

Developments in Feminism and Post Feminism

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Abstract –

This paper explores the evolution of theorizing on gender and development. It introduces a number of feminist theoretical frameworks and development frameworks and explains how these perspectives intersected to become two main competing feminist development frameworks: women in development; and gender and development. It also examines how new and exciting debates and critiques of globalization, development, and feminist theorizing are changing the existing frameworks and creating new ones. These discussions highlight the importance of theory in how we understand and act within our social world. They explain how these theoretical perspectives define problems differently and how they suggest different solutions. In this paper narrative discussion of the historical context of theorizing about women or gender and development is discussed and outlines of the development of various theoretical frameworks is elucidated with some examples.

Keywords – Feminism, Marxist, Gender, Socialist, Globalization and development etc.

Introduction:-

Feminism, broadly speaking, is an advocacy of the right of woman. There is no single accepted definition; Feminism encompasses agitation for political and legal rights, equal opportunities, sexual autonomy and the right of self determination. The feminist movement stemmed from the recognition of the subordination of woman, from the existence of discrimination and in inequality based on sex. Feminism is a set of ideas linked to a social movement for change. The relationship between the ideas and the movement is shifting. Feminism has never been a single movement, but it has been made up of different element. Which may unit behind a single campaign. Its history is one of the fission and fusion. Different phase of the feminist movement have gone different labels:-suffragette, women's

emancipation, women's liberation, women's movements, feminism, so cial feminism radical feminism

Meaning of Feminism :- Feminism is a political, economical, cutter and social movement aimed at eliminating systems, structures and altitudes that create or maintain patterns of male domination and female subordination liberal feminist charge that the main cause of female subordination is a set of informal rules and formal lows that block women's entrance and or success in the public world. Excluded from place such as the academy, the form the market place and the operating room, women cannot reach their political. Women will not become man's equal until society grants women the same educational opportunities and political right it grants men.

Objectives-

1. To explain the definition and use of theoretical frameworks and the importance of systematically thinking about the social world to create social change;
2. To explain the historical context for the emergence and evolution of development and feminist frameworks;
3. To concisely explain the emergence, main ideas, questions raised for research, implications for policy and action, key concepts, and relevant sources of each of the development and feminist frameworks;
4. To explain how development and feminist frameworks intersect to become competing feminist development frameworks; and
5. To explain how debates and critiques contribute to making frameworks shift and develop over time and lead to new frameworks.

Marxist of Feminists:- Marxist Feminists disagree with liberal feminist. They argue that it is impossible that for any appreciate person, especially a people one, to prosper personally and professionally in a class society. The only effective way to end women's sub-ordination to men is replace the capitalist system with the socialist system. i.e. which both men and women are paid fair wages for their work. Women must be men's economic as well as educational and political equals before they can be as powerful as men.

Disagree with both Marxist and Liberal Feminists & Radical Feminists claim that the

primary causes of women's subordination to men are women's sexual and reproductive roles and responsibilities. Radical Feminists demand an end to all systems & structures. That in anyway restrict women's sexual preferences and procreative choices. Unless women become truly free to have or not have children, to love or not love men, women will remain men's subordinates.

Socialist Feminists:- Socialist Feminists attempt to weave the separate streams of thought into a chronicle whole. For example in women estate Juliet Mitchell argues that four structures over determined women's conditions, production, reproduction, sexuality and the socialization of children. Women's status and function in all of these structures must change if she is to be a man's equal. Furthermore as Mitchell adds in Psycho analysis and feminism, a women's interior world, her psycho must also be transformed, for unless a women is convinced her own value. No change in her exterior world can totally liberate her.

Multicultural Feminists:- Multicultural Feminists generally a firm social feminist thought, but they believe it is attentive to issues of race and ethnicity. They note, for example that U.S. while culture does not praise the physical attractiveness of African American women in a way that validates the natural arrangements of black facial features and bodies, but only is so far as they look white with straightened hair, very light brown skin and thin figures. Thus African- American women are doubly oppressed. Not only are they subject to gender discrimination in its many forms but racial discrimination as well.

Global Feminists:- Although global feminists praise the ways in which multicultural feminists have amplified socialist feminist thought, they nonetheless regard even this enriched discussion of women's oppression incomplete. Thus, while, U.S. feminists struggle to formable laws to prevent sexual harassment and date rape, thousands of women in Central America, for example are sexually tortured on account of their own, their fathers, their husbands or their sons political beliefs. Similarly while U.S. feminists debate the extent to which contraceptives ought to be funded by the government or distributed in public schools, women in many Asian and American countries have no access to contraception or family planning services from any source.

Departing from these inclusionary ways of understanding women's oppression, existentialist feminists stress how, in the final analysis, all selves are lonely in fundamental conflict. In the 'Second Sex', Simone de Beauvoir writes that a pathological relationship reassures the intellectual and moral community that, after all, feminism is not a monolithic ideology that prescribes one and only one way for all women to be. This variety of thought is also the occasion of considerable political fragmentation among feminists. Many feminist ethicists believe that over and beyond their commitment to eliminating gender inequality feminists need to develop a mutually agreeable methodology that will permit them to achieve a consensus position on many, if not all, the moral issues related to women's feminist ethicists. They have a moral duty first to listen to each other's differing points of view, & thus to develop policy recommendations that, despite their shortcomings, will nevertheless help as many women as possible toward the goal of gender equality with men.

Criticism on Feminists: - Feminist criticism is concerned with both women as writers and women as readers (of male and female texts). It is an activity which raises questions of Aesthetic and politics and the relationship of women to language. The feminist critics, in the early years of feminist literary criticism, concentrated on exposing the misogyny of literary practice, that is calling stereotype images of women in literature as angels or monsters, the literary abuse or textual harassment of women in classics & popular male literature, and the exclusion of women from literary theory.

Patriarchal Meyer, Speaks in her "the Female Imagination" has asked questions- "1) What are the ways of female feelings, the modes of responding that persist despite the social change? 2) Do any characteristics pattern that self perception shape the creative expression of women?"

The explanation is that 'space is always explored, it is mapped. But the mind is not explored, mapped even today. The imagination of female is not yet explored. It has to be explored.

Gilbert and Gubar's i.e. 'The Mad women in the Attic' Says, "The literary text is the space where writer and reader, narrator and narratee engage in dialogue and where a specific literary piece enters into the literary system and inscribes itself into a network of intertextual relationships with other literary works." The stress here is a patriarchal hegemony. Any work

of art does not represent male or female.

Donna Langston in her “Changing our Power says- Feminist theory is body of ideas which attempts to explain the status of women in society, how the status originates, why it persists and what must be done to change the status.” Modern feminists are changing the status of women so you have to have body of ideas and you have to construct ideas. They are coming with different ideologies.

Paradimes of Feminists:- There are three literary Paradimes of feminism:

1) Constructive Paradime – It deals with masculinity and femininity. These are social constructed categories. For example, when an infant is born it is accepted in a social context. Up to two to three years the baby does not understand that if it is a boy or a girl. But after two or three years later we dress the baby according to its gender, and then the baby gets its identity. The learning of the baby of its sex starts.

Uneven relations of power between the sexes that is men and women are socialized via languages, symbols, tests, fantasies, values, into masculine and feminism. Women inhabit different hobbies which in turn inhabit different social locations. Patricia Collins in her ‘Black feminist. Thought knowledge consciousness and Politics of Empowerment’ (1990) refers to triple consciousness 1) race 2) class and 3) Sex. She looked at feminist theory from the above three types.

Accordingly to this literary Paradime, the feminist does not want to put the women at the center but they want to minimize the distance between the center and the margin. In the literary world the women should be at the center of experience. When the woman is victimized, she becomes the object of the theory. The feminist wanted the women to be the subject, the center of the experience. The women hesitate to write about her experience because she thought it as in contradictory to the accepted, normal experiences. The woman tries to mix her experiences with the experiences that are accepted by society.

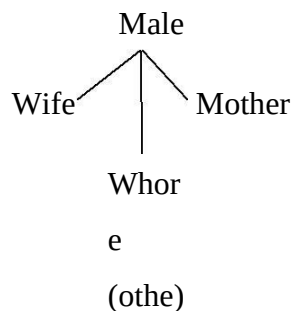
2) Objective Deconstructive Paradime:-

In this Paradime the radical feminism finds its origin. Kate Millet, Suzan Gilbert, Nancy Miller, Caroline Hellbrun, Lillian Robinson focuses on women’s oppression and

marginalization. It is a revolutionary kind of theory. They talk about misrepresentation of women or under representation of women. She is not adequately represented. Female is represented as commodity. Male body is not commodified. This is excluded form such misrepresentation. Deconstructive theory wants to break this misrepresentation. It is deconstruction.

3) Subjective Deconstructive Paradime:-

It deals with the notion of power. The oppressor that is women, oppresses other women. She is mother-in-law, sister-in-law, step mother etc. A woman oppresses other women because she wants to get power over other women, but that though is male.



If women are active agents in the construction of their own identity and in the identity contribute of masculinities and feminities, then they may also be able to refuse to participate in those symbolic and ritual constructions that lead to their respective disempowerment- like misrepresentation of her body. She should refuse to advertise her body.

In the late 1970 s three major studies on women writers were published which tried to reconstruct a female literacy tradition i.e. British and American literature and history. They are Ellen Moers's 'Literacy Women', Elaine Showaltes 'A Literature o f Their own' and Sandra Gilbert and Susan Gubar's 'The Mad Women in the Attic'. These books were enth usiastically welcomed. They now have become. The modern classis of feminists approach to literature.

The first World feminists also tend to reserve agency and thereby selfhood, for the white women and to consign the rest of the womankind to the status of the "other"- an undifferentiated lumen mass. These gestures on their part are strongly reminiscent of the western white males treatment of them which led to the birth of feminism in the first place. Another Indian from her location in the western academy, Gayatri Chakravorty Spivok, who is generally designated as a deconstructive Marxist, Third World, Post colonial, feminist critics

detects and decries a “Colonialist Move” in the western feminist criticism. Though critics like Spivak, do not deny that Indian women have suffered a great deal of oppression and injustice at the hands of native patriarchies, at the same time they also resist the representation of the Third World Women, particularly Indian women- as victims by the mainstream feminists. The Indian feminist would like to empower Indian women with voice and action and the right to self-representation.

Though feminism has now become a global phenomenon and though the feminists of all shades and nationalists share the basic paradigms of feminism with the western feminists, they at the sometime are eager to proclaim their separate identity for themselves. Besides their experience of colonialism also sets some of them apart from their white sisters. That is why most of the post-colonial feminist critics in the Third World adopt a stance that is feminists as well as anti imperialist.

Post Colonial Feminism:

The feminist critics in post colonial India have to contend not only against the constructions put upon the ‘Indian Women’ by the colonial discourse or the Western feminists criticism, but also have to wage an even more arduous struggle against the entrenched patriarchal structures in the country which still continue to control and restrict the lines of women in one form or the other. Cultural representations of women i.e. the image of a ‘Sita’ or a ‘Savitri’ or an ‘Ahilya’- still proliferate in popular media as well as in serious literature. In most of the popular films and fiction traditional roles of women as dutiful daughters, devoted wives, self sacrificing mothers are valorized women who are fool hardy enough to geographical these norms, are ridiculed for aping the western models, are humiliated and chastised and finally are made to see the wisdom of accepting their allotted roles and place in the family. Side by side of her conventional stereotype there is now what Rajewari Sunder Rajan calls, “The emergence of a ‘new Indian women’ in media and official discourse in India today. Modernity, according to the version instead of deflecting the Indian women from her traditional roles, and chores, facilitates their easy and off icious performance and thereby vindicates her Indian identity. These new representations of women instead of doing away with gender differences and gender discriminations perpetuate them under a new guise. The feminists critic in India, on the one hand has to resist the process which works in favor of the

patriarchal ideology and on the other has to introduce and encourage the kind of self-representations of women which would be useful for a feminist praxis.

Conclusion:

The first and foremost contribution of the feminist approach to literature is its deconstruction of the opposition between politics and aesthetics. It has exploded the myth of a value-free criticism. Criticism as something neutral, objective or universal. This insight has been borne out by most of the post-structuralist thinkers. The feminist had already put in to practice- the post structuralist approaches, approaches like the reader-response theory or deconstruction or the new historicism. The greatest draw-back of the feminist approach is thought to be its lacks of coherent theory or its inability to offer a definition of it. Feminist criticism is a political approach to literature and it will keep changing and evolving according to the changing time. The political impact of the work done by the feminist is already beginning to be felt.

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