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Understanding Theoretical Frameworks in Gender Studies: Feminism, Postfeminism, and Islamic Feminism

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Abstract

This paper discusses feminist movements from the first wave, second wave, third wave, and postfeminism and highlights Islamic feminism. Feminism occurred in the 19th and early 20th centuries and focused on fighting for women's rights. These feminism concepts are highly important to see the ongoing phenomenon within society engaging with gender issues such as gender inequality, discrimination, and violence against women. This research provides a deeper understanding of the growth of the feminist movement and related issues in social, cultural, and political contexts as well as current issues that are connected to it. This highlights the theoretical developments and its critical debates. This paper was written using a systematic literature review method to find out how the feminist movement develop from the past to the present time. The aim of a literature review is to acquire a theoretical foundation that can help resolve the study challenge and strengthen the researcher's analysis on gender issues. Discrimination against women was pervasive and affected women's life particularlt for gender constraints. Still, women's place in society was seen as inferior and unequal. Through developing feminism, women are able to stand up for their rights, achieve their goals of gender equality and justice.

Keywords: Feminism, First Wave Feminism, Islamic Feminism, Second Wave Feminism, Third Wave Feminism, Postfeminism.

Introduction

The term feminism originally appeared in 1848 to refer to a social movement led by Susan B. Anthony and Elizabeth Cady Stanton in Seneca Falls, New York, that embraced women's rights. Feminism is a perspective that speaks for women's experiences with discrimination and gender injustice. According to Mohajan (2022), feminism is the belief that men and women should have equal access to social, economic, and political opportunities at all society levels. Because of that, women struggle to voice their rights and gender equality from various aspects, starting from family, social, economic, and political roles.

As mentioned by Ilaa (2021) in feminist theory, there are four waves. The first is first-wave feminism, which focuses on social injustice and equal political rights between women and men, including education and independence. Regarding women's employment and their home environment, the second wave that emerged during



World War II and lasted from the early 1960s to the 1980s brought issues with women's sexuality and gender roles (Malinowska, 2020). Yahya (2021) as cited in Thorpe et al., (2017), the concept of third wave feminism as a whole entails increasing women's chances in the socioeconomic sector, acknowledging variety, individual autonomy, and inclusion, and signaling a change from binary politics to welcoming differences. According to Shiva (2019), The primary characteristic of the fourth wave is its emphasis on social media. Due to social media's affordability, large audience reach, ease of use, and accessibility, women are increasingly using it to voice their opposition to many types of sexual assault against women.

Malinowska (2022) claimed that the first wave of feminist movement swept throughout Europe, North America, Egypt, Iran, and India during the early 1800s and the first few decades of the 20th century. Afridi et al., (2022), as cited in Harrison & Boyd (2003), explained that Women's voices were central to the first wave of feminism, which had many characteristics with other nineteenth-century social movements. Catholic and anti-slavery movements, which prioritized equal voting rights, property rights, and divorce rights, were particularly active among women, as Mohajan (2022) cited in Jepsen (2000) and Dicker (2008), what is also known as liberal feminism, which wants to liberate people from racial bigotry and patriarchy in society.

The second wave emerged in 1960, which puts forward radical feminism. The evolution of feminism took place in two waves, the first of which was liberal feminism, which was the same idea as first wave feminism. Then, radical feminism is a flow of feminism that basically believes that the patriarchal system is the cause of structural inequality in society. Putranto et al., (2022) as cited in Evans (1995), stated that radical feminism is a trend of feminism that demands freedom of self-ownership, which are body, sexuality, or freedom of thought and behavior.

The third wave, dubbed "Transversal Politics," extensively pushed for women's equality. Because of its emphasis on women's equality, the third feminist wave is also referred to as "new feminism", which goes beyond only having theoretical representation in the field of law (Afridi et al., 2022). For instance, they believe that the state must be capitalist when the oppressed class (the proletariat) is taken advantage of and controlled by the dominant class (the bourgeoisie). Third-wave feminism developed through a backlash from the second wave. The term stretches from the 1990s to the 2000s, referring to various types of feminist activity (Mohajan, 2022).

Postfeminism is related to third wave feminism because they occurred between generations Y and Z, who were already familiar with more technology. Mohajan (2022) as cited in Guardado (2015), added that development and changes in feminism caused by advances in media and globalization lead to awareness but not to the will to change the problem. However, postfeminism is increasingly gaining space as the social media movement becomes more open. The newest feminist movement, known as postfeminism, is viewed as anti-feminist since it alters the stereotype of the modern woman as someone who is powerful, prosperous in her work, attractive, and beautiful



(Marlina et al., 2020). This is an expression of the feminist movement, which has been struggling for gender equality for a long time (Ranteallo, 2016).

Apart from these four waves, feminism also has other types. Islamic feminism, which expresses views on feminism within the Islamic paradigm. Islamic feminists are reinterpreting Islamic resources to achieve women's equal rights within an Islamic framework. Even though in Islam, women have many privileges, this does not mean that men have fewer rights than women. Wahyu et al., (2023) highlighted that by supporting the reinterpretation of Islamic research to promote women's empowerment and gender equality, this movement provides a solution for modern women who aspire to combine family and work duties.

Through our analysis of the development of feminist theory in the evolution of feminist struggles over time, often referred to as waves of change (Mohajan, 2022), and all types of feminism that exist in the society. This paper explains each wave and what women struggled with in each period in more detail using the Systematic Literature Review method to increase knowledge and understanding about feminism. Ilaa (2021) stated that the feminist movement seeks to support women in their battle for freedom and rights in a patriarchal society.

Method

This research used a Systematic Literature Review (SLR) to explore the development of the feminist movement in four main waves: the first, second, third, and postfeminism waves. Apart from these four waves, feminism also has various types, there are ecofeminism, black feminism, and Islamic feminism. Our purpose is to understand how each wave of feminism has shaped changes in various dimensions of life, including social, political, economic, and cultural. In addition, our purpose is to understand the transition and evolution of feminist ideology and activism from one wave to the next. Writers collected the data with a systematic search across a range of academic sources, including journal articles, books, and reports that are relevant to our research questions. Writers screened the literature based on its relevance to our research topic and the depth of insight presented. Writers selected scholarly works that offered comprehensive analysis and discussion of the four waves of feminism, while avoiding less relevant or less quality literature.

The platform used for accessing academic sources and conducting the systematic literature review encompassed international databases such as PubMed, JSTOR, and Google Scholar. These platforms provided access to a wide range of scholarly articles, books, and reports from reputable publishers and institutions worldwide, thereby ensuring the inclusion of diverse perspectives and insights from international channels. Through a literature review, the research found the evolution and impact of feminism in society. It is important to continue examining the development of this movement and contribute to gender equality and social justice.

Results and Discussions

First Wave Feminism



The first wave of feminism occurred in the 19th century and the early 20th century, focussed on fighting for women's basic rights such as voting in politics and the rights of ownership. Mohajan (2022) as cited in Jepsen (2000) & Dicker (2008), mentioned that this important period in history brings about a great deal of social change and builds the foundation for women's equality in every aspect of life, including the ability to vote and citizenship, the right to an education, the opportunity to receive their father's property, and so on. Its goals include racial bias emancipation and social reformation away from patriarchy

This first wave of feminist movement is also called liberal feminism. As the movement got underway, liberal feminist talked about fairness in the realm of education. Many women believed that they were not receiving the same rights to education as males around the turn of the 18th century (Sofyan, 2022). Liberal feminism focuses on achieving gender equality through legal and political reform within existing systems. Ng (2022) as cited in Ferguson (1988) & Marks et al., (2016) liberal feminism pushed for equal rights so that women would have more chances to enter the job market. On the other hand, socialist feminists supported universal childcare and were more interested in the division of labour, especially in the family. This would make it possible for women to work for pay.

Priyadharshini et al., (2021) as cited in Foley (2007) liberal feminism has a strong reaction from the rights to reinforce equality. Its responses to empowerment, individual freedom, and gender equality are aggressive. According to liberal feminism, women should not be used as a tool to guarantee the wellbeing of men and children. It argues men and women must have the same rights. This includes the right to pursue a career, education, work and the income, as well as family rights including legal parental rights.

Liberal feminism struggled for the rights of women that highlighted politics to get equal rights. This means that a women's rights programme needs to focus on increasing voter turnout and women's participation in political discourse, elected positions, and the judiciary, in addition to making sure that all women are able to vote. Given all of the reasons behind women's low participation, this is a challenging task. Because of sex stereotypes, especially women of racial or generally not recognised as being powerful and capable of leadership. Public discussion and politics of election require behavior that is agonistic and culturally coded as masculine. Women also tend to view issues of special interest to them as personal rather than political. As a few examples, women are underrepresented in the many institutions (such as churches, universities, and think tanks) that serve as stepping stones to political power and influence in political debate.

One of the most important results of this movement was increased awareness of feminist issues in society. In a move to fight for gender equality, women started creating activist groups and speaking out more about their rights. According to Oxley (2011), being the oldest form of feminism, liberal feminism receives a lot of criticism, especially from other feminists who argue that liberal feminists ignore social, ethnic, and sexual orientation differences that are important for providing an objective review



of women's condition. This is where the criticism of inequality in women began. First wave feminists argued that women deserved the same legal right as men, based in liberal principles of individual rights and equality.

Second Wave Feminism

The release of *The Feminine Mystique* in 1960 and the 1970s, the establishment of the National Organization for Women (NOW) in 1966, and the rise of conscious-raising (CR) organizations towards the end of the 1960s signaled the beginning of the second wave. Afredi et al., (2022) as cited in Harrison & Boyd (2003), declared that during the period, women's attention was shifted from the political realm to the psychological, cultural, and anthropological realms by the notably active European writers Germaine Greer, Simone de Beauvoir, Kate Millet, and Betty Friedan. These developments influenced women's fight for more rights than only the ability to vote. The second wave of feminism raised many perspectives on liberal feminism that continued from the first wave. Putranto et al., (2022) as cited in Purnama et al., (2021) added that liberalism seeks equal rights for men and women.

Second wave feminism is also called the liberation movement or Women Liberation, adding some new modes to it. Bendar (2019) stated this movement is a revolutionary collective movement, as seen since its emergence in 1960–1980. Liberal feminism struggled for the rights of women that highlighted politics to get equal rights.

Following the Second World War, women were compelled to leave the workforce, and this led to the second wave of feminism, which ultimately came to an end when the Equal Rights Amendment was not ratified (Sutrisno, 2021). Second wave feminism highlights radical feminism that examines the patriarchal system as the cause of structural inequality in society, marxist feminism, and black feminism. According to Sutrisno (2021), a culture of patriarchy is one in which males dominate women and have complete control over the home and political spheres. Patriarchy literally refers to father or husband as the form of rule. Putranto et al., (2022) as cited in Evans (1995), stated that radical feminism is a trend of feminism that demands freedom of self-ownership, which are body, sexuality, or freedom of thought and behavior. Mohajan (2022) strengthens the idea that reproductive rights and sexuality are also major concerns in this movement.

Suwastini (2013) as cited in Thornham (2006) mentioned that the second wave has two distinct movements of feminism that may be identified in America. The first group is a right-wing movement with a liberal bent that seeks to give women the same rights and responsibilities as males in all spheres of American society. The National Organization for Women, or NOW, was established by Betty Freidan in 1966 and is responsible for this flow. The second, more extreme element is frequently referred to as the left wing. Because of disparities in race, class, and demonstrations against American crimes in the Vietnam War, feminists felt excluded from NOW's liberal feminism, which gave rise to radical feminism. The main concept of radical feminism is "consciousness raising," with the understanding that "the personal is political."



In their early years, feminists—both liberal and radical—found varying degrees of success. In terms of their ability to organize, they were, nonetheless, also hostile to themselves. Being stubborn and conceited about what they saw as essential or unimportant for feminism, right or wrong, allowed feminists on both sides to stand in their own ways of energizing activists and igniting their target audience (Wang, 2010).

Suwasitini (2013) as cited in Genz & Brabon (2009), argued that according to this ideology, sexuality, marriage, and parenting are examples of personal institutions where patriarchal power is present. This stream claims that women are compelled to be submissive, apolitical, and meek by patriarchy. They oppose beauty pageants because they consider these contests to be a means of subjecting women to beauty standards that weaken women's positions. The patriarchal society severely mistreats women, depriving them of their human rights and forbidding them from doing as they like while men and boys are allowed to do as they please. Women today feel that their own fathers or husbands have slapped them, which makes them extremely sad and despondent about the state of affairs (Sutrisno, 2021).

Apart from radical feminism, second-wave feminism highlighted Marxist feminism. Marxist feminism which fights against forcing the majority of women to enter the world of work to supply wealth and products that support the male minority group dominating the economy in society. As a result, women are forced to play the role of economic producers, which is reflected in the gender roles that society expects them to play (Afridi et al., 2022). Yahya (2021) as cited in Policastro (2015), explained that radical feminism is built on the insights of Marxist feminism in voicing concerns over the victimization and exploitation of women in capitalist society. According to Armstrong (2020), added that Marxism has examined unpaid, reproductive "women's work" as a crucial component of capitalism since the 1840s. To comprehend women's exploitation and oppression in capitalism, Marxist feminism historicizes reproduction in connection to production.

The second wave of feminism is based on the same data, which shows that women lacked the freedom to socialize or settle down (Sutrisno, 2021). Many women spoke, dressed, and behaved in a way that more openly displayed their sexuality. Many of the second-wave feminists who had opposed traditional femininity were occasionally perplexed by this. Women would be able to choose, delay, or even reject pregnancy, the fight for control over procreation was fought in the name of a larger project of women's liberation. This would allow women to finally achieve sexual freedom and escape their domestic prison. During this period, a lot of concepts and little movements were popular, but there was only one "rule": there weren't any. It is a woman's right to decide how she wants to live.

Third Wave Feminism

Wolk (2021) as cited in Doughty & Etherington-Wright (2017), highlights that the 1990s to the 2000s are considered to represent the third wave of feminism. Wolk (2021) as cited in Kroløkke and Sørensen (2005), added that "Third-wave feminists generally see themselves as capable, strong, and assertive social agents," building on the foundation



laid by earlier feminist movements. It was led by Generation Xers, who were born in the developed world in the 1960s and 1970s and grew up in media-rich, diverse cultural and economic environments. Even though they substantially profited from the legal rights and protections obtained by first- and second-wave feminists, they questioned the positions and what they saw as the unfinished work of second-wave feminism.

Yahya (2021) as cited in Thorpe et al., (2017), added that, in general, third-wave feminism aims to move away from binary politics and toward accepting difference by increasing women's possibilities in the socioeconomic field and recognizing variety, individual autonomy, and inclusiveness. Women continue to experience discrimination based on gender, especially in the workplace and in terms of remuneration (Afridi et al., 2022). Third-wave feminism developed through a backlash from the second wave. The term stretches from the 1990s to the 2000s, referring to various types of feminist activity (Mohajan, 2022).

Mohajan (2022) as cited in Baumgardner & Richards (2000), pictured that third wave feminists feel they have "more opportunities and less sexism" than first and second wave feminists, and they also perceive themselves as capable, powerful, and forceful social agents. Mohajan (2022) as cited in Wolfe & Goldberg (2000); Iannello (2010), added that because working women in a variety of professions are free from sexist patriarchy and are powerful and rebellious, third wave feminism is also referred to as "power feminism". Yahya (2021) as cited in Karim & Azlan (2019) strengthens the idea by highlighting the lives of actual women who encounter challenges at work and their socioeconomic independence; third-wave feminists attempted to present a fresh interpretation of feminism.

Audreyansyah (2021) as cited in Hidayati (2018), claims that feminism's concerns were less active and vibrant in the third wave than they had been in the preceding one. This may be brought about by the opening of doors and freedoms for other people to express their identities and become recognized in public, including their political identities. When women's politics have been given priority in political movements, everything that has been marginalized has started to emerge by promoting the ideals of respecting individual and group diversity. These women also aspired to establish a mainstream movement that acknowledged the diverse obstacles that women of different racial backgrounds, socioeconomic statuses, and gender identities faced.

The definition of third wave feminism can accept the changes and developments that continue to occur after second wave feminism, both theoretical and popular (Audreyansyah, 2021) . Therefore, in the third wave of feminism, multicultural feminism and global feminism emerged. Third-wave feminism also started to pay greater attention to race. Scholar of gender and critical racism Kimberle Crenshaw developed the word "intersectionality" in 1989. The word refers to the interactions between many types of oppression, including those based on gender and ethnicity. Third wave feminism represents all women, regardless of where they are from. Women's contributions to political, social, cultural, and educational activities are



valued highly. The issues facing women of all races are addressed by third wave feminism. The issue of women being treated as second-class citizens, particularly women of color, is one of the unique characteristics of third wave feminism's goals (Sumamburat, 2017).

Postfeminism

Postfeminism emerged around 1990 and has no time limit because until now post feminism is still developing with changing social, cultural and political. According to Morajan (2022), since 2012, the internet-based fourth wave of feminism has been introduced to the world. The feminists of fourth wave feminism include authors and activists from Generations Z (born in the mid to late 1990s to 2010s) and Generation Y (Millennials), who were born between 1981 and 1996. Postfeminism is related to third wave feminism because they occurred between generations Y and Z, who were already familiar with more technology. Its research findings show how feminist movements occur in different waves and how feminist ideas shape social perspectives and behaviors. Morajan (2022) as cited in Guardado (2015), added that development and changes in feminism caused by advances in media and globalization lead to awareness but not to the will to change the problem.

According to Lewis et al., (2022) as cited in Ahl & Marlow (2021) Gill (2017) Lewis et al., (2017) McRobbie (2009), though the term postfeminism is multifaceted, it can be identified from other feminist movements by emphasizing individualism, self-government, and entrepreneurship while also selectively adopting liberal feminist values of agency, choice, and empowerment. According to Lewis et al., (2022) as cited in Gill (2007) & Lewis (2014) & Negra (2009), interdependence between the masculine and the feminine manifests itself in postfeminist culture in a number of ways, such as the emphasis on self-optimization, which is found in the importance of individualism, choice, and empowerment the pursuit of transformation through self-perfecting; the significance of 'natural' distinctions between femininity and masculinity the importance of femininity as a psychological and bodily attribute and the emphasis on subjectification and retreating to one's home as a matter of choice rather than obligation.

According to Soleman (2019), one of the topics that fourth-wave feminism is concentrating on is body shaming. Soleman (2019) as cited in Gaffney (2017), added that the term "body shaming" has gained international recognition. Body shaming, as defined by the Cambridge Dictionary, is when someone is made fun of for the way their body looks, feels, or is shaped. According to Katelyn J. Gaffney's study, body shaming can lead to eating disorders, anxiety, anger, disappointment with one's appearance, and despair. Along with the massive amount of people using social media, body shape trends are frequent on these platforms.

According to Morgan (2023) as cited in Jones & Clifton (2018), Marlow (2014), Nadin et al., (2020) deployed as a critical concept, postfeminism has been organized in the gender equality and self-employment field to highlight the gender stereotypes that support women's independent experiences. The processes used to create and keep



these gender beliefs are the focus of attention. How to understand women in conflict classification as ignored people while realizing that they represent an ignored independent resource that is essential to economic growth is an important problem.

Ranteallo (2016) argues that postfeminism discusses the power of women to make choices without limits of gender. Postfeminism is connected with a feeling of independence and freedom. It's for sure not a movement in the same sense as the feminist movement, which existed before it. For lots of countries, postfeminism has become the norm, sometimes without any awareness of the difficulties along the way. This illustrates the difficulty in identifying postfeminism on its own. Neoliberalism and postfeminism have similar ideas about the individual, including continuous personal tracking, control, and discipline. They also emphasize consumerism, the commodification of diversity, individualism, empowerment, and the resexualization of women's bodies.

As mentioned by Soleman (2019), fourth-wave feminism uses social media as a tool and combines elements of the technological age. The goal of the fourth wave is to support women in business and politics. The news's focus has expanded to include topics related to fourth wave feminism, including intersectionality, body shaming, online sexism, sexual harassment and assault, sexual entitlement, and compensation in the workplace, among many other issues. Soleman (2019) as cited in Munro (2013), added that the fourth feminist movement, which has been made possible by the internet, especially social media's role in call-out culture. This new wave of feminist is distinguished by its global reach and ability for analytical, practical, and symbolic elaboration. These attributes are made possible by the new generations of women across all continents using social media and the internet (Peroni, 2020).

Postfeminism is frequently characterized as a reaction to second wave feminism, which focused significantly on issues such as reproductive rights, gender equality, and discrimination. Day (2018) as cited in Harris (2010), added that as a fourth-wave feminism has been characterized by its online presence, highlighting the internet as an opportunity for young women to participate in politics that is becoming increasingly important. Mahayasa (2015), notes that postfeminism is generally thought to fall into different categories. According to the first perspective, postfeminism is a critique on second wave feminism and the movement, which describes the women's movement as out of time with the times. The main argument of this position is that the implication of feminism's translation into a political movement is that women's identities become more powerful and provocative. Postfeminism rejects the political movement structure because it views women's changing nature as offensive and aggressive, making their original identities irrelevant.

According to Wolk (2021), the goals and viewpoints that the feminist movement advocates have undergone several changes. While the fundamental goals of earlier feminist eras, or so-called "waves," were rather obvious and expressed in literature, the current condition of feminism is extensively contested and its definition has not yet reached a large enough portion of women worldwide, such that following the waves of feminism, currents developed that strengthened women's efforts. Discussing



issues that have not been addressed by feminism in the first, second, third, and fourth wave/postfeminism, writers explored another feminism study, such as Islamic feminism. Feminism is going through a long period, in order that the focus of the issues has been progressing followed by the dynamic of society (Soleman, 2019).

Islamic Feminism

Islamic feminism, which expresses views on feminism within the Islamic paradigm. Lazuardi (2024) as cited in David (2015), added that a global movement known as "Islamic feminism," which initially developed traction in the 1990s, aims to advance gender equality within the context of Islamic values. Islamic feminists are reinterpreting Islamic resources to achieve women's equal rights within an Islamic framework. Even though in Islam, women have many privileges, this does not mean that men have fewer rights than women. Wahyu et al., (2023) added that by advocating the reinterpretation of Islamic study to support women's empowerment and gender equality, this movement provides a solution for modern women who seek to balance household and career responsibilities.

Nugraha (2019) as cited in Robinson (2006), highlights that Islamic feminism developed in Indonesia through the thoughts of feminist figures who spread through articles or writings in journals and books. According to Nugraha & Suyitno (2019), in the Indonesian context, the developing discourse on Islamic feminism generally refers to several names of Islamic thinkers, including Nawal El Sadawi, Fatima Mernisi, Riffat Hassan, Asgar Ali Engineer, and Aminah Wadud. Mubarokah et al., (2021) as cited in Budy Munawar Rachman (1996), argues that Islamic feminism is distinct because it is the outcome of a thorough discussion between the position of women in Islamic culture and the values of justice and welfare found in religious writings like the Quran and Hadith.

According to Mubarokah et al., (2021), historically, feminism was once seen as something that went against Islam because, in his opinion, it may undermine the Islamic faith and incite male enmity toward women and their natural reluctance to domestic duties. Politics is also the source of feminism, which is a philosophy that exclusively calls for actions of fairness for both men and women, particularly in the sphere of education. As a result, this feminist study has already been debated in relation to women's fundamental freedoms and rights in relation to social position.

According to Mubarokah et al., (2021) Islam holds that in this instance, men and women are equal in that they are both servants of Allah and that, by good works, they both gain entry into heaven and vice versa. Women are beings of beauty, sensitive sensibility, gentle disposition, and compassion. But the reason for this disparity is that women are more likely to experience unfairness in a variety of fields and even end up as victims of crimes. Access to and usage of economic, social, political, and issues facing women's society are made possible by this injustice.

According to Mubarokah et al., (2021), strengthens the idea that Islam's interpretation of feminism, or gender equality, seeks to provide women freedom of movement and a wide perspective. However, that doesn't imply it can exist on its own



and doesn't require a man or a spouse. Because males cannot stand alone as well as women, women and men are complementary to one another. Furthermore, Islam holds that each man and woman has a unique nature that only they can fulfill. Islamic feminism does not advocate for gender equality but rather for the equality of rights, including the freedom to work, study, and pursue a profession. Women have inheritance rights, as stated in QS An Nisa verse 11. They receive a full portion of inheritance, not the remainder.

The exploration on the theoretical basis of feminism, postfeminism, and Islamic feminism indicate the urgencies of these concept to answer the global challenges of gender issues as gender equality is not fully achieved. Feminist movement is developed from the past to the present time. The discrimination againsts women for instant still become the ongoing issues within gender studies which is highly important to overcome.

Conclusion

Women experience gender-based oppression, marginalization, and abuse all around the world. Four waves of feminism and all the feminism studies have swept the globe since the 19th century, and women everywhere have profited from them. Women were viewed as second-class citizens in every country prior to the emergence of feminism. The feminist movement is a way for women to stand up for their rights in the areas of politics, economy, family, and women's bodies. The feminist movement began when women were enraged and demanded equality because they perceived unfairness in various aspects of life. Since feminism was not an easy fight, feminists fought an extended struggle with a variety of demands, leading to the emergence of streams and waves of feminism that desired justice for women. All types of patriarchal oppression, including racism, sexism, class oppression, imperialism, and others, must be eliminated from society in order for its gender equality to be developed and sustained.

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