Feminist Critique of Social Security and Socialist Welfare Programmes

Dr. Nirali Ravaliya

PH.D. Scholar,

Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh

Abstract:

Critics of social security and other state-run programs often point out that women are often trained to depend on men and the state for all of their needs. They object to these initiatives for a number of reasons, including these. The reason for feminists' extreme suspicion towards these activities stems from this incident. Any time a socialist welfare program is being designed, it is important to keep two things in mind: first, in the framework of a capitalist society. Among these worries are the following ones: You are in a position to modify a number of different parts of the circumstance. It is challenging to achieve innovations that would upend the capital-labor relationship because of the structure of capitalism. This is due to the impossibility of achieving such a disruption. Any technique cannot implement such a breakthrough. This is because the technology available today makes it impossible to accomplish such breakthroughs. When seen from this perspective, the feminist "disaggregation" campaign has a great deal of potential to further the cause. When it comes to matters of social policy, males must understand that any socialist strategy must revolve around the demands of women. Feminist movements require work to be done both inside the movement and in cooperation with several groups that are already in place in order to be effective. For the movement to be successful, something is required.

Keywords: Feminists, Disaggregation, Philosophy, Mobilization.

Introduction

The time following India's independence is referred to as the "post-pioneer period." After earning its independence, India has several challenges. After many decades of provincial control, our natural resources had been badly depleted, and our indigenous arts had been entirely eradicated. Women's inability to satisfy the rising demand was a result of a number of challenges, including industrialization, illiteracy, changing technical advancements, and a lack of mobility. By creating moral and legal standards, protecting women from discrimination, and guaranteeing equality for all people regardless of status, ideology, religion, gender, or ethnicity, social reformers of the era aimed to imitate Indian customs. Feminism introduces new fields of study, methods for raising and addressing philosophical questions, and criticisms of conventional philosophical procedures and doctrines, in addition to a host of particular political and moral arguments. Feminism's philosophy has had a significant influence. The phrase "feminism, interventions" serves as a catch-all for items discussing the contributions and interventions made by feminists into the mainstream of philosophical discourse. The articles included under "Feminism, topics" deal with philosophical issues that

arise from the work of feminists who expose sexism, critique sexist societal conventions and cultural practices, and create alternative utopian visions. Feminism essentially brings up philosophical questions.

The Latin term "Femina," which means to be effeminate, maybe the origin of the English word "feminism." The English term "feminism" was taken from the French word "feminist." The definition of "feminism," according to a dictionary, maybe "the state of being female." According to the seventh edition of the Oxford Dictionary, feminism is "the support of women's rights on the grounds of the equality of the sexes." It is hard to pinpoint its exact creation date. However, feminists contend that French medical literature from 1871 is when the term "feminism" originally appeared. The public likely perceived these males as more feminine or effeminate. Examining the word's several definitions might help one better understand the concept of feminism. "Feminism" is defined as a social movement that seeks to eliminate gender inequality and attain economic, political, and social equality for men and women, according to the Encyclopedia of Sociology (2010) (Ryan 12).

What Is Feminism? Historical Context

Because the term "feminism" may be employed in so many different situations, it can be controversial. For example, some authors use the term "feminism" to refer to a particular political movement in the United States and Europe, even if viewpoints on the exact wrongs done to women differ. Other writers have also used it in relation to the notion that women experience prejudice. In producing this essay, I aimed to give a succinct summary of the word's most significant connotations in relation to modern feminist philosophy. "Feminism, History of" offers a succinct synopsis of feminist ideas from various eras.

Originally used to describe "the qualities of females," the term "feminism" didn't come into common usage in English until the First International Women's Conference in Paris in 1892. Feminism is the ideology that promotes women's equal rights from a sex equality perspective. Some feminists believe that the English word "feminism" may have sprung from the women's suffrage movements that sprang up in Europe and the United States in the late 19th and early 20th centuries. This was the "First Wave" of feminism, in their opinion. The idea that feminism was "revived" in the 1960s and 1970s "Second Wave" followed a fall between the two world wars is one popular interpretation of this historical time. A more contemporary name describing the development of the feminist movement during the past ten years is "Third Wave" feminism. However, some feminist historians argue that restricting feminism to these political movements misses the reality that women have always used "feminist" strategies to challenge male dominance; in other words,

Vidhyayana - ISSN 2454-8596

An International Multidisciplinary Peer-Reviewed E-Journal
www.vidhyayanaejournal.org
Indexed in: ROAD & Google Scholar

feminism has never been restricted to women in the West.

Though this was eclipsed by the "First" and "Second" Wave feminism, women of color and working-class women, in particular, were in the vanguard of the non-political resistance to male dominance that took place between the 1920s and the 1960s. This fact remains unchanged, even when focusing only on more recent attempts to question male supremacy in the US and Europe. The Latin word "Femina," which means "woman," is the source of the French term "feminism." As such, it refers to the struggle for women's rights and the abolition of laws that discriminate against them. Its core tenet is that women ought to enjoy the same access to political, social, and economic possibilities as men. Instead of emphasizing the existence of particular things, feminism has instead focused on their absence. A political person who actively supports or champions feminist issues is, by definition, a "feminist." There are differences between biological feminine and cultural femininity.

Feminism during the 21st century

Feminist literature of the 20th century examined socioeconomic stratification and the search for Indian identity in post-colonial India. Feminist politics allowed me to take part in this discussion. "Feminism in Independent India" compares and contrasts a number of issues, including efforts to reform rural land ownership and protect workers' rights. The necessity to reconsider the causes of women's subjugation in India following the country's independence has been stressed by some of the most notable contemporary feminist thinkers and doers, such as Gail Omvedt.

The 'Dalits,' in contrast, are often called the 'untouchables' in Western scholarly and popular media. Gender discussions, as seen in the last component of this series, need to account for the terminology used by various socioeconomic groups. Separating the development of feminism and the women's movement in India into two distinct eras—the pre-independence and post-independence eras is a reasonable approach. The women's movement went through three main periods in its history:

- First Phase (1850-1915)

- Second Phase (1915-1947)

- Third Phase (1947-Present).

The third Phase can be further classified into three sub-phases:

- The Period of Accommodation (1947-1960s)

- The Period of Crisis (1960s-1975)

- 1975 – to date

Normative and Descriptive Components

At least two assertions, one normative and one descriptive, emerge among the several conceivable forms of feminism. The treatment of women does not adhere to the moral or equitable ideals indicated in the descriptive claim according to the normative claim. The descriptive assertion looks into the real treatment and regard for women to show that this is not true. What follows is an analysis of the statement that proposes norms for the treatment of women. The foundation of this assertion is a preexisting knowledge of what is fair or an intrinsic sense of right and evil. Together, these two arguments show why we need to shake things up; this is the perspective that feminism is, at its core, a political and intellectual movement. The reason is, according to a liberal perspective such as the one just described, feminism might be defined by two claims.:

- (Conventional) It is only fair that men and women be treated with dignity and respect.

- The present state of affairs is characterized by the unequal treatment of women compared to males, both in terms of rights and respect.

According to this school of thought, women do not deserve these privileges. At the same time, the normative claim asserts that everyone, regardless of gender, deserves these things. If someone makes a descriptive or normative claim, feminists may disagree. Some examples of possible points of contention include definitions of "just" and "oppressed" women and the many manifestations of gender inequality. Both feminists and non-feminists may react differently to claims that are normative or descriptive. Take non-feminists who have feminist beliefs on the proper treatment of women as an example. These people often fail to perceive any problem with the current state of affairs. The fundamental ideas, whether they be ethical or political, are not shared by everyone.

Emergence of Feminism in India

It is a common misunderstanding that feminism promotes female antagonism against men and conventional family norms and is a radical, value-destroying movement. Why? Because this is how it seems to those who lack a radical feminist worldview. Regardless, many ideas and philosophers have emerged since feminism's inception. They may have disagreed on many things, but they might have come to the same conclusion: women should have the same rights as men. Many respondents agreed with the conclusion that men and women should be treated equally. Feminists strongly criticize the concept of women being treated in this way.

Consequently, every single feminist is committed to understanding the struggles women endure and working to alleviate them. Also, they denounce the culture at large for its role in the centuries-long oppression of women. This undertaking aims to fight against oppression, dominance, and subordination. By participating in this movement, they are challenging both the current social order and the accepted body of knowledge.

Those who fight for gender equality say that "women are less valued in compared to men in all civilizations which split sex into different cultural, economic or political realms." For many, the very use of the word "feminism" conjures up images of a sexually egalitarian and ascendancy-free society, as well as a revolutionary movement. Gender segregation and sexual harassment are two things they strongly detest, both at home and at work. Women should not be forced into polygamy, and males should not be placed in positions of power, according to their viewpoint. Considering how dangerous it is to make the same error again, it makes one wonder how well we can apply what we know about Western feminism to India's unique culture and circumstances. Looking at the responsibilities of women in pre-colonial Indian culture clearly shows that the Western feminist tradition had a distinct conception of feminism. In order to address the state's demand for a report on women's conditions, a collective of feminist activists and experts collaborated to examine the myriad of concerns affecting women. The pervasive sexism and misogyny in India were acknowledged. During this time, Indian feminists were influenced by the major concerns of Western feminists, namely violence against women. Our nation's rich cultural heritage and diverse population made it all the more important to deliver the argument freshly while yet honoring the underlying sociocultural elements. Because of this, many Western values were finally rejected.

Despite sharing a common historical background and a common set of ideals throughout their histories, modern feminism in India takes a quite different shape than in the West. Like the idea of "self," it alludes to a form of competitive individualism where "people are supposed to be free but everywhere in chains." An individual is not considered separate from the larger social group in Indian culture. It is an outstanding and admirable achievement when separate financial institutions are able to overcome obstacles by cooperating and putting some of their resources into it. Age, patriarchal traits, and the myriad ways in which Indian women are bound to men in traditional households, in matrimony, and as mothers all contribute to a complex web of gender roles. All of these things contribute to the unique path that Indian women take through life. It is important to highlight the fact that India is a melting pot of cultures. Some families in India, including the Shettys in Mangalore and the Nairs in Kerala, lean toward matriarchy, much like some Bengali families. In traditional households, the role of the eldest female relative is to take charge, not the oldest male relative. Scheduled tribes in India contain both matrilineal and matriarchal clans (Mukherjee 9). All members of these clans are considered equal. "Manipur has a matriarchal society," says interviewer Anuj Kumar, even if this is hardly an unbiased assessment or belief. The reason is that mothers oversee most forms of social gatherings. Patriarchy is deeply ingrained in their society. Among the most noticeable changes is the increased agency of their women, which has its roots in their rich history. The men of Manipur were compelled to stay behind in order to prevent invasion or crushing by the powerful kingdoms that ruled the region. Women were able to focus on domestic duties as a result.

The Muslim faith does not hold that men and women are inherently equal, in contrast to Western thought. The Al Quran asserts that male and female brains are visually and functionally distinct from one another. Thus, Islam recognizes that domestic partners have separate but equal rights. A woman's major responsibility to her husband is to care for his financial needs, among other duties. Social hierarchies are pervasive in Indian society. Gender, age, ordinal rank, family, caste, financial position, profession, and connection to the ruling power are some of the many factors that could classify these hierarchies. Girls from low-income families are twice as likely to experience vulnerability and instability due to family hierarchies that are based on cultural norms and the needs of the family's financial status.

The societal norm states that women should not have access to the family fortune and should be subservient to their male counterparts. The gender norm states that women should support their male counterparts. The birth ratio becomes clear as another major issue when all the numbers are considered. Results from the 2011 Indian Census show that for every 1000 men, there are 943 available ladies. Marrying is another instance of

a woman making a solemn vow and keeping it for most of her life. Many cultures consider a female to have attained reproductive maturity once she reaches the age of eighteen. Actually, it's rather common in India to tie the knot before a female reaches puberty. Gandhi hoped to represent femininity via the idea of "Stree Shakti" (women's power).

Some Dalit organizations are unhappy with Indian feminism because they believe it helps Hindu women from higher classes and castes more than lower-caste women, especially Dalit women, and ignores their plight. Added to the problems already highlighted, this is even worse. Some people from marginalized groups have said that feminism doesn't care about the problems they encounter. According to popular view, the affluent Hindu feminist movement in India ignores the plight of women from marginalized communities. These factors could help shed light on the distinctions between Indian feminism and Western feminism.

The snippet of feminism in India

The following is a brief overview of feminism in India:

Sharmila Rege's writings center on non-Brahminical feminist reinterpretations. She is reshaping the upper caste in this way. A more complex and dialectical knowledge of gendered social systems in India may be attainable if we follow her suggestion to rewrite histories that mostly concern the upper castes. Despite being the shortest part with only three works, this area may be the most comprehensive for anybody interested in learning about the main arguments and issues about grassroots feminist organizations in modern-day India.

Throughout the 19th and 20th centuries, feminism was studied in English literature and other disciplines to defend its current global status within the area of English literature. Women made great strides in the nineteenth century, often regarded as a watershed moment in Britain's history, and they carried that momentum into the twentieth century.

Throughout the nineteenth and twentieth centuries, literature evolved in tandem with society and women's roles within it. The suffragette movement, however, was the driving force behind this shift toward gender parity.

Indian culture holds that men are fundamentally superior to all other social and cultural groups in India. Indian men protect their masculinity and view women as unmanly, which is strange given that men are not inherently feminine. Cultural institutions and religious practices contribute to the marginalization of women globally. Feminist groups have spearheaded efforts to address this marginalization. The conceptualization of female speech was aided by the great wave of feminism that swept the globe in the 1960s and 1970s.

During this time of internal turmoil, Raja Ram Mohan Roy emerged as a prophet for India. He wanted to help women in India go to the top, and the culture and education of the English inspired him. This marked the commencement of British rule, which had an impact on feminism in India. According to Firoz Alam, Ram Mohan Roy has a remarkable combination of intelligence and foresight. He knew that being able to communicate well in English was crucial to his career.

Since India began documenting its history and progress, a distinct picture of an Indian woman and her place in the home, community, poetry, drama, philosophy, religion, art, and literature has been able to be built. From the time India started documenting its history and progress, this has been within the realm of possibility. This can only be accomplished by meticulously researching the timeline of Indian history. Ancient civilizations from many walks of life have left their mark on the Indian sites of Harappa and Mohenjo-Daro. You may find both of these locations in India.

Modern understandings of feminism: Not only does post-feminism refer to the second wave of feminism's alleged shortcomings, but it also continues the same intellectual disputes as the first. However, the movement's emphasis has changed; now, it's less worried about governmental institutions and legal frameworks and more concerned with the individual self. Historically, white, middle-class Western women made up the bulk of the feminist movement's first and second waves. Today, however, that demographic is much more fragmented. The third wave of feminists, in contrast, includes women of various races, ethnicities, colors, religions, and socioeconomic backgrounds. Not only in the UK but throughout the world, women's rights have been more widely recognized and respected since the 1990s.

Conclusion

The term "post-pioneer period" describes the time after India gained its independence. India faced a wide range of difficulties after gaining its freedom. Our natural resources had been severely diminished, and our indigenous arts had been eliminated due to many centuries of provincial dominance. A lack of mobility,

illiteracy, changing technological breakthroughs, industrialization, and other factors all had a role in women's incapacity to meet the increasing demand. Social reformers of the time sought to emulate Indian practices by establishing sacred and legal norms, safeguarding women from discrimination, and ensuring equality for all individuals regardless of rank, ideology, religion, gender, or ethnicity. Here in India, "feminism" is shorthand for a collection of movements fighting for women's rights to full participation in government and all spheres of society. Within Indian society, a fight for women's rights is now underway. Equal political rights, healthcare, and education for everyone, as well as equal pay for equal work, are all causes that Indian feminists fight for, much like their counterparts throughout the world.

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