

THE CHANGING FACE OF FEMINISM

Prof. Meera Govindaraj

*Assistant Professor, Department of Commerce and Management
IFIM College, Bangalore
meera.govindaraj@ifim.edu.in*

Sneha. S

*Student, Department of Commerce
IFIM College, Bangalore
sneha.s@ifim.edu.in*

Sharanya. G. E

*Student, Department of Commerce
IFIM College, Bangalore
Sharanya.ge@ifim.edu.in*

Prathusha. S

*Student, Department of Commerce
IFIM College, Bangalore
prathusha.s@ifim.edu.in*

Abstract:

This paper examines the changes which took place during the feminist movements. This research paper would draw attention mainly to the first, second, and third waves of feminism which describe the ideology and the sufferings of women over time.

Keywords: feminism, feminist movements

Introduction

Feminism is a series of social and political movements. The feminist movements are also called as women's movement. It was activities organized on behalf of women's rights and interests. Feminist movements were a campaign of reform that ensure the right and interests of women such as voting rights, reproductive rights, domestic violence, maternity leave, equal pay, sexual harassment.

Throughout history, women around the world are struggling to realize their rights that are equal to men within society. Women are struggling to get respect, equality, and the same rights men

have within society. However, this has been difficult for them due to patriarchy, an ideology. Men are always considered to be superior to women and have the right to regulate women. This thought has spread widely among the social structures of society around the world. This made it difficult for women to realize their dreams of feminism. However, women were able to achieve some equal rights to men and are still struggling to get the rights that most men hold. The struggle became even tough for women of color. So, the feminist movements were held to fight and get these rights and fight patriarchal societies. As a result, feminism, as well as feminist theory, was developed. The history of feminism has many possible origins, but the most reasonable explanation of its origin is the wish for transformation in women's lives.

The history or the faces of the modern feminist movement were divided into three waves. The first wave of feminism was during the 19th and early 20th centuries. This movement was beginning to fight for women's legal issues such as voting rights. In July 1848, the first women's rights convention happened in Seneca Falls, New York. The women who were part of the first wave are known as the suffragettes.

The second wave of feminism was during the 1960s – 1980s. This movement has been a concern of various issues like equal pay, domestic violence, reproductive right, and legal inequalities. The second wave of feminism was taken into the limelight in the year 1968 after an article in New York Times Magazine by journalist Martha Lear. This gave rise to the second wave after the magnificent victory of suffragettes.

The third wave of feminism was during the 1990s – 2000s. This movement had people who fought for a similar reason as the second wave such as gender equality in the workplace, racial discrimination, sexual harassment, and violence against women. The critics called this wave the emergence of girly feminists.

But we also have a new phase of feminism that began around 2012 which was also called the fourth wave of feminism. This wave of feminism got widespread in the United States and had its effect around the world. This phase of feminism says about women's empowerment with the use of internet tools like social media. The recent campaign which supported this movement is the “#Me Too” campaign.

Feminist movements have campaigned for women's rights which got changed over time. These movements included rights such as the right to vote, to hold public office, to work, to equal pay and eliminate the gender pay gap, right to own property, right to education, to enter contracts, to possess equal rights within marriage, and to have maternity leave. Feminists have also worked on the right to reproduction and social integration. They also protect women and girls from rape, domestic violence, sexual harassment.

Objectives

1. To analyze whether feminism movements have created an impact on the world?
2. To study whether the meaning of the word 'feminism' changes over time?

Literature Review

According to Raybur et. al(1982) the further traditional beliefs within Judaism, Catholicism, and Protestantism are compared to feminist viewpoints. Any movement during a woman's ideology tends to travel from the religious beliefs to join the feminist outlook to bring to some semblance of harmony. If the girl has been instilled with traditional religious beliefs supporting concepts of female inferiority. an adult is unable to grasp and empathize with those who struggle for the acceptance of equality of the gender.

Judaism seems to own a far greater acceptance of boldness in females than Catholicism and therefore, more traditional Protestant sects. Constant pitting of religious and feminist values against one another has eventually taken its toll upon women seeking to specific themselves as members of both camps. While they yearn for total immersion in both values and hope for an actual reconciliation and approach for religion and feminism. These women faced great conflicts. Finally, women seeking dual membership, should they fail in their quest to unite feminism and religious morals may need to pursue other religious settings that are more open and just with both men and women.

According to Patricia, the purpose is not only to say about the relationship of women to voting and politics. Although the author will discuss both, to raise wider questions around what has and hasn't changed in women's lives and gender relations since women first got the vote in 1918. They did not want the vote alone though they fought for voting rights. They were voting

and an increased presence for women ideology in the political decision. This has led to wider changes in 'gender relations' and in the public and personal life.

This continuing poverty among women would have been a severe dissatisfaction to many suffragists. Although many of them came from fortunate social backgrounds, a key reason for them asking for the vote was to improve the living conditions of the mass of women and children. Many women were drawn into the campaign for the vote through their generous work and their resulting day-to-day experience of sadness. They came to recognize that generosity alone could not achieve improvements fast enough. They believed that in a patriarchal society after a long time of struggle to improve the social conditions would not bring about change. So, it was required for women to gain the vote and a role in formal politics.

The women's movement before the First World War, like that of the late nineteenth-sixties and seventies, was a combination of individuals and groups with a variety of motives and objectives. Women who prioritized welfare did not automatically believe that this was the only interest women should have in politics, but that the need was so urgent that it should take priority in the short run. Later getting the vote, many women campaigned strongly at the local and national level for improved health care, housing, education, and much else. After thirty years of studying the growth of the British welfare state, the author is quite sure that the empowerment of women played an important part in being several movements in other countries.

It is sometimes advised that the suffragists expected a huge change to follow the granting of the vote. There were clear comments by women as varied as the moderate suffragists Millicent Garrett Fawcett and Eleanor Rathbone and Sylvia Pankhurst. When sections of the press remarked slighting on the small number of female candidates in the general election of 1922 (the second in which women were entitled to vote). The radical women of the Women's Freedom League responded since men had been involved in the political process since 1265 and women for only four years. It was an achievement for thirty-three female candidates because it was extremely difficult to influence political parties to select women candidates particularly for seats thought to be winnable.

The newly empowered women did excellent work. But younger scholars wrongly took the concept that women's campaigns for gender equality ended in 1918 or 1928. The main

suffragist organizations changed their aims to help women to use the vote and to campaigns for a range of institutional and cultural changes favorable to gender equality. For instance, the leading non-militant suffrage organization, the National Union of Women's Suffrage Societies (N.U.W.S.S.) altered its name to the National Union of Societies for Equal Citizenship (N.U.S.E.C.) and changed its goal to support women to use the vote and to provide the practical support to women's campaigns.

According to Monique Deveaux, this article has influenced contemporary feminist scholarship on the themes of power, sexuality, and the subject to the extent that Michel Foucault has. Even many scholars who disagree with this thinker's claims are compelled to acknowledge the contribution represented by his work in these areas. After Foucault's death, his writings got the intensive interest of people. Today, a decade after his death, it looks as if proper to reflect critically upon the central exchanges between feminist thought and Foucault's theory. This article mentions about three "waves" of Foucault literature by feminist political theorists and philosophers. These waves refer to bodies of work by feminist scholars in which various aspects of Foucault's work. All the articles are related primarily to the problem of power which is used particularly for feminist ends. These waves are the first literature that appropriates Foucault's analysis of the result of power on bodies or it is also known as the "docile-bodies thesis", this is also related to the idea of "biopower," which mentions the state regulation of the population

Second literature analyses take their indication from Foucault's later growth of an agonistic model of power which as best stated by his adage, "where there is power, there is resistance".

Third literature was postmodern feminist writings on sexual and gender identity informed by Foucault's assertion that prevailing groups of sex identity are the result of the transition to a modern regime of power and an explosion of subjective discourses on sexuality. These three waves are taken an upturn in the first three sections of this article. In reviewing the three waves of Foucault's feminist literature, the author claims that both the paradigms of power and the treatment of the subject which emerge from Foucault's work are insufficient for feminist projects that take the delineation of women's oppression and the concrete revolution of society as central aims. Although Foucault's writings on power have a certain experiential value for feminists. The author suggests two major pitfalls suggestions against uncritical assumptions of his thought the tendency of Foucault's conceptualization of the subject to erase women's

specific experiences with power and the incapability of the agonistic model of power to account for much less articulate, processes of empowerment. Finally, as an answer to these problems, section four of the article points to an emerging body of literature by feminist writers on the problem of empowerment which the author claims serve as a more viable basis for feminist work on the themes of freedom, power, and empowerment.

According to Violet K. Dixon, this article says about American women who have struggled in history against certain paradigms of inferiority that all women experience. The female is recognized differently, according to each culture and their customs. But several cultures are based on a patriarchal past where men have more power than women. Women worldwide experience defeat in the form of jobs, education, sexuality, and reproductive choice. American women have struggled to overcome and have gained equality in various societal constructs. In the United States today we can see men and women enjoy almost equal social standing. Women can cast their votes, own businesses, possess political office, and have a full spectrum of rights. Women have got the reproductive right and social rights to divorce, abortion, and birth control. They can choose what they want to be without anyone's fear. The law now protects women from sexual assault, domestic violence, and physical abuse. There are media constructions of gender that represent clear stereotypes of men and women. Women are shown in the media as sexual objects.

Western culture has widespread worldwide and enforces both the positive feminist ideals and the conflicting negative media messages on third world and developing countries. The author has expressed the impacts of Western culture in feminism and female stereotypes globally and will seek to establish common goals and difficulties for all women.

Women are used as tools for the military. Military policymakers have needed women to play a host of militarized roles: to boost confidence, to provide comfort during and after wars, to reproduce the next generation soldiers, to serve as symbols of a homeland worth risking one's life for, to replace men when the pool for suitable male staffs was low. These Women are second-class contributors to the military.

Feminist scholarship has earned a degree of acceptance in academia. Post-modern thoughts influenced women's studies scholarship has questioned previously held definitions of power,

sexuality, and fixed gender identities. The challenge to 'grand' the theories has generated a rich concept of the heterogeneity of human experiences. Nonetheless, the fear is whether this legitimate cover of shortfalls of the theories in the 1970s has undermined the political vision of feminism's original project.

Women's studies are a multidisciplinary field of academic study that examines gender as a social and cultural construct, the social status and contributions of women, and the relationships between power and gender. Popular methodologies that come in the field of women's studies include standpoint theory, intersectionality, multiculturalism, transnational feminism, autoethnography, reading practices associated with critical theory, post-structuralism, and queer theory. This field researches and critiques societal norms of gender, race, class, sexuality, and other social inequalities. Women's studies create a way for gender studies as an established field, in the United States. The first Ph.D. in women's studies was created in 1990 and the first Ph.D. in gender studies was created in 2005.

According to Gerda Lerner this article expressions, a small group of people prepared an argument regarding the common moral and religious beliefs held. The fact that an American woman took seventy-two years of an organized effort to win the vote. It showed that social transformation and different historical and cultural conditions, it has proceeded at an uneven pace, due to legal change being a slow process. The women who began a small movement in 1848 had in different countries.

Over the past 150 years, all of the grievances recorded at Seneca Falls have been resolved or at least dealt with, though new inequities and grievances arise in each generation. The "specter that haunted Europe" left some gains, but again in the twentieth century to change the most bloodshed, terror, and devastation in its right to vote into the right to equality. Most of the inequities it sought after to adjust are still with us. Feminism has behind it a record of solid gains without the costs of learning to stave with it over nearly four generations. They had to build, county by county, state by state, the largest grassroots movement of the nineteenth century, and then build its station. Revolutionaries splutter and flare up like rockets in the night. Those who transform non-violently sign up for a long duration, through bloody war and revolution. Although the media and many politicians' good times and bad-sustaining the warmth with monotonous frequency declare feminism to be dead, many of its goals have been

ac- Seneca Falls and the movement it spawned accomplished and its momentum, worldwide, shows that legal changes, hard-won though they steadily rising. It will continue to live and grow, as long as women anywhere have "grievances" they can proclaim and as long as they are willing and able to organize to rectify them. necessary for growth like a banked fire. Are, remain useless and can be reversed, unless social and cultural transformations sustain them. The feminist program proclaimed at Seneca Falls spoke to vast constituencies of women.

According to Rekha Pande, this article looks at the historical background of the rise of feminism and the women's movement. Not only in India but all over the world there has been a close link between feminism and the women's movement, each movement was inspirational and enriched the other. In the Indian context, the women's movement was an earlier phenomenon before the term Feminism is a modern one. Feminism consists of several social, cultural, and political movements, theories, and moral philosophies which concentrated on gender inequalities and equal rights for women.

In the pre-independence era, the women's movement started as a social reform movement in the 19th century. At this time, the western idea of liberty, equality, and fraternity have begun to flourish by educated people through the study of English and the contact with the west. This western liberalism was prolonged to the women's question and was translated into a social reform movement.

In the post-Independence period during the first few decades, they mainly thought of overall economic growth. This was immediately followed by another decade, which saw an increased concern for equity and poverty alleviation. Gender issues were included in poverty-related concerns and there were no such exact programs, which aimed at women. In the post-independence period, the women's movement has concerned with a huge number of issues such as dowry, equality in women's workplace, price rise, land rights, political participation of women. Dalit women and marginalized women's rights, rising fundamentalism, women's representation in the media, etc, and a huge number of non-Government organizations have taken up this issue.

Women's studies and now Gender studies is also a new growth of the long history of the women's movement in India. Various women's studies centers have been set up, today again these are at the edge of disappearing from the radar and there is a struggle that is now going

on. Though a lot needs to be achieved and there are various obstacles in making this reality available to a large unit of women. The women's movement has brought women's issues into center stage and made them more visible to people in society.

Radical feminism rose from the backlash of the 1960s concentrated on liberal and Marxist feminism. Radical feminism focuses on male domination of females both privately and politically. Radical feminists claim that the main issue is the subordination of women by men within the private and political spheres. This subordination is represented by the rhetoric surrounding rape and victim-blaming. During the 1970s, radical feminists argued that rape was not a biological tendency among men but the socialization of men thinks women as objects. Throughout the 1970s and 1980s, radical feminists, along with liberal feminists, reformed rape statutes in all states to replicate the sentiment that rape was not just a crime against virginal women but all women, through the fear of rape. Radical feminism focuses on the refusal of the patriarchal ideology which focuses on childrearing, marriage, and the maintenance of the household. Due to this patriarchal ideology the political sphere of patriarchy results in women being harmed Radical Feminism

According to Leigh Burgess, the rise of second-wave feminism in the later 20th century helped describe a generation of women and their choice. The driving women behind this movement, such as Betty Friedan and Gloria Steinem, wanted to get liberty for women from the constraining gender roles and gender discrimination of the male-controlled culture in which they lived. Second-wave feminists addressed the basic issue of role equality while arguing that "gender roles and gender behaviors. inherently disadvantaged women". These women formed the second wave through their efforts to break through the cruelty towards women and incite a change in old gender roles that would finally affect societal gender norms. During second-wave feminists who united for images, especially in advertising, that showed women as more than housewives and placed them as equals to men.

Second-wave feminism caused a change in the advertisers' perceptions of the "American woman consumer" and how they focused on female audiences. Effective advertising gave women what they needed, it valued the female consumer and showed women in roles more like men.

Third-wave or the post-structuralism feminism ideology was born in the late 1980s and early 1990s and introduced a different set of values. Unlike second-wave feminist ideology, which raised women as a particular group and assumed their experiences as women's experiences. The Third-wave recognized the diversity in experiences and views among women. Third-wave feminists continued the second-wave's resistance against hegemonic gender roles and patriarchal culture. So far, these feminists did not see gender neutrality as equal with gender equality and encouraged women to own their femininity and into a means of rebellion and empowerment.

According to Cagla Diner, the movements in the West have tracked a historical sequence from the suffragette movement in the late 19th century to contemporary stressing on differences and identity politics. Although there have constantly have been ideological variations and appropriation of different political stances within feminism, for our purposes. We will utilize the common collapse of the feminist movement into three waves. The first wave of feminism in the Anglo-Saxon world evolved around the fight for civil and political rights, for instance, women's right to vote and be elected. In Turkey, the first wave of feminism occurred in the early 20th century, when women's organizations of that time were small in number, targeted equality in civic and political rights. The Kemalist idea of becoming a Westernized society compelled legal equality between all citizens irrespective of gender. The women's organizations claim that enclosed with the Kemalist reform process, the country was going through a massive change in the 1920s and 1930s as the result of the foundation of a new state from the ashes of the Ottoman Empire. The second wave of feminism in Turkey was a late arrival when compared with its counterpart in the West. Instead of the 1960s, the 1980s in Turkey were the years through which the feminist movement brought up issues that were common to second-wave feminism in the West. Some of the issues are the elimination of violence against women bringing to light the oppression that women experienced in the family, the application of sexuality as a medium for male dominance, the misrepresentation of women in the media.

Discussion

Yes, feminism has created an impact on the world. First, it all began with women who broke the religious and traditional beliefs. What could be a better example than this, which says

change begins with oneself because the women had changed their mindset to start a revolution in the world. In other parts of the world, women won their right to vote, the first wave of the movement has created a big change towards inequality. Later we can see other new feminist waves which rose to achieve other women's rights like equal pay, reproductive right, right to property, etc. Now we have a world where there are laws to protect women's rights and a huge change in people's mentality. For example, the perspective of advertisers who took women to play roles instead of men. The woman who was with no voice at a point in time, but now has a free wing to fly. In India due to feminist movements, the government has come up with new ideas to empower women like the abolishment of triple talaq, Beti Bachao Beti Padhao, paid maternity leave, LPG subsidies, Pradhan Mantri mudra yojan. Corporate hiring rates of female candidates have increased tremendously over these years. Women's representation has been mostly shown in the services, industrial and agricultural sectors. But still, they have managed to enter into in Indian Armed Forces and politics to protect their country with their ideas.

No, the meaning of the word 'feminism' changes over time. The word feminism was first used in France and Netherlands in the year 1872. According to Oxford English Dictionary, the word feminism was used in 1895. The objective of feminism has changed from place to place and time to time, but the meaning of the word did not change still today. Even today 'feminism' means "the advocacy of women's rights on the grounds of the equality of the sexes". Today many women had received education and equal opportunities in society. Till now women crossed the world join the feminist movements to fight against inequality. Feminist movements rise to glory till today, many people join the new movements to achieve other goals. But the usage of the word feminism has been misused by the people for their benefits like filing false assault cases. The word feminism has carried its glory let's not make it a threat to society.

Conclusion

Women have made a critical development to the circumstances in their lives through feminism. Primarily, men used to run everything as they contemplate themselves superior to women, but through feminist movements, women have been able to obtain equal rights to men, and are still endeavoring to obtain more rights that men take for granted. Feminism is a philosophy that has helped women to obtain equal rights in society. In addition, feminism is gaining equal opportunities and rights for both men

and women, and allowing women to have control of their lives, and women have achieved this. Feminism had a huge impact on the lives and roles of women in society. Many Arab women got sick of the strict home life that had been instituted on them by men. They got tired of staying at home and taking care of the family and domestic chores as their only work and decided enough is enough, things had to change. Women wanted equality between men and women in addition to equal opportunities in education and employment opportunities. Feminism has played a great role in the everyday role of women in society. The whole ideal life of women in the Arabic society has changed adequately, as women have equal opportunities with men in the society, and are respected compared to how they were respected in the 18th century. Despite what people think of feminists, the feminist movement has produced a change in modern society, including women's fragility, more nearly impartial pay with men, the right to initiate divorce proceedings and where there is fairness, better access to education, and the right to own property, in addition to the right of women to make individual decisions regarding pregnancy, and abortion. Today, feminist movements are still in force and continue fighting for the rights of women. Feminists in the past have achieved women more rights and equality, therefore, feminism is a necessary value for today's women and the fight is still on. Women's roles in society have greatly changed and will continue to change in the future.

Feminism on a whole has had a positive impact on society it has been an adequately successful social movement. It has changed women's expectations and outlook on their lives. In the past, women would have to marry to gain financial security and firmness. Women are now working and more independent than ever, by earning their living, they do not need to rely on a man for firmness. Sue Sharpe (1976, 1994) has researched this area and in the first edition of her book *Just Like a Girl* (1976), she interviewed girls and asked them about their plans, which were to get married and have children. A career was not seen as important nor a high priority. She later repeated her research in the 1990s and found that the girl's priorities had changed; their careers came first and marriage and children were not as important anymore. Women now have far more choice, variety, and opportunities compared to the past.

Feminism has also transformed what men expect from sharing their lives with women and how they will behave towards women. Children growing up now simply take for granted feminism's messages about sexual equality and justice when only 30 years ago such messages were widely opposed as extremist and threatening to the social order. No other movement has so rapidly revolutionized such deeply held patterns of behavior.

Being a feminist means that you fight for the equality of all people. Your feminism must be intersectional, it should not exclude people based on their gender, race, socioeconomic status, ability, or sexual orientation. Feminism helps enlighten everyone of this injustice and acts as a way for others to take action to help equality happen.

Finally, in response to wider social shifts, the aspirations of girls may have also increased. Thus girls now may have their sights set on university and a career – and this may translate into increased engagement with school. Recent reforms have opened opportunities to women – most notably the Sex Discrimination Act 1975, which made gender discrimination in employment illegal.

‘Women still suffer many injustices, discriminations and sometimes even outrages but there is no longer a coherent picture of male advantage and female disadvantage Gender remains a crucial division in society but in a much more fractured and inconsistent way’

The key message of feminism in the 21st-century society should highlight choice in bringing personal meaning to feminism is to recognize others' right to do the same thing. Women all over the world nationally, regionally, and globally should be able to embrace this powerful message of feminism and be able to create a positive meaning of their womanhood and femininity. However, despite feminism being a strong successful movement, inequality and exploitation of women still exist and sadly there are women today, who are trapped in a society that doesn't value them and leaves them neither choice nor freedom to express their views and rights.

Reference

1. Rayburn, C. A., Natale, S. M., & Linzer, J. (1982). Feminism and religion: What price holding membership in both camps? *Counselling and Values*.
2. Deveaux, M. (1994). Feminism and empowerment: A critical reading of Foucault. *Feminist studies*, 20(2), 223-247.
3. Poonacha, V. (2003). Women's Studies in Indian Universities: Current Concerns. *Economic and Political Weekly*, 2653-2658.
4. Burgess, L. (2013). Testing the Appeals of Feminist Ideologies in Female Athletic Advertising. *Elon Journal of Undergraduate Research in Communications*, 4(2).
5. Thane, P. M. (2003). What difference did the vote make? Women in public and private life in Britain since 1918. *Historical research*, 76(192), 268-285.
6. Diner, C., & Toktaş, Ş. (2010). Waves of feminism in Turkey: Kemalist, Islamist and Kurdish women's movements in an era of globalization. *Journal of Balkan and Near Eastern Studies*, 12(1), 41-57.
7. Lerner, G. (1998). The meaning of Seneca Falls: 1848-1998. *DISSENT-NEW YORK*-, 35-41.
8. Doude, S. B., & Tapp, K. E. (2014). Radical feminism. *The Encyclopedia of Theoretical Criminology*, 1-3.
9. Dixon, V. K. (2011). Western feminism in a global perspective. *Inquiries journal*, 3(02).
10. Pande, R. (2018). The history of feminism and doing gender in India. *Revista Estudos Feministas*, 26(3).