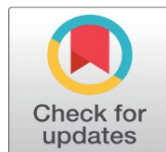
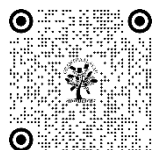


A DIALOGUE ON PATRIARCHY FROM THE FEMINISTIC PERSPECTIVE

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ABSTRACT

Several feminist ideologies have placed a strong emphasis on the idea of patriarchy. It is an attempt to provide an explanation for the gender-based distribution of privilege and power that is evident from a variety of objective metrics.

According to the patriarchs of ancient Greece, a patriarchy was a system of government in which the older men held and shared authority. When sociologists and historians of today refer to a "patriarchal society," They indicate that men are more likely to be in positions of authority and privilege, such as head of state, head of family, and leaders of social groupings. There is a hierarchy among men in patriarchy as well. In a typical patriarchal society, the older males ruled over the younger men.

Under the contemporary patriarchal system, certain males are deemed more powerful due to their authority, and this power structure is accepted. The male gender dominates. Added to the fact that women are viewed as inferior by men, they have also experienced assault, oppression, exploitation, humiliation, and dominance. For the purpose of evaluating Indian women now, a brief history of Indian women's cultural origins is necessary. Indian women are part of a deeply ingrained civilization. A rather solid social framework that has developed over a millennium is responsible for instilling patterns in her behaviour, which may manifest as a certain belief or style of acting.

Consequently, a complete grasp of India is necessary in order to define cultural practices and depictions of women as well as comprehend the current state of affairs for Indian women. Thus, this essay aims to analyse women's identities and the patriarchal structure of Indian society. Though they have made great strides in all spheres of life, women in contemporary India still have to contend with pervasive patriarchal mind-sets.

Keywords: Patriarchal Tradition, Identity of Women, Gender Discrimination, Feminist Analysis

1. INTRODUCTION

1.1. PATRIARCHAL TRADITION

India's debate on socialism and patriarchy is complicated by a significant revision to the report. Debates and research centered on capitalism's relationship to patriarchy. Rather, discussions about the modalities of development and reproduction of patriarchy—which is specific to Indian realities—have taken place. In addition to the Indian state, whose activities have a diverse impact on all other social systems; this was viewed in terms of family and household, kinship and caste, community and religion. The conversation in India addressed the more significant feminist issues and directly addressed their inquiries. A patriarchal society is one in which men dominate families; in a patriarchal society, roles are created for both men and women to fulfil. The Historians of America describes in her book The creation of Patriarchy.

Patriarchy means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies the men hold power in all the important institutions of society and that women are deprived of access to such power. (239)



Patriarchy is derived from the word pater, which means father. In a patriarchal society, fathers or father figures are in positions of power. To include a systematic prejudice against women, feminist thinkers have broadened the meaning of patriarchal society. Women led houses and held leadership positions, something that Second-Wave feminists noticed while studying society in the 1960s. Naturally, they wanted to know if this was isolated incidents. The way society saw powerful women as the exception to a widely held belief about women's place in society, however, was more important. More feminists considered the oppression of women as a result of the underlying bias of patriarchal culture than they did of specific men oppressing women. As Bhasin Khan explains in his book *What is Patriarchy* that:

“Feminism is an awareness of patriarchal control, exploitation and oppression at the material and ideological levels of women’s labor, fertility, at the place of work and in society in general, and conscious action by women and men to transform the present situation.” (3)

She also provides room for change by establishing the historical roots of patriarchy—a social structure in which males dominate women—rather than in the natural world, human nature, or biology. If a new culture emerges that challenges patriarchy, it can do so. Feminism is seen by feminists as a divine gift. They so view it as a tool in the struggle against patriarchy. They elevate women above all others and demonstrate their courage in making the best decisions for their own lives.

Aristotle declared that **“the female is female by virtue of a certain lack of qualities”**.



Patriarchy is a social structure, not a conspiracy among men. It is not always intentional; men need not intend to oppress women. Men too are subject to the enormous pressures of a social system that creates paths of least resistance consistent with patriarchy.

2. IDENTITY OF WOMEN

In modern literary works, the topic of female identity is highly contentious. Identity has been explored in a number of communities that are connected to sexuality, gender, race, and migration in postmodern literature. Literary criticism, cultural studies, social theory, psychology, and current psychology have all made identity a central concern. The 20th

century saw social, political, economic, and cultural advancements, and social theory compelled people to consider identity. In the social framework, identities are generated by the predetermined roles that people must play from birth until death.

The process for the most basic of these distinctions is called female identity. In general, it refers to the originality of the female protagonists who adhere to the imposed norms of the male-dominated society and their families. It has to do with self-image, self-esteem, and individualism.



Thus, all the regulations that must be observed are determined by social structure, culture, and patriarchy. Identity is constructed by society, and standards are established for children by parents when they are born. These components provide the ideology inside the social system that allows male and female identities to be identified during the identity development process. In which both men and women define themselves in relation to the social and cultural context. One must comprehend the local culture, customs, ideology, patriarchy, and philosophy in order to comprehend female identity.

"Identity as a core constructs for development, it is also a part of the psychological analysis, and identity formation for the female needs to be understood in the broad sense that addresses the question of how one's individuality and continuity fit within the communal sense of wholeness."(qtd. In Gatobu 7)

In the past, women have typically been the ones to take main responsibility for their families' welfare. Systematic discrimination against her prevents her from accessing resources including jobs, healthcare, education, and other services. Psychological discourse is also crucial in portraying the picture of a woman who, as a result of social changes, must accept all the abnormalities that have been instilled in her. Her preference for quietness reflects her covert thinking, which permeates her unconscious and has an impact on her mental health. Anita Myles in her book *Feminism and the Post-modernist Indian Women* rightly points out:

"A woman's experience of life as a member of a gender-based society formulates her psyche. Moreover, she is bound by certain other factors such as her individual circumstances, societies expectations related to age, class, race, etc. thus each women experience of life is different and therefore, unique". (95)

Many thoughts that centre on the same subject are part of the gendered perspective in the realm of culture. Frequently, the topics that receive the most attention are representation in cultural institutions and access to careers in the arts. But women's contributions are rarely acknowledged, particularly when it comes to cultural transmission. The objective is to investigate the function played by women in this cultural transmission while also analysing the unique connection that women have to this transmission. According to the Tunisian author and politician Abdelaziz Thaabi, **"the woman is the guardian of the family, the conservator of society."**

3. GENDER DISCRIMINATION

Since inequality is the basis of discrimination, inequality between people of either sex is the basis of gender discrimination as well. Gender inequality manifests itself in various forms, with the most notable example being the preference for the male kid in the household. While liberals accept this as standard wisdom, some highly clever people nonetheless would rather raise boys exclusively.

Since 1975, there has been a global initiative to better understand discrimination against women and improve their condition via equality, development, and peace, with significant backing from the United Nations. 1975 was designated by the United Nations as the International Year of the Woman.

It arranged four international conferences: one in Mexico in 1975; two in Berlin in 1980; one in Nairobi in 1985; and one in Beijing in 1995. Goals for women's and their children's nutrition, education, and health were established at the World Summit for Children in 1990. The goal of the 1992 Rome International Conference on Nutrition was to eradicate malnutrition in women and children. Women's advancement through education, health, and nutrition is linked to demographic challenges, as highlighted by the 1994 international conference on population and development. The topic of gender was central to the 1994 international conference on population and development. Consequently, a number of international organizations work to end all types of discrimination against women and to advance women's equality as well as their full involvement in the process of development.

Traditional Indian civilization was ingrained with the most pervasive types of gender inequity. Even though gender inequality has traditionally existed in significant amounts in society under various circumstances, its significance has only recently increased. The gap between men and women was quite prevalent in traditional society. In politics, the economy, and society at large, women were devalued. Many traditions and conventions turned women into scapegoats. In the name of Sati, she was ruthlessly murdered. For generations, women have been denied any voice at all due to social norms such as child marriage, prostitution, and Kanyasulkam.

Women's roles were limited to taking care of the home, particularly the kitchen and childrearing. She is not appropriate for involvement in political or economic affairs. Regarding needs for food, clothes, and housing, girl children faced discrimination. A woman usually eats last in the family. She is the one who performs all kinds of low-paying tasks. Her labor is not respected at all. The majority of women's employment outside the home is limited to unorganized urban sector jobs and farm labor.

For an extensive period of time, their labor was not taken into consideration while counting the number of people in India who were employed. In an effort to promote gender equality, the Indian government has implemented a number of policies and is actively working to elevate women's status in society. The emphasis of many plans, programs, and policies has been placed on the empowerment of women and increasing their level of involvement in politics, the economy, education, and health to parity with that of men. The proposed national policy for women's empowerment calls for:

To establish State and National Commissions on Women's Recommendations Councils to oversee the execution of their recommendations.

The State and the Centre shall, in collaboration with the State and Central Commissions on Women, develop time-bound action plans to implement this policy. Article 15 of the Constitution forbids discrimination based on gender.

every ministry at the State and the Centre is required to guarantee an equitable allocation of the material and monetary gains.

The State is also urged by the directive principles of State policy to focus this strategy on providing women with a sufficient means of subsistence and guaranteeing equal compensation for equal labour performed by men and women. In India, the goals of gender discrimination have been to elevate women's position since the 1970s and have been incorporated into many five-year plans. The sixth five-year plan placed a strong emphasis on improving women's employment situation. The seventh plan placed a strong emphasis on the necessity of developing women's human resources. The eighth plan is to empower women to act as equal partners and successfully carry out social

legislation specifically designed for them. The goal of the ninth plan is to empower women.

Women's growth is emphasized in the tenth plan as well. The establishment of the National Council for Empowerment of Women and the creation of the National Commission for Women (N.C.W.) are positive moves in this regard. Additionally, various state governments are putting various development initiatives for women's health—particularly reproductive health—into action. Many avoidable illnesses are also brought on by adult females' lack of sex education and married women's lack of knowledge about reproductive health. In order to improve women's health status in society, it is crucial that women have more control over their own reproductive health care and that men take responsibility for it.

Currently, numerous laws have been passed and other laws have been modified thanks to the work of national and international organizations. However, because attitudes did not shift in tandem with legislative changes, women still face

several social, economic, and political disadvantages. Gender issues are ideologically driven and require a shift in perspective for both men and women's attitudes and behaviours in all spheres. One important area of discrimination in the workplace is gender inequality. These days, there is an alarming increase in gender inequality in the workplace. Occasionally, we come across tales of gender discrimination in certain professions.

Employers take advantage of this by paying less, regardless of an employee's qualifications or attributes, forcing women to accept the low pay. Women frequently leave their homes at difficult times to deal with the challenges of providing for their families' basic needs. Supervisors and managers frequently demand sexual favours from their female and male employees in an attempt to keep them in their position and their jobs. There is also blackmail and molestation at work.

4. FEMINIST ANALYSIS

Some research on the shifting objectives and their effects on the ideology of feminism. Given that people's demands have evolved throughout time and that many people's perspectives have also evolved, society is inherently dynamic. An ideology is the culmination of the movement's members' diverse viewpoints and life experiences. The objectives and way of thinking changed as time went on. Though it has changed over the past few decades, feminism as an ideology began with the goal of promoting equality across all social groups.

An analysis of the evolution of feminist waves is the goal of this research work. Within human society, "feminism" is understood as a widespread movement spearheaded by women from all backgrounds who have united to end gender-based discrimination and oppression by males in order to end patriarchal society. Four waves of feminism that combat the oppression and mistreatment of women have already travelled the globe. Aiming to grant women the right to vote, equal opportunities, and other legal rights, the first wave of feminism emerged in the United States and Europe in the late 19th and early 20th century.

Fourth wave feminism starts around 2012, which offers a new feminism that depends on online social media, such as Facebook, Twitter, Instagram, and YouTube. etc. After the development of waves of feminism, various laws have been established in many countries of the world to support the participation of women in all activities of the society.

This essay demonstrates how patriarchy, which oppresses women on a variety of grounds—political, economic, social, and cultural—is connected to the marginalization of women. Patriarchy is an ideology and social construct that values men above women. The stereotypical ideas of masculinity and femininity that patriarchy imposes on society serve to reinforce the unequal power dynamics between men and women. Being aware of patriarchal control, exploitation, and oppression in relation to women's labor, fertility, and sexuality as well as in the family, workplace, and society at large, is what it means to be a feminist. It also involves men and women taking deliberate action to change the status quo. Empowerment is the process of dispelling patriarchy's ideology and practices.

This paper has attempted to envision the relationships between men and women and their roles in society which are sadly unequal and reflective of a certain patriarchal philosophy. The present day women from different social order, colors, religions and eco-backgrounds must elevate their expressions and challenge their rights and privileges negating age old marginalization.

This essay investigates the relationship between men and women in a variety of contexts, including parent-child, brother-sister, and husband-wife relationships. The goal of the research is to identify answers for the issues that arise in relationships between men and women. The nature of numerous man-woman relationships in society will be ascertained by the work. It will concentrate on the reasons behind the strength of these relationships as well as any failures that may have occurred. Analysing this relationship and finding solutions will be beneficial for both academic purposes and everyday living.

According to a well-known proverb, "a man is incomplete without a woman." The history of the human race begins with the man-woman interaction. It was a biological requirement in the past. It has been enhanced by civilization with its current sophistication. Narrative attempts have portrayed this relationship since the time of ancient epics and legends. A woman's relationship to a man is a constant theme in classical Indian literature. Hinduism typically views Sita as the embodiment of the perfect lady, for both men and women. The feminine identity has become an expression of feminism in the Indian setting due to societal changes, although women are still portrayed in scriptures and myths as goddesses or subhuman creatures rather than as whole human beings.

The research focuses on the ideology's demands as well as its history and present. In India, feminism was a major influence in the creation of numerous laws and rules. One could refer to Marry Wollstonecraft as the feminist ideology's watershed. In the Indian context, feminism as a philosophy began to emerge prior to independence and addressed topics like as the Sati system, women's education, and child marriage, etc. The issue was that it was primarily focused on the wealthy and aristocratic classes in the nation—Brahmins and other members of the so-called higher classes. First Indian activist to make a significant contribution to women's rights in India was Mahatma Phule. In addition to establishing a house for wealthy widows who are shunned by their families as a result of their punishment for engaging in adulterous relationships, he also took the initiative to construct a school for untouchable girls in 1884. When all states began to take the matter seriously and not only the central government but also each state government began from its own point of view to give women a safe environment and a sense of equality, the feminist movement in India gained enormous traction.

Since the feminism movement began, society has undergone a full transformation, leading to the current state of affairs. In this research paper, I aim to discuss the various stages of Feminism, their distinctions, the ways in which the changes have affected society, and the main points of convergence between the stages. Writing about feminism in the twenty-first century is a very tough work since, although it began as a legitimate philosophy in the 1960s, women's rights movements of all sizes were being carried out for the benefit of women long before.

Although some in the society used to portray Rani Laxmi Bai as a symbol of women, he makes it plain during his explanation of India's background that this was a "country with customs" and that women were not treated equally before to independence. It was also a component of interdependence, since women were suffering greatly as a result of the discrimination they faced against men. The idea gained significant attention from all sectors of India and went on to become one of the most significant movements following the drive for independence.

However, the feminist movement in India took a significant turn after 1991. As a result of globalization, which made it easier for people to learn about and embrace western culture, women began to adopt it with great pleasure. However, because India is a country with strong customs, issues arose when women were prohibited from adopting western culture. In India, feminism has been present since the British Empire's era. Women were empowered to voice their opinions and make decisions thanks to the feminist movement. making people more self-aware in the process. It was centered on education, the outlawing of child marriage, the removal of the Sati System, and widow remarriage during the colonial era. Mahatma Phule built an established school in 1848 as the first evolutionary step for the education of untouchable girls.

For almost thirty years after the Declaration of Independence, feminism remained as icy as crystal. Human rights are being viewed to include feminist issues and feminism in general. When feminists became involved in various peasant, tribal, and ethnic movements, as well as movements against the outdated caste system, the movement took a more expansive tone. For women to have the equality and opportunities they deserve, laws alone are insufficient. Every campaign brought forth a new law since there were insufficient regulations pertaining to women. Later, gendered violence—including rape, dowry murder, and new laws—became another priority on their agenda.

5. CONCLUSION

Nowadays, there is a lot of global discussion on women's issues and their role in society. Additionally, women's issues are being publicly discussed in India. Several universities, institutions, and non-governmental organizations have established women's study centers. Studies on female-related problems are being conducted. Everybody in the society is becoming more aware of the issue of women thanks to feminist ideas. With regard to intelligence, physical prowess, the danger of creativity, etc., however, it appears that the trend of women writing less than men has continued into the twenty-first century. Globally speaking, patriarchal societies predominate. Women's status is second-class in patriarchal societies, and in actuality, it is.

Men are viewed as having superior functions in society, and women have secondary roles, given their social roles. Additionally, the quality of work done by men is regarded as superior, while the social standing of labor done by women is regarded as inferior. In a patriarchal culture, women are consistently denied rights while males enjoy privileges in all areas of life. The perspective is one of masculinity. Women are oppressed and subjected to unfair treatment from a variety of social, political, cultural, educational, religious, and historical perspectives on justice.

The birth of a woman is not celebrated in society, despite the fact that both males and women are necessary for reproduction and social advancement. Women are generally perceived as being weak on the physical, mental, and ideological levels. Indian culture and religion, which dictate that a woman should be entirely reliant on her husband's sensibility, intelligence, and style of thinking, subjugate women. We discover that women are treated less favourably at all levels. Every culture has a patriarchal cultural structure. As a result, men predominate in the creation and display of cultural components such as art, music, dance, song, and knowledge. Men's superiority and women's inferiority have been growing in a patriarchal society.

Gender-wise, women have been cheated on in this situation. Men are now entitled to inheritance and family property rights. In a traditional household, women were not allowed to own property, but following marriage, the law now permits a daughter to give up her father's possessions. A son's birth is considered more fortunate than a daughter's under a patriarchal household structure. A girl represents a burden, a responsibility, and an outsider's perspective. Female feticide is an issue in modern times. Because of this, the percentage of women in many Indian states is currently lower than that of men.

In every sphere of Indian society, including the home, the media, the legal system, and religion, women's roles are subordinate. The control of culture extends to reproduction, labor force participation, sexuality, and means of production. Due to this, women are consistently relegated to a lower social status than men in similar situations. With rare exceptions, women in Indian society have always been excluded from the political sphere. Currently, women have equal access to political participation opportunities as males in the majority of countries that have democratic political systems. Women no longer have the chance to hold the office of head of state, not even in industrialized nations like the United States.

Women are being given access to school, employment, and business prospects in the post-independence era with the belief that this will improve their social standing if they achieve financial and educational independence. In the workforce, women are employed alongside males; this is evidence of their presence. However, it is clear that there is a discriminatory mind-set, the issue of equal pay, and the physical and psychological abuse that takes place. Men and women are discriminated against in many areas of the economy, including labor and property rights. Indian civilization is very old. The patriarchal structure in India has an impact on every community. With very few instances in the past, women's status in Indian society has always been lower. There is a gender injustice here.

In the twenty-first century, men who consider themselves contemporary have an especially modern attitude toward women. The bulk of guys have a conventional perspective about women. A lot of his issues stem from the way he views women. Furthermore, we feel as though we are inferior to males in the masculine culture and that men should defend us. Thus, women's lives are being negatively impacted by the attitudes of society. Men and women make up around half of the population in any civilization.

Women are as much a part of society as men, so any form of society can be evaluated only on Humans have always been viewed as secondary to other humans, even in the most ancient times of human history. Women are as much a part of society as males, and any type of civilization can only be judged based on the social standing and function of women. The current circumstances are the same. At the religious, social, economic, and cultural levels of a society, women have always been viewed as secondary. Women's movement, which elevated women to leadership positions in a range of social spheres, was one of the century's most notable features. Western civilization was compelled to reevaluate its long-held beliefs when women became eligible to vote, got access to school and work, and obtained reproductive freedom through the use of birth control and legalized abortion.

CONFLICT OF INTERESTS

None.

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