



## Sociology of Women's Liberation

**Dr. Jyoti Sidana,**

Assistant professor,

Department of Sociology, Govt. Arts Girls College, Kota

### **Abstract:**

*Is freedom a Gender-Specific Concept? If not, then why the meaning of freedom is different for women and men? Freedom is a positive concept in itself, which means freedom of choice, freedom of dignity, freedom of speech, freedom to share ideas, freedom of education and financially self-reliant etc. All these rights are secure with men but even in the 72nd year of independence women are deprived of these rights, why? This argument can possibly be understood from Simone de Beauvoir's statement. In her book 'The Second Sex' (1949), she presented the idea of "Woman as Other" and also focused on how control of women's sexuality and reproduction has historically subjugated them to men. She was one of the first theorists to argue that gender was not an essential characteristic of people, but rather something that one becomes through socialization. She wrote "One is not born, but becomes a woman." and if this is the case, when the woman has created by a society (especially a patriarchal society), then how can it be independent, it has to remain under the control of its Creator (society). The woman is born in chains and she always in chains. And whenever it comes to women's freedom, then it is taken from a bizarre sense. In her book "The Feminine Mystique", Betty Friedan explained this fact that in almost every professional field, in business and in the arts and sciences, women are still treated as second-class citizens. It would be a great service to tell girls who plan to work in society to expect this subtle, uncomfortable discrimination--tell them not to be quiet, and hope it will go away, but fight it. A girl should not expect special privileges because of her sex, but neither should she "adjust" to prejudice and discrimination. The only way for a woman, as for a man, to find herself, to know herself as a person, is by creative work of her own.*

**Key Words:** Freedom, rationality, integrated development, patriarchy, domestic violence, socialization, economic independence, rational choice.

It is seen in many seminars or conferences that people discuss since women have got the freedom to education, to choose, to become an economic unit, since then family disintegration,

increase in divorce rates, increase in crime against women and decline of ethical values are taking place in the society. They (women) have become anarchist because 'individuality' has become more important in place of 'collective' for them now. Probably they do not differentiate between freedom and anarchy. We can mention here the quote of Kate Millett, 'the image of the woman as we know it is an image created by men and fashioned to suit their needs.' Men keep always women in a state of fear or terror sometime in the name of physical weakness, lack of mental ability, and absence of logical ability or sometime prove it that women cannot lead their life without men.

There is 'rationality' in freedom, whereas in anarchism 'lack of rationality' can be seen and the 'self' becomes more important, social rules are violated. But it is a fact that anarchy cannot be a part of the life or role of women, because women primarily carry out domestic tasks which require discipline, commitment and management. But independence has made women more responsible. Education has increased women's economic responsibility by making them financially self-reliant, their involvement in the decision-making process has increased, now they have become more responsible for the community as well as society and nation. That is, the woman has established herself in public space after leaving the private space. It is necessary for the development of any country that all its citizens develop and in such a situation when half of the population is women, how can they be neglected? Because of their avoidance the 'Integrated development' of the country cannot convert into the reality.

It is also a fact that now it is not easy to dare to ignore the issues related to women as it was before. Now women will be able to change gender parity in reality. The woman is trying to get independence, but there is no anarchy in it. Yes, they are breaking social norms of patriarchy's dominance in many places and the men express these efforts as anarchism. That is, the one who is powerful (man) decides anarchy and this is happening with women. Freedom does not mean to 'get permission to arbitrarily' but to have the right to choose what is right for themselves, is freedom. The meaning of freedom is universal, that is the same for both men and women, but freedom is seen as a subjective concept. This is probably the reason that even after the 72 years of independence, women's freedom has not been able to take shape.

72 years of independence of the country lead us to a fact that the freedom of women in the country is not only incomplete but it has been accepted somewhere in the country as a double standard citizen. It does not mean that independence policies of India have not touched the process of women's development. By converting social resistance and many female issues against harassment to

women in the mass movement, it has shown that it cannot be kept on the margins for a long time. But this half-hearted freedom forces the state and men to think, is it really that they have created an environment in which women can breathe freely in the air of constitutional values of equality and freedom.

There are many such incidents which, at the time of evaluation, I feel like 'Is the Rule of India a patriarchal Rule?' Because the path of development does not bring women to the centre like opposing women's reservation, ignoring women's security, etc. If discussed in the country about the number of rape per minute, how many dowry killings are there, then it seems that in the domestic and the public space, the survival of a woman has been facing insecurity. The incidents of raping women of every age group have now come to an end. Domestic violence is still present as a cultural phenomenon. The socialization of this phenomenon is so much effective than the physical violence by the husband as the wife accepted as the husband's right. It clearly means that the woman's fear in her family ensures her 'safety'. To perform the domestic responsibilities in the family, is the primary responsibility of women in every section of society, due to this argument working women have to perform multi-layered roles. As a result, malnutrition, many types of physical disorders and emotional frustrations become an essential part of the social life of a woman. When the woman tries to get different opportunities for employment, during the interview, she is often asked a question, 'Do you want to stay in the job even after marriage'? And then how will she take care of husband and children and other families?

This question should be raised, whether the woman has actually the right of rational choice and economic independence in the eyes of a man? Given some examples, 'women got freedom' is not sufficient. The character assassination of women in the political field and in the field of various occupations is an important part of the male mentality. It is probably not the custom to see her appointment and her promotion on the level of merit. At all times, the atmosphere of doubt and suspicion draw a clear dividing line between male and female workers and sexual orientation is brought to the centre of this division line. The active role of women during the independence period had proved that if she gets the opportunity of participation she can work side by side. But on the basis of the value of equality, the man has not been accepted her contribution in his consciousness even after the 72 years. The statements issued by various politicians about women confirm my views, for example, girls should not wear jeans/skirts, etc., they should not keep mobile; they should not go out from the home at late night etc.

Men probably consider the right to hold the woman as a private property as the right of innate nature, and therefore she develops the basis for accepting and recognizing women only in the form of a husband, son, father and brother. After this freedom of 72 years, the relationship between friendship between men and women has not been developed based on the value of equality, and so came the talk of 'boyfriend' and 'girlfriends' (which is probably the result of modernity) but in the right sense. The friendship cannot come into existence, which is the feeling of mutual understanding and the feeling of equality in a fearless environment. This freedom of 72 years could not lead women to safety and fearlessness from insecurity and fear. This freedom is also inadequate for women belonging to Scheduled Castes and Scheduled Tribes, minorities and the poor because exploitation and oppression and inequality and violence still ensure its destiny on a large scale. Even after 72 years of independence, have we been able to answer the following questions:

1. The incident of rape is the violation of the rights of another citizen by a citizen, and then what is the equal citizenship?
2. Even today, in the private sector women, are given less remuneration than men, why?
3. Why are they neglected to occupy high positions?
4. Why do men feel inferior or inadequate to obey the orders of a female boss or a female high official?
5. The male mentality has admitted that the woman should be educated, but does the educated woman take part in equality level with men with her academic ability, even accept it?
6. When raising rape, molestation, misbehavior, violence and acid attacks against women, young girls, adolescent girls, then their caste, religion, total, tribe cannot be seen, but why are these figures becoming unmatched at the time of marriage?

I believe that even after the 72 years of freedom these questions have not been received the positive answers, in such a situation, it is natural to have a question mark on the freedom of half the population (Aadhi Aabadi). On finding the hidden reasons behind it, it is clear that our nation is democratic, is independent, but not 'secular'. We have, therefore, neglected the value of social justice. Secular is a comprehensive concept, which is not only related to religion, but the meaning of secular is to neglect or reject all the narrow attitudes, even if it is caste, species, religion and gender, so that the value of 'social justice' can take place, probably only then the positive answers of the above questions can be found and the independence of half the population is not questionable.

The woman should have freedom on different dimensions - freedom from fear, freedom of questions, freedom from questions, freedom to share, freedom of silence and resistance, freedom to go out of the house at any time and the freedom to be safe, the freedom to think, the freedom to choose and make decisions, the freedom to make decisions for her life, freedom to choose caste, language, religion and freedom to choose of mind-body combination and the freedom to establish herself and others as the human being etc. In the last few years, he had the right to education, the right to vote, the right to become a financial entity, the right to property, but the right to freedom was not obtained because his decision of education, profession, the property is still in the hands of men. Because the woman's logical capacity is still seen in the eyes of doubt. Male's Freedom is 'freedom' and women's freedom is 'anarchy'? The male is 'sacred' and why the female is 'profane', why men are 'logical units' and women are 'illogical'? It is not that patriarchy gets a challenge in accepting a logical and sacred unit to women, and opposing her right to ownership/control, and therefore, after the 72 years of independence, even the freedom of women has not been validated. Anthony Gramsci wrote in one of his books: 'The first step in emancipating oneself from political and social slavery is that of freeing the mind.' Probably this is true, as long as the mind will not be free to talk about 'female independence' it is useless. It is also true that all human (men and women) are intellectual or logical, but not everyone's mind is free, so they cannot perform the role of intellectuals in all societies.

It is a matter of thinking that growing incidents of violence, rape, dowry and acid attack against women are not indicative of women's anarchy, but men's anarchy. And this anarchy has increased because he is not ready to accept the woman (whether mother, wife, sister or friend) as her equal intellectual unit. Doing so, it hurts the feelings of his ego and superiority. First of all, there is a need for the patriarchal society and women themselves to be free from this mental tendency. According to Anne Sweeney, "Define success on your own terms, achieve it by your own rules and build a life you're proud to live".

### **References:**

1. **Betty Friedan** (1963), *The Feminine Mystique*, W. W. Norton and Co, USA.
2. **Davidson** (1977), *Antonio Gramsci: Towards an Intellectual Biography*. London: Merlin Press.
3. **Kate Millett** (2016). *Sexual Politics*, Columbia University Press.
4. **Simone de Beauvoir** (1949), *The Second Sex*, Vintage Book London.

\*\*\*\*\*