STUDY GUIDE

FEMINIST DEBATE ON GENDER INEQUALITIES

3 CREDIT HOURS

CODE 4647

UNIT 1-9

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COURSE TEAM MEMBERS

Dr Rifat Haque
Course Coordinator

Dr Rifat Haque
Writer

Rabia Aslam
Writer
Introduction to the course

The primary goal of this course is to familiarize students with key issues, questions and debates in feminist theory. The feminists grounding on the concepts of patriarchy, colonialism, imperialism, development and various phases of the movement will be traced. Different ideologies and theories such as liberal, radical, Marxist etc will be explored with a relevance to the local context as well. The course also discusses the postmodern concepts, structuralism, queer theory and masculinities will be discussed.

The feminist theories perspectives have been divided into two courses this course ‘Feminist Debates in Gender Inequalities’ code 4647 comprising nine units. This course deals with over all concepts of feminist theories, discourses and women rights movements in the western world. It also integrates social, cultural and political ideologies. Another complementing course called ‘Feminism and Islam’ course code 4648 is also being offered which talks about Muslim women’s perspectives and eastern context of feminist debates.

The course ‘Feminist Debates in Gender Inequalities’ code 4647 comprises of the Study Guide but your main reading material is the ‘Supplementary Material’ which is a compilation of the most related readings linked to the topics in each unit. The course comprises of two assignments based on nine units. In this Study Guide at the end of each unit there is a list of additional readings which is recommended for further analysis.

Dr. Riffat Haque
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UNIT 1

WHAT IS FEMINISM

Dr. Riffat Haque
Rabbia Aslam
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Introduction

In this unit we would try to understand the meaning of feminism and feminist and how it emerged as a theoretical discourse? What is the relation between feminism and its related concepts of patriarchy, colonialism, post-colonialism etc?

Feminism has many shades identified in and contextualized within the issues emerging in the societies to which it belongs. It has many strands which have evolved from a wide range of mainstream theoretical perspectives and also from diverse experiences of different groups of women and men.

Further, in this unit we will try to explore that how different believes of feminism are helpful in understanding the historical phases of women’s contribution in theory. Moreover, in this unit, we will try to shed light on how different shades of feminism evolved through the women’s movement.

Objectives:

- To understand the meaning of feminism
- To investigate the different interlinked concepts with feminism
- To highlight the relationship between women rights in different theoretical perspectives

1.1 Meaning of Feminism

Feminism is a theoretical explanation of carrying on the struggle of women’s rights which is called feminism- is a belief, therefore, in the misogynist discriminatory societies women have to fight for their rights for the social change. Another outcome of women’s movement is emergence of discipline of women’s studies, Gender Studies & Gender and Women’s studies.

The word ‘feminism’ originated in the nineteenth century from a French word feminisme to describe women with masculine traits. But in the beginning of the twentieth century in United States the word referred to a unique group of women with mystical experiences of motherhood and women’s special purity (Pilcher & Whelehan, 2004). The term feminism took its dictionary definition between 1860 and 1920 that was advocacy of the claims of women. Thereafter, soon it denotes a political stance of
someone committed to change the social position of women. Although the usage of the word is recent but earlier writers such as Wollstonecraft’s "Vindication of the Rights of Women" (1792), Simone de Beauvoir "The Second Sex" etc are also referred as feminists and inspiration is taken from their work by the modern feminists. Their contributions as writers and activism were considered illegitimate and unknowable. The modern feminists are digging all that and making it known as legitimate feminist ideas. The publications on feminism and gender are benchmark for the feminist thoughts and ideology such as Susan Faludi’s "Backlash" (1992), and American media feminism represented by Naomi Wolf’s "The Beauty Myth" (1990) and more recently "Fire with Fire" (1993).

1.2 What is Feminism?

The Merriam-Webster Dictionary defines feminism as "the theory of the political, economic, and social equality of the sexes and organized activity on behalf of women's rights and interests."

Feminism was not designed, but grew out of experiences of certain times, places and factors of social organization. Without a commitment to action and social change one is not a feminist, even if one holds feminist ideas. So in feminism there is a form of "equal worth" between ideas and activism. Feminism is more than an ideology, more than a philosophy.

Feminism is influenced by, sometimes even determined by, its enemies. In some parts of Africa feminism means a fight against female genital mutilation; in the middle ages it would have meant a fight for witches' right to live. In the Western world a hundred years ago it meant a fight for women's right to hold property, to divorce, to vote, to be recognized as adult legal subjects.

Feminism is defined as the philosophy in which women and their contributions are valued. It argues for the equality between women and men that involve both attitudes and actions that penetrate virtually all aspects of life that often necessitates providing education and advocacy on behalf of women. A Method of Analysis as well as discovery of new material. It asks new questions as well as coming up with new answers.

It is based on social, political and economical equality for women. Feminists can be anyone in the population, men, women, girl or boys. Feminism can also be described as a movement, a revolution that
Includes women and men who wish the world to be equal without boundaries. These boundaries or blockades are better known as discrimination and biases against gender, sexual orientation, age, marital status and economic status.

Feminists view the world as being unequal. They wish to see the gender gap and the idea that men are superior to women decreased or even abolished. They demand for the free individual development in a society open to talent.

Feminism is a political stance; femaleness is a matter of biology and femininity as a set of culturally defined characteristics (T. Moi, 1997). In a mode of analysis, a method of approaching life and politics, a way of asking questions and searching for answers, rather than a set of political conclusions about the oppression of women (Harstock, 1979). So one can say feminism is:

- A doctrine that advocates equal rights for women
- Feminist is an ideology about what women think or how they should live their lives.
- Feminism is a discourse that involves various movements, theories and philosophies which are concerned with the issue of gender difference, that advocate equality for women, and that campaign for women's rights and interests.

There are four major components related to this definition.

- The first component is equality. It involves equal right to opportunities and choices. It does not mean that women are trying to get rid of their female identities and to try to adopt the masculine trait.

- The other major component of feminism is that it embodied both attitudes and actions. It concerns how we look and perceive other people. Feminism involves viewing the people from a fair and objective perspective and avoids stereotypical manifestation of the women.

- The third critical component of feminism is the idea that it concerns all aspects of life. It does not only talk about equal opportunities and to access in every walk of life but it also emphasis on women's viewpoint regarding political issues and the decision making about their personal relationships.
A fourth important aspect of feminism is the recurrent need to provide education and advocacy on behalf of women.

Feminism means literally "Womanism". As feminist we value women, not in hypocritical fashions of centuries of male-dominated cultures in which women valued for the work they could produce, or the services they could render; nor do we value women provided they behave according to some externally impose set of requirements. Rather, we value women in and of themselves, as ends in themselves, and for themselves.

According to Paula A. Tichler's Feminist Dictionary: May be defined as a movement seeking the recognition of the world upon a basis of sex-equality in all human relations; a movement which would reject every differentiation between individuals upon the ground of sex, would abolish all sex privileges and sex burdens, and would strive to setup the recognition of the common humanity of woman and man as the foundation of law and custom (Theresa Billington-Greig, "Feminism and Politics" The Contemporary Review).

A base-line definition of feminism is: "a feminist is someone who holds that women suffer discrimination because of their sex" that they have specific needs which remain negated and unsatisfied, and that the satisfaction of these needs would require a radical change in the social, economic and political order. But beyond that, things immediately become more complicated. Within contemporary feminism much emphasis has been the 'consciousness-raising group'. Feminism is usually defined as an active desire to change women's position in society. Linked to this is the view that feminism is par excellence a social movement for change in the position and status of women.

Feminism is concern with issues affecting women, a concern to advance women's interests, so that therefore anyone who shares this concern is a feminist, whether they acknowledge it or not, then the range of feminism is general and its meaning is equally diffuse. For the further information, you can read the recommended readings given below and in the third semester courses Perspective on Women's Studies.

SAQs

(1) What would be your definition of Feminism?
(2) What is literal meaning of Feminism?
1.3 What is Feminist Theory?

Feminist theory is not an abstract intellectual activity, divorced from women’s lives, but seek to explain the conditions under which those lives are lived. Feminist theory is thinking about us – women creating knowledge about women and gender for women.

Feminist theory seeks to analyze the conditions which shape women’s lives and to explore cultural understanding of what it means to be a woman. It was initially guided by the political aims of women’s movement– the need to understand women subordination and our exclusion from marginalization within a variety of cultural and social arenas. Feminists refused to accept the inequalities between women and men and inevitable and insist that they should be questioned.

Feminist theory has never been united body of thought. It’s evolved through wide range of mainstream theoretical perspective. By the 1980’s many writers identified, liberal, radical and Marxist/ socialist and so on as main branches of feminist theories. Feminist theory is as varied and vast as the women who work with it. It covers a numerous of areas from sexuality to philosophy, from the politics of the home to politics of the world. This does not mean that any feminist or campaigning group can necessarily be, identified as an advocate of one particular theory. The people can draw their ideas from more than one theoretical perspective (Bryson; 1999). Yet there is something that runs through it - an acceptance and understanding that there is more than one way to see the world. It is a way to recognizes not only men as the power holders and the truth Sayers but women also have their own sayings.

Moreover, Rowbotham (2006) assumes that the most important breakthrough in the feminist theory occurred when women began to question this commonsense definition of sex, pushing pasts all the old assumptions about natural womanhood and manhood to examine how deep the roots of women’s oppression really lay.
1.4 Who is a Feminist?

There are different stances and ideologies related to the feminist, mostly it is referred that groups of the people who are concerned and take action for the right of women to end their subordination.

- As Feminist we value the fact of being women as highly as we value the fact of being human we do not accept the cultural images of women as incompetent petty, irresponsible, or weak. In contrast, we affirm our capacities, intelligent, successful, ethical human beings.

- As Feminists we value autonomy for ourselves as individuals and for women as a group. We mean to develop the conditions that will permit us to control our own political, social, economic and personal destinies.

- As feminist we reject attitudes that regard the traditionally ascribed masculine characteristics of aggression, power and competition as god and desirable and the ascribed feminine characteristics of compassion, tenderness, and compromise, as weak and ridiculous

- As feminists we understand the majority of believers and attitudes regarding women both in our own culture and in most other cultures are false or wrongheaded, based on myth, ignorance with knowledge about women created by women, first for women, and finally for all people.

Readings:


SAQs

(1) What is Feminist Perspective?
(2) Who is Called Feminist?
1.5 Types of feminism

The feminism of the last half century can be categorized into three broad categories that reflect their solution to gender inequality. These are gender reform feminism, gender resistance feminism, and the gender rebellion feminism, fight to equalize the status of women and men in the existing structure of the gendered social order. Gender resistance feminism struggle against the oppression and exploitation of women in the gendered social order, particularly in sexuality, violence and cultural representations. Gender rebellion feminism challenges the very structure of the gendered social order by questioning its basis—the division of people into two genders. Gender resistance feminisms blame violence and sexual oppression against women and the invisibility of women’s experience in the production of knowledge and culture.

1. Gender Reform Feminisms (Liberal, Marxist, and Socialist and post-colonialism)

2. Gender Resistance Feminisms (Radical, lesbian, Psychoanalytical and standpoint)

3. Gender Rebellion Feminisms (Multicultural, Social construction, post-modern and queer theory) which we discuss in detail in the next units of this course.

1.6 Patriarchy

The institution which is probably the most talk about in feminist theory is patriarchy. The concepts widespread use of the term patriarchy grew out of feminist debates about gender in 1960s and 1970s. Patriarchy replace the earlier term sexism emphasizing the importance of the institution in gender oppression, rather than individual prejudice it is still used as short hand to indicate a social system in which maleness and masculinity confer privilege position of power and authority; when man is the self to which woman is other.

It was taken from anthropology where it referred to a kinship system in which eldest male, sometimes literally the father or patriarch, was invested with authority over other men and over women.

Early feminist theorists used the term to strategically highlight men’s dominance of women in the private and the public. Now, however, it is
generally used to refer to the systematic structural difference in the cultural, economic and social position of men in relation to women.

Patriarchy is a social system in which structural differences in privilege, power and authority are invested in masculinity and the cultural, economic, and or social position of men," Under a patriarchal regime, women are by, definition, excluded from position of power and authority, except where that power and authority works to support individual men or the social system as whole. So woman might be authoritative towards her children in order to provide a clam and supportive environment for husband. She might be authoritative as a teacher, in order to maintain values and attitude constitutive of the social system.

Literally mean by patriarchy is rule of male head of the social unit (group, a family, tribe or state). A patriarch is typically a social elder has maintained the legitimate power within social unit on others especially including younger men, women and children. Patriarchy has been fundamentally an important concept in gender studies which lead towards the development of other theoretical frameworks to understand the basic theme of women's subordination to men. According to Wallaby (1990) patriarchy is a system of societal structure and practices, in which men dominate, oppress and exploit women. Patriarchy has developed a whole series of ‘feminine’ characteristics (Sweetness, Modesty, Subservience, and Humility).

The term used in various ways. Patriarchy has been discussed as an ideology which arose out of men’s power to exchange women’s between kinship groups; as a symbol male principle; and as the power of father (its literally meaning). It has been used to express men’s control over women sexuality and fertility; and to describe the institutional structure of male domination. Recently, the phrase capitalist patriarchy has suggested from peculiar to capitalism (Taylor & Alexander, S: 2006).

1.7 Philosophies of patriarchy in other Disciplines

The three most important theories which are considered as central concept of patriarchy are known as ‘Radical feminism, ‘Marxist feminist’ and dual system theory.

Patriarchy is studied that after the exploitation of private property and the problems in the man and woman relation are ‘cultural lag’. Ideological survivals of the past feudal or capitalist can be overcome through legal
reforms, education persuasion and cultural revolutions. It has also been in subject of considerable debate. In some radical feminist analysis, the institution of family is basic for achieving men’s domination. The other important concept in radical to control over women’s body. In Marxist feminism patriarchy is argued to arise from the working of capitalist economic system. It requires benefit from women’s unpaid labor in the home. Another group in feminist perspective gives theoretical superiority to two systems- capitalism and patriarchy known as dual system theory which is synthesis of Marxist and radical feminism account in gender relations (Whelehan & Filcher, 2004).

Recent studies in wide range of disciplines (Sociology, Psychology, and Psychoanalysis, Anthropology, History and cultural studies) and Contemporary studies of masculinity have turned their attention to several sites- capitalist work practices, the division of labor, the family, the state, colonialism, empire rationality, sexuality and culture as important patriarchal structure. In “Understanding Masculinities” Mac An Ghaill (1996) is concerned to build up a more complex model for understanding masculinity and male domination as social and cultural practices. The phrase male ‘hegemony’ or hegemonic masculinity or used by some instead of the term patriarchy. In reference to wide spread domination of men in the social, economic and cultural spheres it refers to dynamic by which a group claims and sustain a leading position in social life (This concept is borrowed from Antonio Gramsci’s Analysis of class relation).

Hegemonic masculinity consist of the current practices and ways of thinking which authorize, make valid and legitimize the dominant position of men and the subordination of women. The hegemony exist s through institutions such as family, military and state. Some studies have used the term “Patriarchal Dividend” to refer the ways in which all men benefit from patriarchal privilege without personally being engaged in direct acts of aggression or oppression of women.

**SAQs**

1. Identifying five areas in our society where we are patriarchy?
2. What is ideal woman according to patriarchy?
1.8 Neo-colonialism

Neo-colonialism is the worst form of imperialism. For those who practice it, it means power without responsibility and for those who suffer from it, it means exploitation without redress. In the days of old-fashioned colonialism, the imperial power had at least to explain and justify at home the actions it was taking abroad. In the colony those who served the ruling imperial power could at least look to its protection against any violent move by their opponents. With neo-colonialism neither is the case.

1.9 What is Colonialism?

There is some theoretical consensus and development of neocolonialism as well. Scholars in postcolonial studies like Robert Young, Bill Ashcroft, Gareth Griffiths, and Helen Tiffin agree that in spite of the looseness of the term, neocolonialism originated with Kwame Nkrumah, (Ghana's first post-independence president).

Economic exploitation of women in countries on the way to industrialization is even greater than in developed economies. Any discussion of the intellectual and political construction of the third world feminism must address itself to two simultaneous projects: clearly western feminist discourse and political practice is neither singular nor homogeneous in its goals, interests or analyses. However, it is possible to trace coherent effects resulting from the implicit assumption of the west as the primary referent in theory and praxis. The distinction between western feminist representation of women in the third world and western feminism self-representation of women in the third world and western
feminism self-representation is a distinction of the same order as that made by some Marxist between the maintenance function of the housewife and the real ‘reproductive’ role of wage labour, or the characterized by the develop mentalist of the third world as being engaged in lesser production of new raw materials in contrast to real productive activity of the first world.

These distinctions are made on the basis of the privileging of a particular group as the norm. Men involved in wage labour, first world producer, Western feminists who sometimes cast third world women in term of “ourselves undressed”. (Rosaldo’s, M. 1980) all construct themselves as the normative referent.

Colonization is often violent, radically based system of oppression and domination in which land, people and ideas are occupied. The colonization of ideas occur through taking, using and systematizing the ideas of other people and speaking authoritatively to represent those people. For example, Chandra Talpade Mohanty in Feminism without Borders: Decolonizing Theory, practicing solidarity (2003) argues that white, western feminism has colonized third World women through the appropriation and codification of scholarship and knowledge about women in the third world. Colonization of land and people occurs through the occupying, taking, using and abuse of land, resources, peoples and ways of life and then structured in the form of colonialism and patriarchy.

SAQs

(1) What is colonialism?

(2) Are we still having effect of colonial system?

Readings:

Self Assessment Questions

(1) What is patriarchal behavior? Construct the patriarchy by keeping in view the examples of Pakistani context and then deconstruct it again.

(2) What is patriarchal Dividend?

(3) What are patriarchal norms?

(4) How the third world women and western women represented in colonialism? Explain the difference.

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UNIT II

HISTORICAL PERSPECTIVE ON FEMINIST WAVES OF CHANGE

Dr. Riffat Haque
Rabbia Aslam
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Introduction

In this unit we will try to learn what the historical roots of women’s movement are during the different phases of transformation of feminist struggle.

When we recall the historical significance of women’s movement, early activists made claim on behalf of women as a sex because most of the women experienced legal disabilities which kept them in denial of getting their due rights of citizenships and adulthood which is entitled as civil rights. These struggles were about these policies which are man made and do not take into account the perspective of women in decision making and planning phases.

In this unit question like how much feminism provides theoretical background to today’s issues of women? How it pass on through different phases? Moreover, we will be able to study that due to social pressures and the label of western dominant ideologies the historical significance of women’s movement is invisible in relation with theoretical perspectives in our academic disciplines.

Objectives

- To highlight the history of feminist knowledge with the help of diverse theoretical aspects.
- To acknowledge the renewed effort of women’s who struggled for the equality of their rights in the mainstream in the different regions of the world.
- It highlights a theory about commitment to men and women being equals, in all spheres of life. Equals in standing, possibility, freedom and range of choices.
2.1 The origin of Women's Movement

When the women's movement began many people had never seriously entertained the thought that women role can be changed and diversified with their traditional roles. But the idea of women's right was not new. Preceding the rise of an organized debates and campaign for the equality of the sexes can be tracked back to much earlier historical period. For instance, Mary Wollstonecraft's Vindication of the Rights of Women published in England in 1792. The first tract on women's equality to be taken seriously, and to gain wide spread recognition, was by John Stuart Mill, in 1986 he published "The Subjection of Women".

In addition, the development of women's movement precedes the publication of Mill's article. An organized women's movement began in the United States in 1848 when the first women's right conference was held in Seneca Falls, New York, this conference is considered the beginning of the U.S women's rights movement. Throughout the 19th century, the spread of industrialization and urbanization created both misery and prosperity side by side. Being beneficiary of this process, the middle class women had a time for their outside activities. By virtue of their outside work they realized their inequality and discrimination at the workplace. They were separate group from men. The middle class women aim was to covert these lost souls in to better way and transformation of their traditional roles and behavior patterns.

2.2 The women's Suffrage Movement

Feminism is as broad and definite as we make it-political freedom-simple permission to vote-is a very tiny part of freedom, (Alice Paul, The suffragist, 1920).

The divide in the early women's movement originated over a strategic dispute, but also resulted from opposed feelings which were developed on the part of the leaders. The National Women Suffrage Association (NWSA) and the American Women's Suffrage association attempted to represent the different segments of the society. But both groups were committed to the principal of quality for the right of women. It was a census that vote could represent their interests and how it can be won?
Western European feminism, like its counterpart in the United States, emerged out of particular, social, political and economic circumstances. The French revolution and the rise of liberalism also contributed to the emergence of the nineteenth century western European feminism: Women were actively involved in the French revolution, leading protest and forming political clubs.

2.3 Highlighting the Women’s History in the United States

Clues to the women’s movement are found in the 1800s; it was a period of geographic expansion, industrial development and growth of social reform movements. 1800-1820, during this period Deborah Skinner activated the first power loom. In the first two decades of the 19th century, factories were established employing the large number of women and children, particularly in the New England Textile Industry. When the early feminist movement emerged in the 19th Century, the women issues were extensively debated in the national press, in political gatherings and church pulpits.

In 1916 Alice Paul organized a national women’s party to conduct a more militant strategy. The national Federation of business and professional women’s club was also organized in 1919 after the growth of women’s suffrage association. From 1879 to 1890 the America and National Movement worked separately for raising the awareness of masses and the distribution of the printed material. The Americans worked for the state referendum for women’s suffrage. The NWSA worked for the federal suffrage amendment.

They also ventured for other issue such as trade union for women; Harriet Martineau is well recognized name who worked for the woman’s trade unions. The process of gaining suffrage provided inspiration to women to see them in a broader enlighten context. In the decade of 1950, Simone de Beauvoir’s The Second Sex, a scholarly and historical analysis of inferior status of women, was published in the United States. In 1960, women strike for peace was formed an outgrowth of protests against resumption of nuclear testing by the Soviet Union and United States. In the period of 1963, the equal pay act was passed. In these days, The Feminine Mystique by Betty Friedan was published. This book described the social pressure that limits women to role as wives and mothers.
SAQs

(1) What are the historical roots of women's movement?
(2) What is the difference between feminist movement in Britain and America?
(3) What is difference between nature and nurture?

Readings:


2.4 The First Feminist Wave: Votes of Women

First wave feminism arose in the context of industrial and liberal politics but it is connected to both liberal rights and early socialist feminism in the late 19th and early 20th century in the United States and Europe. The first wave feminism in late 19th and early 20th century (1848-1920) revealed that diverse groups and actions enhance the support for the women's movement. In the first wave claim was made in the name of women as a sex, especially for their rights to control over body regarding sexual relations and reproduction. The logic of first wave claims drew women in to political system managed by male dominated ideologies, these claims involved women self-reorganization and citizenship to achieve their objectives that were different according to their location and society. The first wave feminists of the nineteen and early twentieth centuries fought for rights we take for granted today. It is hard to believe that these rights were among those once denied to women of every social class, racial category, ethnicity and religion-the right to vote (Suffrage) to won property and capital, to inherit, to keep money earned, to go to college, to become a professionally certified physician, to argue cases in the court etc.
In the United States women did not get the right to vote until 1919. Many European countries also gave women the right to vote after World War. One of the earliest manifestations of first-wave liberal feminism in Europe by Mary Wollstonecraft’s “A Vindication of the Right of Women” was written in the French Revolution, is still read as influential text. A Virginia Woolf’s A Room of one’s Own (1929) and Simone de Beauvoir The Second Sex are centered to the tenet as well.

Parallel to this stand of liberal first-wave feminism, a distinct socialist/Marxist feminist developed in Worker union in the United States, in reformist social democratic parties is Europe and during the rise of communism in the former Soviet Union.

It was initiated by Rosa Luxemburg (1870-1919) in Germany, Alexandra Kollontai (1873-1952) in Russia, and anarchist Emma Goldman (1869-1940) in the United States. Liberal and Socialist feminist shared a basic belief in equity and equal opportunities for both women and men.

The first wave of feminism in the United States was characterized by the diverse forms of intrusions which are given below.

- The Seneca Falls Convention went back in 1848 in New York, during which more than 300 men and women assembled for the nation’s rights convention.

- This declaration was outlined by Elizebeth in (1815-1920) and made the claim for natural equity and the political strategy for equal access to opportunity.

- The reforms movement such as abolition, temperance and initially closely linked with working women.

- National labor union convention in 1968 was a successful effort to organized women.

- Women of colors were also the part of campaigns such as B. Wells (1862-1931) and Mary Church (1868-1954) mentioned the linkages of Sexism and race functioned as the main source of white man dominance but the first wave was consisted of large number of white, middle class women, and the well-educated women as well.
2.5 The Second feminist Wave: The Personal is political

The term second wave refers mostly to the radical feminism of the women's liberation movement of the late 1960s and early 1970s. Second wave activism started in 1960-1970s, also put benchmark by made claim on different bodily experiences and power relations within families account challenges by different race and other minorities.

Second-Wave feminism engaged in consciousness raising groups were women would share personal experience that formed the theoretical foundations of feminism and political foundations as well. The socialist feminism played the vital role for the second-wave feminism by both politically and in their own private lives for women's, right to abortion, divorce, not legislative partnership, and against sexism both in bourgeois and within the social movement.

Second wave feminism saw de facto and de jure of unofficial inequalities as inextricably linked. This movement was organized for women to see their own lives in deep perspective and to analyze the existing power structure. Its objective was to foster common female identity. During the second wave major achievements were marked as give below:

- The commission on the status of women was formed; this commission launched a report in 1963 that documented the women discrimination in every walk of life.
- Betty Friedan's Book "The Feminine Mystique" was published in this year.
- Civil right act of 1964, was passed, it was related to the employment discrimination on the basis of sex.
- The raise of radical feminism in 1970s.
- The national organization for women was established in 1966. Its purpose was to function as a legal watch dog for women.
- One debate which was emerged in second - wave feminism was the question of co-education; during the 1960s and 1970s many eminent schools and colleges adopted the co-education policy.
- The equal right amendments which highlighted the girl participation in the sports and athletics.
2.6 Power Feminism

In the 1990s new movement emerged which is label as power feminism. It is closely linked to ideology of power that society does not oppress women because women have the power to control what happens to them. According to Shelby Steele (1990s) the reason for women’s oppressed status is that they consider themselves as victim.

Reading:


2.7 The Third Feminist Wave: Transversal Politics

Third wave feminism is inspired by the new global world order characterized by the fall of communism, new threats of religion and ethnic fundamentalism, and the dual risks and promises of new info-and technologies. A common American term for third wave feminism is “grrl feminism” and in Europe is known as “new feminism”. This new feminism is characterized by local, national, and transactional activism, in areas such as violence women, trafficking, body surgery, self-mutilation, and the overall “personification” in the media.

In the third wave ‘gender’ projects and exploring its implications on law and policies which operate both discourse and social practice. It was important fact that power as an element in social practices and the body in relation to sex and reproduction are taken seriously. Nation state has much in their bodily power to reproduce population as in their culture to reproduce collective identities.

Third wave feminism contributes a significant move in both theory and politics towards the “performance turn” believing that negotiation and contradiction of our differences is the main concept of modern feminism requiring us to rethink what our movements and activism look like as our meanings of identity and community.
The third wave texts position themselves as criticism of second wave, defining itself against as well as through it. Third-wave feminism purports to encompass young women born in 1960s and 1970s who feel their personal experience of their history set apart from older women. Barbara Findlen in the “Introduction to listen Voices from the next generation” feminist states “I strongly believe that experiences that led me to identify as a feminist are significantly

**SAQs**

(1) What is meant by personal is political?
(2) What is meant by reconstructive phase in women’s movement?
(3) What is the time period of third wave feminism?
UNIT III

LIBERAL FEMINISM

Dr. Riffat Haque
Rabbia Aslam
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3.2 Ideologies of Liberal Feminism 35
3.3 Contribution of the liberal Feminism 35
Introduction

In this unit, we will try to learn, what is the origin of liberal feminism? How it contributed towards the different ideology of feminism, what are the reasons of gender inequalities in the view of liberal feminism? What is the origin of the liberal feminism?

It will be helpful for the students to understand the stance of liberal feminism and its relation with different phases of women’s movement and its contributions.

From the liberal perspective, the pursuit of gender equality is not a part of a zero sum game, but one in which all can be winners, or can be equal beneficiaries. Power is not a quantify term; it can be shared on equal basis. In which men’s enlightened self-interest should combine with the requirements of justice to produce male support for feminist goals.

Moreover, we will able to know little bit about how different liberal feminists try to explain the ideologies of liberal feminism. Because some times, we studied that many feminist s see no problem in saying that men can also be feminist, because they feel that men’s support is essential politically, they are powerful in public life. It’s stated that men can be the allies of women in order to end the gender inequalities in society.

Objectives

- To understand what is liberal feminism
- To investigate the ideologies of liberal feminism

3.1 Liberal Feminism

Liberal feminism has its root in the eighteenth century with Mary Wollstonecraft, Harriet Taylor, Mill and John Stuart and is characterized by persistent faith in reason and rationality. Contemporary liberal feminists tend to agree that the values such as life, liberty, and the pursuit of happiness and structures of liberal democracy have the potential to allow for the end of the oppression of women.

Women subordination ended if they were allowed to participate in these values and structures. Liberal feminism did not believe that there is a need of new political, socio, and cultural system. Liberal feminists want that women should fully enfranchised in all spheres of life including
education, politics, government, economic and corporate to end
gender disaggregation and gender based discrimination in all areas of
public life and the gender based laws.

From a liberal feminist perspective, there is certainly no inherent or
inevitable conflict of interests between women and men. The basis of this
perspective is the claim that women and men have the same human
qualities; this has been used to argue not only that woman are entitled to
the same rights as men, but that man too will gain if women’s demands
for equality are met. This argument was clearly expressed in the 19th
century by philosopher John Stuart Mill, in “The Subjection of Women”
(1869), (1983). Mill argued that ultimately everyone would benefit from
being able to draw on the talents and abilities of all its members rather
than injustice, that society as a whole would gain from being able to
draw on the talents and abilities of its entire members rather than
confining half of them to the domestic spheres, and that joys of loving
and equal relationship with a woman were far superior to the little
pleasures of domestic tyranny.

The major expression of gender inequality theory liberal feminism, argues
that women may claim equality with men on the basis of an
indispensable human capacity for logical moral society; gender
inequality is the result of patriarchal and sexist patterning of division of
labor. Gender equality can be produced by transforming the division of
labor through reorganization of key institutions—law, work, family,
education and media.

A key document for understanding the basis of the claim for gender
equality is the declaration of sentiments issued by first women’s rights
convention at Seneca Falls in 1848. This declaration described that all
men and women are equal; that they are bestowed by their creator with
certain alienable rights; that among these are life, liberty, and pursuit of
happiness, and it is state’s obligation to secure these rights.

The women’s movement laid claim to the intellectual discourse of the
Enlightenment, the American and French revolution, and the abolitionist
movement. It claimed for women the rights accorded to all human
beings, under the natural law, on the basis of human capacity and their
moral agency and asserted to those laws which denied women’s right to
happiness, and to explore their abilities which are contradictory towards
nature, they called for change in these laws and customs to allow
women to assume their equal place within the societal structure. Contemporary feminist discourse has expanded these arguments with the introduction of the concept of gender. For further clarification about liberal feminism, you can consult the readings which are mentioned below.

**SAQs**

(1) What is liberal feminism?
(2) What are the ideologies of liberal feminism?
(3) What do you think, in which areas of liberal feminism Pakistani women's can negotiate?

**Readings:**


### 3.2 Ideologies of Liberal Feminism

- All human beings have certain essential features – capacities for logical reasoning, moral agency and self-actualization.
- The exercise of these capacities can be achieved through legal recognition of universal rights.
- Inequalities between women and men do not have any basis in nature; it is socio-cultural construction.
- Social change for the equality can be produced through organized public and state partnership.

### 3.3 Contributions of the liberal Feminism

- According to the liberal feminism, there is need to put emphasis on the gender discrimination and gender stereotyping in all spheres of life especially in the areas of piece meal, wages, payment etc.
- Language should be gender neutral or gender sensitive
- There is need to build a strong connection with civil rights organizations, in order to frame affirmative actions guidelines and
to bring lawsuit and proper mechanisms for women and disadvantage men as well.
- To encourage the organizations to provide workplace child care and paid paternity leave
- Women representation in the politics and other government departments must be enhanced

**SAQs**

(1) How many contributions of liberal feminism did you like for Pakistani women?
(2) What John Stuart Mill’s argued in his book ' *The Subjection of Women*'? 

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Unit IV

Marxist and Socialist Feminism
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Introduction
In this unit we will try to learn how feminism is related with Socialist and Marxist ideology of subordination. During the 1970s, Marxist and Socialist feminist theories identified the economic structure and the material aspects of life as the main source of gender inequality. These theories are grounded in historical materialism, which says that every major change in production -from hunting to gathering to farming to the industrial revolution-changes the social organization of the work and family. The industrial revolution of the nineteenth century brought a major change- The removal of production work from the home to factories, and the change from making household goods at home to their becoming mass produced commodities. The means of production then were no longer owned by the worker but by capitalist, who hired at wages low enough to make profit. The objection of this unit are as follows:

Objectives
- To learn how women are exploited through capitalist system and the gender oppression in market economy.
- To understand the exploitation of women in unwaged work of the family.

Marxist and socialist feminism have been the foundation of an influential economic theory of gender inequality that links the gendered division of labor in the family and in the workplace. But the solution puts the burden of the children totally on the mother and encourages men to opt out of family responsibilities all together.
4.1 Marxist Feminism

Marxian feminist embedded gender relations within what they consider to be more fundamental structure of the class system and particularly within the contemporary structure of class system. Marxian Feminists embed gender relations within that they consider to be more fundamental structure of the class system and particularly within the structure of the contemporary capitalist class system. Marxism presents one of the best known and intellectually most elaborate theories of social oppression. Beginning with Marx and Engels and continuing through the whole body of neo-Marxian literature, this perspective develop the theory of social class oppression, focusing on the domination of workers in the interest of ruling class and on the pervasiveness of class domination. Marxian feminism brings together Marxian class analysis and feminist social protest.

The foundation of this theory was laid by Marx and Engels. The major concern was social class oppression, but they frequently turned their attention to gender oppression. Their most famous exploration of this issue is printed in "The Origin of the Family, Private property and the State"; written and published by Engels in 1884. The major arguments of Marxism are;

"Women's subordination result from her biology, but from social arrangements that have clear and traceable history."

The relational basis for women's subordination lies in the family, an institution aptly named from the Latin word for servant, because the family as it exists in complex societies is overwhelmingly a system of domination and subordinate roles.

Society legitimize this family by claiming that such a structure that is fundamental institutions in all societies
4.2 Socialist Feminism

Socialist feminist appreciated the basis of Marxism but try to enrich and extends its areas which they believed that were neglected by traditional Marxist theory. They do not agree that patriarchy is a universal pattern for women subordination. They consider the variety in sexual division of labor. Socialist feminists view the struggle between men and women as historical changes within the mode of production. The theoretical project of socialist feminism develops around three goals.

- There is difference between patriarchy and capitalism from a standpoint in women's experience.
- To develop explicit and adequate methods for social analysis to expand the understanding of the historical materialism.
- To incorporate an understanding of the significance of ideas into a materialistic analysis of the determination of human affairs.

SAQs

- What is the ideology of Marxism?
- What do you think; Marxism is relevant in Pakistani context?
- What is the meaning of the word family?
It is believed that socialist feminism is essential to the struggle for the liberation of all women and the destruction of capitalism. All people who struggle against capitalism and for a socialist society must work together to challenge the capitalist system and its finding. Socialist feminism appears to adopt some of the same tenets of Marxism, but instead of focusing on economic determinism as the primary source of oppression, the socialist feminist argues the oppression as having psychological and social roots. They share a genuine concern for women that transcends politics. Their focus is on people, not profits. To the socialist feminist, the prostitute is a victim of the corruption of a society which accompanies class distinctions. The oppression of class in a materialistic society degrades people by categorizing them in a particular class and objectifying them so that they are merely parts of a mechanism that can be replaced by other parts of the same description. In both the Socialist and Marxist feminist perspective prostitution is discouraged, but neither school of thought seeks a legal remedy for its elimination.

They believe that the cause of prostitution is in the structuring of society, and that is where the solution will reside. In this context in 1970s the French, British and American feminists began to reread and reinterpret Freud. The details of can be seen in the psychoanalytical feminism in the suggested readings.

SAQs

What is socialist feminism?
- What is meant by Reserve Army labor?
- Please describe one remedy of socialist and Marxist feminism?
Readings:


UNIT V

RADICAL FEMINISM

Dr. Riffat Haque
Rabbia Aslam
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Introduction

Radical feminism is a philosophy emphasizing the patriarchal roots of inequality between men and women, or, more specifically, social dominance of women by men. Radical feminism views patriarchy as dividing rights, privileges and power primarily by gender, and as a result oppressing women and privileging men. In this unit we will try to learn that what are the major stances of the radical feminism?

Radical feminism wave cannot be disused separately from other movements of 1960s and 1970s. It emerged during the student protests, the anti-Vietnam, war movement, lesbian and gay rights movement, and in the United States in civil rights movement and the black power movement.

Radical feminism is focuses on the institution inequalities, its much stress on the reorganization of the patriarchal institutions. What are the underline causes of the women subordination? What are central ideologies of the radical feminism?

Furthermore, we will be able to learn how the radical feminism carries out the agenda of liberal and socialist / Marxist feminism with expansion for the twentieth century feminist movements.

Objectives

- To learn about ideologies and believes of the radical feminism
- To highlight the contribution of radical feminists in women’s movement

5.1 Conceptual Philosophies of radical feminism

The ideology of radical feminism in the United States developed as an extremist component of the Women’s Liberation Movement. It grew largely due to the influence of the Civil Rights Movement that had gained momentum in the 1960s, and many of the women who took up the cause of radical feminism had had previous experience with radical protest in the struggle against racism.

Radical Feminism tends to be more militant in their approach radical as ‘getting to the root’. Radical Feminism poses existing political and social organization in general because it is inherently tied to patriarchy. Thus, radical feminists tend to be skeptical of political action within the current
system and instead support cultural change that undermine patriarchy and associated hierarchical structure.

Radical second wave feminisms were characterized by a claim of sisterhood and solidarity, despite differences among women and a simultaneous investments in slogans, “women struggle is class struggle” and “the personal is political”, for they point out that male domination of women permeates every aspect of life, including the home and interpersonal relationship. Women can be liberated only if they serve their ties with men, including their sexual ties. As one radical Feminists explain, “love can only exist between equals, not between the oppressed and oppressor (Shulman; 1980). Radical feminism is a believe that patriarchy is the underline cause of women subordination in the fabric of the society. In order to understand the women oppression in any society, it is important to question the fundamental thoughts related to the patriarchy.

Patriarchal theory is not always as single-sided as the belief that all men always benefit from the oppression of all women. Patriarchal theory maintains that the primary element of patriarchy is a relationship of dominance, where one party is dominant and exploits the other party for the benefit of the former.

While early radical feminists posited that the root cause of all other inequalities is the oppression of women, some radical feminists acknowledge the simultaneous and intersecting effect of other independent categories of oppression as well. These other categories of oppression may include, but are not limited to, oppression based on gender identity, race, social class, perceived attractiveness, sexuality, sexual orientation, and ability.

5.2 Central Ideologies of Radical Feminism

Radical feminism is based on some central ideologies:

- Women are absolute positive value as women, a belief asserted against what they claim to be universal devaluing of women.
- Women are everywhere oppressed under the system of patriarchy. Radical feminism is a critique of patriarchy.
• Radical feminism recognizes the oppression of women as a fundamental political oppression where women are categorized as an inferior class based upon their sex

• Radical feminists believe that we are engaged in power struggle with men

• Our oppression is concerned with men, as a man, he always avails the supremacy and privileges of the male role.

• Radical feminists have claimed that men use social systems and other methods of control to keep non-dominant men and women suppressed.

• Radical feminists believe that eliminating patriarchy, and other systems which perpetuate the domination of one group over another, will liberate everyone from an unjust society.

Radical feminism is political feminism, because they believe that groups of individuals (men) are organized to exploit women, and this oppression over women, has become the institutionalized. That is why; women must be organized for the struggle against this institution of patriarchy.

Radical feminism sees in every institution and in society most basic structures- class, cast, race, ethnicity, age, gender and system of oppression in which some people dominate others. Not only is patriarchy historically the first structure of domination and submission. It continues as the most pervasive and enduring system of inequality.

Radical feminist has stance about liberation of women, liberation of women mean liberation of men as destructive or oppressor from their roles and the men will never welcome this liberation without continuous endeavor.

A radical feminism is characterized by its emphasis on women as sexual slave, and on the coerciveness of marriage in patriarchal societies. Women are forced in to marriage, not by laws merely but by the very structure of society itself. Moreover, this societal pressure demands that women become, not simply slave, but willing slaves. Radical Feminism assets that even marriage under patriarchy is a form of prostitution or sexual slavery.

Radical feminists see in every institution and in society’s most basic structures- heterosexuality, class, caste, race, ethnicity, age and gender –
System of oppression in which some people dominate others. Of all these system of domination and subordination, the most fundamental system of oppression is gender, the system of patriarchy. Not only the patriarchy is historically the first system of domination and submission, but it continues as the most pervasive and enduring system of inequalities the basic societal model of inequality. Through the participation in patriarchy, men learn how to hold other human beings in contempt, to see them as non-human and to control them. Within patriarchy men see and women learn what subordination looks like.

**SAQs**

1. What is the philosophy of radical feminists?
2. According to the radical feminists is the patriarchy is root cause of women subordination? Please Discuss it?
3. How radical feminism talks about class system and women subordination in it?
4. What do you think how in Pakistani context radical feminism is relevant?

**Readings:**


**Reference Readings:**


UNIT VI

STANDPOINT FEMINISM

Dr. Riffat Haque
Rabbia Aslam
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Introduction

In this unit we will try to know what are the basic ideologies of the standpoint feminism are.

In the early 1980's, Nancy Harstock developed a concept what she called "the feminist standpoint." A concept which attempted to correct the Marxist idea that one's perspective is dependent only on one of the two major class positions in a capitalist society. Hartsock suggested instead that the position of women is structurally different from that of men, that the lived realities of women's lives are profoundly different from those of men.

Moreover, standpoint feminism valued the experience and lives of women. Through this unit, we will be able to know little bit about that women oppression which is grounded in the patriarchal subordination. If the women or any other disenfranchised group is not the part of mainstream, so they can better understand their marginalized positions, because those who experience the subordination, they are in better position to explain the oppression.

Objectives

- To understand standpoint feminism
- To see the relation between the knowledge and lives of women
- To examine the concept of standpoint epistemology
6.1 Standpoint Feminism

I have . . . striven faithfully to give a true and just account of my
own life in slavery . . . to come to you just as I am a poor Slave
Mother—not to tell you what I have heard but what I have seen—
and what I have suffered.

—Jacobs (1987, p. 242)

Feminist epistemology and philosophy of science studies the ways in
which gender does and ought to influence our conceptions of
knowledge, the knowing subject and practices of inquiry and justification.
It identifies the ways in which dominant conceptions and practices of
knowledge attribution, acquisition and justification systematically
disadvantage women and other subordinate groups.

A standpoint is derived from political practice, from a collective effort to
revalue and reconstitute specific practices. Thus, a standpoint constitutes
a subject, but one which does not rely on a transcendental or natural
essence. A standpoint is a project, not an inheritance; it is achieved, not
given.

In everyday life the notion of standpoint expresses the idea that our view
of something is influenced by where we stand in relation to it (For
example, close or distance). The purpose of standpoint theory in the
gender studies is that to understand the gendered in the social position.
The feminist standpoint has initiated this debate. The argument was about
status, production and purpose of research and knowledge generated
by traditional knowledge practices by men. Feminist standpoint made
the claim that ethically and logically preferable grounding for the
interpretation and explanation of nature and social life (Pilcher, J &
wheelman: 2004).

Standpoint feminism is arguing for more than equal representation of all
viewpoints. There is a power issue as well, where the agenda of powerful
becomes dominant in production of knowledge.
6.2 Feminist standpoint Epistemology

Feminist standpoint epistemology is a unique philosophy of knowledge building that challenges us to see and understand the word through the eyes and experiences of oppressed women and apply the knowledge and vision of oppressed women to social activism and social change. Feminist standpoint epistemology requires the fusion of knowledge and practice. It is both theory of knowledge building and a method of doing a research- an approach to knowledge construction and a call to practical action.

6.3 Grounds of Feminist standpoint Theory

Centrality

- Women- central for system of reproduction
- Workers to the production of commodities
- Women are in better position to see how patriarchy fails to meet people’s needs
- Men- privileged so they do not understand the interests of the subordinated women.

Collective Self- Consciousness

- Dominant groups project their desires in to subordinate groups
- Women are considered sexually subordinate
- Women collectively can unmask these ideological misrepresentations
- Women collectively resist the sexist representation and compagain again sexual harassment and pornography

Cognitive Styles

- Gender identities develop since childhood thus masculine & feminine
- These styles are reinforced through distinctive style of labor for both sexes
- Ethics of care is superior to ethics of domination
• At present dominant groups misrepresent the universal interests

• To overcome dominant to go and institutionalize the feminine way of knowing and there is need to overcome mental, manul and caring labor that represents and strength patriarchy

**Oppression**

• Women need to unmask this truth because men cannot know the impact of the oppression

• The grounded epistemic privilege in oppression is to identify the multiply oppressed as multiply epistemology ‘privilege e.g., black feminist epistemology

**6.4 Conceptual philosophies of standpoint**

Standpoint theory has the conceptual resources to explain the connections between lives and knowledge—in the materialist theory of ideology it appropriates from the radical Marxist tradition. Starting thought from women’s lives can expose the ways in which women are oppressed and exploited, how they resist and often consent to both, and how they sometimes oppress and exploit one another. (That is, as more than the cultural reproduction of ideas), to maintain that social relations are not merely discursive, or to insist that social analysis explain why (not just how) hierarchical systems of power persist in the society.

By systemic analysis there is meant by that a perspective that addresses social systems—structures of power like capitalism, patriarchy, or colonialism—and posits connections between and among them. Marxism’s usefulness for feminism is that it understands the social in precisely these terms—as an ensemble of economic, political, and ideological arrangements. And it is this systemic problematic that informs some of Marxism’s most powerful conceptual assets for feminism: concepts like exploitation, materiality, and ideology. While feminist standpoint theory does not reject the notion of social totalities, but it focuses on the systematic analysis of these believes to understand the root cause of these oppressive attitude and norms in the society.
exploitation in many different shapes and forms. As a result, the theoretical development of feminist standpoint epistemology is multidimensional and ongoing, and scholars working within the feminist standpoint framework continue to apply new and innovative research methods to capture the diversity of women’s lives and experiences. Some of these methods will be explored in other chapters in this volume. Finally, while feminist standpoint scholars understand and recognize differences between and among women—different experiences of oppression and different standpoints, or perspectives, based on those experiences—they also continue to emphasize the importance of dialogue between and among women, the need for empathetic understanding, and the potential for achieving alliances. After all, alliances between and among women are possible—without risking the repression of difference—and necessary, if we hope to fight for more just societies and to improve women’s condition within them.

SAQs

(1) What is ideology of Standpoint Feminism?
(2) What do you think, how feminist standpoint feminism relates with the women experiences in Pakistan?
(3) What is the Women’s Perspective in Standpoint Feminism?
Readings:


Reference Readings:

• Standpoint theory reader: Intellectual and political controversies (pp. 55–66). New York: Routledge

UNIT VII

MULTI-CULTURES AND FEMINISM

Dr. Riffat Haque
Rabbia Aslam
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Introduction

Throughout the history of feminism dominant groups of women who led the women’s movement have failed to see the other women of color, ethnicity, class, greed and religions.

As a result these activists groups and their writings have generalized their own experiences to make universal claims. Sisterhood on the basis of sex does not justify the experience of colored, laborer in the factories and fields. So there should not be frameworks in which females with different backgrounds, experiences would be fitted.

Objectives

- To look at the interplay of social structure and women agency in multiculturalism.
- To examine the multicultural feminism such as aborigines, of class, race, color and ethnicity.

7.1 Multicultural Feminism

It is focuses on racial categories, ethnicity, social class and intersectionality of gender. Further, it argues that gender is interwined with and cannot be separated from other social statues that confer advantages and disadvantages. There are many voices which are different from each social location.

7.2 Cultural Theories of Gender

A group of theorists focuses on understanding form a different socio-cultural perspective. It is through approach for understanding the various socio-cultural practices which reinforces the gender roles and power relations.

SAQs

1. How cultural theories are relevant in Pakistani Context?
2. What is cultural feminism?
7.3 Features of Multicultural Feminism

Its distinguishes themes are:

- Matrix of domination/interlocking inequalities.
- Women and men are differently embedded in locations created by these cross-cutting hierarchical at all levels.
- Power is the cornerstone for women's differences which are connected in systematic ways.
- Interplay of social structure and women's agency within the constraints women create viable lives for themselves, their families and their communities.
- Opening up of academic feminism which has focused on social location in the production of knowledge. Especially research by and marginalized women
- It brings together understanding drawn from the lived experiences of diverse and continuously changing groups of women.

7.4 Ideological construction of Multicultural Feminism

Multicultural feminism takes the standpoint perspective a step further it is dissect a social institution or area of social thought from a women's point of view; the viewpoint has to include the experience of women of different racial and local economic conditions.

Multicultural feminism has made a political statement and of women within these cultures. What women produce in everyday life, such as art in the form of folk songs, dances, festive food, quilts, and embroidered clothes etc? These manifestations of
Vibrant women's culture reflect this history and current social status. Like everyday language, they are rooted in the material world, yet they are emotionally expressive as well.

SAQs

1. What is multicultural feminism?
2. Are the minority class women in Pakistan facing the problem in getting their due rights?
3. Is the multicultural feminism is relevant in Pakistan?


7.5 Aborigines

Any attempt by aboriginal feminists to engage in debate with their Anglo counterparts is seen as a violent attack. With "victims" claiming that they are intimidated and bullied. And any attempt at public debate between indigenous feminists is portrayed by other feminists as "in fighting". So in Australian feminism, public debate and challenge is very much constructed as a white privilege. The status of women in Australia is low and it is particularly devalue din periods of economic crisis. Women in the workforce are constantly under threat of the sack. Aboriginal women are particularly active in education, system, not only at pre-school level but also as teacher asides in the primary school and there are many who are presently undertaking training courses. Without doubt the biggest issue in term of identity and self determination is that around land rights.

The rape is everybody's business catch-cry basically dismisses traditional indigenous gender dominance. It also carries the assumption that aboriginal people do not have the right or ability to manage their own affairs, and must be scrutinized and regulated by everybody. However, feminist activism can sometimes be disempowering and even racist towards aboriginal people.
SAQs

1. The aboriginal women patriarchal role in family changed in somewhere, now she has become community leader as well, what do you think the Pakistani women role at household level is changed or not?

2. What do you think what threatens women face at work place?

Readings:

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UNIT VIII

POSTMODERNISM FEMINISM

Dr. Riffat Haque
Rabbia Aslam
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Introduction

In this unit we will try to learn about the legitimation of knowledge in the post-industrial age. Postmodernism is related to the term “modernism”. “Post” means to come after. In other words, postmodern thought is that which comes after or develops from modernistic thought. This period covers the later nineteenth and early twentieth centuries. Postmodernism is largely a reaction to the assumed certainty of scientific, or objective, efforts to explain reality. In essence, it stems from a recognition that reality is not simply mirrored in human understanding of it, but rather, is constructed as the mind tries to understand its own particular and personal reality. For this reason, postmodernism is highly skeptical of explanations which claim to be valid for all groups, cultures, traditions, or races, and instead focuses on the relative truths of each person. In the postmodern understanding, interpretation is everything; reality only comes into being through our interpretations of what the world means to us individually.

Further, we will see in this unit, postmodern feminism is an approach to feminist theory that incorporates postmodern and post-structuralist theory. The largest departure from other branches of feminism is the argument that sex is itself constructed through language, a view most notably propounded in Judith Butler’s 1990 book, Gender Trouble, which draws on and critiques the work of Simone de Beauvoir, Michel Foucault, and Jacques Lacan. Butler criticizes the distinction drawn by previous feminisms between (biological) sex and (socially constructed) gender.

In a general and wide-ranging term postmodernism is applied to literature, art, philosophy, architecture, fiction, and cultural and literary criticism, among others. In this period the women of different colors, background and races started critically questioning the existing definitions and the question of women’s empowerment, in order to analyze the struggle of equality.

Objectives

- To understand what is post-modern feminism related to different ideologies
- To know the link between post ideologies and 20th century feminist perspectives
8.1 Post-Modern Feminism

Post modern feminism is a clearly defined theory but a lose body of thought which draws on interconnected ideas around language, knowledge, power, identity and resistance. The term is sometimes equated with post structuralism and also used to identify the condition of late 20th century industrial societies.

Post modern feminism has stressed on discourse, some writers see social practices as important in constructing meaning and gender identity. It is society that creates the category 'woman' by overwhelmingly giving significance to particular anatomical arrangements. The major argument of post modern feminism is that the process of sex identification and classification is socially produced rather than inevitable and unchanging outcome of biology.

It examines how beliefs are created about gender with discourse embedded in cultural representations of 'texts'. The 'texts' represent the historical & social context and material conditions.

SAQs

(1) What is the stance of post-Modern feminism?
(2) According to Post modern feminism how social practices construct the gender roles?

Readings:


8.2 Post Structuralism

A theory of Knowledge and Language. It depicts the society as a stable, orderly system in which majority of the members shared their values, believes and behavioral pattern which may be referred to collectively as societal agreement. The social system itself is an interrelated parts that operate together to keep the society, balanced or an equilibrium.

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8.3 Queer Theory

Queer theory initiated in gay and lesbian studies in the 1990s, though by its very subject matter it is intentionally difficult to define, Annamarie Jagose in Queer theory: An Introduction (1997) describes queer theory as theoretical perspective that shatter the traditional models of academic discourse. Queer focuses on mismatch between sex, gender and desire. In the feminist philosophy Judith Butler is the famous Queer theories; His book Gender trouble (1990) has considered an influential text in queer theory. He evoked the substantial amount of discussion and criticism in queer theory and Feminist Theory.

Some feminists are worried that Queer theory is dangerous for the feminist theory because queer theory claimed that it is difficult to study gender and sex as analytical category.

Readings:


Unit IX

Masculinities

Dr. Riffat Haque
Rabia Aslam

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Introduction
Masculinity is manly character, it specifically describes man and boys that is personal and human. Man studies are sometimes masculinity studies. It is a relatively new field of study. It was farmed largely in response to and as critique of an emerging men's rights movement.

Men, patriarchy and masculine characteristics have predominantly been examined within feminist theory as a source of power, domination, inequality and subordination. Various theories of inequality have been developed by feminists to challenge and reveal structures and discourses that reinforce explicitly or implicitly the centrality of men and the identity of a hierarchical power and economic structure as male.

This unit will examine the diverse experiences of boys/men and the public discourses surrounding masculinities. The focus of the unit is to view the oppositional relationship to femininity. We will try to know how gender influence men's actions and the way men perceive themselves, other men, women, and social situations.

This unit interrogates such issues as: male socialization and hegemonic masculinity, its origin, what is machos, dynamics of masculinity, male sexualities, masculinity issues in sports, male aggression and violence, media representations of boys and men, and the social construction of masculinities through dominance of power.
Objectives

• To identify, define, and explain ideal masculinity its construction.

• To know about the origins and different concepts related to masculinity and men's feminism.
9.1 What is Masculinity?

The study of masculinities has been inspired by feminist theory to explore the construction of manhood and masculinity, and to question the real circumstances of men. It has explored how privilege is constructed, and what price is paid for privilege. Masculinities study challenges an essentialist portrait of men. Instead of seeing men as a single entity, and only described in terms of dominance and power, the study of masculinities reveals ways in which the dominant gender system subordinates and differentiates among men. Masculinities analysis exposes how those alternative models are constructed as well as quashed by the dominance of a preferred, singular gender model that ultimately limits men's freedom as well as resisting women's equality. The study of masculinity thus reveals not only a more complex portrait of men, but also enhances the understanding of the construction of gender for women.

Masculism is the elevation of the masculine, conceptually, to the level of universal and the ideal. It is valuing of men above women. It is, as well, an honoring of male principles above the female, as serving and nurturing pattern. Some feminists have referred to this honoring of the male and male principle as phallic worship, because male identity in a martial context is to intricately bound up with and expressed through their sexuality—more specifically genital sexuality. Masculinity represents not a certain type of man, but rather, a way that men position themselves through discursive practices. Theoretical discussion has explored the relevance of the "New sociology of Body" to the construction of the masculinity (Connell; 1995). Families, friends, teachers, and community leaders all play a role in helping boys define what it means to be a man. Mainstream media representations also play a role in reinforcing ideas about what it means to be a "real" man in our society. In most media portrayals, male characters are rewarded for self-control and the control of
others, aggression and violence, financial independence, and physical desirability.

A theoretical and political issue that appears in the emerging writings argue is how to persuade men that gender equality is in their interests. A discussion about power invariably makes men, in particular, uncomfortable or defensive. Now we are moving toward gender "convergence" now a positive trend that distinguishes from androgyne.

SAQs

1. What is masculinity?

2. What is masculine power?

3. What do you think what are the qualities id idle
Readings:


9.2 What is Men's Feminism?

Men's Feminism has brought attention to the fact that men as well as women have a gender status. Men's gender status is dominant in most societies, although there is a hierarchy of dominant and subordinate men. Even though, disadvantaged men may be lower on the status scale than dominant men, they are usually dominant over the women of their own group.

9.3 Patriarchal Dividend

It means to gives all men advantageous status compared to women. Men's feminism argues that although a pattern of social dominance over women is prevalent, there are many subordinate men as earlier studies of working-class men, black men, and men under colonial domination.
The analysis of the structure of the privileges, as well as the sexist practices and violent behavior that maintain men's dominance, has been dissected and deplored by men's feminism. In particular, masculinity has shown that the racial and economic stratification in sports and its culture of violence take a high roll on the players and on aspiring teenagers. A few professional athletes have careers that are rewarding financially and in popularity, but for the most part, the money in sport is made by the white, middle class men. In the health field, the high death rates of young men from poor urban centers and the short life expectancy of older men have been attributed to gendered, racial, ethnic and economic pressure. Men's feminism uses many of the ideas of women's feminism. It focuses on men and masculinity, but with overlaps in research on the body, sexuality, violence, personality development, health and family relationship. These overlaps make men's feminism an increasing valuable part of feminist studies.

Readings:


SAQs

1. What is men's feminism?

2. What is meant by patriarchal dividend?

Further Readings:


