



## Revisiting the Feminine Roles through Fresh Lenses: Reconsidering the Positioning Values of Women in the Patriarchal Societies

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### ABSTRACT

There have been so many reform movements and activism to improve the positioning and conditioning of women in various sections of society. Different continents, countries, states, and regions have different forms of miserable conditioning and positioning of women. It has been observed how different areas of the world, have particular and general kinds of misinterpretation and misunderstanding about the role of women as a whole. In this respect, the marginalization of women in most continents— Asian, African, American, European, and Australian, is a common concern for feminist activists and social workers. Women have been marginalized and exploited through different kinds of ideological apparatuses such as education, race, religion, regions, cultures, physical structure, caste, color, sexism, creed, and many others throughout the world. Male Working and dominant class have created symptomatic attempts to make women inferior in different aspects of society, which have been expressed through literary and religious texts and social contexts. Western countries evolved with certain efforts to see interpellated roles of women. Post-1970s witnessed certain changes as well as challenges to fit, converge and make women's roles more benefitting to society, social well beings, and professional and service areas in the globalized scenario. Despite numerous obstructions and stumbling blocks, women are being identified for equal access to opportunity, identification, and transmission with their male partners. The present research article focuses on the cultural, economic, political, ethical, and educational conditioning of women in the whole world in general and black and Indian women in particular through feminine components of studies. It aims to disclose the liberatory activism adopted by various black activists, marginalized workers, and feminist critics to raise the voice which had been wrapped in the name of race, gender, and color. Women activists in general confronted with the consolidative, oppressive, conservative and exploitative forces which have been dominating the sphere of human affairs. They look into the matter to make a controlled and dignified improvement of the life of women to avoid and discharge them from the insensitive life they are destined to lead. Feminine activists have been consecutively organizing and creating so many cultural, social, and religious codes of conduct with the purpose of bringing materialistic changes in the standard of women as a whole. In the past few years, the human race has witnessed climatic, structural, and functional changes in the conditioning and positioning of women in the whole world.

### Introduction

Women as a whole have witnessed different kinds of changes in the magnitude of their conditioning and positioning in the whole world. The outspread of globalisation as an accepted ideological apparatus has created a lot of discussions in the cultural, ideological, educational and material sphere of human civilization and ambience. These sensibilities and studies are part and parcel of the old-age outlooks which were based on the practices and tendencies of dehumanization, victimization, and discrimination against women. Indo-American-African literature had a tendency to depict the women as marginalised having no sufficient means and methods of life, livelihood, and socio-political status. Since antiquity, the socio-political and other spheres of positionings have been at odds having gender-based sensibilities which establish male figures as dominating over the female ones. Writers, all over the world, have adequately and acutely attempted to represent this categorization, deviation and bifurcation in their literary works in order to demonstrate how gender differences have caused inequality and hampered the development of the true and righteous positions of women as a whole. The writers have represented the disagreeing conceptual framework to carry out the refusal of the societies' prevalent norms to profit from an

inherent amity between the genders. As a result, the society's social, economic, and political stagnation have been persisting.

The emergence of different kinds of values such as education, national and international marketing, cultural explorations, ideological expansions and over all engineering in the society gave rise to the need of competent male and female working hands at large level. That is to say, women earlier experienced the exercise of conceptual and ideological tools on them. They had to the fascist approach from male dominated society, hence, they were discouraged and converged to learn any kind of skills. The marginalised of women was done through educational and cultural framework. Male dominated society and high-level executives deconstructed and celebrated females and their bodies as a market piece for wealth generation. Later, in the name of fairness and equality, acknowledgment, and distribution, they used educated women who were supposed to be weaker than men. They used to invest money and strategies as well as worked as negotiator and tried to exploit and utilize the capacities of the underprivileged working hands in the form of women. They functioned as middlemen in order to create a kind of sensibilities as leaders and capitalist. Male dominated investments never tried to make the best efforts to give equal chances to the female

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working hands. Women, initially, worked with great compromise for the requirements, wishes, profits for the male dominated investments. It was a kind of planned tactics to maximise the framework with the purpose of utilising the mental and physical stamina as well as the abilities of women. Organizationally, men segregated the useful contributions of women by creating such situations which placed their positions as per the needs of the male counterparts. Although it was not an emotional case yet somehow male dominated scenario of professional means and methods exploited the working capacities of women. Initially, they did not get that positioning which educated and entrepreneurial men used to get. Because of underlying cultural beliefs that women are completely subservient to the male gender and thus must play a minor role, the female gender suffered at every developmental phase of positioning in the different spheres of human activities.

The scenario had already emerged and been spoken about in most of the developing and developed countries. In European countries it was a prominent issue initially. Women were supposed to serve different kinds of roles in political and social set up of the male dominated structure of human behavior. They were used to serve imperial interests by becoming role models for other women across the world with the purpose of socialization, cultural assimilation and purposeful utilization of different kinds of skills. If this aspect is examined through the lens of experiential structuralism, one will find notions of human identity, social structure, and social agency as dualities and dualisms. There is so much insufficiency in explanations and descriptions for understanding women's social position within society. The advent of women in the field of working positions is regarded as a significant factor in the growth of the third and radical wave of feminist movement.

#### **Structure of Social Stigmas against Women**

Power dynamics, embodied cognition, and socialisation or embourgeoisement are all attributes of experiential social constructionist theory. The modes and methods of production and creation which are internally linked with language, ideology, cultural discourse, and other kinds of apparatuses related to humanization of men and women. They are thought to be a selective societal and agential structure. These systems are regarded as integral components of social structure which is sequentially (re)organized, recreated, and recognized. These are backed up by power politics in the male dominated society's structure. Gender, ethnic background, or racial background has no bearing on women's marginalisation or abrogation. Sultana, a great critic, entrées the influence of patriarchy on gender relation in societies and acquiesces that:

Patriarchy, which pre-supposes the natural superiority of male over female, shamelessly upholds women's dependence on, and subordination to, man in all spheres of life. Consequently, all the power and authority within the family, the society and the state remain entirely in the hands of men. So, due to patriarchy, women were deprived of their legal rights and opportunities. Patriarchal values restrict women's mobility, reject their freedom over themselves as well as their property.

The feminist movement is primarily concerned with a specific ideology that opposes or encroaches on the notion that women should not hold positions of leadership. It solely focuses on the aspects of patriarchal treatments and views on women with critical notes. It also has a great concern to the modes of behaviour and challenges which women go through most of the time. It emphasises male superiority over females and assigns specific responsibilities to men as a result of their biological construct. Male gender is valued above all other positive characteristics in a patriarchal society, including intelligence, personality, dexterity, and industry. The feminist movement articulates its opposition to female gender conditionings in a radical and psychoanalytical manner, emphasising the uniqueness of feminine differences.

In other words, in order to have a better matriarchal structure and integration of social, norms, women had to accept as well as challenge the prescribed composition of distinct identical form of women. It basically means that male and female counterparts in society must be treated equally, and must be incorporated into the structural framework of society.

Women easily support liberal interactional action plans and principles to get a proper identification of the differing variables. There have been struggles for identical rights against the system of patriarchy which planned everything as per its requirements and subsided the equally important counterparts of human society. Male dominated structure of the society intends to barricade the ways of equal opportunity, recognition, and distribution of resources available in the universe.

Feminist concerns in all forms attempt to achieve equality, identity, acknowledgement, and access of opportunities for both male and female in all aspects of positioning. They are also female exponents of capitalism's life force.

#### **Social and Educational legacy of the Women**

If one tries to see this aspect in other words particularly in Western and Asian societies, women are institutionally segmented and regarded as either poor working-class person or having no proper identities because of lack of formal education. They lead the life of improvisatory, no musicality, lethargic, primitive, welfare recipients, ghetto, and so on. Earlier women were portrayed as having the sense of lack and nothingness. In later literary works they have been depicted as having desire for the sense of belongings, desire for equality, identity recognition and value-added approach. In modern literary works, women are being depicted as having different roles— female athletes, actors, doctors, teachers, social workers, legal professionals, managers, entrepreneurship and musicians, advisers of big companies and ministers or leaders. There has been a deluge of literary works depicting such female humification and positioning. Now women are attending prestigious universities and institutes for higher education and achieving higher status through social inclusion with the help of economic gains.

#### **Jennifer C. Nash rightly observes:**

Moreover, one of the tremendous insights of affect theory has been its invitation to consider how structures of domination feel, and to suggest that simply naming structures fails to do justice to how they move against (and inside of) our bodies.

Surprisingly, unlike their black American and Caribbean counterparts, countless West Africans in the United Kingdom, a large number of Indian women have historically decided to pursue higher education, quite often unrestrained by unnecessary needs of child care concerns. Despite various disparities, women are playing their parts very successfully and making capital, economic and political gains.

#### **Employment Opportunities for women**

Economic change and the shift to a service-oriented economy, with neo-liberal globalization and technological innovation, have brought significant changes to the labour market landscape. This has widened the wage gap and expanded employment opportunities. Issues such as increased participation of women in the working field and diversity in the workplace are more important than the search for alternative systems and social interoperability for women and upper-class business people with male managers and senior management. It has become an important issue for the job. The workplace is no longer just for men. The positioning and conditioning of women in most of the emerging socio-economic scenarios reflect the discriminatory treatment of the male-oriented visions of society. In spite adverse conditions women have shown their engrossing willingness to participate and accelerate the dimensions of human concerns.

Women are frequently viewed in negative perceptions in the working place. Such circumstances and representations are frequently found in a variety of literary texts, including novels, short stories, educational and cultural notes, religious scriptures, texts on human behaviour science and movies.

Considering these exclusionary effects, women's participation must be compared to the national and international picture of employment by cultural background. It has been seen that religious, social, ethnic background play very crucial role in the opportunities of employment. Black women had historically very well-established rates of employment and engagement in service than any woman from ethnic groups such as Bangladeshi, Pakistani, Indian, Chinese or others. Sometimes such affiliations become detrimental and disadvantageous. Moreover, religious ideology is not the only significant factor which often times gives unwanted penalty. Ethno-religious minorities face different kinds of disadvantageous pressures such as has been seen in the matter of Caribbean, African, and Muslim women, bearing the brunt of such the burdening conditionings.

The involvement of women in the labour force and other fields where physical or mental capacities are judged, is not without difficulty or discriminatory treatment. During the colonial period when slavery was prominent women were forced to serve their roles without any positioning. They were supposed to be cheap and flexible working-class labour. Women as a whole had to struggle cumulatively to mobilise themselves locally and nationally. There were various discriminatory practices prevalent without any question which were later questioned and removed from the practice. Despite the active participation of

women in the labour market, there have been a tendency and issues of unemployment. Women face similar levels of unemployment and economic inactivity. There are various observations which have been recorded with intriguing concept of conditioning and positioning. Operational regressions have been discovered by social activists. The variables have been impacting career opportunities for women.

#### **Obstacles Encountered by Women for their positioning and conditioning**

Despite various legal acts and provisions against such discriminations which are based on sex or marital status, including employment, women have historically had fewer opportunities in the field of employment and capital gains. Professionally, some women have got advanced economically, undoubtedly as a result of the influence of European Women's Liberation movement on public opinion of the rights of women during the 1960s and 70s. However, the needs of employment were never fully addressed in such movements. Women have been still facing challenges on the name of certain tradition-based biasness related to career choices in modern age as well. Certain stereotypes are affecting the scenario. Little opportunities are open for women.

It is a well-recognised fact that education has the capacity to bring keys to upward social, political, religious, mobility and economic prosperity in the functionalities of neoliberal globalisation. Moreover, positive financial vicissitudes are often considered as success which is determined by occupational status in the male-dominated societies. It also brings realizations for inequalities.

The fact that Britain remains a racist, sexist and class-based society is one of the most significant barriers to black women's professional success. The same tendency is also seen in Asian countries where women were not given equal opportunities of education hence there remained disparity everywhere. The main disadvantage of being abroad is inaccessibility for a poor and working-class woman. Despite being better positioned in the field of employment than their working-class male counterparts, middle-class women face "ethnic punishment" than their male counterparts belonging to the middle class. Because of their racial and gender identity, they tortured and given improper treatment. In spite of these challenges, the purpose of pragmatic women is to promote greater adaptation in the education and labor sectors to achieve equal prospects, appreciation, and circulation. In doing so, racial and ethnic categories, gender identities, and their structurally defined practical sense, are retained and reformed into the forced bourgeoisie and commodity markets to accumulate capital, without challenging the social structure of neoliberal politics.

However, feminist activism and movement as whole advocated equal rights, opportunities, recognition and distribution in the whole world without any discrimination. Women have been subject to a multitude of fixed inequalities. That is, their positions as marginalized women are properly defined and homogenised as an important aspect for actually creating capital for greater social set up. This social structure gives different kinds of notion to employ the more affluent and entrepreneurial skills effective among them to accommodate the needs which produce the components and commodities of consumption. Through this this control mechanism it differentiates the underclass of society structurally. As a result, in the struggle for economic equality, identity and indoctrination in African, Asian, and European countries women became the conceptual model of their abusers. The actions of patriarchs are hybrid vehicles having integrative, autocratic, manipulative, and a menace on the Earth for humanity.

Patriarchy significantly contributes to the marginalisation of the female gender in African and Asian societies. It is a deeply embedded system in the social, cultural, political, economic, ideological domains which seeks to elevate the male gender over the female. The biological consideration of the sex of the girl child both impedes and helps to determine her overall establishment. As a result, she suffers from a number of disadvantages. Because it has not created the benefits of a holistic gender relationship, this scenario has not aided societal development in any way. The following postulation of Okwechime and Ofuani regarding the women in patriarchy, "...patriarchy seeks to take away women's voices...This practice of male authority and control has always been blamed for the continuing denigration women suffer especially in African societies".

#### **Conclusion**

Thus, Women have emerged with strong visions for different dimensions of activities. Their struggle has been characterized as a third-wave feminism in the 1970s, 80s and later when women and men are

turning to embrace the ideas, ethics and ideals to promote each other. The spirit of capitalism for economic equality, respect and distribution, is trying to bring balance. It seeks unity in neoliberal globalization by organizing and reproducing it, while denouncing men as plutocrats. Women are not special in this process rather they are the norm. Earlier women were represented as superstitious and weaker persons but now they are remarkably showing strong remarks with strong decisions to prove their positioning in the sphere of social, political, and entrepreneurship arenas.

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