

Importance of Time in the Role of Feminism Feminist Theory

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Abstract:- We will study the importance of time in feminist theory. After that we go on to First, Second, and Third Waves of Feminism and then to larger bodies of work within which to employ concepts. Time is really interesting and to progress along the trajectory. Because Time on the face of it is such an, “objective” concept. Surely, we are not going to spoil Time with gender again? So, this is the kind of question I get all the time when I say Time. Why is it that we are looking at Time and relation to gender? And therefore, the second question always is, what kind of Time are we talking about? While Time structures all of our daily lives in a very-very obvious fashion, we all know, almost intuitively, that each of our experiences of time differs often, depending on, say in common-sensical knowledge, the kind of person that you are. How do you experience Time? Are you always in a hurry? Are you always running behind Time? Are you always somewhere before Time? What are the kinds of people that can afford latitude in the ways in which they deal with Time? What are the kinds of people to whom Time does not matter? Think about the ubiquitous person who is always late and takes it for granted that you will wait for them. Everybody therefore deals with Time in a unique fashion. In our analysis today, we are suggesting that this kind of dealing with Time has a very specific gender element to it, that if we try and understand it, not just in the ways in which men deal with Time as opposed to women dealing with Time, although there is a particular aspect of it, it is also the other question: What kinds of demands does Time exert upon masculine versus feminine subjects? So, keeping these questions in mind. Let us start by talking about, what kind of Time?

I. INTRODUCTION

The concept of time in feminist theory is a complex topic with different views and approaches discussed by various scholars in English literature. In general feminist theories have various challenges related to traditional and hierarchical models which are associated with time that have been used to simplify the patriarchal systems of power and control related with the importance of time. People have opposed different frames to understand time that is related to its relational, subjective, and embodied nature. So, one key factor which is approached by all of the feminist theorists is the concept of

time by questioning the idea of how we can relate to it universally and how we can apply it to all individuals and societies.

Some of the theories argued that the concept of time is always situated to the historical, cultural and political context as we talk about the importance of time because different people in this world experience different time in different ways depending on their social position and identity. Let's take an example: women's experience of time is shaped by the demands of caregiving and domestic labor, which can be seen as a form of invisible work that is devalued and marginalized in patriarchal societies. Similarly, people of different color and other marginalized groups may experience time differently due to racism, colonialism and other forms of oppression.

Feminist theorists have also challenged the idea that time is a passive backdrop to human experience which plays a very vast and dynamic role in shaping our lives and identities. For example, the conceptualized time is intimately connected to our sense of self and our relationship to others. Time on one hand can be experienced as expensive or constrictive which depend on the social cultural context. It can also be a source of power used by an individual or group in creating the strategic ways to resist oppression and build alternative futures. Another important theme in feminist approach to time is the idea of embodiment. Feminist theorists question that time is not just the concept discussed but it is also something experienced through our senses and bodies. This means that the experience of time is not just a matter of clock time but something which requires our senses, emotions and bodily rhythms. For example the way women experience time may be influenced by the factor of menstrual cycle, pregnancy and menopause which plays a very significant role in shaping our physical and emotional well being.

The present question which arises is, how do you spend your Time? And the word 'spend' which is linked with time has a unique sense and meaning in it. It means that you are making a clear relationship between Time and its valuation through money. The next step of the analysis, which is, what does this mean for men and women or for masculine and feminine subjects? Few experts in their essay expand upon what we are talking about: the state of change of time period

from one source to another to a mature industrial society which focuses on the working habits, new disciplines, new incentives and human nature upon which change is relied upon with the notions of time. "Now, this is brilliant, because we are starting with the understanding that we all have internal clocks. By this it is not a question of how exactly do you know what Time it is? It is not that we have magical beings among us who can tell Time, but the other notions of Time is that, Time is just not merely an objective entity out in the world, it also has a correspondence with how we feel about Time. Time extracts urgencies from us. For example I am looking at my watch right now and saying, okay I've finished about 15 minutes of this lecture, I have 30 minutes to go, I hope I have enough material. There are ways in which Time is making me constantly aware and I don't even have to look at the clock, I wait to think about every moment and how I am going to make it productive. For Thompson, the mature industrial society works on the restructuring of working habits which means that the people working in the industry or the factory will go from home to factory, which means home is a comfort place for them which gives them pleasure and comfort on the other hand factory symbolizes the place of work the nine to five workdays.

The feminist approaches to time have shown the importance of acknowledging and valuing different temporalities and modes of being. This means that there are many different ways of experiencing time which are related in shaping different factors such as age, culture, gender and identity where we can see that culture has more importance due to the cyclical or circular view of time while others have a more linear kind of view with progress oriented. Similarly individuals may experience time differently depending on their stage of life and focusing on the future and reflecting the past more. Time is a fundamental aspect of human experience, yet it has often been taken for granted or assumed to be a neutral and objective backdrop to our lives. However, feminist theorists have challenged this view, arguing that time is a socially constructed and gendered phenomenon that is intimately connected to power, identity, and social relations. In this essay, I will explore the concept of time in feminist theory in greater depth, drawing on the work of various scholars to examine the ways in which time has been conceptualized, critiqued, and reimagined within feminist discourse.

II. THE SOCIAL CONSTRUCTION OF TIME

One of the key elements of feminist theory is the idea that gender is a socially constructed category that is produced through social relations and cultural norms. This means that gender is not an innate or biological characteristic, but a fluid phenomenon that is shaped by historical, cultural, and political forces. In a similar way, feminist theorists have argued that time is also a socially constructed caste For example, feminist scholars such as Nancy Hartsock have critiqued the dominant view of time as a linear and hierarchical phenomenon that is

based on clock-time and the rhythms of industrial capitalism. She argues that this view of time is shown in a specific historical and cultural context, and that it reflects the values and priorities of a patriarchal society that prioritizes productivity, efficiency, and control. In contrast, feminist theorists have proposed alternative frameworks that emphasize the subjective, relational, and embodied nature of time, and that challenge the hegemony of linear and hierarchical models of time.

One such alternative framework is the concept of "women's time," which was first introduced by the feminist anthropologist, Evelyn Fox Keller. Women's time refers to a mode of experience that is based on cyclical and relational rhythms, rather than linear and hierarchical ones. Keller argues that women's time is rooted in the biological rhythms of menstruation, pregnancy, and childbirth, which are experienced as cyclical and connected to the cycles of nature. She suggests that women's time is characterized by a sense of continuity and connection, rather than a sense of discontinuity and fragmentation that is often associated with linear time. Time that is produced and reproduced through social relations and cultural norms. Similarly, other feminist scholars have proposed alternative frameworks that emphasize the embodied and subjective dimensions of time. For example, the feminist philosopher, Sara Ahmed, argues that time is not a neutral or passive backdrop to human experience, but an active and dynamic force that shapes our lives and identities. She suggests that time is not just a measurement of duration or sequence, but a medium through which social relations and power are enacted and negotiated. In her view, time is a "sticky" phenomenon that adheres to bodies and spaces, shaping our movements, encounters, and experiences in subtle yet powerful ways.

A. Critiques of Linear and Hierarchical Models of Time

Feminist theorists have also critiqued the dominant view of time as a linear and hierarchical phenomenon that is based on clock-time and the rhythms of industrial capitalism. They argue that this view of time is rooted in a specific historical and cultural context, and that it reflects the values and priorities of a patriarchal society that prioritizes productivity, efficiency, and control. Moreover, they suggest that this view of time has important implications for gender relations, as it reinforces gendered divisions of labor and devalues activities that are associated with the private sphere, such as care work, domestic labor, and emotional labor.

For example, the feminist philosopher, Maria Mies, argues that the division between public and private spheres is rooted in a linear and hierarchical model of time that prioritizes the former over the latter. She suggests that the public sphere is associated with the "rational" and "productive" use of time, while the private sphere is associated with the "irregular ways of time spheres. In relation to Care work which is linked with the women because there is a saying that, why is it that women became the primary source

that offered Care? It was because of this physical separation along with this understanding that men are located in the factory and women at home, also comes this restructuring of Time itself. In other words, if we think that the restructuring of Time is part of the new rules of this game, then those who play the game very well also take pleasure in winning, those who manage their Time, those who are able to balance Time, those who get the most out of every hour and modern society is filled with these kinds of techniques of productivity. If people have heard about what you call the Pomodoro timer, which is that you set your watch for about 20 minutes. For example In 20 minutes you make sure that you do as much as you can, stay not distracted and then you get a break for 5 minutes, provided you have used your 20 minutes wisely. These are all part of what Thompson calls the inward notion of time and also the inward notation of time, not just the notion, but notation, which is the idea that there are ways in which you are noting Time in your own body, your body also marks Time. Think back to school and think about the ways in which, who is it that took the greatest pleasure in being monitored? The ones who made sure that they were marking who arrives on time, who is seated by the time the bell goes off and how they get to report to the authority as to those who are not fulfilling this role.

B. The Universalization of Time

One of the key ways that feminist theorists have approached the concept of time is by questioning the idea of a universal, objective time that applies equally to all individuals and societies. They have argued that time is always situated within specific historical, cultural, and political contexts, and that different people experience time in different ways depending on their social position and identity. This means that the dominant view of time is often constructed from a white, Eurocentric, and masculine perspective that ignores or marginalizes other ways of experiencing and relating to time.

For example, feminist theorists have critiqued the ways in which clock-time has been used to justify the separation of public and private spheres, and to devalue activities associated with the latter. In patriarchal societies, men have traditionally been associated with the public realm of work and politics, which is organized around linear and rational forms of time, while women have been associated with the private realm of the home and family, which is organized around cyclical and relational forms of time. This division has been used to justify the lower valuation and invisibility of women's work, which is often seen as "unproductive" because it does not conform to the norms of clock-time.

Similarly, feminist theorists have critiqued the ways in which colonialism and imperialism have imposed Eurocentric models of time on non-Western cultures, erasing or marginalizing their own temporalities and modes of being. For example, the linear and progress-oriented view of time that is dominant in Western societies has been used to justify the exploitation and domination of indigenous peoples, who may

have a more cyclical or circular view of time that emphasizes relationships and interdependence. By imposing Western models of time on these cultures, colonial powers have attempted to erase their unique histories, traditions, and ways of life.

C. The Active Role of Time

Another key theme in feminist approaches to time is the idea that time is not a neutral or passive backdrop to human experience, but an active and dynamic force that shapes our lives and identities. Feminist theorists have emphasized the importance of understanding how time is constructed and experienced in relation to power, and how it can be a source of both oppression and resistance. For example, feminist scholars such as Nancy Hartsock have argued that time is intimately connected to our sense of self and our relationship to others. They have proposed that the way we conceptualize time is shaped by our social and cultural context, and that different temporalities can reflect different ways of understanding our place in the world. This means that time can be experienced as either expensive or constrictive, depending on the social and cultural context in which it is situated. For example, time can be experienced as a source of anxiety and pressure in a society that values productivity and efficiency above all else, or as a source of liberation and possibility in a society that values creativity and innovation.

D. The patriarchal conception of time

The dominant conception of time in Western culture is linear, progressive, and objective. This conception of time is based on the idea of a single, universal, and objective clock that measures time in a consistent and continuous manner. This view of time is rooted in the Enlightenment belief in rationality, objectivity, and progress, and it reflects the patriarchal values of domination, control, and hierarchy. The patriarchal conception of time assumes that time is a scarce resource that must be used efficiently, and it prioritizes productivity, efficiency, and achievement over other values such as care, relationship, and well-being.

Feminist theorists have challenged the patriarchal conception of time on several grounds. First, they have argued that the linear and objective view of time ignores the subjective, embodied, and relational aspects of time. Women's experiences of time are often shaped by their social identities and roles, such as mothers, caregivers, and workers, and their temporal experiences are often marked by interruptions, disruptions, and contradictions. Second, feminist theorists have highlighted the gendered and racialized aspects of time, showing how time is distributed unequally across different social groups. Women and people of color are often expected to perform unpaid and unrecognized labor, such as domestic work and emotional labor, that takes up a significant amount of their time and restricts their opportunities for personal and professional development. Third, feminist theorists have critiqued the prioritization of productivity and efficiency over other values, arguing that this emphasis on instrumentalism

and economic rationality leads to the devaluation of care, relationships, and well-being, which are essential for a sustainable and equitable society.

E. Part 2: Feminist temporalities

Feminist theorists have proposed several alternative temporalities that challenge the patriarchal conception of time and promote more inclusive, egalitarian, and empowering forms of temporality. These feminist temporalities are based on the recognition of the subjective, embodied, and relational aspects of time, and they prioritize values such as care, relationship, and well-being. One feminist temporality is the concept of "women's time," which was first introduced by feminist psychoanalyst Jean Baker Miller in the 1970s. Women's time refers to the cyclical and repetitive rhythms of women's lives, which are marked by the processes of birth, growth, and death. Women's time is based on the recognition of the subjective and embodied experiences of time, and it challenges the linear and objective view of time by emphasizing the cyclical and non-linear aspects of life. Women's time also highlights the importance of relationships and care in women's lives, and it calls for a reevaluation of these values in society.

What do we think about Time? Think about how it is depending on your gender, your location in life, your mode of work, how do you organize your Time? Do you think of every moment as only having one task? Do you think of every aspect of the day following the other in clear linearity or are there ways in which you imagine Time as constantly filled with multiple things? You wake up in the morning, you have your breakfast, you get out of the house, you go to work and then you come back, your day is divided into time slots in a very clear fashion. And the same kind of research also argues that this kind of luxury is not available to women or to feminine subjects. Stay with me for a little bit on this notion. Therefore, we come to the idea of male time versus female time. The title is very-very particular because we are not saying male time as if only men live this way or female time like women live this way, we are saying male and female to distinguish between two different understandings of Time, one of which is considered more normal and often more powerful than the other, as scatter-brained, as not organized enough, as constantly confused, and as devaluing Time itself. At first glance, the linear model always appears objective, because Time works in that fashion. You count the clock, it keeps going, but it is very interesting. The face of the clock is cyclical, however, it slowly moves forward. Therefore, the linear model is also the kind of notation of time we have in our own minds. The argument in feminist theory is, however, that linearity distracts from the existence of a multitude of experiences of Time. Let me give you an example. As I am standing here speaking to the camera, I also have my mind on a bottle of water, which I will drink in a couple of minutes. I am also thinking about what happens an hour from now when I go to the stores and make dinner. I am also thinking if I have my scooter keys in place, I hope I haven't forgotten them. So at no point of time do I experience this moment as merely. I am also occupied by other thoughts relating to other timelines,

which may be in the pastor's future, but which I am living in the same moment.

Davies through his experience says that women's lives have to do also with process-time consciousness. As women find the importance of time while working at home bound with all kinds of family duties, household chores which weaves women in a complicated process of time pattern. On the other hand, women with children will experience different ways to deal with the time and fashion of society. Women put out the demand for employment and family care because both the gender demands for different time zones in the working sector so that they can give time to their families and children. We can notice some things which shows that men time for their children is when they left over from work and women time is preferred to be the whole day but women are not paid to that mark where men are paid for the same employment in the working sector. In other words, the free time that is part of a linear time model is never free for women; there is no time to take off, there is no time for relaxation; that time has to be given into the demands of others, which is not accounted for within employment or paid employment at all.

"Davies also explores women's active and passive resistance to male clock time. Here, she illustrates how women's rejection of wage labor can be seen as a rejection of their consciousness action" This is greatly interesting, especially to the kind of feminist theory or Marxist feminism that argue that women's independence can only be achieved through an engagement with waged labor because money and time plays very important role in the life of women to be independent and work freely. "Here, Davies is arguing that when women refuse to work, or say that that is not the world that they want to be a part of, they are resisting male clock time." The assumptions here might be complex because often the women who can reject wage labor, or can reject this kind of time have other forms of privilege, in terms of regular income from other members of the family, or a welfare state, and so on and so forth. Thus women would give priority to time rather than money by taking part time work or becoming self employed. "Women's choice of occupation also portrayed a rejection of linear time. For example, some women choose artistic occupations, because a central feature of artistic work is that it is structured by process time." Really important, think about it not just as women's choices, but also the ways in which artists are an important constituency in disturbing our ideas of time as an objective entity, if process time is important, continuity is important, then choosing art as a profession also means that you are choosing different understandings of time. The second important key function over here in terms of time, not just in linear versus cyclical understandings, is the question of selfhood itself, which conforms in most cases, in common understanding to a linear model. You are born, you are then a child, you attain adulthood until you achieve mortality and therefore you end with the understanding of the aging body. Here, we think about humanity itself as constantly moving through key

processes, each of which ends when the other starts. So there are clear notions of who is a child, who is an adult, and we mark them through distinctions in time, at so many years of age, at so many plus years of age you become a senior citizen. And this is how one considers selfhood in this linear fashion.

III. CONCLUSION

I want to end with a brief discussion of time and its importance in the both men and women life .This is a highly masculinist notion of time, which does not take into account, the voice that help it along the way. I will stop there for now and round up our discussion on Time itself. We spoke about time in relation to linearity and cyclicity, in relation to selfhood and lastly, in relation to feminist history. Time not only plays an important role in the feminist view but also in the life of everyone. Time is something which rules everyone under it and manages our lives in a beautiful manner. Time is a very important and crucial part in the feminist theory. In conclusion, the concept of time is a rich and complex area of inquiry within feminist theory which challenges the different traditional linear and hierarchical models of time, feminist theory has opened up the new way of thinking about the relationship between time, power and identity. Ultimately, the time approach with feminist offers a powerful tool for understanding the ways in which time shapes our lives and experience which is linked to our future. Time shows its importance in everyone's life.

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