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Title of the Book: *Feminism and Nationalism in the Third World*

Author: Jayawardena Kumari

Publisher: London: Zed Books

Publication Year: 1986

ISBN-9780862322656.

Pages: 275 pp.

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1. Introduction:

Author Kumari Jayawardena had written a milestone book on “Feminism and Nationalism in the Third World in the 19th and Early 20th Centuries” in the lastly 20th century. This book focuses on five linchpin points which are:

1. What are the conditions contributed in rising the feminist movement in the third world.
2. How and Why men supported women's movement?
3. How women and nation intertwined for women's emancipation.
4. What were the drawbacks of feminist nationalism.
5. What the contemporary theological (Knok, 2005: 151) movement have be the impact on the women movement in the third world countries.

Author Jayawardena highlighted in her book that, the women issue and feminist writing has contributed the historical compendium detailing, women participation in democratic, revolutionary and anti-imperialist movement and including traces the history of the rights of women in Asia and the Middle East since the 1800-1980 focusing on countries like Egypt, Turkey, Iran, India, Sri Lanka, China, Indonesia, Vietnam, Japan, Korea, and the Philippines.

Women struggle for women's equal right are convince within the specific context each country's heritage of Ideological agenda is. Their study shows how feminism was not a foreign ideology imposed on third world countries, but as Asian Indians fought for equal rights and against the subordination of women to men in domestic and social sphere in general. His book

was chosen for the Feminist Fortnight Award in 1986 and quoted by Ms. magazine in 1992 as one of the twenty most important books on feminism between 1970-1990 decades considered "feminist"(1992).

2. Evaluation:

Historically, Women fight for equal right are convince within the specific context each country's heritage of Ideological agenda is. Iran, Egypt and Turkey and are dominated by Islamic history and culture norms; SriLanka and India draw on Buddhist and Hindu customs and traditions; China, Japan and Korea have in common the doctrines of Confucius as well as Vietnam, Philippines and Indonesia have been influenced by the ancient civilizations of both China and India. In each state context, the writer shows how those who excited for women 's equality either re-interpreted religious faiths, emphasized the ameliorative strains within religious philosophy or exposed absolutely women's oppression and exploitation within the family and in the larger society.

Women movement in Asia was both inspired by one is national movement for overall rights and other anti-imperialism for freedom and sometimes limited by struggles for national liberation. Undoubtedly within her analysis is the view that the bourgeoisie or capitalist of colonial played a progressive service in the struggles for political freedom. State resistance in the Asian countries followed Western liberal values (equality, freedom fraternity), while at the same time, it threw off the burdens of Western rule by rooting itself in the cultural inheritance of the Eastern countries. Within this tendency toward modernization, well educated women from the privileged classes travelled overseas, fought for women's rights at house and made their feminist views known by publishing magazines, newspapers and books.

No doubt mainstream women movement broadly based on social, economic, political, religious and educational rights for women emancipation. For instance, especially, education, which was the elixir for 'backwardness', promoted a stable family system based on a solid foundation of 'good wives and mothers'. The first modern girls schools were established, in India 1820, Sri Lanka 1824, Egypt 1846, Turkey 1863, Japan 1870 and Iran 1874 (p. 141). But, Women's struggles were not enough to legal reforms, educational victories and property rights. In a minor cases, women participated in a radical, non-capitalist transformation of society eg.

Vietnam and China, albeit the some majority of countries were not able to escape the path of Western economic influence, eg., Philippines.

The annals of women activities of autonomous women's forum and organization was a one of the significant aspect of 'women voice' in contemporary world. Plenty of historical instances, based on vignettes of individuals biographies, the documentation of feminist functionaries as well as writings about the activities of autonomous women's forum and organization. The author shake up that the accomplishments of working class women have poor coverage in her book and that slight is known about women's role in pre-capitalist or pre-bourgeoisie societies earlier to colonialism, notwithstanding, she investigates stories about heroines "hidden message from history".

In this respect, well-known novelist Fatma Aliye Topuz, condemned misinterpretations of Islam and requested women to become educated and active participants in Turkish society. She wrote for A Newspaper for Ladies, one of the first weekly newspapers for women by women and book for women was "womanhood"(p.146). Egyptian Educator Malak Hifni Nasif was the first woman to political signature in the Egyptian Legislative Assembly on the question of societal and educational reforms for Egyptian women. In Sri Lankan perspective, Isabella Amy was a central figure of rights of working class women. she was of Wanathamulla in Colombo fought for the rights of working class women when trade unions were illegal; and E. K. Peramuna sought to unify the left wing movement some years later.

Until the recent uprising in feminist jagriti, by Yosano Akiko developed the 'new wave' of feminist writing in early 20th century Japan. As well as ethnologist Takamure Itsue 14th volume history of women's oppression and exploitation in Japan had fallen into virtual obscurity. In India, the issue of the status of women recurs in Rabindranath Tagore's dealing with social questions, and his one of the most famous of such novels is Sarachchandra 'Biraj Bahu' which dramatised the plight of child widows(145-146).

The nature of Autonomous women's forum and organizations were as an integral aspect of Asian political culture. Women workers also participated in independence class actions including walkouts and manifestations as some of countries began to industrialize. like Japan, Korea, China, Vietnam and India(Vietnam's Women's Self-Defense League was set up in India in 1942-44.) etc.

Jayawardene mentioned, role of men in achieving the women rights. Men were active in the movement for women's rights, including eminent national leaders like Gandhi, Nehru in India, , Ho Chi Minh in Vietnam and Kemal Ataturk in Turkey, Sukarno in Indonesia Sun Yet Sen and Mao Zedong in China. These all of vital leaders were raised issues of women's rights throughout nationalist struggles in entire Asia's.

The tussle to abolish 'sati' in India was taken up by male social reformers (Ram mohan roy, Vidyasagar) concerned about India's "civilized" symbol. Author advises that the positions of higher class women were made "less deplorable" but only issue societal reforms fell down very short of questioning women's overall exploitation within the family.

3. Conclusion:

In briefly, this work is a find out of systematically investigating relationship of women struggle and national state discourses for women emancipation in each countries in Asia. Kumari Jayawardene drawn combine the manifold history of countries and cultures to explain the double-edged nature of national liberation struggles and the role of the nation-state in first promoting and then controlling the limited advantages of women.

Albeit, her historical overview and inspection does not systematically analyse how the polity, the economy and the family are inter-related and recently have been developed of transnational economy in entire globe in terms of how the nature of women labour movement and the role of nation-state for sustainable development.

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