

The dichotomy of a feminine interior and a masculine exterior

[Sociology](#), [Feminism](#)



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1. 1 Introduction

Space/architecture is wittingly or unwittingly gendered. Spaces are either considered feminine or masculine (feminine or masculine being two of the larger genders known) . Spaces frequently get the features of their users.

Spaces occupied by adult females are associated with muliebrity and infinites occupied by work forces are associated with maleness. For illustration, in traditional havelis, we had the zenana country and the mardana country. The zenana country was that portion of the haveli where the adult females of the house spent most of their twenty-four hours.

Mardana country was that portion of the haveli which belonged merely to the work forces. So of course, the zenana country began to be associated with muliebrity and mardana country began to be associated with maleness.

Spaces are gendered non merely based on the user or the usage of the infinite, but besides based on the handiness of the infinite. We might detect that private infinities are considered feminine and public infinities are considered masculine. Spaces are gendered based on their high quality every bit good. Often superior infinities are considered masculine and inferior infinities are considered feminine.

In many families, the adult females are restricted to the insides of the house whereas the work forces of the household travel out to gain a life for the household. Therefore, we can presume the inside of the house to hold feminine characters and outside of the house to hold masculine characters. This duality between the feminine inside and masculine outside has been compared to nature and civilization, subjective and nonsubjective etc severally. Feminine and masculine are two distinguishable entities. It will be really interesting to analyze the passage from one gendered infinite to another, or analyze the function of different infinities and thresholds in segregating two otherwise gendered infinities.

Transitional infinities are besides called the in between infinities or liminal infinities. Bobby Alexander (1991) in his book titled *Victor Turner Revisited: Ritual as Social Change* writes " *The root word threshold is derived from the Latin word for ' threshold, ' and literally means ' being on a threshold ' ' (Alexander, pg 31) . In all contexts, liminal refers to an intermediate province or status, an mediate status in which the liminal entity has features of what it is between, but at the same clip is separate and distinguishable from them. It is a infinity which is basically equivocal and is, by definition,*

the interaction with which is impermanent. Transitional/liminal infinities are the porch, anteroom, corridors, courtyards, gallery, stairway etc. These infinities frequently do not hold a distinguishable map like kiping, cookery, analyzing etc, but are frequently experienced merely while traveling from one infinity to another. The features that define liminal infinity include layering, disintegration, blurring, and ambiguity. They may be the threshold or the point of separation between two infinities but the separation or the passage may be so seamless that it is barely perceived.

This paper talks about the feminine inside and masculine exterior duality and analyses the function of the transitional infinities in organizing or overthrowing the duality.

1. 2 Need Identification

Some infinities are associated with muliebrity and some are associated with maleness. Spaces associated with muliebrity are frequently discriminated against. In traditional houses, infinities associated with muliebrity are not merely discriminated against but are besides segregated from infinities associated with maleness. There is a man's sphere and a woman's sphere. There are a figure of factors which lead to this segregation of infinity based on gender, societal favoritism of adult females being a major factor. Today, adult females enjoy a comparatively better societal position. This alteration is reflected in the segregation of infinity based on gender, as there are really few infinities which fall entirely in man's sphere or woman's sphere. One could state that there is no clear man's sphere or woman's sphere. The line between the two has become blurred. This thesis aims towards analyzing the

duality between infinites associated with maleness and those associated with muliebrity and analyzing the function of liminal /transition infinites and thresholds in organizing or overthrowing the duality.

1. 3 Aim

The purpose of this paper is to analyze the supposed duality between the masculine outside and the feminine inside of a place and understand the passage between the two.

1. 4 Research inquiry

Taking the duality of a feminine inside and the masculine outside, how do we get down critically analyzing the function of liminal infinites in either forming or overthrowing the said duality?

1. 5 Aims

- First nonsubjective is to analyze the duality of interior and exterior as nature and civilization, feminine and masculine, private and public.
- Second aim is to happen out the factors that lead to this passage from interior to exterior.
- Finally analyze the function that transitional infinites play in organizing or/and overthrowing the duality.

1. 6 Scope

The intent of this paper is to understand liminal infinites. Liminal infinite in itself is a huge subject. Therefore, I have restricted myself to analyzing merely the liminal infinites at place. My research is traveling to utilize lenses provided by gender surveies. The qualitative and the quantitative facet of

passage infinities are studied wherever it is traveling to act upon my research from the position of gender. Anything beyond this is out of range of this research.

1. 7 Restrictions

It is a survey of liminal infinities throwing visible radiation on the gendered side of the survey. All the work that has been done on Gender and Space, are basically point of views of popular designers and minds. It is therefore a digest of their perceptual experiences and my critical analysis of the same. Merely secondary mentions viz the books are available which are besides non facts but point of views of others, which may be unequal.

Discrimination based on gender can be experienced in traditional places. Today, with the alteration in the mentality of the people, the place of adult females has improved. Cases of favoritism based on gender have reduced but they still exist. Spaces associated with muliebrity may not be discriminated against but are still separate from infinities associated with maleness. Because of the restriction of clip this facet could not be studied in item. There were other restrictions of geographics and resources.

1. 8 Research Methodology

First portion of the thesis trades with understanding the duality between interior and exterior by comparing the inside and outside with nature and civilization, feminine and masculine, private and public. The function of place in understanding the duality will besides be studied in this portion. This portion is traveling to be carried out by reexamining plants of other designer on the topic.

Second portion trades with analyzing the passage from one gendered infinite to another. It besides deals with analyzing liminal infinities and threshold in the context of the duality. This portion will dwell of reappraisal of plants of other designers on this topic. It will besides consist of primary and secondary instance surveys of traditional houses/havelis and modern-day houses. Here infinities of each house would be analysed under assorted aspects such as usage, resident, handiness, location etc. The function of different liminal infinities and thresholds in the house in leaving feminine or masculine character to an infinity will besides be studied.

1. 9 Designation of Case Study

Secondary Case Study- Rangrez House in Patan, Gujarat

Primary Case survey - Haveli Mubaraq in Malerkotla, Sangroor territory, Punjab

Both the houses were inhabited by Muslim household. The comparing of the two instance surveys would hence not hold any major difference based on different cultural patterns. Both the instance surveys have been selected in similar climatic zones. Similar liminal infinities and thresholds are therefore likely to be found in both the instance surveys.

These traditional houses are so traveling to be compared to a modern house. A modern house in Punjab has been selected in this respect. As a consequence, the points of difference (if any) will not be influenced by climatic and geographical characteristics. So, the difference in the function of passage /liminal infinities in segregating feminine infinities from masculine

infinities in both the traditional and the modern houses might be due to alter in the mentality of people.