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## Feminism and doing gender in India's history

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### Abstract

Feminism includes ethical philosophies related to many social, cultural and political movements, gender inequalities and equal rights for women. In the Indian context, while the women's movement is an earlier phenomenon, the term feminism is a modern one. The major argument is that the feminist rethinking of the relationship of women in the state reflects the maturity of the Indian women's movement and its recognition that well-planned, mobilized and effective state policies are important to promote women's interests. Poverty issues were reduced to poverty there were concerns and no special programs aimed at creating women. In the period of dependence, the women's movement has concerned itself in large numbers issues like dowry, women's work, price rise, land rights, political participation of women, Dalits women's Rights on Women and Marginalization, Increasing Fundamentalism, Representation of Women media etc. and a large number of non-governmental organizations have raised this issue. While much more needs to be achieved and there are various obstacles in making this reality available to a large section of women, the women's movement has brought women's issues to the center and made them more visible.

**Keywords:** Feminism, history, women's right, poverty, state policies

### Introduction

Feminism includes many social cultural and political movements, gender-related theories and moral philosophies inequalities and equal rights for women. Any basic definition of feminism or feminism can be at the center of feminism is concern for the subordinates of women with discrimination due to status in society and women by their gender. Feminist movements campaigned and continued to campaign for women's rights, including: votes, holding public positions, working, earning equal pay, owning property, receiving education, entering contracts, marriage Equal rights and maternity leave within. Feminists have also worked to ensure access to legal abortion and social integration and to protect women and girls from rape, sexual harassment, and domestic violence.

Feminism includes ethical philosophies related to many social, cultural and political movements, gender inequalities and equal rights for women. The history of feminism consisting of three waves can be clearly seen. The apparent pattern of the rise and fall of feminism over time has led to a wave analogy, the peaks and troughs of the feminist movement being characterized by the motion of the tidal waters, with its gradual swellings, the cycle of event crushing and eventual subsiding. The first wave was in the mid-nineteenth and twentieth centuries, primarily concerned with obtaining equal rights for women, particularly suffrage rights. In Britain the Suffragettes campaigned for the women's vote. In 1918, the Representation of the People Act, 1918 was passed, in which women above 30 years of age, who owned homes. In 1928 it was extended to all women over eighteen. The second wave was in the 1960s and 1970s when protests centered around women's inequality not only in terms of women's political rights but also in the areas of family, sexuality and work. Second-wave feminism has existed continuously since then, and co-exists with what third-wave feminism is called.

The second wave of fem saw cultural and political inequalities that were inextricably linked. The movement encouraged women to deeply politically understand aspects of their own private lives, and reflected a sexist structure of power. If first-wave feminism focused on absolute rights such as suffrage, second-wave feminism was largely concerned with other issues of equality, such as the end of discrimination. Carol Hanisk (1971) <sup>[11]</sup> coined a slogan with her essay *The Personal Is Political*, which became synonymous with second-wave and related to the women's liberation movement.

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The third wave of feminism spans from the 1990s to the present. The movement arose as a reaction to the perceived failures of the second wave. It was also a reaction against the initiative and movements taken by the second wave. Third-wave Feminism seeks to challenge or avoid "essential" definitions of the second wave, which are definitions of femininity that (according to them) overemphasize the experiences of upper middle-class white women. A post-structuralist interpretation of gender and sexuality is central to much of third-wave ideology.

Third-wave feminists often focus on "micro-politics" and challenge the second-wave paradigm as to what is, or is not, good for women. The term post-feminism is a term used to describe a range of perspectives that react to feminism. The term was first used in the 1980s to denote a struggle against second-wave feminism. It now reflects a wide range of theories, some of which argue that postmodernism destabilized the notion of a universal femininity, and takes a critical approach to previous feminist discourses, including second-wave ideas. The earliest use of the term was published in Susanne Bolotin's 1982 article "Voice of Post-Feminist Generation" in the New York Times magazine.

The article was based on several interviews with women who largely agreed with the goals of feminism, but did not identify as feminists. Some contemporary feminists, such as narrative pollution, consider feminism to only be "women are people". Views that separate the sexes rather than unify them are considered sexist rather than feminist by these authors.

Although various stages of feminism are talked about, one cannot divide them into watertight compartments and a series of ideas and activities have continued during this period. The feminist movement evolved from the feminist movement. It takes many forms of research in a wide variety of subjects such as feminist geography, feminist history, feminist literary criticism, etc. and the Center for Women's Studies has become the nodal center. In India we can clearly see the link between research, some ideologies and the rise of social movements.

Women were seen as passive recipients of more humane treatment given by Western educated aristocratic men. Thus, an attempt was made to reform women rather than to improve the social conditions which opposed them. There was no attempt to change the power structure and gender relations in the society. But this was natural because the change in the status of the woman was being done only to question patriarchy. This effort was made to create a new Indian woman, truly Indian and yet sufficiently educated and in tune with the newly emerging society in 19th century values. Thus, education for girls was not to equip them to be self-reliant, independent and liberating and to train them to follow certain professions, but to be good housewives, mistresses and stove

During the first few decades to the post-independence period, the major concern was for overall economic development. This was soon followed by another decade, which saw a growing concern for equity and poverty alleviation. Gender-related issues were placed in concerns related to poverty and there were no specific programs aimed at women. Women were involved in such movements during this period, such as the anti-denomination, law and famine relief movement, but did not begin to raise issues related to their oppression as women until the 1970s. The emphasis has now been on the promotion of non-

governmental, grassroots level organizations (NGOs) for the development of women. Some of these organizations differ in their scope, objectives and vision, but have nevertheless provided a way for women to collectively express their concerns. These grass root organizations have questioned women's welfare approaches, while they are primarily seen as beneficiaries or recipients of the programs and have instead incorporated a vigorous participatory approach. Although questions are often raised about the success of these organizations, it is often seen that some amount of mobilized women show great competence, receptiveness, and defined competence.

The flow of benefits to women was strictly monitored in three main areas of education, health and employment. Women were enabled to act as equal partners and partners in the development process with reservations in membership of local bodies. Some of the major initiatives taken during the Eighth Plan for Women include setting up of the National Commission for Women, which works to protect the rights and interests of women and women, and the National Women's Fund for micro and poor women. The loan is included to meet the needs. Other initiatives include adopting the National Nutrition Policy in line with the constitutional commitment to ensure a sufficient nutritional standard for the people, Indira Mahila Yojana among women and basically to promote saving activities among women for awareness generation. Launch of Mahila Samridhi Yojana. Economic empowerment through self-help groups. The Ninth Five-Year Plan (1997–2002) hypothesis: Empowerment of women and socially disadvantaged groups such as scheduled castes, scheduled tribes and other backward classes and minorities as agents of socio-economic change and development.

### **Doing gender in India**

The establishment of Women's Studies was part of the women's movement. The aim was to provide information and analysis about women's lives, which would end gender inequality and women's subordination. It critiques existing knowledge forms to show how and why women's lives, ideas, and attitudes are mainly hidden in existing academic disciplines. It emerged more as society's concern for the status and problems of women. Its birth can be traced to social scientists questioning women's issues, assumptions borrowed from the West, theories and lack of means of analysis, their failure to bridge the glaring gap in the data. Help orient policy change. This was because many social scientists and educational planners did not find it necessary to re-examine the concepts and methodology approaches in the context of the social reality achieved in India. Women's studies thus began as a large social movement and a growing social concern among some academics with widespread issues of poverty, unemployment, inequality and underdevelopment. Its purpose gradually evolved in bringing more and more knowledge about the social basis of women's inequality, their marginalization in development and their exclusion from the centers of power and power structures. In short, the theft of the question of women or unsatisfactory treatment of the issue was a major reason that simulated a yearning for the subject.

Today, women's studies around the world continue to engage with the notion of power and radically change the intellectual landscape. It has been recognized that knowledge is also a form of capital, to which some

individuals and groups have better access than others. It then becomes a source of power to abolish control. As a result, social structural inequalities of race, nation, class, race, or gender coincide with an asymmetry in the production, reproduction, and deployment of social scientific knowledge. The fundamental meaning of feminism is that women are left with codified knowledge, where men formulate explanations regarding themselves and usually present women as invisible or classify them as deviations.

Describing and analyzing women as autonomous human beings has been one of the most important contributions made by feminism. Emphasizing a feminist perspective meant that the realization of the power relations inherent in current knowledge frameworks and who has access to that knowledge, how it was distilled and ultimately how the meaning was encoded. Although feminism has made significant use of previous male theories, despite their gender blindness, it was recognized that it was necessary to develop feminist theories and concepts that viewed women as primaries. But this did not mean that it was opening a new world.

Today 163 women studies are spread all over the country. The UGC has recognized the intervening role played by these centers by introducing gender approaches in multiple domains, in the creation of knowledge, in the fields of policy design and behavior. These centers were designed as catalysts to promote and strengthen women's studies through teaching, research, work, field work and extension. It recognized the role of these centers in contributing to the visibility of women's issues, attempting to combine socially relevant theories and critical knowledge with success in opening a dialogue in multi-disciplinary collaboration.

### Conclusion

Therefore, to conclude, it is the women's movement in India that is the force behind the long struggle for progress of women from subjugation to gender equality and finally women empowerment. The reason for the freedom of women was first recognized by enlightened men, who assimilated liberal ideas. Until the twentieth century of the last century there was conflict by men and women. It was only after Gandhiji's foray into politics, when the nationalist movement under his leadership was transformed from a middle class movement to a mass movement, women for the first time raised their voice against the disabled, who are suffering and questioning them She picks up and struggles against him. Not only British rule but patriarchy itself. In the process, women achieved many rights and social freedoms and realized many other rights as grants. While there is still much to be gained and various hurdles in making this reality available to a large section of women, the women's movement has brought women's issues to the center and contributed to the huge contribution of the struggle for equality Contribution is made more visible.

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