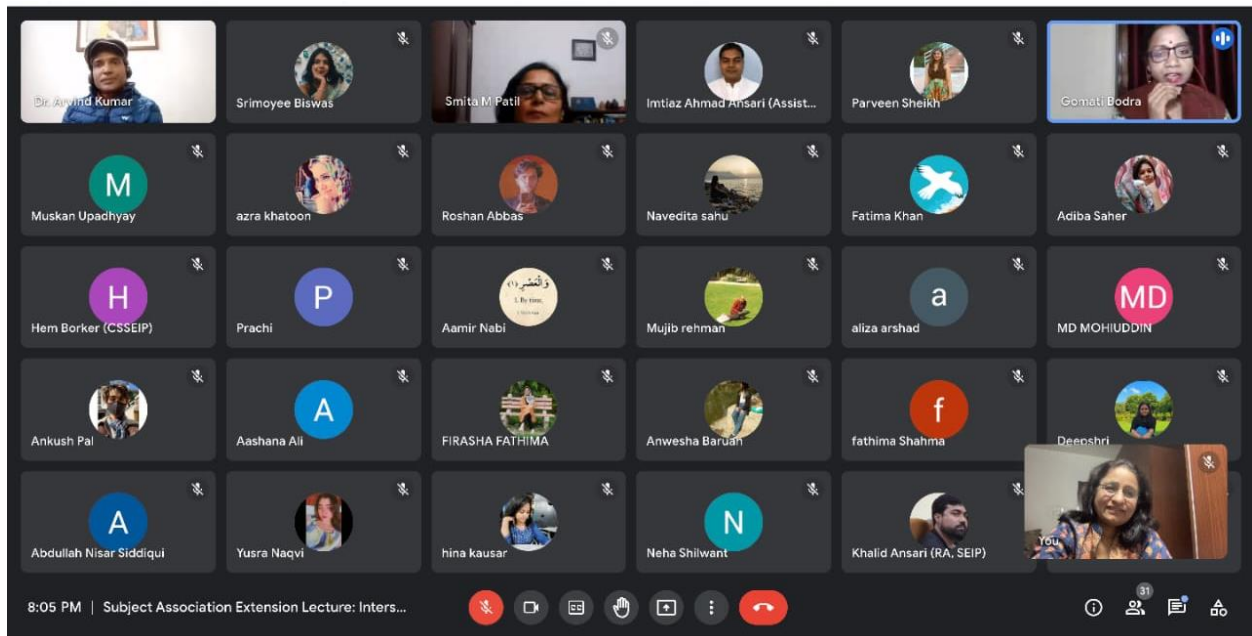


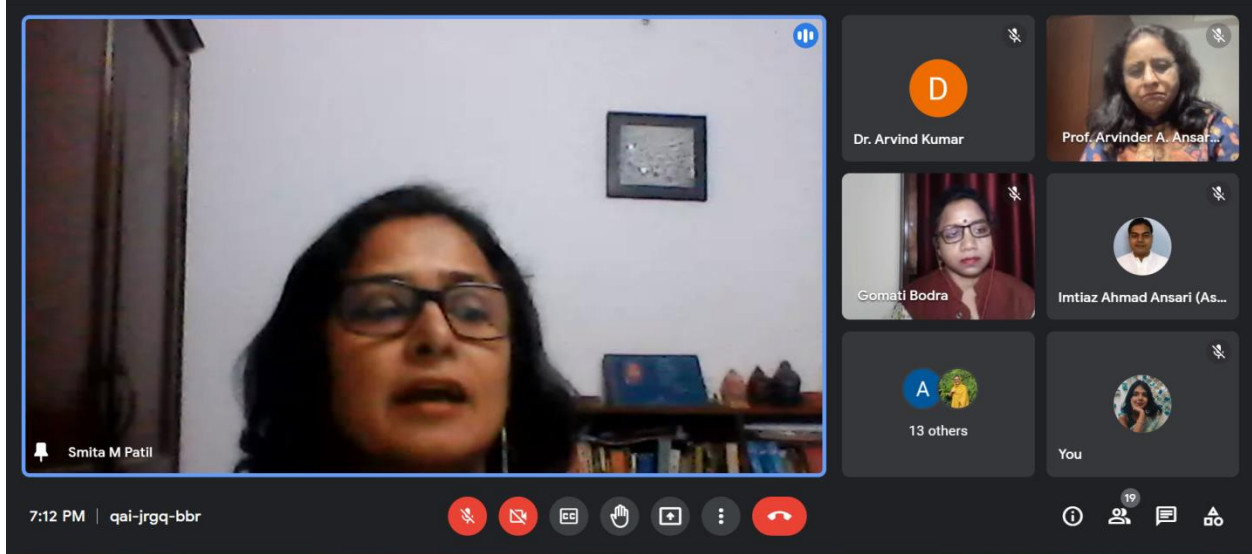
Report on Extension lecture, Intersections of Caste and Gender

On the occasion of International Women's Day, Jamia Millia Islamia's Centre for Study of Social Exclusion and Inclusive Policy organised an extension lecture to commemorate the same. The topic of discussion was on the "Intersections of Caste and Gender" and attempted to understand these two dimensions to elucidate on the exclusionary politics that occur in the political, academic, and social spaces. The session was introduced by the moderator Dr Arvind Kumar who began by introducing the panelist, Dr Smita M Patil, the discussant Dr Gomati B Hemborm, and the chair of the session Dr Arvinder Ansari. With the assertion that the idea of feminism and exclusion needs to be discussed with an emphasis on the everyday sense of incidents, the discussion spearheaded by both the discussants touched on a vast array of topics.

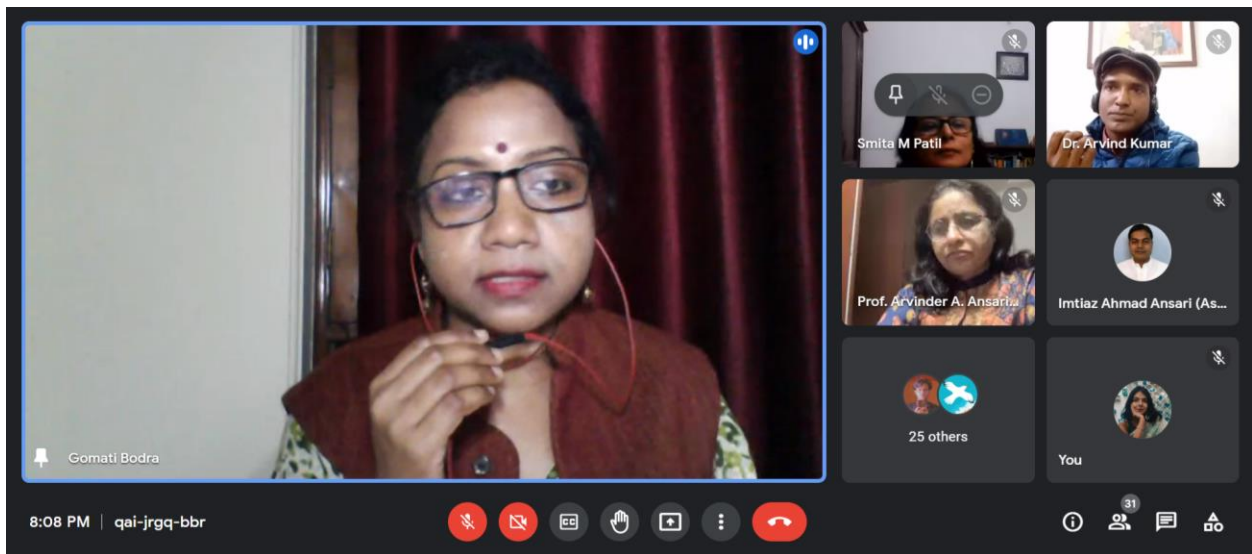


Dr Patil began her address by talking about the idea of empowering the Dalit lens in Maharashtra specifically. Drawing from her published works and current undertakings of the project she spoke of how the systematic integration of the Hindu patriarchy had led to conversions to other religions, specifically Buddhism and Christianity. She also noted how this action was a reactionary measure for women who were excluded both in the dimensions of caste and gender. Citing the works of Umesh Bagade she argues that the individuals who have a chance to access education also became a defining factor for women to organise themselves into groups as observed in the case of upper-caste Hindu women but the women from the lower caste were systematically excluded from mobilise themselves Touching extensively on the works of Savitribai Phule and her contributions to women empowerment she pointed how a lot of the ideologies and thought processes of Phule stems not from her essays but letters and correspondences between different individuals and her assertion through the same. She speaks of the need of students and budding scholars to focus on the same to better understand and critically analyse thinkers to develop a perspective on the same. The discussion on Mukhta's essay was also indispensable as she said that it is an essay that speaks of the "anguish and makes us re-think the notions of established feminism" and problems like which hunting and superstitious beliefs are still a societal evil whose victims are mainly women. She drew parallels with Stri Purush TULana which was also an exemplary work of the times and focused on similar problems. She finished her address emphasising the need for the preservation of knowledge and urged translators to capture the nuances of an idea that may seem to get lost during the process. She reiterated the understanding these perspectives need engagement both from the academic and non-academic sphere and thus broadening the scope of these ideas should

go hand in hand with understanding established norms of education, Traditional, rationality, and most importantly the right to dignity.



Dr Hemborm added her perspective by extending and adding inputs from the rich textual analysis and spoke about how everyday incidents become indispensable while understanding the ‘gendered experience’ as a whole. She noted that research methodology becomes important in these spaces to adequately capture the ‘matrix of exclusion’ where discrimination occurs at levels. She also elucidated how reading the Indian society should not be ‘glorified’ and its history treated as the bygone days of some golden age. Instead, it should focus on the pluralistic and very real implications of public experiences which have been faced by several communities over the years and understood accordingly.



Closing the lecture, Dr. Ansari added her views on the need for ‘intersectionality’ in the domain and also the need to understand ‘intra community’ conflicts along with ‘inter community’ conflicts which reduce feminist agency and make is subservient to social oppression as a whole. Answering the questions of the audience, the panelists and the moderators included their inputs on how issues of critical analysis and research methodology still remain a space to be explored extensively by the other scholars to revisit texts and not subject their opinion to mainstream ideas.