

# Recent Trends in Feminism

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## Abstract

It is argued that the academic and enriching developments of post-modernism have disrupted the opening theories of both feminist and methodical practice. As a result, these two significant civilizations no longer stand in conceptual resistance to one another, and can be better unstated as companionable discourses in a phase of chaos and evolution.

Key words: Feminism, global world, post-modernism.

## Feminism in modern world:

For nearly 50 years, societal researchers have chronicled the expression “I’m not a feminist, but ...,” as iterated by participants who after that go on to avoid a feminist place (Jacobson & Koch, 1978). Several studies have established that, in spite of agreeing with feminist ideologies, many persons do not self-identify as feminists. Explanations of this Feminist Paradox variety from post-feminism as a civilizing outlook, to terror of stigmatization for espousing a feminist individuality ensuing from the unhelpful media images and stereotypes connected with the term “feminist.” From side to side an examination and contrast of feminist and non-feminist definitions of feminism, the present study sought to answer two research questions:

- (1) How do definitions differ based on feminist individuality?
- (2) Does feminism persist to be seen as a bit inherently negative?

The question of whether or not feminism is still stigmatized and viewed unenthusiastically is chiefly fascinating given what has seemed to be a rush in high profile information and celebrities proclaiming their feminist political affairs. Perhaps this sharp visibility has allowed feminism to smash away from this discrepancy.

Not just for women the subject matter of “not just for women” incorporated definitions of feminism that moreover straight or indirectly spoke to the concept of intersectionality. Participants whose definitions were oblique as being “not just for women” prolonged their description of feminism to slot in intersecting rudiments of individuality and domination, such as race and racism. In general sample, 35.5% distinct feminism as equality and acceptance for all people, beyond scope of sex and gender. Some participants limited their inclusion of intersectionality exclusively as it applies to women; others long-drawn-out their definition to comprise any “marginalized peoples, on the foundation of gender, gender identity, sexuality, race, class,” while residual mindful of people’s ability to dwell in multiple categories of uniqueness and oppression. Within the current sample, 45.2% of feminists were coded as recognizing feminism as “not just for women,” while only 7.6% of non-feminists distinct feminism as a pressure group counting all types of genders, a difference which was statistically important.

Only for women the thematic grouping of “only for women” reflected participants’ view that feminism was merely for women, often at the expenditure of moreover accidentally or purposefully exclusive of other social groups and identities. Of the overall model, roughly 21% were implicit as important feminism as organism “only for women.” Non-feminists (40.2%) were more probable to describe feminism as only for women, compare to feminists. Those whose definitions chop down into the “only for women” thematic grouping articulated that feminism completely addresses the requirements of women, and ignores men’s issues, at the same time as inspirational the concerns of women over men.

For example, one contributor stated: Feminism in my view is too alarmed about equality ... as a great deal as feminists try to say feminism is for both sexes, it is not. It is deliberately for women.

Feminist movements in society:

Some individuals may not feel there is a place for them within the feminist movement if they view feminism as only women fighting for women's rights. Jackson et al. (1996) found that men were less likely to identify as a feminist despite defining feminism almost as favorably as women. They further argued that this disparity between men and women wanting to identify as feminist could be in part due to women having a greater interest in feminism than men. In part, this view that feminism can only be for women might be due to a sense of aggravation that feminism is satisfied with a hegemonic gender binary. This participant continued to explain why they do not recognize as a feminist, in its place opting to identify as a "humanist." They consider that "no matter [the] gender or sexual identity [of a being, they] merit the same rights and protections." This member provides one more example of how adopt an intersectional lens is old to reject a feminist identity. Additionally, these responses stress how a number of participants in the current learn did not feel there was room for them in the movement given that they felt feminism was only about and for women.

The word 'Feminism' seems to go by on to an influential awareness of independence as a woman and attention in feminine evils. The beat of woman is a center fact of the past and it is the major cause of all psychological disorder in civilization. According to Janet Richards, "The spirit of Feminism has a strong basic case prospect to mean only that present are exceptional reasons for thoughts that woman experience from systematic social unfairness because of their sex, the proposal is to be regard as constituting feminism." Recent form of feminism that came to survival after 1960s has become a rising socio-political movement. It is a hypothetical scheme, which aims at understanding the power arrangement in the society, male control, social practices and social institutions, which are lively in transmission a marginalized position to women. Feminist theory also devises the plan to transform the social structures, which can help in the release. The strong wave in the 1960s and 1970s helped to theories a woman's discourse. In 1980s, 'Feminism' intense on transforming the personal fields and in 1990s began a 1 2 major role in direct academic center on the anxiety of the so-called 'otherness', differences and questions of eccentricity. Margaret Homans has correctly sharp out that the concept of feminism raises basic queries about interpretation, writing and the teaching of literature. It operate as an interdisciplinary tool for social and cultural psychoanalysis and as a political practice. Feminism has transformed the accuracy of life and literature. The agonistic definition, feminism is seen as the move violently against all forms of patriarchal and sexiast aggression, such oppositional definition projects feminism as the essential resistance to the patriarchal power, rationally then the aspire of feminism as a theory of thoughts becomes ending of itself along with its opponent.

Defining Feminism Woman did not mark in the commencement as it now, the understandable cause as Virginia Woolf puts it, "A woman must have money and room of her own if she is to write fiction." Money symbolizes power and liberty and a room of her own is to have thoughtful thinking Very often women had enjoyed these belongings in the history so to develop their creative capabilities and personal freedom. In the book '*A Room of One's Own*' of Virginia Woolf, the storyteller was asked to give lecture on 'Women and fiction', the narrator is being interrupted by the loom of Beadle, a university security guard. He enforces the rule, by which women are not permissible to walk on the grass, "Only fellows and scholars are allowed here, the gravel is the place for me." Women are not allowed thinking freely; the path was not flat for them to travel. They had to undergo much hardship to enter into the world of art. Women were not allowed to read as in case of the storyteller in, '*A Room of One's Own*,' when she is inspired to view the document in the library, she is told, "Ladies are only admitted to the library if accompanied by a fellow of the college or furnished with a letter of introduction." Women were not accepted as individuals or autonomous beings. Women had to face many obstacles in the educational circuit, which symbolizes the belongings of an instructive culture that fundamentally restricts the scope of women's intellectual contact. Woolf identifies the convinced information of being denied access to buildings or ideas as one more type of breach on the liberty of the female mind.

Gender mainstreaming is a development that goes beyond that of equal opportunities. It goes beyond it by requiring that all areas of policy are re-examined using a gender lens, assessing the implications of all policies for women and men, and also by broadening the political strategy from equal opportunities into more varied ways of engaging with gendered inequalities (Pascual and Behning 2001; Rees 1998)

The attempt to stop violence not in favor of women concerned the growth of political network at local, national and global level. There has been a globalization of stress to confine men's violence against women by the use of legal rule and to provide capital to women who have suffer such violence. Like economic equality, the demand to reduce and stop men's violence against women has a long history. Campaigns to protect women from domestic violence and sexual assault can be found at the end of the nineteenth century. During the 1960s and 1970s, feminist activists in the US and UK were prominent in the development of national, yet mutually informed, movements around domestic violence and rape (Dobash and Dobash 1992).

Explaining changes the explanation of these developments in feminism, the increasing use of human rights discourse and the increasing engagement with the state, need to be multi-layered. It involves changes in social structure, in political opportunity structures, in economic and political resources, in the framing of the issue and the development of feminist epistemic communities. These are interrelated levels of explanation rather than competing ones

Thus economic development is part of the explanation of increased feminist mobilization of women and their leftwards political movement, which involves increasing demands for state services. The increase in women's employment and education is part of the mechanism by which this shift occurs. These changes are part of the transition in the gender regime from a more domestic to a more public form (Walby 1990, 1997). However, questions remain as to the exact nature of the link between structural change and changes in women's politics. One of the links is the relationship between social change and access to economic and organizational resources.

However, this philosophical concern is misplaced in practice, since the articulation of the claim through the rhetoric of equal rights does not necessarily determine the form of the politics through which this right is pursued. In the case of improving women's conditions in paid employment or violence from men, the pursuit of this goal through the rhetoric of rights to equal treatment does not preclude the political articulation of this in a collective form. This can be seen in examples drawn from the politics of equal rights in employment and in violence against women.

#### Conclusion:

Feminism has changed its form in recent years. Changes in the gender regime have involved increases in economic and organizational resources as a result of increased paid employment and education for women, an increase in their organizational capacity, including increasing involvement with a variety of organizations. These changes have changed the political opportunity structure and contributed to the increase of women in formal political arenas, such as parliament and the state. Groups of feminists have re-framed key feminist projects within the powerful legitimating of the discourse of universal human rights and re-oriented political claims making towards the state. Globalization 550 Economy and Society has facilitated the development of feminist transnational networks along which ideas and political practices can spread. Of course, there are contradictory impacts, since in some places the rhetoric of globalization has been used to legitimate the erosion of some dimensions of welfare provision in some nation-states that perceive themselves as under threat from global economic competition. However, globalization is not simply an economic process involving the development of global financial and capital markets. Rather, it is a political process as well, which has concerned the reform of the political surroundings, re-positioning the state in a net of trans-national network and institutions. In this new context feminists have been skillful at utilizing these networks to promote their demands. The current framework of govern mentality is too narrow to capture the range of politics which is articulated through the discourse of human rights, which includes not only governmental attempts at regulation but also projects of resistance and opposition. Rather, a broader conception of politics is required together with a

multi-level analysis of the determinants of political engagement. Some aspects of feminist government are uneven from independent forms of association to greater than before appointment with the state. Women are just start to enter an age of liberal democracy.

In conclusion, the study shows feminism is a struggle for equality of women, an effort to make women become like men. The agonistic definition of feminism sees it as the fight back next to all form of patriarchal and sexist aggression. This study reveals the increase of Indian Feminism and its growth. Indian women writers have located the evils of Indian women in general and they have prove their position in the international literature.

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