

BASUDEV GODABARI DEGREE COLLEGE, KESAIBAHAL

Department of Political Science

"SELF STUDY MODULE"

Module Details :

- Class - 1 St Semester
- Subject Name : Political Science
- Paper Name : Feminism: Theory and Practice (1)

UNIT - 2 : STRUCTURE

- (i) Liberal and Socialist,
- (ii) Radical feminism and Eco feminism

You Can use the Following Learning Video link related to above topic :

https://youtu.be/0_PlijnKLh0

<https://youtu.be/DGDI-9pSW-4>

<https://youtu.be/nt-Et-WV5vw>

You Can also use the following Books :

S.NO	Book Title	Author
1	Gender And Green Governance	Bina Agarwal, (2013)
2.	Women in Modern India'	Forbes, Geraldine (1998)

And also you can download any book in free by using the following website.

- <https://www.pdfdrive.com/>

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Theories of Feminism

Feminist theories first emerged as early as 1794 in publications such as *A Vindication of the Rights of Woman* by Mary Wollstonecraft, "The Changing Woman", "Ain't I a Woman", "Speech after Arrest for Illegal Voting",¹¹⁸ and so on. "The Changing Woman" is a Navajo Myth that gave credit to a woman who, in the end, populated the world.¹¹⁹ In 1851, Sojourner Truth addressed women's rights issues through her publication, "Ain't I a Woman". Sojourner Truth addressed the issue of women having limited rights due to men's flawed perception of women. Truth argued that if a woman of color can perform tasks that were supposedly limited to men, then any woman of any color could perform those same tasks. After her arrest for illegally voting, Susan B. Anthony gave a speech within court in which she addressed the issues of language within the constitution documented in her publication, "Speech after Arrest for Illegal voting" in 1872. Anthony questioned the authoritative principles of the constitution and its male-gendered language. She raised the question of why women are accountable to be punished under law but they cannot use the law for their own protection (women could not vote, own property, nor themselves in marriage). She also critiqued the constitution for its male-gendered language and questioned why women should have to abide by laws that do not specify women.

Nancy Cott makes a distinction between *modern feminism* and its antecedents, particularly the struggle for suffrage. In the United States she places the turning point in the decades before and after women obtained the vote in 1920 (1910–1930). She argues that the prior *woman movement* was primarily about woman as a *universal* entity, whereas over this 20-year period it transformed itself into one primarily concerned with social differentiation, attentive to *individuality* and diversity. New issues dealt more with woman's condition as a social construct, gender identity, and relationships within and between genders. Politically this represented a shift from an ideological alignment comfortable with the right, to one more radically associated with the left.¹²⁴

Susan Kingsley Kent says that Freudian patriarchy was responsible for the diminished profile of feminism in the inter-war years,¹²⁵ others such as Juliet Mitchell consider this to be overly simplistic since Freudian theory is not wholly incompatible with feminism. Some feminist scholarship shifted away from the need to establish the origins of family, and towards analyzing the process of patriarchy.¹²⁷ In the immediate postwar period, Simone de Beauvoir stood in opposition to an image of "the woman in the home". De Beauvoir provided an existentialist dimension to feminism with the publication of *Le Deuxième Sexe (The Second Sex)* in 1949.¹²⁸ As the title implies, the starting point is the implicit inferiority of women, and the first question de Beauvoir asks is "what is a woman?"¹²⁹ A woman she realizes is always perceived of as the "other", "she is defined and differentiated with reference to man and not he with reference to her". In this book and her essay, "Woman: Myth & Reality", de Beauvoir anticipates Betty Friedan in seeking to demythologize the male concept of woman. "A myth invented by men to confine women to their oppressed state. For women, it is not a question of asserting themselves as women, but of becoming full-scale human beings." "One is not born, but rather becomes, a woman", or as Toril Moi puts it "a woman defines herself through the way she lives her embodied situation in the world, or in other words, through the way in which she makes something of what the world makes of her". Therefore, the woman must regain subject, to escape her defined role as "other", as a Cartesian point of departure. In her examination of myth, she appears as one who does not accept any special privileges for women. Ironically, feminist philosophers have had to extract de Beauvoir herself from out of the shadow of Jean-Paul Sartre to fully appreciate her.¹²¹ While more philosopher and novelist than activist, she did sign one of the *Mouvement de Libération des Femmes* manifestos.

The resurgence of feminist activism in the late 1960s was accompanied by an emerging literature of concerns for the earth and spirituality, and environmentalism. This in turn created an atmosphere conducive to reigniting the study of and debate on matricentricity as a rejection of determinism such as Adrienne Rich and Marilyn French²³ while for socialist feminists like Evelyn Reed²⁴ patriarchy held the properties of capitalism. Feminist psychologists, such as Jean Baker Miller, sought to bring a feminist analysis to previous psychological theories, proving that "there was nothing wrong with women, but rather with the way modern culture viewed them"

Elaine Showalter describes the development of feminist theory as having a number of phases. The first she calls "feminist critique" – where the feminist reader examines the ideologies behind literary phenomena. The second Showalter calls "Gynocritics" – where the "woman is producer of textual meaning" including "the psychodynamics of female creativity, linguistics and the problem of a female language, the trajectory of the individual or collective female literary career and literary history". The last phase she calls "gender theory" – where the "ideological inscription and the literary effects of the sex/gender system" are explored. This model has been criticized by Toril Moi who sees it as an essentialist and deterministic model for female subjectivity. She also criticized it for not taking account of the situation for women outside the west. From the 1970s onwards, psychoanalytical ideas that have been arising in the field of French feminism have gained a decisive influence on feminist theory. Feminist psychoanalysis deconstructed the phallic hypotheses regarding the Unconscious. Julia Kristeva, Bracha Ettinger and Luce Irigaray developed specific notions concerning unconscious sexual difference, the feminine, and motherhood, with wide implications for film and literature analysis.

The standard and contemporary sex and gender system

The standard sex determination and gender model consists of evidence based on the determined sex and gender of every individual and serve as norms for societal life. The model claims that the sex-determination of a person exists within a male/female dichotomy, giving importance to genitals and how they are formed via chromosomes and DNA-binding proteins (such as the sex-determining region Y genes), which are responsible for sending sex-determined initialization and completion signals to and from the biological sex-determination system in fetuses. Occasionally, variations occur during the sex-determining process, resulting in intersex conditions. The standard model defines gender as a social understanding/ideology that defines what behaviors, actions, and appearances are normal for males and females. Studies into biological sex-determining systems also have begun working towards connecting certain gender conducts such as behaviors, actions, and desires with sex-determinism.

Psychology

Feminist psychology is a form of psychology centered on societal structures and gender. Feminist psychology critiques the fact that historically psychological research has been done from a male perspective with the view that males are the norm. Feminist psychology is oriented on the values and principles of feminism. It incorporates gender and the ways women are affected by issues resulting from it. Ethel Dench Puffer Howes was one of the first women to enter the field of psychology. She was the Executive Secretary of the National College Equal Suffrage League in 1914.

One major psychological theory, relational-cultural theory, is based on the work of Jean Baker Miller, whose book Toward a New Psychology of Women proposes that "growth-fostering relationships are a central human necessity and that disconnections are the source of psychological problems"²⁵. Inspired by Betty Friedan's Feminine Mystique, and

other feminist classics from the 1960s, relational-cultural theory proposes that "isolation is one of the most damaging human experiences and is best treated by reconnecting with other people", and that a therapist should "foster an

atmosphere of empathy and acceptance for the patient, even at the cost of the therapist's neutrality". The theory is based on clinical observations and sought to prove that "there was nothing wrong with women, but rather with the way modern culture viewed them".

Postmodernism

Postmodernism is a broad movement that developed in the mid-to-late 20th century across philosophy, the arts, architecture, and criticism, marking a departure from modernism. The term has been more generally applied to describe a historical era said to follow after modernity and the tendencies of this era.

Postmodernism is generally defined by an attitude of skepticism, irony, or rejection toward what it describes as the grand narratives and ideologies associated with modernism, often criticizing Enlightenment rationality and focusing on the role of ideology in maintaining political or economic power. Postmodern thinkers frequently describe knowledge claims and value systems as contingent or socially-conditioned, framing them as products of political, historical, or cultural discourses and hierarchies. Common targets of postmodern criticism include universalist ideas of objective reality, morality, truth, human nature, reason, science, language, and social progress. Accordingly, postmodern thought is broadly characterized by tendencies to self-consciousness, self-referentiality, epistemological and moral relativism, pluralism, and irreverence.

Postmodern critical approaches gained popularity in the 1980s and 1990s, and have been adopted in a variety of academic and theoretical disciplines, including cultural studies, philosophy of science, economics, linguistics, architecture, feminist theory, and literary criticism, as well as art movements in fields such as literature, contemporary art, and music. Postmodernism is often associated with schools of thought such as deconstruction, post-structuralism, and institutional critique, as well as philosophers such as Jean-François Lyotard, Jacques Derrida, and Fredric Jameson.

Criticisms of postmodernism are intellectually diverse and include arguments that postmodernism promotes obscurantism, is meaningless, and that it adds nothing to analytical or empirical knowledge.

Structuralism and post-structuralism

Structuralism was a philosophical movement developed by French academics in the 1950s, partly in response to French existentialism,^[4] and often interpreted in relation to modernism and high modernism. Thinkers who have been called "structuralists" include the anthropologist Claude Lévi-Strauss, the linguist Ferdinand de Saussure, the Marxist philosopher Louis Althusser, and the semiotician Algirdas Greimas. The early writings of the psychoanalyst Jacques Lacan and the literary theorist Roland Barthes have also been called "structuralist". Those who began as structuralists but became post-structuralists include Michel Foucault, Roland Barthes, Jean Baudrillard, and Gilles Deleuze. Other post-structuralists include Jacques Derrida, Pierre Bourdieu, Jean-François Lyotard, Julia Kristeva, Hélène Cixous, and Luce Irigaray. The American cultural theorists, critics and intellectuals whom they influenced include Judith Butler, John Fiske, Rosalind Krauss, Avital Ronell, and Hayden White.

Like structuralists, post-structuralists start from the assumption that people's identities, values and economic conditions determine each other rather than having *intrinsic* properties that can be understood in isolation. Thus the French

structuralists considered themselves to be espousing relativism and constructionism. But they nevertheless tended to explore how the subjects of their study might be described, reductively, as a set of *essential* relationships, schematics, or

mathematical symbols. (An example is Claude Lévi-Strauss's algebraic formulation of mythological transformation in "The Structural Study of Myth"^[40]).

Postmodernist ideas in philosophy and in the analysis of culture and society have expanded the importance of critical theory. They have been the point of departure for works of literature, architecture and design, as well as being visible in marketing/business and the interpretation of history, law and culture, starting in the late 20th century. These developments—re-evaluation of the entire Western value system (love, marriage, popular culture, shift from an industrial to a service economy) that took place since the 1950s and 1960s, with a peak in the Social Revolution of 1968—are described with the term *postmodernity*, as opposed to *postmodernism*, a term referring to an opinion or movement. Post-structuralism is characterized by new ways of thinking through structuralism, contrary to the original form.¹

Post-postmodernism

The connection between postmodernism, posthumanism, and cyborgism has led to a challenge to postmodernism, for which the terms *postpostmodernism* and *postpoststructuralism* were first coined in 2003:

In some sense, we may regard postmodernism, posthumanism, poststructuralism, etc., as being of the 'cyborg age' of mind over body. Deconference was an exploration in post-cyborgism (i.e. what comes after the postcorporeal era), and thus explored issues of postpostmodernism, postpoststructuralism, and the like. To understand this transition from 'pomo' (cyborgism) to 'popo' (postcyborgism) we must first understand the cyborg era itself.

More recently metamodernism, post-postmodernism and the "death of postmodernism" have been widely debated: in 2007 Andrew Hoberek noted in his introduction to a special issue of the journal *Twentieth Century Literature* titled "After Postmodernism" that "declarations of postmodernism's demise have become a critical commonplace". A small group of critics has put forth a range of theories that aim to describe culture or society in the alleged aftermath of postmodernism, most notably Raoul Eshelman (performatism), Gilles Lipovetsky (hypermodernity), Nicolas Bourriaud (altermodern), and Alan Kirby (digimodernism, formerly called pseudo-modernism). None of these new theories or labels have so far gained very widespread acceptance. Sociocultural anthropologist Nina Müller-Schwarze offers neostructuralism as a possible direction. The exhibition *Postmodernism – Style and Subversion 1970–1990* at the Victoria and Albert Museum (London 24 September 2011 – 15 January 2012) was billed as the first show to document postmodernism as a historical movement.

short Types

1. Who was the first Propounder of Liberal Feminism?
2. In which year the famous book Mery Walstone Craft was published?
3. Jhon Stuart Mill and who published the Subjection of women book ?
4. Which Writer in the year 1780 equality of Male and female and abolish of slave system.
5. Who vindication of the write women?

Long Type

1. Write an essay on Liberalism Feminism.
2. Describe the main Aim of Radical Feminism.
3. Describe the Black Feminism.
4. Write an essay on Eco - Feminism