it **achieves** its goal through **total exclusion of feminine** altogether -
 - what is the point ? – As a result - binary system-
male becomes the One who decides-


□ I'm the one who decides the norm— you are the **other-**




□ But the Other according to whom?

□ Who is the One and who is the Other?


□ I define - other is always secondary

- 
- One is clearly the master and the Other is the slave
—
 - **Hegelian - Master-Slave Dialectic process –**
 - Hegel speaks of the “struggle for recognition”
 - “lordship and bondage” or master and slave
 - *Phenomenology of spirit*

- Who are the **slaves**? An important term here is the **Other**.
- 

- The Other --- the oppressed, the colonized, the subjugated.

□ Historically...

- 
- the Other – either women
 - people of colour
 - folks without any means of production or capital
 - labourers or farmers
 - citizens of colonized nations

- Simone de Beauvoir analyzed women as the Other
- Frantz Fanon analyzed the colonized and blacks as the Other

- Beauvoir - working in binary opposition –



- Adam virility - Eve does not have her identity without Adam

- She depends totally – completely on male-

- Male transcends his identity – he actualizes

- For Beauvoir women are the negative of men – the lack -

- For Irigaray – women are not only represented falsely within the Sartrain frame –

- The entire structure of representation is inadequate

- For Irigaray unlike Beauvoir women are not the lack or negative but unrepresentable
- - women are unrepresentable in this phallogocentric language-
- if they have a language of their own – which is free from phallogocentrism

- Attempt for a language is ----
- 

- Departure from hegemonic Western representation –
of metaphysics of substance –

-

- Plato's presentation of -


□ **Male** represents – **substance- mind/** –

□ **female** – body – **merely body-**

□ man represents - **presence** –

□ Woman represents – **absence-**

□

- 
- With this idea - she says- **women are not only represented falsely but the entire structure of representation is inadequate**
 -
 - she is cutting the very root of Western philosophical system

- The **very notion of subject** itself is in question-
because it is **part of hegemonic Western
representation**

□

- **She also becomes the subject**

□

.....

□ What is the metaphysics of substance?



□ **For Humanist** – person means –

□ tend to assume – a substantive (having a separate and

independent existence) **person is the bearer of various**

essential and nonessential attributes

- person – essential attributes- qualities are attributes
 - worth and dignity

- Qualities like –

- Universal capacity for reason

- Moral deliberation or language

- According to humanist feminist position – **gender as an attribute of a person**
- 

- Characterized essentially as pregendered substance or core –
- Reason- morality – language - person



□ What about women?

□

□ Women - emotional – irrational –




□ Emotional being – body is her preoccupation-
when one is preoccupied with instincts-

□ Preoccupied with body- they are lacking moral
fibre- they only share the language of male

□

- This **Universal conception of the person** is displaced by
- **Social theory of gender** by – historical and anthropological positions –
- **Gender as a relation among socially constituted subjects in specific contexts**



□ According to this view- a “person” or “gender” is always relative to the constructed relations in which it is determined.

□ It is the **Context that constructs gender**

- Gender is seen as a shifting and contextual phenomenon –

- Gender **does not denote a substantive being but relative** depends on cultural and historical sets of relations

Attribute based on context

you happened to be a woman

.....

Luce Irigaray maintains the view that feminine

“sex” is an *absence*- a linguistic absence-

because of the impossibility of a grammatically
denoted substance -



she **exposes** the **illusion of masculinist discourse** –

This discourse is created by men – in this discourse what happens – **women are mere linguistic absence**


This is because of the impossibility of a limited language-


Exposes the very foundation - **illusion of a masculinist discourse**


- actually she is not marked – she is a linguistic *absence*

This absence is not marked in masculine signifying language – **reverses the argument** (contention-heated disagreement) of Beauvoir –

For **Beauvoir female sex is marked while the male sex is not-**

- 
- For Irigaray, **woman** is not a lack or an Other -
 - She is neither “other” nor the “lack” –
 - these categories are part of Sartrian subject -
part of phallogocentric scheme-

- 
- Phallus — (reference to male potency or dominance) is always the symbol of presence
 - Women — as a marked body is absence - having limitations — women lack something
 - Male — presence —

- 
- phallogocentric language – cannot capture feminine
 - Semantic (meaning in language) possibility

- Her language is defined by male


- She is always defined by male language

-

- 
- **she cannot be defined** through a determinate relation between **the masculine and feminine** within any given discourse

□

- The relation between **masculine and feminine cannot be represented** in a signifying economy in which the masculine constitutes the **closed circle** of signifier and signified.
- Why and how masculine constitutes the closed circle-
- **the given discourses cannot capture feminine experiences meaningfully because of phallogocentric language**

- 
- Beauvoir prefigured this impossibility in *The Second sex* when she argued that **men could not settle** the question of women because they would be then acting as both **judge and party** to the case

□ In short -



- Irigaray says – women as a sign goes beyond all language – fluid – multiple
- The female sex – is also the subject that is not one

The moment – starts talking in the language of male – The female sex centres on negation

- Women should go beyond the binary traditional – discourse

-

- Irrigary - multiple –


With the death of the author - you can do anything-

- text and subtext- many subtext-
- human mind is site- where desperate emotions come and meet and disappear-
- I'm the product of life, culture - how can I claim that I am the one -

□ **The distinctions among the above positions** are far from discrete;
(unattached) each of them can be understood to problematize the locality
and meaning of both the “subject” and “gender” within the **context of**
socially instituted **gender asymmetry**.

□ These distinctions - as a result of - **socially instituted**
gender asymmetry (not uniform)

□ finding meaning is not easy

- 
- The interpretive **possibilities of gender** are in no sense **exhausted** by the **alternatives** suggested above.

- The problematic circularity of a **feminist inquiry into gender** is **underscored**
- 

- Why it is underscored?
- by the presence of positions which, on the one hand, **presume that gender is a secondary characteristic** of persons

□ And on the other hand, -

□ the very **notion of the person**, positioned within language as a “subject,” is a **masculinist construction** and prerogative which **effectively excludes** the structural and semantic possibility of a **feminine gender**.


□


□ The very notion of the person is a masculinist construction and it effectively excludes the possibility of a feminine gender

- The consequence of such **sharp disagreements** about the meaning of gender establishes the **need for a radical rethinking of the categories of identity within the context of relations of radical gender asymmetry.**
- (indeed, whether *gender* is the term to be argued about at all, or whether the discursive construction of sex is, indeed, more fundamental, or perhaps *women* or *woman* and/or *men* and *man*)
- Gender- why should even think / discuss/ within this frame work-
- Since there is a radical gender asymmetry – what is the use of a discussion


□ For Beauvoir, the “subject” **within the existential analytic of misogyny is always already masculine,** conflated with the universal, differentiating itself from a **feminine “Other”** outside the universalizing norms of personhood, hopelessly “particular,” embodied, **condemned to immanence.**

□ **“subject”** within the existential method of **misogyny** is always already **masculine**

- 
- Masculine - universal – Man is universal – transcendence
 - Feminine- other- outside – women – particular
 - Particular- mundane – condemned to immanence

- 
- Although **Beauvoir** is often understood to be **calling for the right of women, in effect, to become existential subjects** and, hence, **for inclusion within the terms** of an abstract **universality**, her position also implies a fundamental critique of the very disembodiment of the abstract masculine epistemological subject.

- What is the argument –

- 
- Beauvoir - argues for a position – in the abstract category-
 - knowing the fact that – it is tough
 - Whether woman has any place in this abstract realm as a subject

□ What is the main argument –



□ there is no women in this semantic place –

□ So, **she is arguing for it** and at the same time – **she calls into question the very universal notion**

□ even when she argues, **she doubts whether it is possible to be part of masculine subject.**


- That **subject** is abstract to the extent that it **disavows (reject) its socially marked embodiment** and, **further, projects that disavowed and disparage (ridicule)** embodiment on to the **feminine sphere**, effectively **renaming the body as female**.
- This abstract Subject disavows its socially marked embodiment
- And further attributes to women -Condemned body is the body of women – the body – becomes the women's body



□ **What about male?**

This **association** of the **body with the female** works along magical relations of reciprocity whereby the **female sex** becomes **restricted to its body**, and the **male body**, fully disavowed, becomes, paradoxically, the **incorporeal instrument of an ostensibly radical freedom**.


- **He becomes incorporeal – elevated body**


- 
- Beauvoir's analysis implicitly poses the question: Through what act of negation and disavowal does the **masculine pose as a disembodied universality** and the **feminine** get constructed as a **disavowed corporeality**?
 - **Man - disembodied universality**
 - **Woman- disavowed corporeality** (physical)
 - How does this happen – women's body – condemned body – men become – symbol of freedom


Beauvoir proposes that the **female body ought to be the situation and instrumentality of women's freedom**, not a defining and limiting essence

- Body is object of non freedom – should be changed
-
- **Body should be seen as an object of freedom rather than an object limiting essence**

- But The theory of embodiment informing **Beauvoir's analysis** is clearly **limited** by the **uncritical reproduction of the Cartesian** distinction between **freedom** and the **body**.
- Despite my own previous efforts to argue the contrary, it appears that **Beauvoir maintains the mind/body dualism, even as she proposes a synthesis of those terms.**

- 
- Cartesian dualism- mind body dualism-
 - body is like a cage to bird-
 - mind is caught up in the body- body is a cage-
 - body should not be limiting place-


- 
- she has this Cartesian thinking in her mind-
 - For Irigaray- women is not one - not accepting the binary
 -
 - Beauvoir has this uncritical reproduction of binary philosophical idea in her mind

- 
- The preservation of that very **distinction** can be read as **symptomatic** (suggestive) of the **very phallogocentrism** that **Beauvoir underestimates**

□

- In the philosophical tradition that begins with Plato and continues through Descartes, Husserl, and Sartre, the ontological distinction between **soul** (consciousness, mind) and **body** invariably supports relations of political and psychic **subordination** and **hierarchy**.

- **Privilege of the mind- you can perceive –privilege is given to mind- world of ideas – Plato- ideal world -**

- The mind not only subjugates the body, but occasionally entertains the fantasy of fleeing its embodiment altogether.
- 


- Desire of the mind is to free from body-
- this has been in the western philosophy - body is not to be entertained-
- The **cultural associations of mind with masculinity and body with femininity** are well documented within the field of philosophy and feminism.


- As a result, any uncritical reproduction of the mind/body distinction ought to be **rethought** for the **implicit gender hierarchy** that the distinction has **conventionally – conservatively** produced, maintained, and rationalized.
- If you really want question – the gender hierarchy - you should question the entire system of philosophy itself

- The discursive construction of “the body” and its separation from “freedom” in Beauvoir fails to mark along the axis of gender the very mind-body distinction that is supposed to illuminate the persistence of gender asymmetry.
- Officially, Beauvoir contends (assert) that the **female body is marked within masculinist discourse**, whereby the **masculine body**, in its conflation (fusing together) with the **universal, remains unmarked**

- Irigaray clearly suggests that both marker and marked are maintained within a masculinist mode of signification in which the female body is “marked off,” as it were, from the domain of the signifiable.
- The body is maintained as – marked and marker- within the male discourse – since she is not worthy of signification- **she is marked off- useless** -

- In post-Hegelian terms, she is “cancelled,” but not preserved.


- 
- On Irigaray’s reading, Beauvoir’s claim that woman “is sex” is reversed to mean that **she is not the sex she is designated to be**, but, rather, the **masculine sex** *encore* (and *en corps*) parading in the mode of otherness.
 - **Still a body- man design and desires – wish for....**

- 
- For Irigaray, **that phallogocentric mode of signifying the female sex perpetually reproduces** phantasms (an image formed in the mind) of its own self-amplifying desire.

- 
- **What is this self-amplifying desire?**



□ **Ennum kandodrikan.....ENNUM
NINNE POOJIKAM**

- 
- Instead of a self-limiting linguistic gesture that grants alterity or difference to women, phallogocentrism offers a name to eclipse the feminine and take its place.

- **Phallogocentrism eclipses her identity**

-

□ In Short

□ Dealing with question of gender

□ Define women -

Judith Butler takes two important - people – Beauvoir and Irigaray

□ Primarily she tries to identify problems

□ She finds that Beauvoir is - caught up in Cartesian dualism-

□ For Irigaray it is not one but many

□ Butler prefers 'historical and anthropological positions –

□ **gender as a relation among socially constituted subjects in specifiable contexts'**

Toys Don't Have a Gender



I Just Want to Play



I'M NOT
H. JUNE
JUNIOR PROJECT

The Choice is Mine

IT GETS
BETTER
PROJECT



Oh, so that explains the
difference in our salaries!



A Big
THANK
YOU!

The graphic features the text "A Big THANK YOU!" in a white, bubbly, hand-drawn font with thick black outlines. The words "A Big" are at the top, "THANK" is in the middle, and "YOU!" is at the bottom. To the left of the text is a large, hand-drawn red heart outline. The entire graphic is set against a white background with a subtle grey drop shadow. At the top of the image, there is a horizontal bar with an orange segment on the left and a blue segment on the right.