Economy and Freedom of Women: Historical Study

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ABSTRACT

The relationship between development and women’s liberation is not a direct relationship without intermediaries and factors such as economic crisis, cultural competition and political instability have affected it and can lead to weakening or strengthening the position of women in society. But in the researcher opinion, although socio-economic development leads to fade patriarchal classical traditions in societies, it replaces other forms of social classes as alternatives. But the future prospects of this trend have noticed this injustice rather than their increase. Raised salaries causes women to achieve more training, higher wages and better living facilities. The position of women in society is deeply affected by forms of production and property. Any change in the system of distribution, population structure, technology and the economy ultimately affect social awareness, political forces and sexual division of labor and the position of women in society.

Keywords: Economy, Development, Women's Rights, And Women's Liberation.

INTRODUCTION

In some countries, women still do not have the financial and economic independence and it is nearly a century that European countries have eliminated the limitations of women and have given her the right to manage her properties.

In the “exposition of the civil law of Iran”, written many years before the revolution, it is stated as: “the independence that woman has over her properties, as Shiite has legalized it, was not there in the law of Iran, Roma, Japan and many other countries in the past decades. It means that women have been deprived of their rights like that of an insane child. In the UK, where the wife characters was completely faded in husband character, two laws, one in 1870 and another in 1882, named as married woman’s property Act elimination of neglecting women. In Italy, 1919 AD Act removed the woman from the neglected ones. In the German Civil Code in 1900, and in 1907, the Swiss Civil Code, it was announced that a woman is important like her husband. But a married woman in Portugal and France is still deprived of her rights. Yet, the February 18th 1938 in France has moderately justified the neglecting of married women"1.

It is nearly a century that the first law of women financial independence is been approved in England and she is elimination of neglecting and it is not more than a century of the approval of this law in many developed countries.

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FINANCIAL INDEPENDENCE OF WOMEN OR EXPLOITATION

When a man looks on the legislation to financial independence of women in Europe and thinks about it, a marvelous question is posed in his mind as what happened that such an incident occurred. Are human emotions and European scientific growth prompted them to accept the facts and know the woman, this great pillar of human beings, valuable and do not begrudge her rights. Did they regret of the past due to their perception of right and found their cruel acts to compensate. The illuminating answer to these questions and truth expression we hear of Mr. Will Durant: "... how can we justify this rapid reversal of habits and respected traditions older than the history of Christianity? The common cause of this change is the frequency and number of machines. Woman freedom is of the consequences of industrial revolution..."3

A century ago in England, finding a job was difficult for men. But notifications wanted them from to send their women and children to the factories. Employers should seek to profit themselves and their shares and should not be disturbed with the ethics and practices of governments. Those who conspired "family eliminating" unconsciously, were patriotic manufacturers of nineteenth century in England!2,4

The first step to the freedom of our grandmothers was the law in 1882. Due to this law, Great Britain women were benefited an unprecedented concession afterwards and they could save their income for themselves1.

This great moral and Christian law was passed by factory owners of the House of Commons to bring British women to the factory and from then on, an irresistible profit has delivered them from bondage and slavery, servitude and slavery in the shop and in the factory ".

In fact, it is understood that “ethics” and “freedom” propose defense of a right that do not pay attention to anything but abstract morality, freedom and the right of business. Besides, it has posed a cruelty more than the past to women and has completely seduced her and has exploited her stupor in order not to perceives the least and be satisfied with this exploitation and stupor. European financiers and manufacturers have used the most unfair slavery and exploitation against women to have benefits and pay lower wage1,3.

THE ECONOMIC INDEPENDENCE OF WOMEN IN THE QUR’AN

From the dawn of Islam more than 1400 years ago, it has announced a law for the revitalization of women character and defense of her position as: “Men have a share in what they earn, and women have theirs in what they earn”. Holy Qur’an has given the right to women of their results of endeavor and work explicitly as has given the right to men to benefit their income. And in another portion, it states: “There is a share for men and a share for women from what is left by parents and their relatives as heritage whether the property is small or large, it is a decreed share5.

This verse, despite those who did not consider any right for women hereditary, has established the right for them and will be discussed in its place as the will of God. And elsewhere, it has expressed the financial and non-financial independence of women as net loss is calculated by women themselves, as for their own benefit.

Independence of women in the Qur’an and Europe

It is obvious than thirteen centuries before Europe, Qur’an has given financial and economic independence to women but not like European one. It has given this independence for the maintenance of human munificence, justice, affection, love, the expression of divine rules and a reality in the creation. With a brief overview and a short comparison between the method of Islam and the practice of Europe in the direction, these points are made clear7.
1. The fact that Islam has given financial and economic independence do not show anything but the implementation of the divine rule of the “real creation system” and aspects of humanity and justice as opposite to England which has been for the benefits of factory owners and have resonate it just for the false show than we have given the similar rights to men and women.

2. Islam has given economic independence to women but it did not “family eliminating” as Will Durant states and it did not make the foundation of families unstable and did not provoked wives against husbands and daughters against fathers. Despite that, it created a huge revolution in the society by bringing these verses that freed their thoughts from ignorance and address men and women this reality in peace and quiet.

3. “In the West,” as Will Durant says: “women are freed from fag in the house but were suffered to a worse fag as slavery in shops and factories. In other words, if Europe removing the shackles of the woman neck, it put a stronger chain on her neck and deprived them of their natural beauty.”

ECONOMIC DEVELOPMENT AND WOMEN'S FREEDOM

In recent years, the concept of "development" and "modernization" has been disputed by many experts. Many researchers believe that what is been recently named as "development" is nothing but fattening the elites of "third world" countries in effect of the dictated reforming programs by the World Bank and the IMF. What is been purposefully forgotten in these programs is the condition of the working class and the poor in developing countries. This is while the third world countries have apparently no choice but to accept these programs to regulate the balance of their payments. This development process has contradictory consequences for women: women are inevitably driven to the margins of production and are brutally exploited as cheap labor force.

But development studies have always faced numerous theoretical problems. The theories of "dependency" and "modernization" have had no achievement for the 'Third World' countries besides the generalization of the achievements of the newly industrialized countries of Southeast Asia to other parts of the world. Modernization theory usually does its talent in the abstraction and does not mention any practical example and there is an empty place of class conflicts and the interests of various social sectors in its subjective arguments. This theory argues that the development pattern of the twentieth century is necessarily different from the old models of development and is affected by the expansion facilities at the international level. Although the theory of "dependency" lacks many of these shortages, it is insufficient because it knows external factors as ultimately determining factor in the economic development of the countries. But this theory is very positive since it knows the development of the "third world" countries historically possible. On the other hand, Marxism defined an explanation of development that believes economic competition eventually leads to the concentration of capital in the world that inevitably has significant positive implications for the development of the whole world. Development, in the view of Marxism, is a contradictory process. It states in "Manifest" that: "The bourgeoisie civilizes the most backward countries by the rapid development of the means of production and facilitating the means of communication. The cheap costs of capitalism commodity serves as heavy artillery with which Chinese walls can even be collapsed..."
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development and it is theoretically a strong framework for social studies (dialectical approach). Marxist views consider different actors of the society with conflicting interests. The basic premise of this vision is that the political economy of capitalism is not giving much importance to national borders. This insight considers several major historical factors as well. In this vision, the historical evolution of societies is examined so that through which the future development of society can be realized. Since Marxism believes in historical determinism, it cannot agree the aimless policies in the field of politics and economics. In this view, despite the recent developments in East bloc countries, it is still a safe framework to explain the socio-economic developments.

CONCLUSION

With the advent of capitalism, patriarchal systems were disappeared of West Europe and it was replaced with a system based on apparent equality and real inequality of men and women. Then, sexual relations and the status of women in society worsened under the impact of urbanization, industrialization, expansion of wage labor, war and political conflicts. Therefore, the concept of freedom and equality of women and men (as the core of the feminist movement) is linked with the concept of modernization development.

But, in the "third world", and especially in the Middle East, the eradication of classical patriarchal system caused the emergence of some reactionary movements because of some socio-economic developments. This trend can be seen today in South Asia. However, in other parts of the 'Third World' such as the Latin America, development process and participation of women in the formal labor market has had a positive effect on family relationships and gender division of workforce at home.

REFERENCES