

# Study of Feminism and Empowerment of Women in Ancient Promises & Afterwards.

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**Abstract:** The first wave of feminism emerged in the 19th and early 20th centuries, the second wave emerged in the 1960s and 1970s, and the third wave continues from the 1990s until today. Feminist theory emerged from the feminist movement. It is reflected in disciplines as diverse as feminist geography, feminist history, and feminist literary criticism. Pre-colonial social structures and the role of women in these structures show that feminist thought in India was different from that in the West. The colonial emphasis on "Indian culture" and the construction of Indian women as the epitome of culture through cultural change led to the goals of not only feminism but also politics. Despite this "paper" progress, there are many significant problems that prevent the use of all these new rights and opportunities. For example, the Constitution of India also states that women are the "weaker section" of the population and therefore need assistance in discharging the above-mentioned equal responsibilities.

**Keywords:** Feminism, Empowerment of Women, Ancient Promises.

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## 1. Introduction

Feminism has altered predominant perspectives in a wide range of areas within Western society, ranging from culture to law. Feminist activists have campaigned for women's legal rights (rights of contract, property rights, voting rights); for women's right to bodily integrity and autonomy, for abortion rights, and for reproductive rights (including access to contraception and quality prenatal care); for protection of women and girls from domestic violence, sexual harassment and rape; for workplace rights, including maternity leave and equal pay; against misogyny; and against other forms of gender-specific discrimination against women.

Feminism is not a simple or unified philosophy. Many different women (and men) call themselves feminists, and the beliefs of these groups of people vary quite a bit. Here's a quick primer on some of the different kinds of feminism.

### Liberal Feminism

Liberal feminism is characterized by an individualistic emphasis on equality. According to this philosophy, society itself does not need a major service, but rather laws need to be changed and opportunities have to be opened up to allow women to become equals in society. To a liberal feminist, evidence of progress is seen largely by the numbers of women in positions previously occupied by men, especially powerful positions. In the United States and much of the Western world, liberal feminism is the most mainstream form of feminism.

### Socialist Feminism

Socialist feminism or Marxist feminism relates the oppression of women to Marxist ideas about exploitation, oppression, and labour. Socialist feminists believe that inequality in the workplace and within the home oppresses women. Socialist feminists see prostitution, housework, childcare, and marriage as ways in which women are exploited by patriarchal systems that affect women and the important work they do. Socialist feminists focus their efforts on changes that affect society as a whole rather than individuals. They believe the need to work is not with men but with all other groups because they see the oppression of women as part of a larger pattern that affects everyone in the capital. Once class oppression was overcome, Marx thought; sexual violence will also be eliminated<sup>6</sup>. Some socialist feminists believe that the concept of gender oppression as a category of class oppression is incorrect and that much of the work of socialist feminists is devoted to gender discrimination through class activities. Some proponents of social feminism criticize traditional Marxist ideas for remaining silent on gender oppression, merely subordinating it to class oppression. Many other socialist feminists joined the Radical Women's Party and the Free Socialist Party.

**Radical Feminism**

Radical feminism is similar to socialist feminism in that it emphasizes the need for social change to achieve true equality for women (the two ideas are sometimes combined). Radical feminists believe that people are patriarchal and that unless patriarchy is changed at all levels, the system will be unjust. A minority group of radical feminists are separate feminists who believe that men and women should have separate institutions and relationships. The role of women is also important in our society where men are still leaders and play the most important role. In the last few years, women's status in society has received more attention than in the past; Although they are considered housewives, their only duty is to take care of the children and carry out men's orders. Additionally, activities such as voting, studying, or writing are not allowed at home.

Indian women were empowered by political leaders who fought for India's independence. Unlike the situation of "women fighting for the right to vote" in the western part of the world, these women do not have to fight for basic rights to gain the right to vote. This fact was supported by feminists like Radha Kumar, Joanna Liddle and Rama Joshi. Kumari Jayawardena is known for her pioneering work on the Asian feminist movement in the 19th and early 20th centuries; She defines feminism as a movement that embraces equality in existing systems and strives to make a great struggle to change the system. Vina Mazumdar, a prominent Indian feminist, believes that "the freedom of the country and the freedom of women are mutually intertwined." She believed that the struggle for independence and independence had become an awareness and struggle for women's issues. Recommendations for women empowerment as per the above are numerous but most of them focus on taking care to reject all restrictions, controls, restrictions, vks, ctcs as these are merely manifestations and creations for women by patriarchy. from male domination.

1. Since women are vulnerable to violence because of their fern& sexuality, both in society a~ well as in home, adequate &guards as a right must be ensured. It is the assertion that chastity as a value has been rooted by males in their intern, since chastity is desired to ensure that children of a woman are born to the correct father, a number of resolutions are imposed on female, which is improper. All measures and restrictions are manifestation of violence against women which curtails female sexual expression so that women will remain chastened faithful to their husbands. The remedy to this problem lies in allowing free intercourse behaviour to all women. Presently, in most of the civilised societies, even male is subject 'to various restrictions. (Unfortunately, it is the biological aspen thar men's celibacy is not testable).

2. Dishanour of a woman is considered a slap on honour of the husband and family in Indian society. It is argued that restrictions are imposed which may lead to violence far ensuring this honour. This is opposed since it accepts that women are the property of the males. However, it is a matter of interpretation. In Indian villages, a girl is treated as the honour of the entire village and everyone is expired to protect her. If the concept of honour is condemned, then female is treated not a valued person but an ordinary impersonal entity for whom nobody bathers. In this case, she is supposed to protect herself on its own and of course law and order machinery as is available to male is here. However, everybody accepts that law against women violence is helpless.

This is because the proposed measures do not include the principles that created this situation. This is the politics of a man born for sex and power, an emotion built into the flesh, and no fear of punishment can stop it. Strategies to empower women should be designed to take into account human (male) instincts and the harm that can be done to women, rather than denying the importance of time and pattern. The aim is not to encourage men to be violent and controlling, but to avoid anything that will make women weak and miserable<sup>10</sup> because God is the blessing of humanity. There are many good aspects of Indian culture, but if there are blind values that the Western approach is destructive and self-defeating, it should be taken into account. It is paradoxical to think that independence and giving up relationships will empower women. Feminist academics who defend the theory of power see the definition of self-police offered by the Panopticon model as an important interpretation in terms of women's rights. Access and merge with the patriarchal system of femininity. However, this interpretation needs to be modified to suit feminist goals. Sandra Bartky praises Foucault's work on the discipline of modernity and the construction of the docile body, but warns that his analysis "treats the body... as if there were no difference between men and women, just as there are no differences between bodies like men and women." Women all have different bodies. So Bartky asks: "Where is the definition of the discipline that makes the woman's 'docile body' (a body more courageous than the man's body)? " [Foucault] ignores disciplines that produce forms of embodiment unique to women. Beyond the external aspects of power and control, feminists must also examine the internal processes that influence women's freedom or choice – and Foucault's understanding of Power is not sufficient for this job. Women's "liberation" refers not only to potential targets of control or resistance in power, but also to how women

feel empowered in their own context. Foucault's account of freedom leads to the meaning of power, as he sees the existence of power or "action"—and its resistance, violence, or control—as the object of resistance.

If empowerment is more than a power relationship or an attempt to imitate the behaviour of others, what is the gist of what is happening to feminists? Instead of giving a single definition, I would like to share a few useful explanations from feminist literature. Audre Lorde explains the importance of erotic power in our lives and the connection between organization and self-understanding: "Our struggle against oppression becomes one with identity, inspiration and motivation within us. The relationship between powerlessness and personal knowledge of oppression is one hand. Although the general tone of the article is While this is more of a critique of Foucault's ideas than a feminist application of him, this is not necessarily bad news.

I think feminist theorists have learned and can continue to learn by Foucault. While it is disappointing that his work is not directly linked to feminism, this does not diminish the visual value of some of Foucault's understandings of power, resistance, and sexuality. However, it is important to preserve values when trying to use Foucault's concepts for feminist purposes. In the process, we will see that some contributions to feminist theory are better suited to creating an alternative understanding of power and empowerment than trying to adapt Foucault to feminist goals.

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