

AN EXTRAMURAL SEMINAR

ON

"FEMINISM"

Presented by :

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**DEPARTMENT OF POLITICAL SCIENCE
PATTAMUNDAI COLLEGE, PATTAMUNDAI**

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Extramural Lecture

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TOPIC – “FEMINISM”

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FEMINISM

"You educate a man, you educate a man you educate a woman, you educate a generation"

Brigham Young

Change is the only thing that is permanent in the world. Hence we find changes in the process of thinking in the world. The old order changes taking place to new. So, a new thing emerges in our society. Accordingly sometimes the neglected sections of the society start liberation movement and give new messages to the world. Among such incidents feminism is one.

DEFINITIONS AND MEANINGS

In a society both men and women are the creations of God. But in the society women are denied of equal status with their counterparts and also treated as a second class citizen. The reaction to this idea is known as Feminist Movement or Women Movement. Feminist stands for equality of status of women with men. Numbers of scholars have given their definitions to this ideology. The following are the prominent definitions.

According to N. Abercrombie, "Feminism is a doctrine suggesting that women are systematically disadvantaged in modern society and advocating equal opportunities for men and women.

According to the new Encyclopaedia "Women Liberation Movement also called feminist movement refers to a social movement that seeks equal rights for women giving equal status with men and freedom to decide their own carriers and life partners".

Collins Dictionary of sociology says "Feminism refers to a holistic theory concerned with the nature of woman's global oppression and subordination to man".

Generally Feminism is also referred to as "a socio-political theory and practice which aims to free all women from male supremacy and exploitation.

AIMS OF THE MOVEMENT

Feminism aims at

- (1) To convert the patriarchal society to such a one where both the men and women will have equal footings.
- (2) To provide equal share to both the men and women in the social, political, economic and cultural spheres of the society.
- (3) To give women their due share.

MAIN ADVOCATES OF FEMINISM

Many scholars have given their valued opinions on this issue starting from Plato. Their views have given strength to the rise and growth of this movement. The following are the main advocates of feminism viz;

- (1) John Stuarts Mill
- (2) Mrs Harriet Taylor
- (3) Marquis de Condorcet
- (4) Jenery Bentham
- (5) Marry Will Storie Craft
- (6) Betty Friedan
- (7) Kate Millett etc.

ORIGIN OF THE MOVEMENT

Feminism has not originated overnight. It has historical footings. Its origin owes to ancient Greece and Chinese civilizations.

The term feminism was first used by a French scholar namely Charles Fourier in the year 1937 who was a main advocate of Utopia socialism. His emphasis was mainly on the development of women.

During mid 19th century the wave of feminism was dominating in the almost all the parts of the world. But feminism was mainly confined to the issue of Woman Franchise. This is accepted as the first wave of feminism.

In U.S.A. the foundation stone of Feminism was laid in the year 1848 on "Seneca Fall Convention". This convention high lighted the issue of women suffrage.

In U.K. the impact of Feminism was seen in 1850. The demand for women suffrage was very powerful.

New Zealand is the first country in the world to give right to vote to women in 1890.

In U.S.A. women got right to vote in 1920 and in U.K. in 1918. But women got equal status with men and U.K. in the year 1929.

In the field of Feminism a historic movement took place in the year 1970 because of Indian history is not free from this. In the 18th and 19th century the position of women was very deplorable.

WOMEN IN ANCIENT INDIA

In ancient India the women had a special status. The women were considered as symbol of power. However we also find two divergent views on the issue of status of women.

According to one view both women and men were treated equally in the society. Manu the first architect of Hindu code "Manusmriti" has opined that "where women are honoured, the Gods are pleased, but where they are not honoured no sacred rite yield any reward ? Similarly another great scholar Jangya Balakya has said "Women are embodiment of all divine virtue on Earth". In the Holy Scriptures like The Ramayan and the Mahabharat we find that women were given high places in the society. Particularly in the Mahabharat the women were in the centre of private and social life.

According to other view we find that women were considered inferior in comparison to men. According to this view the women are evil root of all the evils. It is also said that "the faces of women are like flowers their words like the drop of honey but their hearts are like sharp razors. The women were the toys in the hands of their husbands. The glaring example is Draupadi.

WOMEN IN VEDIC PERIOD

In Vedic period the society was open. Of course there were more desires for male child but no female child was neglected. There was equal access to education. Women were allowed to study and recite Vedas. There was absence of Paradha practice and women were given free hands in choosing their life partners. However the women were denied of right to divorce. They also were engaged in teachings. Unmarried female children had right to paternal property. In the absence of a male child, the married daughter had the right to her paternal property.

In Vedas it is said "While a father is superior to ten learned priests well versed in the Vedas, a mother is superior to ten such fathers or the entire world. From this it is clear that women have superior status in Hindu religion than in other religions.

There was no scope for women to take part in politics. However in certain extraordinary cases we find that women were taking parts in war fares. The best example is the Queen Kaikayee of Dasaratha.

During those days there was the practice of monogamy.

WOMEN IN PURANS

Women had a special place in the Puranas. They were described as MA Laxmi MA Saraswati and MA Kali i.e the Goddess of wealth, the Goddess of Leanings and of power. Even the rivers were also considered as the symbols of Maternal Powers. The example of this is the river Ganga, the Yamuna which are being worshipped as maternal powers even today.

WOMEN IN BUDHISM

Budhism appeared as a reaction against the domination of Brahminism in Hindusim. Lord Budha is the founder of Buidhism. He was opposed to every kind of discrimination and exploration in the society.

Budha was a strong supporter of women emancipation. In Budhism women were honoured.

WOMEN DURING MEDIEVAL PERIOD

Women enjoyed freedom till 500 BC. But there after deterioration took place and they were denied of right to religion and education.

After the advent of Muslims the Paradha Pratha was introduced. There was also the cruel practice Kaur Pratha among the rajputs where the wives and the female children of the defeated kings had to sacrifice their lives. Subsequently Debadashi Pratha was introduced in the temples and cruel Sati pratha and child marriage were introduced.

During the period "Ramanuja" started devotional movement in 15th century and strongly advocated the equality of status of women with men in social and economic spheres. Even a man was not allowed to become a saint without the consent of his wife. Mira Bai was also a great leader in the devotional movement.

Women in the British Period:

The condition of women was very deplorable during the beginning of British rule. They were mainly illiterate. There was the practice of

- (1) Child marriage
- (2) Forced widow
- (3) Paradha Pratha
- (4) Dowry system
- (5) Debadashi Pratha
- (6) Female infanticide
- (7) Polygamy family

But the Britishers brought changes in the positions of women. According to Ram Ahuja there were several factors responsible in changing the position of women. Such factors were:

- (1) Industrialization
- (2) Spread of education
- (3) Weakening of caste system
- (4) Growth of women's organizations
- (5) Enactment of social legislation

WOMEN IN MODERN INDIA

Demand for emancipation of women came to ahead since the advent of the Indian Renaissance. Raja Rammohan Ray championed this cause. He established "Brahma Samaj" to fulfil his mission. He strangely opposed to the cruel practices such as

- (1) Sati Pratha
- (2) Child marriage
- (3) Disfigurement of widows
- (4) Restrictions on widow remarriage.

Due to his sincere efforts the inhuman practiced Sati Pratha could be abolished.

Among other personalities there were Iswar Chandra Vidy Sagar, Shami Dayananda Saraswati, Mahatma Jyotibha Phule and his wife Sabitri Phule, Mahadev Gobind Ranade and his wife Ramabai Ranade, Swami Vivekananda who have made enough contributions towards the cause of feminism in India. Because of their tireless efforts number of reforms could be possible to improve the position of women in India.

There were other socialist thinkers namely Acharya Narendra Dev, Lok Nayak Jaya Prakash and Ram Manohar Lohis who also have championed the cause of women. Even M.K. Gandhi the father of the Nation too championed the cause of feminism in India. He demanded for more participation of women in public life.

In India there was only one independent women feminist Pandita Ramabai who singularly fought for women. Others were accompanied by male counter parts.

STUDENTS ATTENDANCE

Sl. No	Roll no.	Signature
1	BA16-162	Nishantam Mohan
2	BA18-158	Moheswar Sethi
3	BA-18-148	Banalata Rout
4	BA-18-089	Kausalya Pal
5	BA-18- 111 242	Akiva Nayak
6	BA-18-245	Supriya Sahoo
7	BA-18-176	Ankita Manick
8	BA-18-146	Pooja Ranoo Gyari
9	BA-18-107	Annapurna Sethi.
10	BA-18-104	Lopaa Pradhari
11	BA-18-063	Mamashree Mandal
12	BA-18-125	Amisha Dash
13	BA-18-113	Subhasmata Nayak
14	BA-18-007	Babul Jena
15	BA-18-008	Mohyprasad Ajumbar Kew
16	BA-18-162	Debovit Panda
17	BA-18-206	Poojarani Sahoo
18	BA-18-127	Nirajal Behera
19	BA-18-211	Anil Kumar Sethi
20	BA-18-035	Suchismita Nayak
21	BA-18-102	Jayamree Rout
22	BA-17-184	Subhansu Padhi
23	BA-17-064	Abhina Sundar Padhi
24	BA-17-063	Byajalaxmi Das
25	BA-17-161	Saangita Behera.
26	BA-17-010	Balini Parida.
27	BA-17-152	Saudaninalini Mohanan
28	BA-17-001	Rasmita Sarangi
29	BA-17-131	Ranjita Patra
30	BA-17-263	Asha Priyavassini Das
31	BA-16-050	Nismala Rout
32	BA-16-231	Ranjita Patra
33	BA-16-224	Priya Darshini Sahoo
34	BA-16-123	Faruni Sekhe Panda
35	BA-16-059	Suparani Rout
36	BA-16-013	Rekha Sethi

STUDENTS ATTENDANCE

Sl. No	Roll no.	Signature
37	BA17-121	Dharmendra Sethy
38	BA17-114	Suryakanta Sethi
39	BA-17-126	Biswajit Das
40	BA-17-093	Supriyabala Behera
41	BA-17-079	Critanjali Rout
42	BA-17-045	Anasuya Rout
43	BA-17-032	Puspajali Behera
44	BA-17-198	Rajashree Sahoo
45	BA-17-068	Dipti praso Biswal
46	BA-17-094	Lopamudra Nath
47	BA-17-118	Kalpana panda
48	BA-17-033	Hishree Barin
49	BA-17-0600	Purnima Rani Das
50	BA-17-105	Nagma Khanam
51	BA-17-06	Pusparani Biswal
52	BA-17-058	Kiran Kumar Das
53	BA-17-171	Kusum Behera
54	BA-17-185	Stacyakanti Nayak
55	BA-17-124	Sanghamitra Rout
56	BA-17-182	Mousumi Priyadarshini Nath
57	BA-17-186	Sibteer Bhatia
58	BA-17-145	Momisha Malik
59	BA-17-291	Minati Das
60	BA-17-290	Sibhasis Parida
61	BA-17-203	Achutanand Bhuyan
62	BA-16-267	
63	BA-16-070	Gyotam Kumar Gahar
64	BA-16-128	Sushanta Barik
65	BA-16-187	Himansu Bhuyan
66	BA-16-214	Suchitra Kumar Panda
67	BA-16-195	Satabadi Tanaya Das
68	BA-16-154	Narisha Priyadarshi Rout
69	BA-17-046	Sanghamitra Khandari
70	BA-17-180	Sanghamitra Khandari
71	BA-17-119	Nibedita Tarai
72	BA-17-252	Tapaswani Panda

STUDENTS ATTENDANCE

Sl. No	Roll no.	Signature
73	BA16-063	Priganka Sutar
74	BA16-062	Sreelakshmi Das.
75	BA16-149	Sarolini Sethi
76	BA16-091	Kajal Malik
77	BA-16-087	Pragati Sahoo
78	BA-16-037	Aiwa Sutar
79	BA-16-119	Pratima Dash
80	BA-16-191	Dalilata Das
81	BA-16-223	Prajnarani Parida
82	BA-16-193	Rupashree Sutar
83	BA-16-219	Aishwarya Choudhury
84	BA-16-017	Soubhagya Sahoo.
85	BA-16-068	Biswarajjan Parida
86	BA-16-051	Farmini Biswal
87	BA-16-257	Priganka Biswal
88	BA-16-135	Sujata Barik
89	BA-16-082	Anisha Dash
90	BA-16-264	Rajesh Ku. Rana
91	BA-16-100	Monalisha Jena
92	BA-16-049	Nandini Behera
93	BA-16-30	Pratap chandra Nath
94	BA-16-138	Jasvire Biswal
95	BA-16-121	Charalena Mahalik
96	BA-16-039	Rahul Kumar Mahanta
97	BA-16-157	Ritaban Girci
98	BA-16-179	Pujari Sahoo.
99	BC-16-035	Annapurna Bha da
100	BC-16-040	Kalpna Sahu
101	BC-18-138	Amali Singi
102	BC-18-121	Sanali Lenka
103	BC-18-081	Goutamsdi Samatray
104	BC-18- 006	Ban Banalata Rout
105	BC-18-033	Sanjita Behera
106	BA-16-237	Smaranti Lekha Biswal
107	BA-16- 006	Pravati Priyadarshini Jena
108	BA-16- 269	Lopamudra Jena

