



REVIEW OF RESEARCH

ISSN: 2249-894X

UGC APPROVED JOURNAL NO. 48514

IMPACT FACTOR : 5.2331(UIF)

VOLUME - 7 | ISSUE - 3 | DECEMBER - 2017



"FEMINIST HISTORY"

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ABSTRACT:

Feminist history combines a modern feminist perspective on how female scholars have influenced history with the search for female scholars in the past. Feminist history is often mistaken for women's history, but it is not just about telling history from a woman's point of view. In the 19th and early 20th centuries, the first wave of feminism focused on changing legal inequalities and specifically on women's suffrage. The second wave of feminism, which lasted from the 1960s to the 1980s, broadened the discussion to include cultural disparities, gender norms, and women's place in society. Our nation seems to never have the same credentials as it did in the past and is always evolving. Feminist is just one more movement in the ever-changing cycle that India has. It is possible to assert that women will never be content, but is this true? Do women still receive unequal treatment? And how has feminist thought evolved since the beginning of India? Defining, establishing, and defending equal political, economic, and social rights and opportunities for women in India are the goals of feminist movements in India. It's the fight for women's rights in Indian society. Feminists in India, like their counterparts worldwide, work for gender equality: equal political rights, access to health care and education, and the right to work for wages that are comparable to those earned by other people. In India's patriarchal society, Indian feminists have also fought against culturally specific issues like inheritance laws.

KEYWORDS: *Feminist history combines , female scholars , political, economic, and social rights.*

INTRODUCTION

There have been a lot of different movements led by all kinds of people throughout history. Our nation seems to never have the same credentials as it did in the past and is always evolving. Feminist is just one more movement in the ever-changing cycle that India has. Women may be told that they will never be happy, but is this true? Are women still treated differently than men? And how has feminist thought evolved since the beginning of India? What is a feminist exactly? It is the theory that women should have the same



social, political, and other rights as men, according to the dictionary. Protofeminists were those who advocated for women's rights before the term "feminism" had even been coined. While preaching equality for women in marriage, divorce, and inheritance, Muhammad was one of the first people on Earth to fight for women's rights. Women's rights have been discussed since the beginning of time. So, why don't they have the same rights as everyone else? In Indian society, it is a subject that is frequently overlooked, sidestepped, and ignored.

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Some have suggested that feminist is the new buzzword of the 21st century—feminism is gradually but surely losing its historical luster and becoming irrelevant. Once a movement that was started to raise women's subdued voices for the use of their franchise and later to improve their status in a patriarchal society, it has now become nothing more than a hollow roar against everything that isn't feminist. In this rapidly changing globalized world, some may question the legitimacy of the feminist discourse; Some may suggest that it is just a ruse: an issue that is reveling in the reflected glory of its previous success. Talk about feminism of the fourth wave! In a time when anything from a march against a rape accused to an advertisement for a sanitary pad for women entices a high-heeled feminist to raise her threaded eyebrows, it's easy to see why such a reference is relevant.

These days, we coincidentally find many trashing terms that characterize women's activist and issues relating to it: There has been a rise in anti-feminist sentiment, not all of which is absurd. As a matter of fact, enthusiasm on piece of not many women's activists has achieved an ignominy to their objective - - - Internet fishing of any well known individual that dishes out a few counter-sees against any women's activist reason is a standard scene. The writing of women's history was influenced by the growing criticism of the predominance of white, western heterosexual women within the women's movement and their concerns. Women's differences, including race, ethnicity, class, and sexual orientation, received more attention. Lesbian historians sought to draw attention to the ways in which patriarchy is supported by men's control over women's bodies and rescue their history from invisibility. Sheila Jeffreys, for instance, argued in *The Spinster and Her Enemies* that the social construction of heterosexuality in the late 19th century helped to preserve male power.

DEFINITION:

"Feminist is a movement against hierarchy, which goes beyond the liberation of sex," Rowbotham (1985) argued. It allows for equal relationships not only between men and women, but also between men and women, men and women, and even adults and children (Mahtab, 2012).

HISTORY :

There are three phases to the history of Indian feminists: the first phase began in the middle of the 19th century when male European colonists started speaking out against Sati's social evils; the second period, from 1915 until India's independence, when Gandhi included women's movements in the Quit India movement and independent women's organizations began to emerge; lastly, the third stage, post-freedom, which has zeroed in on fair treatment of ladies at home after marriage, in the work power and right to political equality. Feminist scholars have divided the feminist movement in the United States, Canada, and a few western European nations into three waves: feminist of the first, second, and third waves. New media platforms may be a part of a possible fourth wave, according to recent research from the early 2010s.

The Indian woman's struggle for civil, political, and religious rights in the 19th century emerged from the great social and religious reform movements of the time. The first turning point in the modern feminist movement in India is often referred to by historians as the abolition of Sati. Educated middle-class men like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and DD Karve took a feminist stance during a lot of the early struggle. Raja Ram Mohan Roy opposed social evils like Sati, polygamy, and child marriage. Ishwar Chandra Vidyasagar advocated for widow remarriage. In 1861, Mahadev Govind Ranade started the Widow Marriage Association, and Behram Malabari started a campaign to stop child marriage and asked the legislature to stop it.

1st wave feminist and women's movement:

The late 19th and early 20th centuries saw the rise of the first wave of feminists. By the end of the 19th century, the English-speaking world generally used the term "feminist" to mean someone who advocated for women's rights. In 1792, Mary Wollstonecraft's "A Vindication of Women's Rights" was probably the first feminist work. Concerned about women's legal rights, she was Indian women also continued to challenge the status quo and fight for their place in the spotlight during this time. Kamini Roy, who spearheaded India's suffragist movement and fought for a woman's right to education, Kadambini Ganguly, who was the first woman to study Western medicine, and Muthulakshmi Reddy, one of India's first two women graduates, were among the women who went on to become feminist ideals. Anandibai Joshi was the first Indian woman to study abroad. Kadambini Ganguly was the first woman to study Western medicine. Pandita Ramabai, who established a center for widows and studied the kindergarten method, Rukmabai, who defied her child marriage to become India's first lady doctor, and Cornelia Sorabjee, who became the first Indian woman lawyer, were among the others.

2nd wave feminist and women's movement:

By the middle of the 20th century, feminism was intended to promote official and unofficial equality between men and women. The decade between the 1960s and 1980s, when the second wave of feminists emerged. Additionally, a variety of feminist perspectives, including lesbian feminist, radical feminist, eco-feminist, psychoanalytical feminist, global feminist, postmodern feminist, and others, primarily emerged during this wave. Equal pay for equal work, equality in employment, reproductive rights, freedom, and other issues related to violence against women were the primary focuses of this wave. This wave's feminists focused primarily on combating political as well as cultural and social inequality. Carol Hanisch came up with the slogan "Personal as Political," which was used by feminists at the time. The majority of prominent women's movements occurred during the second wave of feminists, and the second wave of radical feminists was the most influential. As a result, women's movements are frequently compared to second wave feminist and radical feminist.

3rd wave feminist and women's movement:

By the end of the 20th century, the term "feminist" was used more broadly and more specifically to describe theories of male dominance that viewed interactions between men and women as political, and feminist struggle as political activity on behalf of women in general. Third Wave Feminists, influenced by larger theoretical debates about race and sexuality, have begun to emphasize the formation of multiracial alliances among women. The goal of this wave is to broaden the definition of feminist. The 1990s marked the beginning of the third wave of feminist activism, which continues to this day. The diverse experiences of young women can be illuminated through this wave. This wave's primary objective is to confront the second-wave feminist backlash. This wave mostly incorporates queer theory; consciousness of women of color and anti-racism; womanism; female power; theory after colonialism; postmodernism; transnationalism; digital feminist; ecofeminist; feminist who is independent; a rejection of the gender binary, a new feminist theory, and transgender politics. These issues are also present in the feminist perspective of the 21st century, as this wave tends to the 21st century.

FEMINIST MOVEMENT IN INDIA :

The term "feminist movement" refers to a series of campaigns for reforms on issues such as women's suffrage, equal pay, domestic violence, maternity leave, sexual harassment, and sexual violence, as well as rights. Every feminist movement is driven by particular feminist ideologies.

Women living in modern India continue to face numerous forms of discrimination, despite the progress made by Indian feminist movements. The patriarchal culture of India has made it hard to get land ownership rights and access to education. Sex-selective abortion has also become more common in recent decades. These are seen by Indian feminists as injustices that need to be fought for.

In India, feminist movements have received some criticism, just like they have in the West. They have received a lot of criticism for ignoring the needs and representation of lower-caste or poorer women and

putting too much emphasis on women who are already in positions of privilege. Caste-specific feminist movements and organizations have emerged as a result.

In the world of the 21st century, the fact that we still need to fight for women's rights should come as no surprise to many people. However, women all over the world are compelled to demand fundamental rights as though they do not deserve them. Even more shocking is the fact that those who do question the absence of these rights in the very modern 21st century are simply branded as "Feminists," and being a "Feminist" has become a negative trait. However, Bell Hook defined feminist at the beginning of the 21st century, stating that "Feminist is a movement to end sexism, sexist exploitation, and oppression" (Hook, 2000,9)

The feminist movement of the 21st century is not anti-male. Her definition made it clear that the issue is sexism, and that both men and women can be sexist. In the 21st century, feminist theory and power relations have developed into a diverse field. Feminists have come up with a number of different ways to think about power, how it is used and how it affects people, and how to change specific power relationships and practices. The feminist of the 21st century is a woman or man who rejects gender roles and demands legal equality for men and women. He or she doesn't ask the government for help or taxes; instead, they make their own decisions and take personal responsibility for them.

FEMINIST IN THE 21ST CENTURY :

In the past, women's movements fought for things like voting rights, working outside, equal pay, rights over divorce, and other things. However, women in the 21st century are concerned about issues such as the right to abortion, the end of violence against women, pornography, the rights of commercial sex workers, lesbian and gay rights, and numerous other contemporary issues that are connected to women's subordination and gender privilege. Additionally, modern feminists are concerned about these issues. As a result, the feminist movement and the women's movement continue to have strong ties into the 21st century.

In India, where patriarchy rules, women have taken advantage of any opportunities they've had: New age Indian women are aware of the stakes, from achieving a high level of education to breaking the glass ceiling in the workplace. Women want more from the feminist movement than just its symbolic significance in a nation where feticide, rape, domestic violence, and body shaming are commonplace: Women have come to understand how important it is to elevate their status from that of domestic animals to new roles in fields like business, technology, research, the arts, and other fields. As a result, they now stand side by side with men. Globalization is to blame for the emergence of this transformation: Information technology has significantly altered the way women live their lives and are perceived by society. Gone are the days when women relied on men to keep them informed of what was going on outside of the confines of domesticity. Women's prominence has been largely attributed to public awareness of issues: Nowadays, women have access to social media; They know how to say what they think.

IMPORTANCE OF FEMINIST IN THE 21ST CENTURY:

In the 21st century, feminism is significant because even those who do not identify as feminists will encounter the issues that feminism seeks to address. These kinds of discrimination are brought to light and offered solutions by feminists. Rather than trying to solve these issues on our own, we can accomplish more by working together. Women can make a significant contribution to the solution of problems in economics, politics, and society by being feminists. Feminism is more than just a concern for "women's issues;" it is also a way of understanding power and critiquing the dominance-subordination dynamic that is so prevalent in modern life. That dynamic is rooted in patriarchy, a system of male dominance that only emerged a few thousand years ago but has been so harmful to humans and the planet. Justice and sustainability are incompatible with patriarchy. Feminism faces the challenge of presenting an alternative to the illegitimate hierarchies that govern our lives: men over women, whites over non-whites, the wealthy over the poor, and the First World over the Third. Those new hierarchical social structures of the 21st century may assist us in resolving the fundamental issue of the destruction caused by human dominance over non-human worlds if we are able to alter how we treat one another.

CONCLUSION :

So, why is it that feminists are referred to as "femi-nazis" in contemporary culture? Now it is evident that there is no straightforward response. Perhaps as a result of the second wave, feminists are portrayed as brutes who burn their bras, break windows, and go on hunger strikes; or perhaps it's because some people only pay attention to the radical feminists who are active today, giving feminists a bad name.

I believe it is safe to say that feminist is an ever-evolving concept that will hopefully be accepted into society one day because there is no clear answer to this question. Maybe in the event that it was given an alternate name or maybe ladies would really defend themselves like their progenitors did, ladies would be treated more in a serious way. I hope to lead this nation to do so until that time comes.

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