

Feminism : History of Feminism, Concept of Feminism, Types of Feminism

1. What is the brief history of feminism?

Ans:- First-wave feminism of the 19th and early 20th centuries focused on overturning legal inequalities, particularly addressing issues of women's suffrage. Second-wave feminism (1960s–1980s) broadened debate to include cultural inequalities, gender norms, and the role of women in society.

2. What is the true origin of feminism?

Ans:- Mary Wollstonecraft is seen by many as a founder of feminism due to her 1792 book titled A Vindication of the Rights of Woman in which she argues that class and private property are the basis of discrimination against women, and that women as much as men needed equal rights.

3. What are the four types of feminism?

Ans:- There are four main types of feminism in the twenty-first century. These include radical feminists, Marxist feminists, cultural feminists, and liberal feminists. There are also many other lesser known types of feminism.

4. What is the main concept of feminism?

Ans:- At its core, feminism is the belief that women deserve equal social, economic, and political rights and freedoms. Over the years, feminism has focused on issues like the right to vote, reproductive and sexual freedom, and equal pay. Feminism has also explored racism, gender norms, self-expression, and much more.

5. Who is the founder of the feminist theory?

Ans:- Mary Wollstonecraft

6. When was feminism started?

Ans:- 1848.

7. Who is the father of modern feminism?

Ans:- BETTY FRIEDAN

8. What is the definition of feminism?

Ans:- Feminism is an interdisciplinary approach to issues of equality and equity based on gender, gender expression, gender identity, sex, and sexuality as understood through social theories and political activism.

9. What is the scope of feminism?

Ans:- Feminism is the belief in social, political, and economic equality between the sexes. It has been a driving force for progress for women for centuries and has helped to achieve many important milestones, such as the right to vote, the right to own property, and the right to equal pay for equal work.

10. What is the value of feminism?

Ans: It begins by establishing a link between feminine gender and feminist values, which include cooperation, respect, caring, nurturance, interconnection, justice, equity, honesty, sensitivity, perceptiveness, intuition, altruism, fairness, morality, and commitment.

11. What are the different definitions of feminism?

Ans:- [Many researchers and scholars used the term "Feminism" and they tried to define and explain it differently. Some of them use it to refer to some historical political movements in USA and Europe. Whereas, others refer it to the belief that women live an injustice life with no rights equality.

The term "Feminism" has a long history; it represents women's problems and suffering in addition to their dreams in equal opportunities in societies controlled by man i.e. his power, rules, wishes and orders.

The term feminism has a history in English linked with women's activism from the late 19th century to the present, it is useful to distinguish feminist ideas or beliefs from feminist political movements, for even in periods where there has been no significant political activism around women's subordination, individuals have been concerned with and theorized about justice for women.

Despite of the painful segregation and the hard inequality, women were able to stand up each time and they were able to speak and express their problems, feelings and wishes. In addition, women were able to spread it in all over the world, make it a symbol of equality, and make all people believe that men and women deserve equality in all opportunities, treatments respect and social rights.

12. Write a note on liberal feminism.

Ans:- Liberal feminism is a particular approach to achieving equality between men and women. It emphasizes on the power of an individual Person to alter discriminatory practices against women. It is considered as the most important kinds of feminism, which works within the structure of society to integrate women into it. Its roots stretch back to the social contract theory of government instituted by the American Revolution.

Liberal feminism aims for individuals to use their own abilities and the democratic process to help women and men to become equal in the eyes of the law and in society. By organizing women into larger groups that can speak at a higher level, push for legislation, and raise awareness of issues, those taking a liberal feminist approach will use the resources and tools available in our society to advocate for changes.

Liberal feminism witnessed several waves of changes that contributed in its development and its power throughout the history. By the beginning of the 1960s, a particular resurgence in energy followed the civil rights movement in the United State, which led to The Famous March on Washington. This march was able to move the ideas and principle of liberal feminists to another level. The spirit and the importance of their ideas were able to move to other civil rights movements who adopted it as a form of realization and awareness of the importance of speaking and expressing their problems and ideas. Raising consciousness included ensuring that personal experiences and information passed from person to person about the issues of the day that affected the group. This helped people in the movement to stay conscious of the need for their individual contribution to the movement to improve conditions.

13. Write a short note on radical feminism.

Ans:- Radical feminism is a movement that believes sexism is so deeply rooted in society that the only cure is to eliminate the concept of gender. It started to emerge in the late 1960s by the famous leaders T. Grace Atkinson and Shulamith Firestone. It denies the liberal claim that the lack of political or civil rights causes women's oppression.

This group of feminists claims that the root of women's oppression is biological. They believe that the physical subordination of women by men is the primary form of oppression and others are secondary. Therefore, radical feminism believes that woman's liberation requires a biological revolution. They raise the demand for the destruction of patriarchy. There is a shift in emphasis from struggle for role and legal reforms to the destruction of patriarchy. The chief institution of patriarchy is the family and the family promote patriarchy in the society. Moreover, they believe that the whole system must be abolished even, its biological aspects.

Radical feminism principles contains many interesting claims such as pregnancy and child birth in which they consider them as the most painful and unpleasant experiences that can

person pass through. They believe that the technology should be used to eliminate all kinds of pain particularly from the fundamental inequality of the bearing and rising of the children. This must be the basic achievement because they believe that the heart of women's oppression is their childbearing and childrearing role.

14. Write a note on Socialist feminism.

Ans: Socialist feminism also known as Marxist feminism or Materialist feminism is an important movement of feminism. It calls for an end to capitalism through a socialist reformation of economy. Socialist feminists view gender inequalities as intrinsic to the capitalist system, which makes vast profits off women's unpaid labour in the home and underpaid labour in the workforce.

Socialist feminism argues that capitalism strengthens and supports the sexist status because men are the ones who currently have power and money. Those men are more willing to share their power and money with other man, which means that women have fewer opportunities and resources. Therefore, they tried to eliminate the capitalist system and replace it with socialism, which collectively shares the wealth created by human labour and has no economic stake in maintaining exploitation. Sexism benefits the capitalism, by providing a supply of cheap labour for industry. Women are in low paid, low status or even no paid work. It means that, Socialist feminists reject the idea that liberation for women requires the abolition of childbirth. They seek to analyse the subordination of women as linked with other forms of oppression, and attempt to unite the fights for socialism with that for women's liberation.

Unit 2

Gender Inequality: Sex & Gender, Meaning and definition of the concept, Concept of Masculinity and Femininity

1. What's the difference between sex and gender?

Ans:- Sex is usually categorized as female or male but there is variation in the biological attributes that comprise sex and how those attributes are expressed. Gender refers to the socially constructed roles, behaviours, expressions and identities of girls, women, boys, men, and gender diverse people.

2. What is feminism and masculinity?

Ans:- Masculinization refers to the development of male-specific morphology, such as the Wolffian ducts and male reproductive structures. Feminization refers to the development of female-specific morphology, such as the Müllerian ducts and female reproductive structures.

3. What is the concept of masculinity?

Ans:- The idea of masculinities refers to the position of men in the gender order. Whitehead and Barrett explain that: Masculinities are those behaviours, languages and practices, existing in specific cultural and organisational locations, which are commonly associated with men, thus culturally defined as not feminine.

4. What's the difference between masculinity and femininity?

Ans:- Masculinity is seen to be the trait which emphasizes ambition, acquisition of wealth, and differentiated gender roles. Femininity is seen to be the trait which stress caring and nurturing behaviors, sexuality equality, environmental awareness, and more fluid gender roles.

5. What is the concept of femininity?

Ans:- Traits traditionally cited as feminine include gracefulness, gentleness, empathy, humility, and sensitivity, though traits associated with femininity vary.

6. What is called masculinity?

Ans:- Within broad definitions of health and wellness, gender figures significantly in individuals' feelings, thoughts, appearance, behavior, and embodiment. Masculinity is a form of gender, variously defined as an identity, a social role, and a form of power and is typically, though not exclusively, associated with men.

7. What is the concept of masculinity and femininity?

Ans: Masculinity and femininity refer to an individual's gender in terms of maleness and femaleness, respectively. Gender roles are those socially ascribed normative behaviors with respect to a given gender. Biological sex refers to an individual's reproductive organs as being male or female.

8. What is the concept of sex and gender in feminism?

Ans: According to traditional feminists, sex is a biological category; gender is a historical category. Butler questions that distinction by arguing that our "gender acts" affect us in such material, corporeal ways that even our perception of corporeal sexual differences are affected by social conventions.

9. What is the meaning of sex and gender?

Ans: Gender refers to the way in which societies distinguish/defines men and women and assign them social roles. The distinction between sex and gender was introduced to deal with the general tendency to attribute women's subordination to their anatomy.

Sociologists use the term sex to refer to the anatomical and physiological differences that define male and female bodies. Gender, by contrast concerns the psychological, social and cultural differences between males and females. Gender, is linked to socially constructed notions of the social classification of men and women into 'masculine' and 'feminine'.

10. Explain the concept of Gender Differences.

Ans:- According to some scholars the biological differences among men and women determine their differential traits. Geddes and Thompson are one of the advocates of the biological determinism. They argued that social, psychological and behavioural differences in traits between man and woman is caused by metabolic state. Women generally conserve energy (being 'anabolic') and this makes them passive, conservative, sluggish, stable and uninterested in politics. Men expend their surplus energy (being 'katabolic') and this makes them eager, energetic, passionate, variable and, thereby, interested in political and social matters. These biological 'facts' about metabolic states were used not only to explain behavioural differences between women and men but also to justify the social and political arrangements that withhold women from attaining political rights accorded to men. The feminist scholarship has rejected the biological determinism and argued that the behavioural and psychological differences have social, rather than biological cause. Life behavioural traits associated with women and men are not the result anatomy or chromosomes. They are culturally learned or acquired traits. In the everyday life we find ample evidences where women have shown exemplary physical strength and mental ability. Thus, it is argued by the feminist scholarship that different traits and abilities are not sex specific but distributed across different sexes. But when society imposes a particular set of traits to be favorable for one sex and another set of traits to be favorable for another sex then it is called gender.

Therefore sex indicates only the biological aspects of being either female or male but gender includes the psychological, social, cultural, and behavioral characteristics associated with being female or male. Gender is defined by one's recognition with the fact that one is either male or female based on both biological and psychosocial considerations, and the internalization of this gender concept into one's self-identity. Gender role is largely a product of the way in which one was raised and may not be in conformance with one's gender identity. The development of gender differences is a complicated issue including elements of both nature (biology) and nurture (socialization).

11. What is Sex -Gender system?

Ans:- According to Rubin 'Sex-gender system' is an institutionalised system which allocates resources, property, and privileges to persons according to culturally defined roles of

different sexes. Thus, it is sex which determines that women should be child bearers and it is the sex-gender system which assures that they should also be child rearers. She argued that historical patterns of female oppression have constructed this role for women even in capitalist societies.

12. Explain the social construction of gender.

Ans: Every day we observe various objects, experience a lot of events and we engage in diverse social interactions. As we engage in diverse interactions every day we develop an image of the society or the world and how things function in that world. In fact, we filter everything that happens to us everyday through the lens or screen/norms/values of the social group of which we are a member. This everyday exercise of making sense of the world or thing through the 'common sensical' notions developed in a society is called social construction of social reality. For example for some it is commonsensical to eat non-vegetarian food. This commonsense is shaped by the belief system of a particular social group. On the other hand it may be commonsensical for some to have vegetarian food which may have emanated from the belief system of the group to which one belong.

The fact that gender is not given category but a society decides/ determines what is proper for a male and what is proper for a female is called the social construction of gender. It describes about the relationship of gender with various institutions like caste, kinship, marriage and so on. From the perspective of gender theories, the process of constructing gender can be explained in relation to the aspects of women's life like property, work, decision-making, honour killing, and the notion of autonomy and freedom. The gender construction operates both at the macro and micro level and very much embedded in the institutional arrangements of a society.

Gender norms refer to the rules that indicate the socially acceptable ways of acting or behaving for a man or woman. We are socialized about the gender norms from our birth onwards.. We learn what is expected from us through what our parents teach us, as well as what we pick up at school, through religious or cultural teachings, through the media, and various other social institutions. For example girls are expected behave in certain way, dress in particular way. It is often told to little boys that they should not cry like girls. Though crying is associated with out emotional state of mind, it is attributed as a feature of girls. On the other hands girls who laugh openly are often rebuked.

13. Explain the concept of gender roles?

Ans: The world is made up of different groups of people and every group observe different cultures. And as you might know that cultures are made up of different elements or aspects depending on various factors such as geographical location, religion, ethnicity backgrounds,

educational backgrounds, etc. Among some communities practices like female foeticide, honor killing, dowry system is evident. Some experience domestic violence, some girls are denied the right to education, some are forced to polygamous marriages, dress codes may be imposed etc. But some communities are more progressive with their approach to girl child. Atrocities against women or discrimination against girl child cannot be understood or explained on the basis of one's biological aspects but on the basis of the roles that is determined by society.

Thus, societies might vary but every society determines the role for the male and the female members. Gender roles vary so much between cultures that they cannot be based on or explained by sex alone. If biology alone determined our roles, every woman in the world would should be cooking, washing and sewing but this is clearly not the case because most professional cooks, launderers and tailors are men. On the other hand woman in some societies are required to do most of the agricultural work.

Thus, according to feminist scholars neither sex nor nature is responsible for the variation of gender roles as unjustifiable inequalities exist between men and women. They further argue that the roles allocated as well as the inequalities between sexes are historical constructs and therefore they are required to be questioned, challenged and changed. A woman may well have children but that should be no reason for her inferiority and subordination; nor should it determine her education, training or job opportunities. Correspondingly man too should be allowed to 'choose' their roles based on their ability and interest.

14. What do you mean by socialisation or process of gendering?

Ans: Since it is said gender roles are socially constructed, it means one is not born to play a gender role but is gradually taught to play the gender roles. This means we are socialized about the gender roles. Before embarking into the meaning of gender socialization let us try to understand the meaning of socialization.

Unit 3

Gender Issues: Gender issues in health, Education, Governance

1. What are gender related health problems?

Ans: Women are more likely to admit to negative mood states and to seek treatment for mental health issues, in contrast to men. Women have a harder time quitting smoking than men do. Women metabolize nicotine, the addictive ingredient in tobacco, faster than men.

2. What are the issues of gender issues?

Ans: With the prevalence of gender discrimination, and social norms and practices, girls become exposed to the possibility of child marriage, teenage pregnancy, child domestic work, poor education and health, sexual abuse, exploitation and violence. Many of these manifestations will not change unless girls are valued more.

3. What is gender equality in health issues?

Ans: Gender inequity in health refers to the unfair, unnecessary, and preventable inequalities that exist between women and men in the state of health, health care, and participation in health work. Gender equity strategies are used to ultimately achieve equality.

4. What are gender differences in health conditions?

Ans: Overall, health loss is higher in males, particularly driven by premature death; but females, despite tending to live longer, endure higher levels of illness over their lives—underscoring the diverse and evolving health needs of men and women at different stages of their lives.

5. Explain Gender issues in health.

Ans: Women and girls face unacceptably high levels of violence rooted in gender inequality and are at grave risk of harmful practices such as female genital mutilation, and child, early and forced marriage. WHO figures show that about 1 in 3 women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime.

Harmful gender norms – especially those related to rigid notions of masculinity – can also affect boys and men's health and wellbeing negatively. For example, specific notions of masculinity may encourage boys and men to smoke, take sexual and other health risks, misuse alcohol and not seek help or health care. Such gender norms also contribute to boys and men perpetrating violence – as well as being subjected to violence themselves. They can also have grave implications for their mental health.

Rigid gender norms also negatively affect people with diverse gender identities, who often face violence, stigma and discrimination as a result, including in healthcare settings. Consequently, they are at higher risk of HIV and mental health problems, including suicide.

6. What is meant by gender issues in education?

Ans: Gender bias in education is a pervasive issue that can have long-term consequences on students' lives. Studies have shown that gender stereotypes can affect students' self-esteem, academic performance, and career aspirations. Therefore, it is crucial to address gender bias in textbooks and teaching materials.

7. How can we overcome gender issues in education?

Ans: Other examples of gender inequality in schools can be asking boys to lift chairs or equipment because they are stronger than girls. Avoiding such stereotypes can help to reduce gender inequality and improve the blurred boundaries between boys and girls in schools.

8. What is gender bias in education?

Ans: The notion that girls are “good at” certain subjects and boys are “good at” others also takes hold early on. Consider: Though girls are on par with boys in math and science throughout most of their education, girls still tend to be steered away from these fields from as early as the elementary school years.

9. Explain the gender Issues in education in India.

Ans: Gender issues in education in India are complex and multifaceted. Here are some key concerns:

Barriers to Education:

1. Gender disparity: Girls, especially in rural areas, face difficulties in accessing education due to societal norms, poverty, and lack of infrastructure.
2. Dropout rates: Girls are more likely to drop out of school due to early marriage, family responsibilities, and lack of sanitation facilities.
3. Safety concerns: Girls face harassment, violence, and bullying in schools, making education an unsafe space.

Societal Attitudes:

1. Patriarchal norms: Boys are often prioritized over girls in education, perpetuating gender stereotypes.
2. Gender roles: Girls are expected to focus on domestic work, while boys are encouraged to pursue careers.
3. Sexism in curriculum: Textbooks often reinforce gender biases, limiting representation and opportunities for girls.

Structural Issues:

1. Lack of female teachers: Limited female representation in teaching staff affects girls' motivation and role modeling.
2. Inadequate infrastructure: Insufficient toilets, separate facilities, and poor maintenance hinder girls' participation.
3. Digital divide: Girls have limited access to digital resources, exacerbating existing educational disparities.

Initiatives and Progress:

1. Beti Bachao Beti Padhao (Save the Girl Child, Educate the Girl Child) scheme.
2. National Education Policy (2020) emphasizes gender equity and inclusivity.
3. Increased enrollment rates: Girls' enrollment in schools has improved, especially at the primary level.
4. Scholarships and incentives: Various programs support girls' education, such as the National Merit Cum Means Scholarship.

Challenges Ahead:

1. Addressing deep-rooted societal attitudes.
2. Improving infrastructure and safety.
3. Enhancing digital access and literacy.
4. Increasing female representation in teaching staff.

5. Ensuring inclusive curriculum and pedagogy.

Organizations Working Towards Gender Equality in Education:

1. UNICEF India
2. UNESCO New Delhi
3. Plan India
4. Oxfam India
5. Centre for Women's Development Studies (CWDS)

Government Initiatives:

1. Ministry of Human Resource Development (MHRD)
2. Ministry of Women and Child Development (MWCD)
3. National Commission for Protection of Child Rights (NCPCR)

10. What are the gender issues in governance?

Ans: Gender-based violence against women, economic discrimination, inequalities in reproductive health care, and harmful traditional practices are the most common... Gender equality in politics is crucial for democratic governance, ensuring diverse perspectives and inclusive policies.

11. What are the major gender issues in Indian society?

Ans: With the prevalence of gender discrimination, and social norms and practices, girls become exposed to the possibility of child marriage, teenage pregnancy, child domestic work, poor education and health, sexual abuse, exploitation and violence.

12. What is the governance of gender?

Ans: Gender governance is about the attempts to change gender regimes by inserting new policies, procedures, and values through global and multilevel governance, for example via the UN and the EU.

13. What is the role of government in gender inequality?

Ans: Gender Equality and Labour Participation
Government has taken several initiatives to improve women's participation in the labour force. In order to encourage employment of women, a number of protective provisions have been incorporated in various labour laws for creating congenial work environment for women workers.

Unit 4

Gender Egalitarianism: Concept of Egalitarianism, types, concept of an Egalitarian society

1. What is an example of egalitarianism?

Answer:- Many kinds of egalitarianism play a role in several different social movements. For example, the women's rights movements in the U.S. considered political egalitarianism by working for women's right to vote; other women's rights movements considered elements such as social egalitarianism or economic egalitarianism.

2. What is the main idea of egalitarianism?

Answer:- Egalitarianism is a philosophy based on equality, namely that all people are equal and deserve equal treatment in all things. As an idea, it can be looked at in terms of its implications for individuals in both an economic and legal capacity.

3. Who invented egalitarianism?

Answer- John Locke is sometimes considered the founder of this form.

4. What are the key features of egalitarianism?

Answer:- Egalitarianism is a philosophical perspective that emphasizes equality and equal treatment across gender, religion, economic status, and political beliefs. Egalitarianism may focus on income inequality and distribution, which are ideas that influenced the development of various economic and political systems.

5. What is gender egalitarianism?

Answer- Gender egalitarianism believes that men and women, no matter their gender, are equal and must be treated as such. Gender egalitarianism supports equal rights, roles, and responsibilities for men and women.

6. What is the gender egalitarianism dimension?

Answer:- The Gender Egalitarianism dimension was defined as “the degree to which . . . a society minimises gender role differences while promoting gender equality” with low scores reflecting greater male domination and high scores reflecting greater female domination.

7. What is an example of an egalitarian society?

Answer:- Many kinds of egalitarianism play a role in several different social movements. For example, the women's rights movements in the U.S. considered political egalitarianism by working for women's right to vote; other women's rights movements considered elements such as social egalitarianism or economic egalitarianism.

8. Is Indian society egalitarian?

Answer :- Equality means that there is no sense of inequality. Equality means where there is no exploitation. A society without discrimination is called an egalitarian society. Therefore we can say that the Indian Republic is a symbol of egalitarian society.

9. What are the problems with egalitarianism?

Answer- An egalitarian welfare distribution will not distribute resources equally. A problem facing this approach is that preferences adapt to one's living conditions. Therefore, if preferences help determine one's level of welfare, unjust inequalities in living conditions might not be rectified by welfare egalitarianism.

10. What are the benefits of egalitarian society?

Ans: From a social and economic perspective, egalitarianism promotes economic upliftment amongst various classes of society. The egalitarian philosophy is based on ensuring equality of income and equality of opportunity among the various sections of the society.

11. What is the meaning of Egalitarianism?

Ans: Egalitarianism refers to a belief system or doctrine in moral and political philosophy that prioritizes the equal treatment of people and attaining social, economic, political, and legal equality. It emphasizes eliminating discrimination based on gender, income, beliefs, and political views.

The term originated from the French word "egal," meaning "equal." The ideology was popularised by English philosopher and physician John Locke. His concept of natural equality and law-abiding equality was established and propagated through his political theories. Many countries have partially or completely adopted the egalitarian philosophy. An example of a country with an egalitarian economy is Norway. Furthermore, the egalitarianism synonym includes equalitarianism, equalitarian, impartial, and unbiased.

12.Explain Egalitarianion.

Ans: Egalitarianism holds the idea of equality. The concept advocate for bringing irrevocable equality in all areas of life. It advocates the elimination of socio-economic inequalities by constructing a socio- political arrangement prioritizing equality, employment opportunities, equal access to education and healthcare, and so on, resulting in equal treatment for every human being and improved quality of life. The Marxism theory, including the ideology of communism and socialism, has its roots attached to an egalitarian way of living.

Though it may look hard to accomplish, many countries have adopted this concept and encouraged liberal egalitarianism behavior in their society to maintain people's law and perspective by empowering them and providing knowledge about it. However, at the same time, many nations establish mixed economic systems taking elements of capitalism and socialism or communism, encouraging competition, a free-market economy, and an appropriate level of government intervention like the US, disturbing the framework supporting complete or perfect equality.

13. What are the different types of Egalitarianism ?

Ans: Economic: It refers to the type that portrays an equal opportunity to get wealth and access all the resources required. It is also sometimes called material egalitarianism. Socialism and communism are favorable environments for it, unlike capitalism, because socialism and communism restrict the free-market economy, and capitalism makes rich people richer.

Legal: It induces an ecosystem where people have equal legal rights and come under the same law. Everyone is equal under the law regardless of their social and economic status, and no individual has a special legal right over another person.

Political: It advocates for a social setup where no citizen is given different or comparatively better treatment and power than other citizens. It emphasizes people's right to have equal privilege and power in every aspect of life. It states that every citizen should be treated equally and not be subjected to discrimination based on social status, caste, religion, political preference, etc.

Moral: It states that all people are of equal worth. Therefore, people should respect each other equally and deserve freedom from discrimination.

Racial: This type propagates the idea of eliminating discrimination against anyone based on their racial or ethnic group. It involves the awareness of the equality of human beings and that no race is superior to another. There were different phases of slavery and abuses

suffered by people who were not considered superior or equal. Given the thought over this, philosophers believe that it is essential for racial egalitarianism to happen.

Gender: The ideology specifies the importance of equal treatment for men and women. They should have equal exposure and access to every opportunity in the world. For example, equality in the workspace is ensured by providing equal roles, responsibilities, and pay.

14. Define egalitarianism?

Ans: It is the belief that everyone has equal fundamental worth, authority, and legal standing, promoting individualism. Its characteristics include equal access to resources and opportunities for people. It is also known as equalitarianism, and examples of countries that follow equalitarianism include Norway, Sweden, and Iceland.

15. What is gender egalitarianism?

Ans: The concept emphasizes the significance of treating men and women equally. It advocates for gender equality in political leadership, work, income, and education. They need to be equally exposed to and given access to all available opportunities. For instance, establishing equal titles, duties, and remuneration ensures equality in the workplace.

16. What is complementarianism vs egalitarianism?

Ans: Complementarianism explains that men and women have different roles and responsibilities in most aspects of life. Still, they are complementary and equally important roles and responsibilities, pointing to the occurrence and importance of gender-specific roles. Whereas equalitarianism never favors gender-specific roles. 15. Find the value of $\sim (\sim q \supset \sim p)$, if truth is the value of both the variables.

Unit 5

Patriarchy and Gender bias: Concept of patriarchy, Concept of patriarchy in gender discrimination in India, Effects of patriarchy in society

1. What is an example of a patriarchal society?

Ans: Throughout the years, systems of patriarchy have slowly depleted as people have learned women are able to contribute beneficially to all societies. However, there are still countries where patriarchy reigns strong: India, Yemen, Iraq, Pakistan, Nepal, and Peru are just a few places where men still control and rule over women.

2. What are the four characteristics of a patriarchal system?

Ans: In a patriarchal social system, men are the highest authority and are unable to be questioned or directed by women. There are four main characteristics of patriarchy: male dominance, male identification, male-centeredness, and obsession with control

3. What Is Patriarchy?

Ans: For anyone who has ever wondered why women take their husbands' last names, or why women even fifty years ago couldn't control a bank account on their own, then they might be interested in learning about the meaning of patriarchy. A patriarchal system is a society in which men control all aspects: from politics to morals to economics and even the actions of women. For centuries, the patriarchy has determined what is right from what is wrong, what can be done and what can't be done, where women go, how they act, and how much control they can have (which, in a patriarchal society, is very little.) Men, in this type of society, are the ultimate authority and power.

4. What are the characteristics of a Patriarchal System?

Ans: All patriarchal societies, whether existing across the globe or hundreds of years ago, share a certain amount of characteristics with each other. Those characteristics are Male Domination, Male Identification, Male Centeredness, and Obsession with Control. The following sections will discuss these characteristics more in-depth, with explanations and examples.

5. Male Dominance in Patriarchy?

Male domination is an important aspect of patriarchal culture and is perhaps the number one reason for patriarchy in any sort of society: men see themselves as better, stronger, and smarter than women. They see women are playthings who cannot possibly contribute in more ways than just doing the dishes and bearing their children. Male domination in a patriarchal society refers to the fact that men make all the decisions in both their family unit and society itself. They hold every position of power and authority possible. They are considered superior in all ways.

An example of male domination in a patriarchal society would be a man who holds the position of CEO of a company. He goes to work every day, controlling all aspects of his job, then goes home. While home, he demands his wife has dinner on the table at exactly six, and that she takes care of the children while he sits and watches TV.

Male Identification in Patriarchy

Male identification in a patriarchal society refers to the fact that men become concerned with identifying with qualities such as control, strength, and competitiveness. The men in a society such as this become obsessed with being forceful, rational, and having a strong work ethic. Male identification is necessary to patriarchy because, without it, men would likely allow their true personalities to show and allow women to participate.

6. What Is a Patriarchal System?

Ans: A patriarchal social system can be defined as a system where men are in authority over women in all aspects of society. In modern American culture and society, the idea of patriarchy is not as accepted or practiced as it once was decades ago.

In today's more progressive American society, women work in executive positions, maintain leadership roles in organizations, and are often decision-makers in their households and communities. In the past, men were more often the established gender of authority and exhibited control in all situations. Let's take a closer look at the characteristics of a patriarchal system and where this social system is active today.

7. What are the characteristics of a Patriarchal System?

Ans: Some characteristics of a patriarchal system include:

Male Dominance: In a patriarchal system, men make all decisions in both society and in their family unit, hold all positions of power and authority, and are considered superior.

Male Identification: Men are concerned with identification that includes qualities of control, strength, forcefulness, rationality, strong work ethic, and competitiveness. Each of these qualities contribute to male identification in a patriarchal system.

Male Centeredness: In a patriarchal system, the center of activity and progression is on men and what they do to move the society forward. In any patriarchal system, men will be the focus and developer of all events and inventions, men will be the heroes in all situations, and men will be the center of social engagement, fun, and entertainment.

Obsession with Control: Men living in a patriarchal system or society must be in control at all times. They have a desire to control all social and family situations and must make all decisions regarding finances and education.

Additionally, in a patriarchal society, the oppression of women is emphasized. The term oppression means to push down or restrict; therefore, women are not allowed to rise up to leadership levels or make decisions. Women are also not allowed to demonstrate independence or suggest changes to any social order.

In essence, women also have a role in a patriarchal society, but only in a sense that is submissive and subservient to men. Let's look at some cultures and societies that recently or still operate under the patriarchal system.

Examples of Patriarchal Systems: Military

Many have argued that the military has historically operated under a patriarchal influence, not only in the United States but around the world. It wasn't until the last two years of World War I that women were allowed to join the military (1917-1918). Women were allowed to enlist as nurses and support staff; however, they were not allowed to rise through the ranks of the traditional military ranking system until the 1940s.

8. What is the concept of patriarchy in India?

Ans: In a patriarchal society, men have rights in all spheres of life while women are always deprived of rights. It is viewed from a masculine point of view.

9. What is the concept of gender patriarchy?

Ans: Patriarchy is defined as an ideology that upholds men's systemic dominance over women, justifying male superiority and rejecting equal structures in both public and private spheres of life.

10. What is the role of patriarchy in gender inequality?

Ans: Patriarchal beliefs of male, heterosexual dominance and the devaluation of girls and women lie at the root of gender-based violence. Patriarchy is a structural force that influences power relations, whether they are abusive or not.

11. Who gave the concept of patriarchy?

Ans: Sociologist Sylvia Walby defines patriarchy as "a system of social structures and practices in which men dominate, oppress, and exploit women". Social stratification along gender lines, with power predominantly held by men, has been observed in most, but not all societies.

12. What are the features of patriarchy?

Ans: In a patriarchal system, men make all decisions both in the family as well as in the society. Men hold all positions of power and authority. Men are considered superior. The center of activity and progression to move the society forward will be on men in a patriarchal system.

13. What are the effects of patriarchy?

Ans: The Impact of Patriarchy
Gender Inequality: Patriarchy perpetuates gender inequality, leading to disparities in education, employment opportunities, and income. Women continue to earn less than men for the same work, and leadership roles are disproportionately occupied by men.

14. What are the positive effects of patriarchy?

Ans: In a patriarchal society, males automatically have certain advantages, including a general freedom from fear of being raped and sexually assaulted and from experiencing job discrimination on the basis of their gender.

15. Explain Patriarchy and its effects.

Ans: According to feminists, the ideology of patriarchy positively relates to the perpetuation and acceptance of the abuse of women (Smith, 1990; Yllo & Straus, 1990). Patriarchy is “an ‘umbrella’ term for describing men's systemic dominance of women” (Pease, 2000, p. 20). It is characterized by a value and belief system that justifies male dominance and rejects egalitarian structures in the public and private spheres of life. In the public spheres, power is shared by men and in private spheres the senior man exercises power over everyone else in the family including younger men and boys (Haj-Yahia & Schiff, 2007). Therefore, in patriarchal societies and cultures, the husband is considered and expected to be the head of the family who should be approached and consulted on all important issues and decisions in the family. According to this ideology, the use of IPV is an acceptable way of maintaining and exhibiting male dominance. Evidence suggests that the more people believe in patriarchal ideology, the more they approve of the use of VAW by husband or intimate partners. Believers in patriarchal ideology tend to view wife beating not only as acceptable but also as beneficial and consider women responsible for the violence against them (Dobash & Dobash, 1979; Glick, Sakalli-Ugurlu, Ferreira, & Aguiar de Souza, 2002; Haj-Yahia & Schiff, 2007; WHO, 2005).

The feminist perspective has been criticized by various groups such as academics, clinical practitioners, and sociologists for several reasons. Mills (2003) states that “the assumption underpinning mainstream feminist advocacy efforts is that all intimate abuse is heterosexual, that violence is a one-way street (male to female), that all violence warrants a state response, and that women want to leave rather than stay in their abusive relationships” (pp. 6–7). The assertion of some feminists that women can only be the recipients of violence and cannot perpetuate violence has not only been criticized, but also dismissed by various researchers (George, 1994, 2007; Oglivie, 1996). Several studies have also been published which show that women can be equally as or more violent than men (Anderson, 2002; Archer, 2000, 2002; Brown, 2004; Capaldi & Owen, 2001; Capaldi et al., 2007; Hamberger &

Potente, 1994; Straus & Gelles, 1986). Similar findings were identified by Fiebert (2008) in a review of 219 papers including 170 empirical investigations. However, it is important to note here that the majority of these studies have used the CTS critiqued above. Dutton (1994) has negated the relationship between power and violence between couples, on the one hand, and structural patriarchy and wife assault on the other hand. He further concluded that battering is more common in lesbian than it is in heterosexual relationships. He explains that patriarchy “provides the value and attitudes that personality disordered men can exploit to justify their abuse of women” (Dutton, 1994, p. 134). Opponents also accuse feminists of endorsing anti-male societal attitudes (Dasgupta, 2001). Feminists are also criticized for their over-reliance on the criminal justice system or their crime-centered approach (Coker, 2000, 2001; Maguigan, 2003; McPhail et al., 2007). Evidence suggests that measures, such as mandatory arrests and mandatory domestic violence policies (especially in the U. S.), have negative consequences such as increased surveillance for battered women, subjecting them to legal proceedings, replacing husband control with state control over women's lives and decision-making. These measures result in increasing women's powerlessness and inability to meet their own and their children's needs (Stark, 2004).

Another major limitation of the feminist perspective is that feminist perspective itself is divided into various forms and types of feminism and sometime some feminists criticize another feminist perspective. For instance, black feminists maintain that oppression experienced by black women is more severe and different from that of white women and the voices of white feminists do not speak for the oppression based on racism and classicism that mainly affects black women (Walker, 1993). Another form of feminism, called post-colonial feminism, criticizes the projection and perception of women from the developing world (non-Western women) as an oppressed, submissive, and voiceless group as opposed to the Western women's projection of being modern, educated, assertive, and powerful (Mills, 1998). A group of feminists, mainly from the developing countries (Third World feminism) (Narayan, 1997), criticized Western feminism as being ethnocentric and ignorant of the distinctive experience of women from Third World countries (Mohanty, 1991). Apart from these types of feminism, there are many other variants or types of the perspective based on geographical location, cultural and religious beliefs, and point of views.

In summary, a major stance of the feminist perspective is reflected by the statement that “women subjected to domestic abuse need to be portrayed realistically as oppressed and victimised” (Knight & Hatty, 1987, p. 460). The statement makes it clear that from a feminist perspective, IPV is a “one way street”, always perpetuated by men against women. The perspective remains controversial and questionable as already mentioned in this section. In the next section, various theories proposed under sociological perspective are reviewed.

Patriarchy, whether advanced as a key analytical tool or the focus of substantial critique, has formed a remarkably constant feature of academic and activist work on gender and violence, albeit with periods of more or less popularity. It has a long history in feminist thought in theory, used by feminists like Virginia Woolf, the Fabian Women's Group, and Vera Brittain (Beechey, 1979). In feminist theory emerging in the 1960s, patriarchy became a crucial framework for explaining the persistence of gender inequality at a systemic level. Patriarchy was used to refer to male domination and the power relationships by which men dominate women (Millett, 1969); to analyze the consequences for the psychology of women of kinship systems in which men exchange women and fathers' symbolic power in such systems (Mitchell, 1974); to define male power over women and to analyze the interrelationship between this and capitalism (Hartmann, 1979); as a sexual hierarchy manifested in the role of women as mother, domestic laborer, and consumer within the family (Eisenstein, 1981); and as a historically specific form of love power (Jónasdóttir, 1991)—and in many more ways. Further different ways in which patriarchy as a concept has developed in feminist thought include: the deployment of various social, and sexual, bases of patriarchy (Millett, 1969); capitalism (Hartmann, 1979); biology (Firestone, 1970); sexuality (MacKinnon, 1982, 1983); the domestic mode of production (Delphy, 1977, 1984); kinship pattern (Weinbaum, 1978); biological reproduction and the care of dependent children (O'Brien, 1981); reproduction more generally (Vogel, 1983; Hearn, 1987); and sex/affective production (the production of sexuality, bonding, and affection as the core processes of society) (Ferguson and Folbre, 1981; Ferguson, 1989). Hence, there is wide variation in the meaning and use of both term and concept, and arguments about its usefulness are often arguments about ontology, methodology, or politics, and the usefulness in understanding and enabling the analysis of various relations, processes, and sites/domains as structures (cf. Hearn, 1992).

Broadly, patriarchy can be conceptualized as a system or systems producing and reproducing gendered and intersectional inequalities, and men's power and women's subordination. It is a system of social, political, and economic structures and practices, in which men as a group/category govern, oppress, and exploit women as a group/category. “Men as a group” and “women as group” is used here to underline not all men and not all women.

We have already in the introductory section noted a variety of theoretical approaches to, and attributed bases to, patriarchy. It also clear that the exact form, in terms of structures, processes, and actions, that patriarchies take varies across societies and cultures, and also historically. There are many studies on the specific and varying local forms of patriarchy and the interplays of patriarchy, culture, and violence, including constructions of masculinity and manhood, from both comparative anthropology and other disciplines, and focused detailed case studies (Howell and Willis, 1989; Gilmore, 1990; Mshweshwe,

2020; Sikweyiya et al., 2020). Similarly, there is vast literatures on historical analyses on patriarchy, or patriarchies, ranging from classic expositions of the patriarchal line from God(s) to monarch/emperor to fathers to other men (Elshtain, 1981) through to historical change from private or domestic patriarchy to public or modern patriarchy (Brown, 1981; Dworkin, 1981; Walby, 1990; Hearn, 1992). These latter historicizations of patriarchy can also be seen in part as a response to some (feminist) critiques of broad-brush and overgeneralized analyses of patriarchy (Rowbotham, 1979). Such broad historical accounts have sometimes been complemented by attention to the historical diversification of structures and domains within different societal forms of patriarchy, in which violence exists alongside other domains, for example, sexuality, work/capitalism, family/procreation, civil society, polity, culture/ideology/discourse (Walby, 1986, 1990; Hearn, 1987, 1992).

There have been further developments of a strong class take on patriarchy and of “patriarchy-capitalism” (Messerschmidt, 1988). More recently, there has been further engagement of patriarchy with neoliberalism, as, for example, in Campbell (2014) coining of “neoliberal neopatriarchy” (cf. Sharabi, 1988) and Bannerji (2016) work on patriarchy in the era of neoliberalism, and globalization, postcolonialism, imperialism (Meger, 2016), and historical transnational processes (Patil, 2013), as in “global patriarchy” (Parekh and Wilcox, 2020), “postcolonial patriarchy” (Newbiggin, 2010; Kaur Hundle, 2019), “trans(national) patriarchies” (Hearn, 2015), the historical transnational character of patriarchy (Patil, 2013), various transitional forms of patriarchy (Bosch-Vilarrubias, 2014; Kocabicak, 2020) and comparisons of different geopolitical patriarchies (Kandiyoti, 1988), and “racialized patriarchy” and the inherent racism of patriarchy (Ortner, 2014, 2020).

There are, thus, effectively many simultaneous, and historically specific, patriarchies, considering the variations in the group of men and differences between men, and the variations in the group of women and differences between women, and these patriarchies are dominated by different types of men, operating simultaneously, and taking each other as environments, sometimes overlapping, sometimes not. Patriarchy both refers to the greater aggregate power that men have over women and further genders—social, political, economic—as well as power hierarchies between individual men and groups of men, including trans men.

Patriarchy is simultaneously structural and ideological, a hierarchical organization of social institutions and social relations. Drawing from Dobash and Dobash (1979), DeKeseredy (2020) conceptualizes patriarchy as being made up of two elements: “Structurally, the patriarchy is a hierarchical organization of social institutions and social relationships that allows men to maintain positions of power, privilege, and leadership in society. As an ideology, the patriarchy rationalizes itself. This means that it provides ways of creating

acceptance of subordination not only by those who benefit from such actions but also by those who are placed in such subordinate positions by society” (DeKeseredy, 2021: 3). This fundamental organization of society locates people differentially, and particularly by gender. Women are located in subordinate positions by both structural discrimination and ideologies that legitimate and rationalize that situation. This applies in both the family and in the public institutions of society. In this societal context, violence is a means of control for men over women and indeed children. Violence and its threat are understood as an attempt to diminish the power and resistance of women to men. This acceptance of men's control of and violence to women has often been sanctioned by law.

Patriarchy as understood through a review of the articles could be defined as a system wherein power is assumed by men through enforcement of patriarchal beliefs and social economic control over women. There were three articles that looked at patriarchy/support for patriarchal beliefs and there was one that looked at social and economic control as a risk factor of DV experiences among SA immigrant women (see Table 1, Fig. 2). The findings of this factor were consistent. Broadly, it was seen that women tried to cope with patriarchy exerted upon them by their husbands and were only freed from it when they left their abusive relationships (Chaudhuri et al., 2014). Patriarchy though was not a significant predictor of abuse, but it forced women to continue being in abusive relationships because SA women did not perceive abuse as “abuse” because the culture taught them to condone patriarchy and dominance by their husbands' (Mahapatra, 2012). Women who endorsed patriarchal beliefs were less likely to recognize spousal abuse as abuse and were at a greater risk of sustained abuse (Ahmad et al., 2004). Lastly, social and economic control by husbands increased the susceptibility of women to experiencing abuse (Raj et al., 2006).

Patriarchy, traditionally defined, refers to a system of social relations in which there is gender inequality between socially defined men and women. This system of inequitable social relations is embedded in the political, social, cultural, and economic institutions of a society as well as in, and through, private domestic relations. In these systems of gender inequality, women find themselves disadvantaged in various ways within social relations and organization. In patriarchal societies, women are collectively excluded from political, social, and economic positions of power; women find themselves paid less well for work of equal value; and women are more likely to experience poverty and unequal access to resources, goods, and services. While individual women may experience success in various spheres, women as a distinctive social group are generally disadvantaged in these ways.

Earlier sociological and political definitions of patriarchy focused on domestic social relations organized around the law of the father and the social control that men, as heads of households, have over their wives and daughters. Within feminist scholarship, patriarchy

has been understood more broadly as the system in which men as a group are constructed as superior to women as a group and as such have authority over them. In some instances, scholars have distinguished between 'paternal' patriarchy to refer to forms of private, household organization run by the father and 'fraternal' patriarchy to refer to the domination of women in public civil society. For geographers, this distinction mirrors the division between private domestic space and public social space. More generally, patriarchy is conceived of as a broadly based system of social, legal, economic, political, and cultural structures and practices, which position men as the dominant social group and as able to marginalize, and exploit women.

Scholarly research suggests that current Western forms of patriarchal relations are constituted within Western notions of modern science that emerged during the Enlightenment. The notion that science is a universal, value-free system for producing knowledge and acting as a liberating force for humanity is critiqued as a system that excluded women from that emancipatory project. Modernist notions about rational thinking and objectivity require a dichotomy between men and women, nature and nurture, and the rational and emotional, in ways that support or operate in conjunction with masculine and scientific domination over nature and women. Modern science is portrayed as a consciously gendered patriarchal activity and project, grounded on the subjugation of women and nature. Scholars link these patriarchal representations of knowledge, rationality, and the objective subject to the social and political needs of the newly emergent industrial capitalist system in Western societies. What such thinking highlights is how patriarchal relations can be conceptualized as differently interwoven into social systems and structures depending on specific historical and cultural eras.

The term 'patriarchy' first gained prominence in feminist scholarship in the 1960s and 1970s, when feminists developed the notion of gender roles and gender relations as categories of analysis. Gender as an analytic category is conceived of as distinct and separate from biological sex and as a concept that could undermine the claims of sexual differences between men and women in Western society. Gendered behaviors, expectations, practices, and roles are seen as reflective of social and cultural processes and are not biological 'givens'. The binary categories of man/woman; masculinity/femininity; and male/female are seen as key factors in the organization of social life. These categories are ordered hierarchically with women constructed as inferior to men, and with those attributes seen as 'feminine' undervalued. These constructed, binary differences that are embedded in Western systems of thought and practice, as well as our social structures and institutions and social relations, provide powerful explanatory tools for analyzing women's inequality across distinctive historical and cultural eras.

