

Contemporary Boundaries of Women and their Modifications

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The article attempts to exhibit the position of women in contemporary times based on the concept of liberty and equality advocated by Rousseau. It argues that the present system is still struggling and has an indifferent attitude towards this section which forms an important part of society. To make it work, women have adhered to the social norms which make their area of activities limiting. The public-private dichotomy brings out the tussle between 'independence' and 'care' that women face to live their authentic selves. The debate surrounding the construction of 'Self' plays an important role because its significance does not constitute the entire humankind but divides them based on sex and is looked at with a particularistic functionalist approach. I will explore the relevance of the liberal model and the evolving patriarchal practices together with the effects it has on reproductive capacities, and psychological oppression along with the interpretation of female sexuality and autonomy which would help in asserting equal representation with the help of the method of consciousness-raising. Therefore, women in time developed an uninterested attitude towards the state as they did not get to exercise the ideas of justice and equality in their day-to-day lives.

Introduction

Jean Jaques Rousseau was an 18th-century philosopher whose works influenced the idea of a modern individual while redefining the definition of freedom in the world. His unique vision for society is reflected in his well-known works. Rousseau conveyed that everyone in the eighteenth-century European society lived a superficial existence by always competing against each other which caused moral degeneracy. This unstable establishment made him vouch for something higher.

He called for a steady familial establishment where everyone was focused and motivated in doing their work. To express these thoughts, he wrote two of his most celebrated books. First *Emile, On Education* mainly conveyed how moral education should be given to men and women demarcating specific gender roles where an educated woman for Rousseau was not fit to be an everyday companion. Chastity and honour were the two values that must be essentially associated with her. In his other novel, *Julie ou la Nouvelle Heloise*, the protagonist lets go of her passion for her lover to settle down with an aristocratic match where motherhood and maintenance of her estate become the purpose of her life. In *The Social Contract and Discourses on Inequality*, he promotes the idea of humans possessing the passion to survive in the state of nature and later in the civil society, applied reason along with passion to exercise morality to function. He gives contradictory

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opinions for both sexes in this context. He argues that women have reason in the private sphere to form relationships in the family but do not have it in the public sphere. This is the reason why they do not have an active will to participate in the functioning of the state. He ignores the fact that the private sphere must be recognized for playing an important role in the common good since moral and social habits are cultivated in the family, which helps in maintaining political health. By analysing the ideas which Rousseau used to subjugate women in the first place, this work tries to highlight those efforts and thoughts that were about women being forged into that model.

The paper attempts to locate the normative claim of feminism in Rousseau's work. The normative claim concerns itself with drawing a background conception of the moral position and justice. According to Rousseau, natural inequality was replaced with institutionalized differences from the state of nature to society affecting the status of women.¹ Jean Jacques Rousseau in almost all his works has always presented a submissive status of women. Even when he is envisioning a state, he adorns a veil of a mediocre moral standard of women. We believe that his misogynist ideas are incoherent with his political vision. They also in a way distort his life-consuming quest to foster political reform. A fresh perspective is needed to navigate his ideals as they have been divided into public and private in the context of the sexual division of labour. There are also concerns about equal participation.

Social Identity in *The Social Contract*

Jean Jacques Rousseau's Social Contract is underlined by the trust that people can have in each other as they are protected by law. Rousseau tried to establish parity based on the General Will where everyone had to give up some part of their freedom for a steady establishment. The social contract theory advocates people being autonomous agents of morality since they are the ones who are legislating as citizens. People in such a society are self-sufficient and exercise an active voice. Rousseau believed that it was necessary to protect each other's dignity and resources while abiding by the law. However, it led to the systematic exclusion of women because of the gender-discriminatory nature of his philosophical work. The same norms had to apply to the dignity of women which was not done in their case as they were underestimated in the collective conscience of the society. Women were thought to be lacking the skills to conduct themselves in a democratic setup. Their requirements were not taken seriously enough to place their voice in the common role.

According to Rousseau, an act of affiliation forges a shared identity that develops into a morally upright group. Further explanation is needed to clarify that this shared identity should extend to the state and family as well as all other aspects

1. Susan M. Okin, "Rousseau's Natural Woman," *The Journal of Politics* 41, no. 2 (1979), 398.

of a person's life. People who belong to it collectively go by the name of people and are referred to as subjects who are subject to state laws and citizens who share in sovereign power. When people are striving toward a common goal, they are moral actors. Women ought to be regarded as one. However, with Rousseau that is not the case with his differing point of view. "Instead of saying that civil society derives from paternal power, we ought to say, on the contrary, that paternal power derives its main force from society"² demonstrates the patriarchal nature of the family structure, where girls possess the virtue to abide by the rules and regulations of the father and then the husband.

He makes the effort to demonstrate in the *Discourses On Inequality* and *Emile* that women's subjugation was a natural and essential order of things, independent of customs or biases against them. He sees them as the origin of evil. Penny Weiss claims that Rousseau's notion that men and women should be classified according to their social utility is the foundation for his division of the sexes.³ "The moral side of love is an unnatural sentiment, born of social custom and honored by women with much care and skill to establish their power over men and so make dominant the sex that ought to obey,"⁴ says Rousseau, distinguishing the moral and physical aspects of love. This demonstrates Rousseau's misogynistic nature, according to which women are expected by society to fulfill the role of moral agents but lack the will to actively participate in public life.

The family is the main social structure in political society. Fathers and those who are parents are related to the ruler. According to Rousseau's family's conception, the woman will take care of the house and child, while the father will offer all financial assistance. The son will have the most freedom in this arrangement, while the girl will follow in her mother's footsteps. Rousseau's female characters, Sophie and Julie, are enslaved by their circumstances and relationships. They both have to answer to their husbands and have completed the required amount of schooling. Their abilities are limited to housekeeping. Julie marries her father's pick for a husband without having the opportunity to choose him herself. These desirable qualities are inescapable for these female personalities. Therefore, it is their nature to give up their freedom and become slaves.

He says, quite honestly, that "woman is made for man's delight."⁵ The obligations of a woman for all time are to be pleasing to him, to earn his respect and affection, to raise him from infancy to maturity, to counsel and console, and to make his life

2. Jean Jacques Rousseau, *Discourse on Inequality*, ed. Franklin Philip, trans. Patrick Coleman (Oxford: Oxford University Press, 2010), 74.

3. Peter Critchley, "Rousseau: Autonomy and Authority," Academia.edu, June 9th, 2019, p. 19.

4. Jean Jacques Rousseau, *Discourse on Inequality*, in Franklin Philip (ed.), trans. Patrick Coleman (Oxford: Oxford University Press, 2010), 49.

5. Jean Jacques Rousseau, *Emile*, edited by Francois Richard and Piene Richard (Paris, Editions Garnier 1964): 446

pleasant and happy, and these are the things she should be taught.⁶ The concept of control seems to be the driving force behind both sexes' relationships. A woman can gain their husband's attention and favors in this way. Only by keeping them at a distance will they be able to manage them. He also downgrades the standard and quality of education of a girl stating that her mind is incapable of processing learning. "She has a taste without in-depth research, talent without art, and judgment without learning, her education is neither ostentatious nor disregarded. Although her mind lacks knowledge, it is capable of learning. How charmingly ignorant you are!"⁷ "A house without a mistress is like a body without a soul that quickly degenerates: a woman without her home loses all her charm and presents herself indecently, stripped of her true treasures."⁸ Since men and women are socialized and groomed to lead different lives, they are not permitted to enjoy the same forms of entertainment, which would conflict with their obligations to their families. Their stepping out of the house is looked down upon hampering her ability to exercise her agency as a liberated citizen.

The Social Contract theory also presupposes exchanges with each other. However, in terms of men and women, the exchange is not mutual and equal. It is about men getting more than they require out of the contract that is utilizing the functionaries available to them without being held accountable for what they receive i.e. not paying heed in the private realm and terming it as a 'right'. Unlike women, they do not always have to push for the enforcement of their rights. The problem that existed in Rousseau's works and was reflected in the society at that time is something that is still felt. Despite systems in place, the law and order have to be constantly reminded to people and enforced in society because the boundaries of women are not usually respected which makes them very volatile. Most of the time, women have to agree to terms that are not to their advantage. They lack the capacity of 'choice'. Just as the right of a monarch was considered to be established for life, similarly the rights of husbands were considered to be the same. The superior party will give a false sense of protection that they are going to provide for women as they are stronger and more capable of doing so. They falsely disarm the needs of the weak and present them with a contract. "Alternatively, sides could be seen as bearing a burden; the slaves have to work (to obey), and the masters bear responsibility for the slaves' welfare."⁹ Here, Rousseau fails to recognize that women also have reason and therefore can act as moral agents.

According to David Peetz, there is a reinforcement of ideas by powerful groups that create social values and norms. This happens through,

6. Jean Jacques Rousseau, *Emile: or, On Education*, trans. Allan Blom (New York: Basic Books, 1979), 328.

7. *Ibid*, 340.

8. Jean Jacques Rousseau, *The Social Contract*, trans. M. Cranston (Harmondsworth: Penguin Books, 1968), 191.

9. Carole Pateman, "Contract, the Individual and Slavery," in *The Sexual Contract*, (Stanford, CA: Stanford University Press, 1988), 61.

1. Socialisation: it may occur within the home; within the primary and secondary education systems; through religious institutions and within the workplace.
2. Contestation: it may occur as objective circumstances raise doubt about the validity of dominant values like social movements, challenging the interest of powerful groups, etc.¹⁰

Society is constructed based on social identities. People conduct their behavior as per the demands of society. Rousseau talked about the liberal approach in his idea of governance. This article shows the position of women in contemporary times based on this approach. Various feminist philosophers have given their interpretations of Rousseau. They have also talked about the main attributes attached to women which are scrutinized time and again like their reproductive capacity, sexuality, psychological oppression, and autonomy by the public domain. The article deals with institutionalized differences between the two sexes. It is crucial to learn how they have taken different forms over time in the current debate. Liberal democracy has sustainably expanded in the past 20th century and has become one of the predominant political systems. After going through the historical narratives on the ideas given by Rousseau, it is crucial to understand how it has played out for women in contemporary times. The paper attempts to identify the major challenges that women are facing in the current times which are not only political in nature but also social, psychological, and cultural. The framework that Rousseau had set up contributed to laying the groundwork for the functioning of a state and society.

Literature Review

This article dexterously combined a hypothetical model of feasible good governance following Rousseau's works like *Emile* (1763), *Social Contract* (1762), *Discourse on Inequality* (1755), etc. It discusses how he had included women enjoying similar entitlements and doing similar public roles as men with the present-day feminist critique reflecting on challenges faced by women on being accorded unequal political and public space. Jan Garrett (2001) and Kurt Mosser (2020) indicate Rousseau provides contradictory viewpoints on women's standing in society. He gives them ethical roles and moral standing but also takes that away from them. The nuances in both the public and private spheres are different for him. Virtue for women is defined to be sacrificial in nature by giving up their freedom to fulfill obligations for others.

Alice Ormiston (2002) pointed out that the political system gives a glimpse of a biased aspect where the adoption of cultural circumstances is indifferent towards

10. David Peetz, *The Realities and Futures of Work Book*, (Canberra: ANU Press, 2019), 214.

women. It does not make each part of a unity as moral adaptation to virtue is not the same for women. Brenton Wilmer and Penny Pasque (2020) say that domestic upbringing and conditions bring about a dysfunctional approach to the identity of women as they lead their lives along the lines of what has already been set for them. This identity conflict affects them psychologically as well as Rousseau in a way promotes how ideal should a society be to function. Jessie I. Embry (2005) indicates that women find it difficult to meet the expectations of being a citizen and a person at the same time. Since women are situated at a regressive level in a social institution, their comprehensiveness of the environment is also diminished.

Christophe Salvat (2008) argues Rousseau advocates for a marriage based on theological and societal expectations. His romantic happiness constitutes predefined gender roles. The moral identities of women are partial and different from men since women decide on an artificial system, they are not moral beings anymore. This sense recedes the ideas of care and nurture and emphasizes an authoritarian approach.

Methodology

This work is qualitative in nature and therefore I am employing conceptual analysis, text-historical method, and critique of Rousseau's works. It is essential to find a clear consistency and rational notions to conclude the philosophical approach to women especially related to unjust arguments formed against their equal standing in society. There will be an attempt to build bridges among similar cases by critically studying their position in both the private and public spheres. This work is not about negatively criticizing Rousseau but is an attempt to question his opinions in the text. The issues associated with it like bias, position, and viewpoints are required for understanding. The work has tried to illuminate the tensions and predicaments present in the object of research. This study intends to uncover the dynamism that exists within the broad framework of patriarchy. It also draws on a wide range of contemporary resources that identify with the stereotypical traditions. It employs perspectival approaches since the categories of reading are overlapping.

Discussion

According to Rousseau, a constituted contract guarantees greater good than particularistic freedom. Practicing civic virtue helps in elevating oneself to moral liberty. But here he commits offense against women by politically excluding them and expecting them to sublimate their desires.

Susan Moller Okin seeks the restructuring of the public and private to accommodate the representation of women. Okin in Rousseau's work *La Nouvelle*

Heloise says that Julie positions herself as a Christ figure who stands as an epitome of virtue as she gave up her desires, even her life for the honor of the family. General Will aims to draw a moral body collective where individuals maintain collective responsibility. If interests are given greater importance, then it will focus only on particular benefits excluding unanimity in opinion and leading to the disintegration of public welfare. Rousseau focuses on restoring Emile as an autonomous individual rather than burdening him with the responsibilities of being an ideal husband and father. "At least Rousseau allows a man can be either an individual or a citizen. He does not allow woman to be either."¹¹ In a family, he underlines one's notion of 'Self' which primarily comes out concerning the roles one holds in a family.

When depicting the perfect existence of a family which is internally flawed Rousseau is affecting the authenticity of philosophical issues. Even though women are described as the moral centres of the family, they are unable to distinguish between public and private and 'Self' and the Other. They are always under an internal conflict between following their calling or moving with the traditions. This is an impossible task to accomplish because down the line, it will be an adulterated existence for them. Sometimes situations demand women to make choices based on false consciousness, yet they are also expected to preserve their authenticity at the same time. Rousseau projects the identity of a man to be a virtuous, upholder of law and convention and carer of the well-being of the community, and a woman's identity as full of attachments, maternal and passionate. Nicole Fermon reads Rousseau to attribute a maternal image to the state because he wanted to depict this egalitarian system as free of corruption.¹² Depiction of this kind of image symbolizes a sense of authenticity to the state where there is fairness and justice as the virtues of women are understood to be honourable and upright. For Rousseau, men and women are equal in different aspects. They are equal to husbands and wives and not as citizens.

Some Evolving Patriarchal Practices and Counter Movements

Christian Fuchs (2020) identifies social movements as, "When citizens are engaged in politics as part of non-government organizations, movements, and practices, and when they discuss politics in public, then they are part of the public

11. Susan Moller Okin, "The Fate of Rousseau's Heroines," in *Feminist Interpretations of Jean-Jacques Rousseau*, ed. Lynda Lange (University Park, Pennsylvania: Pennsylvania State University Press, 2002), 110.

12. Nicole Fermon, *Domesticating Passions, Women and Nation*, (Hanover: Wesleyan University Press, 1997), 3.

sphere."¹³ Karl Marx and Hannah Arendt have talked about the intersectionality that exists between social identity and discrimination.

The history of organizations for social movements for any cause in politics or society displays the relationship between exploitation and supremacy. When looked closely women's isolation is also economic in nature. For Karl Marx, alienation institutes a universal subjugation where the party does not have control over the system that regulates their life.¹⁴

This also alienates them from collective decision-making. Marx has not dwelled in the discussion on the role of women, but he has surely provided a lens to study the relationship of women with the socio-economic context in the twentieth-century feminist theory¹⁵. Frederick Engels writes that the first division of labour starts with the propagation of children between men and women.¹⁶ Thereafter, domestic labour and the acquisition of private property led to institutionalized inequality. Marxism suggests that the maintenance of a family comes under productive labour. Feminist suggests that conditions for women can be set to improve if their work is recognized in the private sphere.

According to Hannah Arendt (1958), Action leads to beginnings that are unexpected and can never be done in isolation. "What people do creates both stories and effects not just visible to other people but visible in the response of other people....Public action of this kind is basic to forming a common world. Our promises, for example, become the bases for institutions; repeated narratives establish standards of judgment."¹⁷

Arendt suggests that a private sphere is the opposite of social and not political as it is designed to be more intimate and closer. Any kind of movement powered by people with an agenda is driven by overlapping social identities with diverse experiences. This kind of intersectionality of social identities creates different strata of discrimination.

13. Christian Fuchs, "Political Communication in the Public Sphere," in *Communication and Capitalism*, (London, UK: University of Westminster Press, 2020), 197.

14. Ibid, 198.

15. Within the layer of capitalist social relation, there exists a social relation of a household. The relationship between husband and wife within the privatized household has inherited gender roles where the exchange value of the reproductive labour of the women is not counted and is primarily under the control of men.

16. This is indicated as the development of antagonism for the first time between men and women in marriage which coincided historically with the first-class opposition. This coupled with slavery and private property has significantly widened the division where growth and prosperity for some is achieved on the misery of another. These contradictions in society are fully active. Friedrich Engels, *The Origins of the Family, Private Property, and the State*, in the Light of the Researches of Lewis H. Morgan (International Publishers, 1972) [1884], via Marxists Internet Archive, ISBN 978-0-7178-0359-0, 187.

17. Barbara Couture, "RECONCILING PRIVATE LIVES AND PUBLIC RHETORIC: What's at Stake?," in *Private, the Public, and the Published*, ed. Barbara Couture and Thomas Kent (Utah: USU Press Publications, 2004), 29.

Mary Astell (1996) asks, "If all men are born free, how is that that all women are born slaves?"¹⁸ One of the historical influences in the gender role is the concept of obligation to which women have automatically adhered. According to Carol Gilligan, this happens because women think about moral issues more in terms of relationships rather than in terms of rights. This thought has played a crucial role in redefining the landscape of their social life in the modern world as they put 'others' before 'self.' This model is also responsible for sustaining dominated private aspects for so long.

Nancy Hirschmann (2007) emphasizes the idea of 'personal is political.' "Apart from justice, equality and freedom even family, workplace and sexual pleasure are also considered political by feminists."¹⁹ They emphasized that women's systematic exclusion from the concepts of justice and equality to focus on family led them to reconsider their status in front of the state and law. The same regulations cannot be enforced in the private sphere, but they must be modified to fit women's needs.

The approaches of Liberal Feminism, Radical Feminism, Marxist Feminism and Social Feminism (along with Equity and Difference Feminism) display varied forms of thoughts, ideas, and practices taken up by feminists over time. These are different interpretations of different experiences of diverse categories of people. These altered social relations conceptualize the behaviours/conduct of people. Experiences based on reproductive and household labour have re-defined the social relations of women. This epistemic foundation provided the opportunity to understand and give different accounts of their experiences in the incoming sections. Therefore, the study of feminism needs to be open-ended, fluid, and not closed.

One of the four cardinal virtues was stated as justice. It is between the agent and the recipient. In terms of relationships with women, Iris Young in *Justice and the Politics of Difference* says that there is a 'difference' in the application of feminist thought on women as they belong to various social categories. "The location of differences within various cultural identities meant that justice should be thought of not as something that is owed to others, but as a series of relations between the groups that make up the social landscape."²⁰ This should be an intrinsic form of an arrangement where deprivation of justice should be termed as unfair.

There are two different dimensions of justice in political philosophy:

18. Mary Astell, "Reflections upon Marriage," in *Political Writings*, ed. Patricia Springborg (New York: Cambridge University Press, 1996), 149.

19. Nancy J. Hirschmann, "Feminist Political Philosophy," in *The Blackwell Guide to Feminist Philosophy*, ed. Linda Martin Alcoff and Eva Feder Kittay (Oxford, UK: Blackwell Publishing, 2007), 145.

20. Iris M. Young, *Justice and the Politics of Difference* (Princeton, NJ: Princeton University Press, 1990), 89.

1. Transitional justice: justice for victims of actions perpetrated by overturned regimes.²¹ Ex- rape as an act of war, forced impregnation of women.
2. Restorative justice: the goal of making restoration to the victims economically, emotionally, and socially rather than simply punishing offenders. Ex- domestic violence, sexual assault.²²

Patriarchy resorts to the socialization of women's mind in the sense that women choose to have those things which men want them to have. Women in this way think that their selections are autonomous.²³ Instead of doing these women should follow their internal directions rather than be pushed by their environment. To understand their freedom and autonomy women need to identify their true authentic selves by suffusing barriers of subjugation.

Claiming Autonomy

An autonomous life means a self-determined life; it is to live one's life in one's own chosen manner.

Autonomy is one of the main principles of Western Liberal philosophy. It can be traced back to the ideas of seventeenth-century thinker John Locke, especially to his idea that individuals have basic human rights that the state should respect and protect.²⁴

Kant along those lines places autonomy to be a way of life with rational deliberation.²⁵ According to him, one should act on their own will despite whether the result will be moral or not. They must act for duty for duty's sake. However, Simone de Beauvoir (1948) has criticized Kant in *The Ethics of Ambiguity* that a person making choices cannot be of universal embodiment rather she is an embodied self in distinct communities which influences her experiences.²⁶ One's morality should be consistent with one's circumstances. Martha Nussbaum (1995)

21. Juan Mendez, "Accountability for Past Abuses," *Human Rights Quarterly* 19, no. 2 (1997), 256.

22. J. Haley, "Crime Prevention Through Restorative Justice: Lessons from Japan," in *Restorative Justice: International Perspectives*, ed. Burt Galaway and Joe Hudson (Monsey, NY; Amsterdam: Criminal Justice Press and Kugler Publications, 1996), 353.

23. SJ Khader, "The Feminist Case Against Relational Autonomy," *Journal of Moral Philosophy* 17 (2020), 4.

24. Karen Vintges, *A New Dawn for the Second Sex* (Netherlands: Amsterdam University Press, 2017), 60.

25. H. J. Paton, *The Categorical Imperative: A Study in Kant's Moral Philosophy* (Chicago: University of Chicago Press, 1948), 107-108.

26. Simone De Beauvoir, *The Ethics of Ambiguity*, (New York: The Philosophical Library, 1948), 34.

is a liberal feminist philosopher who advocates that the idea of global feminism should be based on Autonomy underlined by mutuality.²⁷ There should be respect for rights for each other where everyone is working together.

This idea has been forwarded by freedom theorists Nancy Hirschmann, Drucilla Cornell and Wendy Brown says that,

Freedom needs to be understood as a feature of socially situated beings attending relationship between the inner forces of desire and external forces of social conditions. For women, this requires a recognition of ways in which women's desires have both been historically constituted for them by men, "socially constructed: by patriarchal institutions, customs, and practices; and yet have also resisted such constitution and been pursued under conditions hostile to their expression."²⁸

Foucault focuses on power relationships expressed through language and behavior. Foucauldian Discourse Analysis expands on this idea,

Ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations who inhere in such knowledge and relations between them. Discourses are more than ways of thinking and producing meaning. They constitute the 'nature' of the body, unconscious and conscious mind and emotional life of his subjects they seek to govern.²⁹

There are numerous examples of floating feminine ideals of holding relationships present everywhere which lead women to internalize any kind of responsibility for the actions present in it. This assumption makes women victimize themselves. Using discourse as a social practice will help accommodate cultural variables and construct a context-specific value. "...a form of power that circulates in the social field and can attach to strategies of domination as well as those of resistance."³⁰ It becomes essential for women to realize their autonomous agency by excluding the external conditions in which they live. This will increase a rational decision-making power to act on one's motives and values. Women have to navigate in the social

27. Martha C. Nussbaum, "Objectification." *Philosophy & Public Affairs* 24, no. 4 (1995), 252.

28. Nancy J. Hirschmann, *The Subject of Liberty: Toward a Feminist Theory of Freedom* (Princeton, NJ: Princeton University Press, 2003); Drucilla Cornell, *At the Heart of Freedom* (Princeton, NJ: Princeton University Press, 1998); Wendy Brown, "States of Injury: Power and Freedom" in *Late Modernity* (Princeton, NJ: Princeton University Press, 1995), quoted in Hirschmann, "Feminist Political Philosophy," 152.

29. Chris Weedon, *Feminist practice and poststructuralist theory*, 2nd ed. (Oxford: Blackwell Publishing, 1997), 108 quoted in Jenny Pinkus, "Foucault," accessed on June 4, 2020. <https://www.massey.ac.nz/~alock/theory/foucault.htm>.

30. Irene Diamond & Lee Quinby, *Feminism and Foucault: Reflections on Resistance*, (Boston (MA): Northeastern University Press, 1988), 185 quoted in Jenny Pinkus, "Foucault," accessed on June 4, 2020. <https://www.massey.ac.nz/~alock/theory/foucault.htm>.

field to resist dominance about power-sharing. This means that whether in a state or a family, women must keep their agency on hold.

Relevance of the Liberal Model in Rousseau's Works

Liberal theory constitutes two aspects that display a complex project of public-private dichotomy. In a new liberal discourse, this distinction encompasses a market and a state address. In the classical discourse, this distinction was between *oiklos* (domestic sphere) and the *polis* (public sphere). The liberal conception cannot be used to bring out this character of women's emancipation because it is flawed in nature itself.³¹ Feminists long have treated the aspects of government, institutions, and social structures as a residual category. In the dichotomous relation between liberal and classical conception, the former displays free individuals working on equal footing. While the classical conception reveals a natural inequality.

The liberal state has been criticized for coercing norms and laws that reinforce a male point of view in design. The feminists assert that the structure between law and society has male jurisprudence. "The rule of law and the rule of men are one thing, indivisible, at once official and unofficial....State power, embodied in law, exists throughout society as male power at the same time as the power of men over women is organized as the power of the state."³² The liberal theory engages with the construction of a rational individual with moral reasoning and women for that matter are characterized to be of the opposite nature by being dependent and emotional without reason. "These two issues are linked to women's status as primary carers. Neither the process of caring and nurturing nor the status of carers and nurturers are theorized in liberal theory."³³ The liberal social contract reorganized patriarchy in a certain sense. The liberal theory is somewhat of an ideal theory that does not deal with the complex problems of the social world.³⁴

One of the most influential critiques of the social contract is given by Carole Pateman. She says the same social contract which establishes policies for political freedom itself entails subordination. It needs space to accommodate a sexual contract. Pateman talks about the psychological, economic, and physiological capitalization and natural subordination in marriage, prostitution, and surrogacy of women. She argues about the importance of consent in everyday life and how women's position stands always evasive because their standpoints are always

31. RE Groenhout, "Essentialist Challenges to Liberal Feminism," *Social Theory and Practice* 28, no. 1 (2002), 55.

32. Catherine A. Mackinnon, "Consciousness Raising," in *Towards a Feminist Theory of State*, (Cambridge, MA: Harvard University Press, 1989), 170.

33. Judith Squires, "Public and private," in *Political Concepts*, ed. Richard Bellamy and Andrew Mason (Manchester, UK: Manchester University Press, 2003), 134.

34. Lisa H. Schwartzman, *Challenging Liberalism: Feminism as Political Critique* (University Park: Pennsylvania State University Press, 2006), 98.

taken to be consenting. This argument stands in context to the lack of choice and dominance of responsibilities of others in their lives³⁵ (Mackinnon 1991, p. 1285). The pre-determined life plan for them fails to accommodate their interests and passions into this model. Even leisure for them is a luxury that is also connected to their economic and social standing in society. Since they are caught up with the aspects of survival and household work, it gives them limited time to indulge in socialization and self-care. Denying women the sense of freedom confines them more to the domestic sphere as they cannot participate in forming independent relations outside. Ice puts,

In making a woman dependent upon the opinions of men (until a man recognize her, she is nothing), Rousseau denies her individual liberty (psychological independence). This dependence on the opinions and judgments of others for one's sentiment of existence, the denial of psychological liberty as well as economic, material and physical liberty leaves women not only socially alienated, but psychologically alienated.³⁶

To overcome this, the relegation of rights is not the only solution for a state, but it is important to keep checks and balances as to what extent those laws and rules are implemented in disadvantaged sections of society. Their basic idea is that the private sphere is a space for personal freedom. But this can be said for men and not for women as they are not free because they are subjected in that space sometimes to care work, violence, and subordination. Their Equality and privacy law assumes that women have the same freedom just like men which is not the case.

Interpretation of Female Sexuality

Sexuality is a form of experience and expression sexually by people through thoughts, behaviour, and feelings. It is personal and is an essential part of identity. It is a fluid and not a concrete notion. Cornell (1998) defines conscience as the 'sanctuary' of personality, guiding our choices and commitments. It is not a moral faculty but a guide to living life on its terms.³⁷ To overcome external factors, one should have a normative existence and reserve freedom. Our story, including love and family life, begins within the limits imposed upon the state. Similarly,

35. Catherine MacKinnon, "Reflections on Sex Equality under Law." *The Yale Law Journal* 100, no. 5 (1991): 1285.

36. Tamela Ice, *Resolving the Paradox of Jean-Jacques Rousseau's Sexual Politics* (Plymouth, UK: University Press of America, 2009), 42.

37. Drucilla Cornell, "Freed up: Privacy, Sexual Freedom, and Liberty of Conscience," in *At the Heart of Freedom: Feminism, Sex & Equality*, (Princeton, NJ: Princeton University Press, 1998), 38.

Rousseau argues that women are childish in terms of handling their sexuality. This lack of maturity in women makes the state come up with a form of social-sexual construct.³⁸ In this, the importance is given to "Perfectibilite – faculty of becoming (or the ability to become) other than what one is."³⁹ But Tamela Ice points out that "this faculty of *perfectibilite*, the behaviors (and beliefs) of females (and males) can be manipulated, and females can *become* what Rousseau thinks they *must* become in the civil state. That is, females can become 'woman.'"⁴⁰ She says that it is not the case that Rousseau denied the same education of men to women, but he argued that the qualities of men if cultivated in women along with their qualities will make them incompatible with each other making it unmanageable. Rousseau is not interested in what a woman could become and make of herself but is interested in what she *should* be. First, Cornell argues that "how can a person take responsibility for one's life, design it as she imagines it should be, if the most intimate decisions about sexual and familial life are thrust upon her by the state?"⁴¹ A moral being for Rousseau stands as one who holds a position in society in terms of one's proprietorship fulfillment of duties and maintaining relationships with others. He has relegated the moral status of women encompassing moral, social, and political order to motherhood where "woman's civil rights are a mother's rights."⁴²

Carole Pateman in *The Sexual Contract* has reinterpreted and questioned the political thought on how women have been systematically excluded from the original contract. "The sexual contract is a repressed dimension of contract theory, an integral part of the rational choice of the familiar, original agreement."⁴³ For her civil freedom is supposed patriarchal right in Rousseau's Social Contract. A new form of patriarchy is established when the exercise of the political right is in the sense of a patriarchal right to legitimize the binding authority of state and civil law where social relations take this form.

A sexual contract is understood as a marriage contract. This makes an impression that sexual and social contracts are different as the former pertains to the private sphere and the latter to the public sphere. However, on the opposite, patriarchy dominates both the orders. Classical theorists give a subtle suggestion that there were masculine attributes to the contract as the owning of the property was confined to men. The sexual contract begins with the construction of the individual. The understanding of them not being 'individuals' made women lack the capacity of having natural freedom therefore not having civil freedom as well. This non-acknowledgment of them not being individuals in the contract deprived them of basic social and legal expression. Pateman puts up that civil society puts a distinction

38. JJ Lewis, "Rousseau's Take on Women and Education," ThoughtCo, July 14, 2019, <https://www.thoughtco.com/rousseau-on-women-and-education-3528799>.

39. Ice, *Resolving the Paradox of Jean-Jacques Rousseau's Sexual Politics*, 3.

40. Ibid, 4.

41. Cornell, *At the Heart of Freedom: Feminism, Sex & Equality*, 62.

42. Ice, *Resolving the Paradox of Jean-Jacques Rousseau's Sexual Politics*, 5.

43. Pateman, *The Sexual Contract*, IX.

between public and private and concerns itself only with the former and treats it as having a political interest thereby ignoring the latter.

"The private sphere is part of civil society but is separated from the 'civil' sphere. The antinomy private/public is another expression of 'natural/civil and women/men.'⁴⁴ The sexual contract encompasses both spheres and men possess the liberty to pass back and forth from both. The upheavals that a woman goes through in a marriage are not endorsed and there is no compensation paid for the care work she does and the sacrifices she makes. So, the civil contract ignores this aspect in terms of social and political rights. Women's position in a sexual contract is identified as being sexual beings. They hold different connotations which subject them to first becoming daughters, wives, and then a mother. Her position is being undermined by her sexuality. The biological structure for women is fixed which demands their unsaid submission to a social institution.

For a long time, men were considered to hold a superior position to women based on strength. It is widely held that,

The body of the 'individual' is very different from women's bodies. His body is tightly enclosed within boundaries, but women's bodies are permeable, their contours change shape, and they are subject to cyclical processes.....women lack neither strength nor ability in a general sense, but, according to the classic contract theorists, they are naturally deficient in a specifically *political* capacity to create and maintain political right.⁴⁵

The development of relationships based on sexual differences begins in a patriarchal family. "Women, their bodies, and bodily passions represent the 'nature' that must be controlled and transcended if social order is to be created and sustained. In the state of nature, social order in the family can be maintained only if the husband is master."⁴⁶ Women's sexuality has been time and again used as the reason for her inability to exercise political rights. Rousseau says that women cannot develop morality to work for the maintenance of civil society because she has uncontrollable desires which she cannot keep in check which would eventually lead to disorder in society while men can do so as they can reason because of which they can control their passions.

A politically free person can have their life plans. Introducing hierarchy socially and politically reduces one's place to be a free person. The recognition of a person as politically free also leads them to draw their boundaries and utilize the space of the imaginary domain. The hindrances to this position on women are imposed by the reproductive capacity and being restricted to the private sphere. When cultural, or religious norms are imposed on women regarding their mandatory implementations of reproductive capacity, then their freedom and self-representation are undermined.

44. Ibid, 11.

45. Ibid, 96.

46. Ibid, 100.

The problem with most theories of justice, from a feminist perspective, is that they have not adequately addressed conditions of inclusion because they have failed to address the relationships between the ideal of the free person and the project all human beings have of orientating themselves as to their sexuate beings. An equivalent law of persons would clearly demand that the scope of distributive justice be sufficient to ensure the right to the self-representation of each person's sexuate being"⁴⁷

Drucilla Cornell says that it is our demand for freedom that will put us in an equal position. Kant also argues that one can live the way that makes one happy unless it is not infringing on the rights of others. There must be harmonization of freedom with each other to not coerce it on others. This is the way to live in a politically liberal society and be part of a moral community. As a sexual being, the treatment should not be equal, but importance should be given to the treatment of all as they are.

Identity politics argues for recognition and demands for basic rights. Foucault terms this as political innovation.⁴⁸ It helps to understand better how gender is linked to oppression and act accordingly. Coming together women and talking about it will authenticate their experiences and explain different connotations attached contextually. Men created sexuality as a power structure. To change that it is required to identify and reconstruct female sexuality. This means that it is necessary to negate overriding body image and motherhood concepts away from them which confine them to the private sphere as they underline experience and theory. Sexuality is natural and unconditioned. It takes a societal form only when applied during specifics. It is specifically divided amongst culture. Girls are taught to stay in the reality of danger whereas boys roam free with freedom.

Reproductive Capacity and Psychological Oppression

Women have been systematically subjugated based on the deep-rooted societal mechanisms which have induced psychological oppression which is grounded on the control of the reproductive capacity of women. Societal norms have structured prioritization on the reproductive capacity rather than the agency of women. The autonomy of women has been repeatedly infringed through forced pregnancies, coerced sterilizations, and reproductive slavery which have perpetuated their feelings of powerlessness.

Mary O'Brien argues that women are trapped in their reproductive capacity.⁴⁹ She states various interpretations to justify this standpoint. She points out that even

47. Cornell, *At the Heart of Freedom: Feminism, Sex & Equality*, 26.

48. Michael Foucault, *The Politics of Truth*, ed. S. Lotringer & L. Hochroth (New York: Semiotext(e), 1997a), 173.

49. Mary O'Brien, *The Politics of Reproduction*, (Boston, MA: Routledge & Kegan Paul, 1983), 26.

if women share reproductive consciousness⁵⁰ but having it does not mean that they need to bear children to apprehend themselves as a 'woman.' Men are free from reproductive labor and they just acknowledge the task of parenthood, unlike women who have to do both constantly. So, rights must be related to actual social relations between people, and it is in these social relations that the question of responsibility arises⁵¹ (Brien 1983, p. 56). She argues that parenthood has both moral and political obligations for men in public as well as private. A good father is appreciated on ethical grounds along with a reward in the domestic sphere and recognition in public. Whereas a good mother is natural and there is a structure in society that ensures that it stays so.⁵² This male appropriation claims rights over the child. Reproductive labour creates value that is socio-historical in nature. Men have two natures, biological and cultural. But women have only one i.e. biological because they are taken to be closer to nature.

Carole Pateman argues that in civil society, men get access and control over women through the marriage contract. She presumes two arguments: First, is that man considering them the matters that have brought the civil law into being? "The men who make the original pact ensure that patriarchal political right is secured in civil society."⁵³ Second, this kind of subjugation can come into play when women have been conquered as subjects. This way their status gets perpetuated as weaker due to them being independent subjects because the weak economic status of women is also linked to reproductive subjugation. Women's financial dependence on men has made them more vulnerable to being controlled and exploited. Due to all this, their sense of self-esteem and identity gets eroded leading them to feel alienated and valueless. A sense of fear and anxiety is created amongst women as they must navigate through the pervading norms and expectations that have tried to exploit their bodies.

Tamela Ice explains that women are not born psychologically oppressed but become one because of the unequal power structure which induces effects on life and behaviour underlined by ideology and laws. The problem deepens when the oppressed internalize the oppression about themselves and add it to the value system. Women are made to believe that they must "understand the utility of subordination and that they are valued as wives and mothers, that they will be respected, they will desire the status of motherhood and their social alienation. Women will desire the abdication of liberty."⁵⁴

50. Procreative consciousness is defined as a state of being within a reproductive realm of fecundity, contraception, pregnancy, abortion, childbirth, and children. William Marsiglio, "Male procreative consciousness and responsibility: a conceptual analysis and research agenda," *J Fam Issues* 12, no. 03 (1991), 270.

51. O'Brien, *The Politics of Reproduction*, 56.

52. *Ibid*, 48.

53. Pateman, *The Sexual Contract*, 48.

54. Ice, *Resolving the Paradox of Jean-Jacques Rousseau's Sexual Politics*, 45.

The historical contexts and cultural norms have reinforced the idea that a woman's primary value lies in becoming a mother which has heavily influenced their choices, opportunities, and self-perception. The traditional gender roles reinforce the notion that woman should prioritize their natural ability to nurture and care for others rather than pursuing their natural interests and careers.

Asserting Equal Representation

Feminists claim that gender stereotypes serve to uphold patriarchy and place boundaries upon women's lives. From an early age, gender is constructed in a way that deliberately undermines the status of females and puts them at a disadvantage throughout their lives.⁵⁵ Representations should not be seen as providing special status but holding the representation by being the way they are. Women have been historically denied free representation in the institutions by justifying that this was for the greater good of the state. As seen in the previous sections, to develop any kind of procedure it is essential to develop a universal approach that must encompass everyone. The problem arises when this orientation gets into conflict with various sexualities and the struggle that arises to accommodate them. Women have been accustomed to the idea of what is just and not what is decent.⁵⁶ This has led to the deprivation of their natural rights. It is necessary to identify a woman's being before embarking on a path to seek the concept of justice and rights to reimagine a space to understand the sexual difference. Whenever we address our differences in terms of sexed bodies, we decide our persona based on it. The pertinent gender hierarchy molds the social meaning of individuals. This thereby claims our existence as legal and social beings with rights.

Being elevated from laid down intersections of a role helps one to fully realize their potential. The exploitation of one party over the other leads to the deprivation of rights. bell hooks and Cornell talk about taking up different sexual representations in an imaginary domain to imagine their end. Cornell says, "This ideal representative was imagined as from the other space and thus could come to embody the self not ensnared in the matrix of abuse."⁵⁷ For bell hooks, art classes gave her space where she could be in her imagined domain. The concepts of equality and gender are underlined as aspects of discrimination. Women are not similarly 'situated' with men. "Human rights, including women's rights, have implicitly been limited to

55. "Feminism: Gender Stereotypes," tutor2u, November 6, 2018, <https://www.tutor2u.net/politics/reference/feminism-gender-stereotypes#:~:text=Feminists%20claim%20that%20gender%20stereotypes,a%20disadvantage%20throughout%20their%20lives.>

56. Nicolas de Condorcet (1743-1794), 'On Admitting Women to the Rights of Citizenship', 1790," in *Tolerance Book Subtitle: The Beacon of the Enlightenment*, ed. Caroline Warman (Cambridge, UK: Open Book Publishers, 2016), 20.

57. Cornell, "Introduction: Feminism, Justice and Sexual Freedom," in *At the Heart of Freedom: Feminism, Sex & Equality*, 9.

those rights that men have to lose. This may be in part why men persistently confuse procedural and abstract equality with substantive equality for them, they are the same."⁵⁸ Therefore, space must be reimagined to understand personal agency not drawn on distinct gender notions.

Feminist Method: Consciousness Raising

Consciousness Raising is a feminist method that aims to reconstitute the meaning of women's social experience as they live through it. It draws awareness on the restrictions at home and workplace based on sex and focuses on the social reality of being a female.⁵⁹ Women are subjected to denigrated treatment, which makes them perceive themselves as responsible for it. In the household, women remain invisible due to their responsibility to care for the same thing repeatedly. Sexism is an accepted form of habit, and being a woman can be defined as socially about their personal and public relations. The exercise of power by men defines them and women respectively, and when this power is challenged, it is sometimes seen as a threat to the identity and definition of men. Power is perceived socially as a male form, and it is not only that men treat women badly but also that it is their choice whether or not to do so. Co-operative rationality aims at participatory democracy and the common good, while instrumental rationality results in particularism and fascism.⁶⁰ In class societies, there is a history of antagonisms between instrumental and cooperative rationality, with dominant classes and groups developing new methods of exploitation and domination.

Consciousness Raising tried to strike a redefined meaning of social relations and reconstitute the meaning. It acknowledges that one form of male power is inside women and that it is both natural and unchangeable. To overcome these hindrances, women must set new conditions and choose their determinants.

Unconscious Bias and Intersectionality: Personal and Professional Realm

Feminism encompasses diverse theories and practices that have a common goal to achieve gender equality. One common thread that runs through them is intersectionality. It brings into purview how individual experiences differ based on intersecting ideas of sexuality, race, class, etc. Intersectional Feminism reflects how it is equally important to address the simultaneous discrimination of marginalized communities. It talks about the separate inequality that arises from

58. Catherine A. Mackinnon, *Towards a Feminist Theory of State*, 229.

59. *Ibid*, 88.

60. *Ibid*, 93.

overlapping levels of oppression. These inequalities strike each other in the forms of racism, poverty, sexism, etc.

To increase women's representation in the workplace, politics, home, and leadership positions, it is important to provide more access to opportunities for training and learning development programs to help them navigate career goals and acquire necessary skills. A common word that is used is 'othering.' Human beings are influenced by a wide range of unconscious biases and dispositions based on age, sex, class, etc. The effects that they entail seem to be very small but the repercussions that follow are huge because it becomes disadvantageous to certain members of the group. Women face unconscious bias in various forms. Despite the efforts towards gender equality, they are ingrained in the societal attitudes which lack awareness on how to treat women. There are two categories - Stereotype threat and Implicit Biases. The former talks about how a group membership would affect their performance negatively and the latter talks about "the unconscious biases that affect the way we perceive, evaluate, or interact with people from the groups that our biases "target."⁶¹

Implicit Bias - A schema is a mental construct that is consistent with the behavior of an individual or an event. They are dispositions that arise in our responses to different circumstances. A schema-based explanation of women evaluates men to be more competent than women in professional excellence.⁶² Sometimes stigmatized groups don't hire women where they have biased perspectives.

Stereotype Threat - Stereotypes include their incapability to take up leadership positions and only restrict themselves to caregiving roles. This exhibits underperformance since they are unconsciously preoccupied with confirming the stereotypes associated with that group. Subtle comments and actions reflect microaggressions.

Both biases will put more stress on the already tough personal and professional scenario making their position weaker than men. Women in the workplace are less hired, and not judged for promotions, and women in the personal realm will consider themselves inferior.

The need to address these issues does not always involve a macro-level intervention but a micro-level when we adapt them to everyday lives. The foundational barrier intervenes with the agency of the women which is communicated verbally and non-verbally. It is widely felt that macro-level state judgments could help to solve the challenges of stereotypes and prejudices that mar the society but until and unless interventions on a foundational basis cannot take place the challenges can never be solved. Taking this into consideration time plays an important role. Whatever has been achieved in the past two hundred years has to be ensured that we do not

61. R. Marcus, "Unconscious Bias," That Marcus Family, 2022, http://www.thatmarcusfamily.org/philosophy/Course_Websites/Readings/Saul%20-%20Unconscious%20Influences.pdf.

62. R. Marcus, "Unconscious Bias," That Marcus Family, 2022, http://www.thatmarcusfamily.org/philosophy/Course_Websites/Readings/Saul%20-%20Unconscious%20Influences.pdf.

regress in the demand for gender equality and keep moving forward embracing and solving more newly emerged issues and developments in humanity.

At the workplace, there are blind spots for women. There is a need to attain gender parity and increase gender diversity. Corporate organizations feel that since women must deal with pregnancy, motherhood, and marriage, they become less productive than men. In the future, their commitment towards family and children supersedes their position in the workplace and sometimes ends up them to leave. Apart from quantitative exclusion, women also face qualitative one. Everyday forms of gender discrimination like uncomfortable comments, jokes, unwanted touch, questioning their capabilities, judgments, and sexual harassment create an atmosphere of discomfort for women.

The lack of infrastructure in jobs like construction, police, and military further pushes down their inclusivity since the tools, and armour is not built to their body structure. The need to promote gender diversity creates new claims, discoveries and practices, unique ideas, and perspectives. Increased representation of women will also lead to new investments and diverse upcoming enterprises that are gender inclusive and cater to the needs of women. This will advance sustainable development practices.

To overcome these issues, the salary structure must be kept transparent. The employees and the leadership must also be trained to deal with discrimination and sexism in the workplace. It is important to be assertive in gender nuance and question the instances when discrimination has taken place. Unconscious bias needs to be addressed. The increased networking of women is extremely important for discussing diverse topics and exchanging information about the issues that affect them the most. It ranges, from the workplace, and family to motherhood and their roles across different industries. The enhanced social connection would lead to the creation of a positive environment to live and work.

Another discrimination against women that is taking a stronghold is the motherhood penalty where pregnant women and mothers have slow-paced professional advancement. Workplaces are unable to accommodate the demands of working mothers and don't understand the challenges that they face. Sometimes, these companies fail to provide flexible work timings and childcare centers.

It has become the need of the hour to offer a flexible approach for working parents to enable them to balance their family lives and jobs. Organizations like Bumble have 85% women staff. They have kept a flexible interpretation of working hours which acts as an amplifier for them. Rather than working constantly the whole time, it does not follow the conventional attitudes of work-life balance. Pay Transparency is a huge step toward achieving equity to increase efficiency across all races and genders and races and promote a sense of inclusivity.

The idea of 'having it all' is tough. To manage it, one needs to strike a balance. This is something which is a tough balancing act as being working parents and raising healthy and happy children at the same time. This becomes tougher with the sacrifices that come along with it. It becomes 'double binding' since women

want to be successful in the professional realm but at the same time, they have to devote the necessary time and fulfill the requirements of the family members. The emotional and psychological support that they provide is indispensable. The attainment of both at the optimum level is not possible and therefore, attaching unrealistic expectations is not doable.

Despite the beliefs and expectations attached to the idea of a woman, one must let go of the expectations that each of these ideas could be fulfilled. Self-determination can be achieved and authenticated when a woman realizes her feelings and perspectives. Subordination in any social setting is a political issue because claims and standards are identified by the society, therefore it is important to identify the evaluation of claims must be validated by the community and inquiries have to be socially determined.

Conclusion

Rousseau's liberal approach to governance has been criticized for its contradictory views on women's standing in society. Women's moral identities are partial and different from others, as they decide on artificial systems rather than being moral beings. This study uses qualitative methods, including conceptual analysis, text-historical method, and critique of Rousseau's works, to examine the challenges women face in contemporary times, including political, social, psychological, and cultural aspects. The aim is to uncover the dynamism within patriarchy and explore the overlapping categories of reading.

Justice is a key virtue in feminist thought, focusing on relationships between agents and recipients. It can be divided into two dimensions: transitional justice and restoration justice. Patriarchy socializes women, causing them to choose what men want them to have. Autonomy, a principle of Western Liberal philosophy is a self-determined life that involves rational deliberation and action. Freedom theorists like Nancy Hirschmann, Drucilla Cornell, and Wendy Brown emphasize the importance of understanding the relationship between inner and external forces of desire. Foucault's discourse analysis emphasizes the importance of power relationships expressed through language and behavior. Women must recognize their autonomy by excluding external conditions and constructing context-specific values. The liberal model, as portrayed in Rousseau's works, is flawed in its ability to bring out women's emancipation due to its inherent inequality. The liberal state has been criticized for reinforcing male jurisprudence, and feminists argue that the liberal social contract recognized patriarchy.

Rousseau argues that women are childish in handling their sexuality, leading to a social-sexual construct. Carole Pateman critiqued social contract and argued that women's position is evasive due to their dependence on men's opinions and the lack of choice in their lives. Pateman also discusses the interpretation of female sexuality, which is a fluid and essential part of identity. Pateman questions the

political thought on how women have been systematically excluded from the original contract, arguing that civil freedom is supposed to be a patriarchal right in Rousseau's Social Contract. She argues that the sexual contract is understood as a marriage contract, but it is not recognized as an individual, denying women basic social and legal expression. Pteman suggests that civil society treats the private sphere as a political interest, ignoring the civil sphere.

Men have traditionally held a superior position over women due to their physical strength and ability, while women's sexuality has been used as a reason for their inability to exercise political rights. This is due to their patriarchal family structures and cultural norms that restrict women's reproductive capacity and self-representation. Feminist theories of justice have not adequately addressed conditions of inclusion, and harmonization of freedom with each other is necessary for a politically liberal society. Identity politics argues for recognition and demands for basic rights while addressing psychological oppression based on women's reproductive capacity. Mary O'Brien argues that women are trapped in their reproductive capacity, and rights must be related to actual social relations and responsibility.

Feminists argue that gender stereotypes uphold patriarchy and place boundaries on women's lives. They argue that representations should not be seen as providing special status but as being the way they are. Women have historically been denied free representation in institutions, and this has led to the deprivation of their natural rights. Consciousness Raising is a feminist method that aims to reconstitute the meaning of women's social experience, acknowledging that one form of male power is inside them and is both natural and unchangeable.

Intersectionality is a common thread in feminism, addressing the simultaneous discrimination of marginalized communities. To increase women's representation in the workplace, politics, home, and leadership positions, it is important to provide more access to opportunities for training and learning development programs. Unconscious biases, such as stereotype threat and implicit biases, can negatively impact women's performance and personal and professional situations. Addressing these biases is crucial for achieving gender equality and promoting equal representation for all. Addressing gender equality requires micro-level interventions, addressing stereotypes and prejudices, and promoting gender diversity in everyday life. Women face both quantitative and qualitative exclusion in the workplace, with discomfort and discrimination often resulting from their commitment to family and children. To promote gender diversity, transparency in salary structures, training for employees and leadership, and addressing unconscious bias are essential. Balancing work and family is a difficult task, and women must let go of unrealistic expectations and seek self-determination. Validating claims and standards in social settings is crucial for achieving equity and promoting inclusivity.

Men have traditionally held a superior position over women due to their physical strength and ability, while women's sexuality has been used as a reason for their inability to exercise political rights. This is due to patriarchal family

structures and cultural norms that restrict women's reproductive capacity and self-representation. Feminist

Rousseau tried to prove that the Social Contract setup is impeccable. But the main criticism lies in the fact that it is not moral at all. In a political system, a person must be a good citizen. He is trying to bring in the same model in the private sphere, but it is failing because, in both, men have a fair share of women. According to Rousseau, if this direction is not followed then it will prove to be destructive for everyone. Even though it preserves the harmony of good governance, it is marred with injustice towards an important section. His idea of the state will fail in the long run because non-contribution by women will affect its development. His strong ideas on masculinity will bring in a rigid stand towards schemes. When we say Morality is held by exercising virtue, in Rousseau's model women make decisions based on an artificially laid out system. So, can we say that women are moral beings? A biased attitude towards another party (women) will bring in a discriminatory approach towards good governance. This flawed approach creates a sense of tension and takes away the 'Morality' of the state. It also recedes the 'CARE' attitude out of the authorities and injects an 'Unopposed' rule. The method of Consciousness Raising highlights the issue of women looking at their personalities from a male gaze and expecting men to give meaning to their holistic lives. To become autonomous beings, women need to set and condition their boundaries.

This work exhibits that the relationship between citizenship and womanhood is flawed in Rousseau's world as it is not gender-neutral due to a lack of active participation. This division is further widened economically because of the existence of a dichotomy between employment and family. The latter is assumed to hold no significance politically. Social power is derived from that which has relational property associated with factors like class, wealth, status, etc. The said model is susceptible to the crisis in case the variables existing in it do not abide by them.

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