

Study Guide

WOMEN'S MOVEMENT IN GLOBAL RESPECTIVE

Code 9173

Units 1-9

Credit Hours: 3



**Department of Gender & Women Studies
Faculty of Social Sciences and Humanities
Allama Iqbal Open University, Islamabad**

STUDY GUIDE

**WOMEN'S MOVEMENT IN
GLOBAL PERSPECTIVE**

**BS Gender & Women Studies
3 CREDIT COURSES**

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ALLAMA IQBAL OPEN UNIVERSITY ISLAMABAD**

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Year of Printing..... 2021

Quantity..... 1000

Price Rs.

Printer Allama Iqbal Open University

Publisher..... Allama Iqbal Open University, Islamabad

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PREFACE

This course is about Global women's movement, its origin and outreach. In this Particular course I have tried to cover feminist movement from different regions of the world. Main Purpose of designing this course is to familiarize students with global dimension of women's movement so that successful women's movement can be launched in Pakistan in future too which deals issues of Pakistani Population at grass root level.

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ACKNOWLEDGEMENT

I am thankful to Incharge of Gender & Women Studies Department Madam Atifa Nasir for trusting me and to provide necessary support and guidance in completion of Unit Writing process of this book.

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COURSE INTRODUCTION

This course attempts to answer the questions: Is there a global women's movement? How can we understand such a movement? How can it be defined, and what are its characteristics? Global women's movement is different from other social movements and can be defined by diversity, its feminist politics and perspectives, its global reach and its methods of organizing.

OBJECTIVES

After studying these unit, the students will be able:

1. to explain the historical, social, and political contexts of women's movements
2. to discuss women's movements and how their influences have helped shape the present
3. to identify the ways in which women's movements have challenged systems of domination and oppression.

Unit – 1

THE GLOBAL WOMEN'S MOVEMENT: DEFINITION AND ORIGINS

**Written by: Ms. Mehreen Qaisar
Reviewed by: Ms. Masooma Abdul Samad**

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INTRODUCTION

In this unit we will discuss what are the main traits of Women's movement. We will discuss how women movement can be defined and what are its's origin and characteristics.

OBJECTIVES

- After reading this unit , you will be able:
- to understand basic definition of global women's movement
- to get an insight about its origin and characteristics.

1.1 Definitions

In September 1995, Fourth World Conference was set in Beijing, Amrita Basu used to collect the writings documenting the exhibition of politics of feminism by local hard workings that have changed the shape of women and it is done by feminism. She demonstrates the struggles of women from the different parts of the world according to women's inequality and respect. This is the greatest thing ever that proper rules and rights are set up in the case of women's prosperity. As Amrita Basu is a young woman who has raised her voice in the case of women's movement, it means the young nation is the greatest power that can handle everything in their aspects with united power. They all together can make up their wills according to their rights with their powerful voice and position. The condition is they must be together for every matter then they can do anything in their aspect.

1.2 Personal Reflection

When we reached on putting some ideas about publication on Women's Movement in Kenya, in our minds there a question aroused: Any existence of women's movement in Kenya? After observation there, a lot of questions come into our minds: How to handle this matter? (Kabira, n.d.)

According to many authors, it is admitted that this movement is just apart from other movements because it does not relate to the conventional elaboration of movement. As it is observed that other social type of movements is just irrelevant to this point of view. Because social sciences movements acquire conventional definitions of movement that is why we do not get it into social sciences.



Only a few persons are able to visualize that goal of this women's movement is related to students, working persons, and human values that come up forward for their members' rights. When their light is falling on the women's movement, its main goal was to take the affection of people of the world to this issue which is being grown-up daily and its objective was to demonstrate human rights and possible respect in every aspect of every field of the world. As we see the women groups then we can identify the power of the women conscription. These groups are making changes in different field of life like relationships which are valuable and more complex.

1.3 Case Study

It has been observed that the movement of Nigerian is unknown and illiterate. It does not look like conventional movement. As it is showing up that it is the movement it is growing up the consistent movement of women for motherhood, nationhood, and development of this. When we heard the voice of the African women, so they were asking for equality, and here we are just asking for our values and rights, we are not presuming to be tempered with. Specially they were asking for laws and regulations which have degraded and dehumanized the value of women to the low level. Their vision was not to have equality along with their better half, they were pursuing them as their managers or bosses of their families. There are many confusions are appearing in mind that how to clearly clarify the definition of women's movement, just coming into mind that what is needed to explain and what should it desires for. (Harcourt)

In which between should we go up for. There are just pure relations which means a lot because it is used to be clearly and purely felt. If a woman is degrading, then there could be a big problem between husband and wife, father and daughter, brother and sister, wife, and mother in law, etc.

There are many relationships that can lose their dignity so that is why a woman should have the facility to get its individuality in every aspect of life and have access to do everything with their will. Women has to get those facilities that are given to men, there must be equality between them.

There are many activists concluding Nigerian people who are used to check the identification along with feminism, there a lot of questions of elaboration come up in mind that through which method it has to describe clearly. A question arises in the mind that how to explain the definition of the goal of grading up of the women's movement especially for motherhood, nationhood, and development.

There is only one way to clear all these rising issues which are not being identified and solved, for to solve all these issues we have to identify to similar propensities into the women's movement.

- One of them is concerned with the identification of the gender, it means gender like men and women are same, they shouldn't be compare in any aspect of life because women are being degrading in different field of life, they are not being treated as they have to be.
- Other is all about to focus on big projects for the transformation of social society. Because in this social society, women have become a vulgar thing who is not getting valuable respect. Women is capable of getting all the rights and rules which are giving to men. Main cause of this feminism is Society people, they have just devalued the position of women everywhere. There is severe need of transformation of this social criticism over the world even in every country, because every country's women are going through this issue and being treated as servant in every profession.

I used to accept that confusions about the collaboration of the women's movement is used to happen due to fail to create some distinctions between communities of the women which has been the main part of non-governmental organization (NGOS). At least, women's movement will be elaborated with collaboration of those women who will not accept to concluding an organization or never will describe themselves as the part of women movement but it is noted that women whose lives and action have remained as examples for the people because they used to modernize the liberation of women in their organization.

It is compulsory that these women remained as the part of or at least as collaboration to women's movement. They are all the live examples for the women's movement because they played a virtual and important role in making their voice virtue to the world, so they must be considered as the main point of the women's movement or feminism. (Learning, n.d.)

They are all make the alternation in the relations of excellence, domination, and determination between two genders like men and women particularly.

There are some views on women's movement which are given below:

- Women's feminism is considered as the politically addressed movement, remained as the part of proper space of movements of social enhancement that is connected with alternation of the social rules and regulations, rather than the collaboration of network of organization of women.
- Women's movement has been held for the consideration of connections of women to the rules and regulation of social, the most important relationship

that is gender which is used to connect between men and women remaining the wide architecture of class, race, ethnicity, age and location.

- In most of the cases, movement is identified in which a woman is get to know about he loneliness as women writhing the huge setup of social justice or alternation of social. In other understanding, when women are used to try for any organization or any agency remaining within social justice then it is caused of women's movement.

Bell Hooks elaborate this process of concretization thus:

“Our search lead us back to where it all were began, to that moment when an individual woman...who may have thought she was all alone, began a feminist uprising, began to name her practice, indeed began to formulate theory from lived experience.”

Women throughout the world who had considered themselves as contribution to an international and global women's movement, are to be announced to take part into all international meetings which have been organized by the women's movement association, networks and organizations such as the international interdisciplinary Congress the association for women's rights and development (AWID) on 8th March international day that is held to loud voice against women on 25th November.

1.4 Characteristics

Diversity after going through some experiments of the past 30 years with the beginning the assumption of sisterhood that is held globally, specifically when sisterhood was been elaborated by the minority as privileged. Diversity is the main cause of being differences between gender and their abilities, due to this issue, there are many consequences between people who are growing up day by day. This amount is just going up to the highest level. Now, this diversity is considered is the most important and worst condition of women's movement which needs a guide to cover this issue completely. Because many relationships are in danger stage because they have to go through this phenomenon, there can be a breakdown of some relations between men and women.

Many of the problems between women in their feminism are being occurred due to making differences of race/ethnicity, culture/nationality, and class as well. Audre lord quoted as:

It is not those differences between us that are separating us. It is rather our refusal to recognize them and to examine the distortions which

results from our misnaming them and their effects upon human behavior and expectations.

She is going to describe after observing that there is no anything that is creating a single issue because we do not use to live in one issue lives. As well we see that the woman are going through multiple identifications in different expects of life so they are not treated well yes they have to be treated. And when we see that that diversity is being grown up day by day, it means woman are facing different issues like gender isolation which are going through race, ethnicity and class etc. This operation on woman have approached to the enough state there they can't handle, because these are the things woman required in the society and we observed that if society is against the rights of woman then it is very shameless thing for women to live upon. These women require every facility like men are having because they are the part of society and they are the part of this environment there have a complete right to do anything they will.

And it is seen in the countries of South where woman are facing through these conditions and they have to face colonialism, imperialism, or racism and these are the figures they have to face there and even with the society they have to work with and they have to be facilitated with. Feminism in the state of politics if we see that the politics are the main things who can do the possible solution for this issue, the because they have to make all the resources of women's subordination and even they have to make challenges and change the shape of this issue like relationships, The mainly in this issue the relationships breakdown.

At somewhere we see that if woman are working in the offices or some organizations so they are degraded like sexually harassment and the oppression of sexual where they do not treat well as men are being treated or being facilitated. Even they have to face arrogant people, arrogant employees or bosses who used to keep these women for their use or utilization that's why our society has been broken down.

The Feminists who are working for the moment of women and they used to work for the advocacy of woman sexes. These are the main people who can bring the right of woman in possible way because they have to face with bureaucratic initiatives and institutional arrangements established for the betterment of women's feminism. This bureaucratic initiative has been controlled and managed by feminist's politics who are well-versed with this system.

Everywhere there is just one problem is creating and that is diversity, because diversity has changed shape of this movement and in this woman have degraded itself in the society and not being well organized or managed and that is very crucial for a woman in the country, in the area, or in the society.

Here I want to describe between international woman's movement and the movement of global home although as we see that Uta Rupert has pointed that we have never imagined these issues like international women and global movement we'll go through these interruptions as they are facing because it has crossed the limit of nation states and I want to tell you that international movement is as national and cultural distinguishes between woman movements are identified and Para mounted. Women's movement at the launching of the human decade for women so there are many countries in the world were facing this situation in this condition, in this issue preferred most of the area like people of South are the main reason of women's movement where woman do not have their identification these women don't have their rights in society if a woman is trying to work at somewhere like men do, so they are disrespected by the people.

In the West there are many countries Their women are treating well, and they are having valuable respect on the extent state. And I think this is the greatest step on those countries, these steps will lead men to the highest approach because woman are very honest in every field of life. As Rupert quoted as:

The political process of international women's movement has been shaped by the insight that International politics doesn't simply take place at the Inter nation state level like encompass, multicentric and multi-level processes, does the moments multi-dimensional political understanding which is sensitive to differences almost predestined to become the most global of social women's of the 1990s.

She goes on for identification:

A second thing is in the world women's movement issue after making voice loud by two sisters who had stood up for the rights of women and valuable respect. Now this issue has become a global issue throughout the world and as an actor this issue has become famous, in many countries as political leaders have to take action according to this issue that is being devastated the culture, dignity, and determination of woman in the society. This issue has activated the whole system of the world related to women's movement as woman at the world level is not being treated well as they have to be. Now we are seeing that the women's movement is working and aiming for an important factor and the politics of women's global. The meaning of organizing of woman's movement is clearly understood that we have to take the specialty of global women's movement from local to global or international level and here Rupert say that:

“The political creation and establishment of global norms for world development and global ethics for industrial production such as social

and gender justice sustainability and peace based on creation of globally valid fundamental human rights.”

Because this issue can be solved then it will take from local level to global level and that is where it will become famous so people of every country throughout the world will take action according to this issue. As we know that everything which needs to be famous can we have to make it globally famous and if we want to take a matter to the government level so we used to protest or we used to make post on the social media, social media is the best thing through which we can make a greatest approach and greatest changing.

Through which we can share our feelings or share some important news to the government level or throughout the international levels, we can directly giving information to the president of a country or an organization so it makes very useful for us to share our information all over the world concepts about some issues so it is the best way to share our knowledge to the international state.

It was not only Rupert was citation woman we're used to loud her voice according to the rights of women look it over many women or men which will come up on or come forward to take action to this matter because it was very necessary for every people of the country because some people do not rise or share knowledge about their issues, could not take this issue to the government level on the highest level like international level because every people of the country has to take action against it.

According to the women's movement Rupert has played an important role according to this as he balanced the ecosystem of human rights it means people get complete restriction of their rights and valuable respect in every aspects of life.

Now women and men are treating well with the proper support and their possible rights. Now if you observe the environment of different organizations and different agencies so men and women have their equal rights and now woman also can do those works which are being done by men. Now women can meet up those values which were given to the men only before. Rupert want to speak that he wants to illustrate the algorithm for globalization of women's movement throughout economics, environment, and rights.

Launch of this algorithm for women's movement is very crucial as if it could not make then somehow it will be vanished because every person who is eager to make this, then after he will completely forget about this.

It's needs to be launched as soon as possible within no time, if it is ignored then no one will stand up for the rights of women then everything will go on as it was going, then everyone will be busy in their works as they were.

So it is very necessary to make a framework for this women's movement, everything has to be managed and modified on the daily basis even though if no one cares then there will be organization that will completely responsible for this under government.

When this methodology came into work then there will be more alternation will take place after analysis of the social political to produce and launch advocacy of global that will be held on the ground.

As we observed that to drive to the home mil make the difference between global women's movement and international women's movement, It means that it considered that the driving is actually do by men not by the women, so I want to take this issue as this consultancy to the politics of government who has right to change this difference.

And other thing is, when woman is used to take drive on bus so it will be considered wrong by this society so there are many situations where men and women have differences.

There has been a rising another aspect of life and with global and the local moments are being describe in which local actors drive to defend themselves against those threads which are created thing day by day there is an only way to identify the relation between the global trends and the local realities women are used to defend their bodies, livelihoods and your organization or communities. (Barton, 2003)

It has been experienced that in this world in different countries, woman is a degraded thing in every aspect of life because they are not strong than men are, that's why they could not be able to survive themselves from people who are in search of usage of women.

Somewhere people used to play with their bodies and they use them in a wrong way do not use them in a positive way because they wanted to use with them as they are doing as well so this is very shameless thing they are doing in this society, in this community, or even in the country, even throughout the world. Environment has been vanished that's why this women movement has changed the shape of this.

This women's movement system has to be action at the global level we got it we must have residency at local, national and regional level because it means to some authentic response then it has to do this system.

As we see that in the final analysis what does not enough to describe dark complexity or context of global women's movement because there are many diversity's there are many confusions about this understanding of women's

movement using words there must be some shapes or some symbols or images to describe it clearly, So it is comes up to mind in different shapes like spiral, the wheel, the pyramid, the web and the patchwork quilt.

The view of this matter about which we are skyping is just look like spiral, it doesn't have no ends because about which we are talking about that is women's moment is just look like it too doesn't have any end point. If we see spiral is open ended and it is being enlarged with time. It is not able to understand the definition of it or some events, or our perspective just like women's movement is not able to understand the definition of it.

A spiral is also a shape of dialectic it means rethinking and reevaluation of old positions because these are really changed with time as modern the word become then society should have to be like that. in old times woman used to sit in their houses.

All the responsibility would it be taken by men an even though they are not allowed to go outside and do work like men do because they consider that this is not right for women, and they used to say that woman are just could in their houses as house wives because they are not strong like men are that is why they will not be able to do any work like men are going through.

1.5 Origins

New Economic Foundation Quoted as:

“These structures for organizing constructive collaboration: the pyramid, the wheel and the web. Pyramids have a coordinating secretariat which disseminates information through the campaign fields have one or more focal points for information exchange, but information has also flowed directly among the members in the web no focal point exists so information flows to and from all the members and roughly equal quantities”

Somehow the ecosystem of global women's movement has shown some actors, without them it was not possible. Yes, it is summarized then the hardworking of those actors actually change to the shape of this phenomena like women's movement there are three waves of women's movement.

The first wave is between 19th early 20th century, the second wave is approaching between mid-20th century and the third is the late 20th century. These are containing some connection between them and as **Gita Sen points out:**

“As we have seen the overview of this situation the second wave is describing about demonstration of the colonial domination and at that time woman were attending in large numbers. Women’s experience in these tough stages have shaped the ecosystem of women’s movement. Therefore, woman got their existence and valuable respect in the society and now they can be balanced with other peoples like men.”

This amount of woman can get any decision to their own and they can be balanced with them. Now we can see that woman have their valuable respect and their rule, rights. At some places in the world the old fashion ecosystem is being happened but most of the places of world have modern ecosystem for women's movement.

No world accepts that this was the biggest issue as we have like others, but no one was having affection to this issue, this movement for women no addressing the all system clearly no other political issues like these will be checked on.

1.6 Conclusion

The conclusion is concluded that we should check all the issues which are being happened in the country or throughout the world because a simple issue can become a global issue so every government of country should take action according to this matter. The other thing is we should not compare woman with men because in our societies in the South, woman or not being treated well like men are. They don't have facility to work outside like driving sectors or agency or some private sectors, Where men are getting all the facilities. This is why in the poor slums woman are not permitted to get education ,because they think that there is no value of woman in any sectors of government.

Woman has just degraded everywhere in every aspects of life. These women have no permission to go outside or to work in the offices or some driving sectors. If a woman get job in any sector, then they should have to make penalty like sexually harassment or some sexual matters.

Self-Assessment Questions

Q#1: Is there any existence of Global women’s movement?

Q#2: How can we consider individual struggle such a movement?

Q#3: How it can be elaborated and what are its specifications?

Q#4: What is the conclusion of global women’s movement?

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Unit – 2

**SIGNIFICANCE OF THE DECADE
FOR THE GLOBAL WOMEN'S
MOVEMENT**

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INTRODUCTION

In this unit, we will discuss why there is importance for decade of women's movement and what was feminist personal reflection about this decade for women.

OBJECTIVES

After studying this unit, you will be able:

- to understand the importance of decade for women's movement
- to reflect on decade of women's movement.

2.1 A Decade for Women: UN Conferences (1975-1985)

It has been noted that global women's movement has been concluded in an emerging global civil society because having its elaboration and origins under generating the process of UN Decade for women (1975-1985). it has been notified all over the world that it is the 1st thing throughout the world where all the woman of the world has come face to face and encountered their will for their rights and valuable respect. They also stood up for alternation for the position and the condition of global women's movement.

As we have seen that in this decade that has been held between 10 years which is the largest and amazing thing for the world, because no one could imagine that anything can come over the world like this decade for women's movement. This decade for women's movement has increased the position of women in the society and now it has become the example for those women who are not treated properly in some areas like they have to be treated. in this world as we know that God made us, and we have some values and limitations in the society, but the value of women should be given to them because it is their right. **(Gemelli, 2009)**

it is responsibility for all the men who have their wives who used to care of their houses, their children, their luggage, and their relationships with their families. We can imagine that woman are the beautiful things and weak, they always want to be loved, they always font to be care, they always want to give them the rights, where they could easily do anything whatever they want. This ticket off 10 years has just shaped the system of this movement because now woman have their equal rights, now they can Be considered equal with the men.

They have their rights, their wills in their hands, now it is up to them what to do. This decade has just changed the life of woman, they have right to drive the car, drive the bus, work in the office's agencies and organizations



This conference provided women a platform where they could publish their ideas, share their feelings and the front of government or every single people of the world.

When this a decade was highlighted throughout the world, so it was known as the international woman year. In 1975, this day is usually celebrated for global women's movement. Because of this day, women got their own identity or spiritual satisfaction from all over the world. By through this Decade, Woman are being identified by their works, before they did not have any identity in the society as they were degraded.

This decade has clearly described the issue of women's movement how it can be defined or elaborated easily. Before there was not a proper definition for this issue, not this issue as its own identity to the world, by through every single person who is living in this world can easily elaborate about this issue. **(Zinsser, 1990)**

This is the greatest thing that everyone has been addicted to this women's movement. When a person knows about the rights of women, respect of woman then throughout the world there will be no any woman will not be clearly Presented in easily way. As we have seen that in the USA a third wave of the US women's movement had been alleviated with the creation of National Organization of Women (NOW) in 1966and Women's Equity Action League in 1968.

That was used to show up the possible changing of ideas, contracts and resources among women and women groups in Africa, Asia, Australia and Latin America and to those women who are living in Europe and North America. In these countries or areas through some separating sources like newsletters bulletins films video tapes, songs, research, books, photographs, magazines, artwork like these which was used to telling about women's movement which are just looking for women's rules and regulations and respectful rights.

This was very useful step for woman who had loud their voice in the world for their will for their rights those must have to be held in every government of the country, there must be a proper system a regulation there woman are getting the possible approach and they can share their feelings, share their problems to the government and government should have to solve these issues because that is their right.

Through these resources' woman are now able to communicate with every person in the world because they are vanishing all their problems to the world which can be seen and heard by using these sources. As we see that this problem is now spreading to the local situation, it means those women who are not treated well in their countries, in their areas.

Now they can loud their voice and can fight for their rights because they are not alone, every woman of the country is fighting for this issue. Before this decade women think that they are alone, because there was not any situation by though they can loud your voice, if any woman used to come across the society then she used to be degraded down and put them in their houses that is why this change was not happening. **(Chaban, 2016)**

There was a news was published like WIN news but through this, woman were sharing their voice, their problems, their issues to every single and poor part of the world. In most cases, poor woman are used to go through these issues, these problems because they just used to born there, live there and just die there, they were not aware of the outside environment what is world doing, what is just happening throughout the world.

Because they used to keep in their houses, they were not permitted to go outside to have some enjoyment or to have some view of the nature they were not assessed. Now this issue has become the global issue.

That is why every country of the world is just making a proper ecosystem for these women where they are not well treated, there will be proper agencies where

every woman can share their problems, their issues and those agencies will look after their issues.

These would solve these issues as soon as possible because these agencies are being addressed by government and these agencies are getting paid by government. When there some women were standing up for their rights.

Now there will be millions or billions of women throughout the world will share their problems, issues in the front of the world then they will be treated well by the government because this issue was not was not being taken seriously that is why it was dig down.

2.2 Personal Reflection of Feminist

In order to describe the discussion on new international economic order into the propaganda at the international woman year conference, an item had to be discovered from one of the reports related to the regional preparatory meetings. I just again recall the hard work to take the paragraphs in to documents on the meeting which has to be held in Caracas early in 1975.

Being the director of Jamaica women's bureau, I was getting into my First United nations meeting. Moreover there was no one in the ministry of foreign affairs take it seriously more important because they were not aware of this issue, they do not know the importance of this problem which can be a global issue later on, That is why I was not told about various items on Jamaica position on the agenda so that's why I didn't know about this issue very well.

In Caracas I understood many of the conditions and position about this issue then I spoke out of my understanding and consideration about this agenda and after getting these issues conditions into my mind I found myself satisfying with the representatives of USA other than those of who are living in Cuba Mexico and Venezuela. these were the countries who are looking for some guidance from the government to make it's satisfied that the women's movement will be according to the agenda of the conference. After observing the concepts of these participants.

I just except it controversial it cause there were very many people or countries men who are not actually aware of this issue that it was related to the condition of woman in their countries which have been spread to the larger scale as colonialism and neo-colonialism.

When the item was presented then there were many diligent including me were ill-mannered and considering we are satisfying with them from the USA and Canada that the issue that is being presented is not related to woman. At the time, I just found myself shameless because I have no experience and this incident will not be forgotten by me.

It is very shameless thing that most of the country's government were not aware of this issue and they agreed with that it is just irrelevant issue which has no meaning.

It is being seen in third world countries woman being in political parties and governments verse starting to have the credit off that Awareness of the women's role and status novels being highly appreciated and being discussed at the top, and through this status no woman were able to bring forward did on policies rules regulations and agendas for changing the laws and practices that could limit their opportunities.

Now they have permitted to share their talking and feelings properly. Now they have their own identity and status that is being appreciated in the front of United Nations which is the greatest thing ever. It has been asked by **Susan B. Anthony**

"The day will come when men will recognize woman as his peer, not only at the fireside, but in councils of the nation.

Then, and not until then, will there be the perfect comradeship, the ideal union between the sexes that shall result in the highest development of the race."

2.3 International Women's Year (1975)

The conference introducing international women's year was being two situated in Mexico City I made great anticipation. it has been observed that it was a first official conference for woman that was held and modified by United Nations and the actually thing was there were no any suggestions about this conference how explain then it will be started and ended but a single thing was attached to it that was significant by most of the woman those could be inaugurated from the fact that There were almost 8000 women and men were concluded in the conference and there was a parallel meeting was held for women's organization , La Tribune. Teams of international women here quality development and peace what are you Stew marked in stylish criteria of these, Elaborating the mark of women and equality. It was to be our superpower or strong and the thing has to become the famous which was "international symbol of the drive for women's equality" and it

was again reprinted for the millions of times and also printed on jewelry and fabric by using the world throughout, And it was also stamped on bags, stickers and it was showing in countless publications.

When the people who are attending the conference used to elaborate the relations between the themes the full realization of this linkages had to take patience for the theoretical and the politically work off women's movement scholars and those activists have been attached in this project throughout this growing decade. As we have told as we have told before there are 8000 men and women Participants who are just realizing an making a theme for this.

Feminism was just growing up throughout the world and all the scholars and activists our going to make a scheme that has to elaborate the woman's conditions through which they are facing, because it is very important to make a layout that has to be submit or print on some branded things or used to get into some news where every single person of the world can connect with this. That is why this conference has been held for the issue of woman in this, conference there are Most of the woman, which are used to go on through it.

Before when men and women we're gathered at the time do you ever know anyone aware of this issue the don't have any information about this problem that is why it was not be solved no there are many participants who are aware of this issue and they are themselves or going through this issue now they can describe Their issues describe their problems to those men who are going through this conference that is why no this issue has been taking seriously and many commitments are being done according to this issue.

The issues which have to be discussed in this opening of the ceremony about which this conference has been held. There were two main speakers which are just addressing this conference and all the issues To all the participants who are attending this conference, 2 main speakers are United Nations secretary general and the president of Mexico, those are used to address all the meetings related to nations problems and wills.

All these matters are solved by these speakers, There was a debate held on NI EO Anne to comparing the difference do those women who were taking part from those countries which were industrialized of the North and women from those countries Which are making development in case of other countries it means rich countries.

Mrs Sipala, The secretary general of the conference who has mark the simple things between the women of the North and off the South, South people are mostly rich and because of this richness beautiful woman used to get the rights properly and earn the respect, but when we see the North people they are poor, they are not aware of the modernization, advanced technologies and grown up environment that is why they are living old fashion lives. The secretary general of the conference has just cancelled the difference between these two types of woman, she just eradicated this old-fashioned method, She gave all the woman equal rights and their respects.

She used to accept that the woman should get equal rights and permission to do anything whatever they want in every aspect of life. We would like to give birth to the global movement of women:

“Admittedly, the status of women differs significantly from country to country, due to cultural, political economic, and social factors. These are also divergence in the condition of women within countries themselves, particularly between rich and poor, rural and urban, privileged, and underprivileged, but I do not see a conflict between the prevailing conditions and developing and industrialized countries as regards the real aspiration of women for social justice and better life in fact the woman throughout the world share so many problems that they can and must support and reinforce each other in a joint effort to create a better world.”

The discussion and the conference are happening on those subjects our problems of woman those are faced by them on daily basis. The issues which we are concerned about Are such as sexuality, sexual orientation, and violence these are the big issues which used to be happening regularly.

We see in different cities of different countries it used to be happened on daily basis if we take an example like where women are used to work at offices agencies bought some organization so where they are not treated well they are used to keep there for use like sexual harassment, rape or some other need that is why people don't allow women to go outside to work at somewhere, just environment has been vanished Because of these arrogant people. Therefore, this conference is held about women concerns it means we should take responsibilities according to these issues, if we don't take a step then it will be grown up gradually.

There are many issues videos to occur on daily basis in every country like we say about on the agenda were literacy education and training health nutrition and population the family household and marriage employment and economic issues such as minimum wages access to credit self-employment and cooperatives housing the political participation international cooperation peace and human rights these are all the issues which used to occur on daily basis not even monthly base it even happen on the daily basis which is just the weird thing needs to be fixed early.

This is very crucial to solve this matter as soon as possible because in every aspect of life the status of woman should be increased or valued, because woman have their honor, There must be organization which is used to be held by the government where all the issues even they are by woman or man there should be a proper staff or experienced person to well organized the issues and then take a step for them.

All the recommendations about these organizations must be address to the United Nations and other multinational organizations national governments and NGOs then it used to pass on from women's organization to trades union and political parties.

This is the proper step to completely organize these issues because there are many things which used to have them these organizations, NGOs and agencies are very careful about this issue and they are aware of the worst condition by through these woman are going so they know exactly how to modify or control this matter. According to these organization all the arrangements are going perfect, there are the honest staff is handling all these issues and problems which are coming by man and woman, they used to discuss with all the members of the staff dente take action on it, this unity for the members of staff is actually meant.

They should get top proper and possible payments from the government on monthly basis because this is a great hard work for these persons to go separate areas and then brought an eye on the growing and worst issues then solve them as soon as possible.

The plan 1975 for women's movement that we should avoid sexual harassment sexual orientation and other rapist prism, this plan has totally changed the ecosystem of this feminism their women were not treated well, this decade now able to woman open Lee to work in every aspect of life easily, there are organizations agencies and communities which are launched by government now who are Used to get information from the people like men and women.

Then members of the staff together Identify and get into those problems, it has been told by specially woman, they then investigate all the instructions which are required then take action against them who are not treating them well. The discussion was happened for both newness and the experience of the delegates.

There was a proper research and Investigation made for these issues to that target date. Woman had been made up of forty percent delegations, those must be divided because there will be no difference for them.

For those people who have taken part in the United Nations and other governmental organizations and those who are not aware of these issues, who are the newest, this is for all the people even they know or don't know.

Add the international woman Yeah woman were started to negotiate their voices add the higher level like international level, many they were beginning to spread their voice all over the world buy through Every single person around the world would get About all these issues and problems which are being happened throughout the world. The plan of 1975 acting on silence which is used to depend upon sexuality and sexual orientation that has to be solved within no time and it has to be published as no surprise.

It means we have to inform all of the people of different countries about this issue and the purpose of the conference. On the other hand we used to see an interesting thing that there is absence of the main issue which is usually known as violence that is more crucial issue like sexual harassment or sexual orientation, these are the main problems or issues by through our environment is passing on and fighting for their Wills which need to be resolved.

Could It be that participation of women at the conferences That laid the groundwork for draft plan of action which is not felt yet sufficiently confident to break The silence, or could it be Was about to that agenda which is used to control?

The big issue was appearing at political stage for the conference which was held for the women's feminism Were NIEO and the relationship of Zionism with racism and apartheid, As we observe the NIEO, A statement has been stated above that woman for not ready for this conference because they do not know how to deal with governors or attendees which are here or the matter of women's feminism more women's rights,

Even though it was not well organized in the judgement of women's problems or their issues which need to be solved, and we see that United Nations secretary General marked the importance of global economic which are acquiring equal rights.

2.4 Self-Assessment Questions

Q1: What is decade for women, UN conferences?

Q2: What is your personal reflection of this decade?

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Unit – 3

WOMEN’S MOVEMENTS IN ASIA

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INTRODUCTION

This unit is about how feminism is needed in Asian Countries and what is the contribution of Feminists in Asian region regarding Feminist movement.

OBJECTIVES

After Studying this unit, you will be able :

- to Familiarize students with Women's movement in Asia.
- to make students understand the importance of women's movement in Muslim countries.

3.1 Women's Movement in Asia?

In this Unit we will focus to describe the complete elaboration of women's feminism across Asia, where we will discuss women's movement in which countries woman are not treated well and they are not getting their equal rights and valuable respects.

In Asia there are twelve countries which Have been focused on this issue, most of this feminism is happening in these countries specially, countries are Philippines, China, Hong Kong, Indonesia, Japan, Singapore, Vietnam, Thailand, Cambodia, Korea, Pakistan and India these are the countries in Asia, in which woman have been degraded and also they have lost their values and respects because of inhumane society.

After case study of this feminism we finalized the context of this issue, after some observations these issues are being happened on both national and regional levels, where women and men are being compared for series of commonalities. After some analysis, there was very difficult to define this feminism clearly because no one were aware of this issue or problem that has just created to most of the areas of Asia.

Most of the questions are pondering in our minds that is there really such a thing? and if So, what are its specialties regional particularities and challenges? Many questions are pondering because no one can imagine such a problem can be created, woman can do question about these issues or problems.

Because most of the people used to think that it is a normal thing it is used to happen it's not the weird thing that should be reluctant or to be resolved or it can create some problems in society or woman can really ponder these type of questions or they can stand up for the rides or respects, these are the things no one had imagined. After some observation we can see that someone made a grip on Middle Eastern woman movement.

‘Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare.’

Audre Lorde

Because of some facts I had to face the reality that I can marked all the subjects and challenging essays which are given in this book. According to the difficult situations with western feminisms, we have analyzed that this feminism or women's moment is actually a familiar denominator between those 12 case studies which have been wiped out of those countries which are being focused about these issues or problems.

According to these point of views women is not being treated well and they're not getting their equal rights in western feminism. I was struck by the fact that this all the arrangements are not related for Asian feminism but some of the points are related to western feminism, specifically those with long histories of colonialism and imperialism.



According to these analyses all the arrangements and proper steps are taking regarding to the western feminism not for eastern feminism, all the points and proper ecosystem is just pointing towards western concerns not for the eastern concerns. Specially the chapters of Indonesia and Pakistan, Most of the Muslim countries used to make their voice loud far women's movement in middle Eastern, They used to stand up for the equal rights between men and women and also stand up four Islamic values and respects. (SHAKIROVA)

These countries I am just following Islamic rules and regulations, so I need to focus on their case studies careful about to make definition of women's movement clearly. In these countries at the working level those women are not being treated well they used to protest for their rights or proper value, because they don't get attention as those men get, so this thing used to stuck them hardly. As I observed that the Islamic religion do not allow women to work at somewhere and even they are not allowed to get out of their houses, Islam has set the respect of women in their houses after the curtain, Islamic religion do not allow an unknown person or men to see unknown women because they are not allowed to see each other.

‘Feminism is hated because women are hated. Anti-feminism is a direct expression of misogyny; it is the political defense of women hating.’

Andrea Dworkin

is why in Islamic countries women are just kept in their houses so some of the women used to stand up for permission to work at offices, agencies where only women should be there and there should be a proper security and limitations for those women to work easily.

In these countries as we know that religion do not give permission to these women to go outside to work at somewhere, so there should be a proper system or organization to be developed separate for men and women, Their women will get open permissions work easily and they will keep under proper limitations so they will not stuck because of the men and they will find themselves after the curtains of Islam.

Gathering of women's feminism is best weekly is an informative, it has become very easy for every publishers and readers to read this case study clearly and to extract some definition of this feminism. Pakistan is the country's most of the people are Muslims, so they don't consider their women to go outside to work at somewhere or at some places.

There should be proper NGO'S for the management of these issues or problems which has to create on daily bases, after putting an eye on these issue and problems, government introduced organizations, educational institutions, working agencies etc. separate for men and women all over these countries in Asia which are passing through these problems on the daily bases.

For These organizations, educational sectors and working agencies, government organized separate organizations for boys and girls. According to Conservatives , women should be confined to their houses or behind the curtain, ask not to wear such clothes which result in showing of the body, it must be covered completely, that is why society do not allow them to go outside of their houses, their parents used to keep them in house and provide all the things at home. (Aliya Hashmi Khan)

To some extent, we can say it is the best thing to keep women in houses because when women will be allowed to get out of their houses then outsiders like strangers, vulgar people put bad eye on them and try to tease them in different ways like rape, sexual harassment These are the main problems which used to happen all the time, because of giving open allowance to women, sometimes women themselves are responsible for these incidents, because when they meet up with boys as friend then this friendship lead to that position which just vanished the respectful environment, that is why Islam is only the religion which do not allow women to go outside in any case, it restrains them to get out to take their actions own. All these issues used to happen due to careless of government, because their responsibilities to make proper setup to take actions and proper limitations for women to get to the work or to get education. Most of the countries in Asia where there is proper ecosystem for women's feminism, there women

used to do anything openly at their own because their government had made some restrictions for women that is why men are not used to do such things which create some problems and issues between them like same rape and violence.

If any of men mistakenly do such things with the agreement of women then they got tempered with high punishment which are set by their government, they are ordered to be killed in most cases or did something which just devastated the life of those men like that punishment get them paralyzed that just lay down them on the bed.

‘Who knows what women can be when they are finally free to be themselves.’

Betty Friedan

These are not just taking which are being asked, in fact these have been applied on some persons already with all these punishments which are highlighted above. Because of this violent fear, no one ever try to go through these things, because they fear that they will get punishment regarding to these conditions, this is why many of these countries are restricted from these issues and problems. (Mina Rocas, 2010)

At those countries, women can openly work at their offices, agencies, organization and educational institutions in case of other countries where they are being raped, sexually assaulted and sexually oriented suddenly even they could never imagine about those incidents which are used to happen on daily bases then even on any actions used to take against them, just put them underground, due to these, men openly used to tease them again and again in front of shameless people who are seeing these incidents they are just as nonliving statue with no sense. If we see in other countries then there are severe restrictions for these men who used to tease them, the punishment that is given to these people also given to those people who just see this incident but never go forward for to help these helpful women, this is why their society is the wall for those women who used to openly go up for work or to get some education because government has set borders for those women, these borders are not permitted to cross by those men who are willing to cross, if they mistakenly cross those borders they are ordered to be killed them or give such a punishment they could never imagine to cross that border.

Self-Assessment Questions

Q1: What is women’s movement in Asia?

Q2: Why there is need for feminism in Asian countries?

Q3: Which Muslim country in Asia needs feminism the most in your opinion?

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Unit – 4

WOMEN’S MOVEMENT IN THE UNITED STATES

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INTRODUCTION

This unit is about women's movement in the United States and what sort of strategies were adopted by the US organization to ensure equal participation of both men & Women.

OBJECTIVES

- After reading this unit, you will be able to discuss how women's movement in the United States emerged and what their achievement is so far.

4.1 Women's Movement in United States

Women's rights movement is also known as women's liberation movement, which is typically held in the United States, that was used to held in 1960s and 70s where it was seeking to get equal rights opportunities, equal rights and completely freedom for women who are standing for this issue and problem throughout the world.

It was observed and was marked at the contribution of the second wave of women. While as we observe the feminism of first wave of the 19th and early 20th centuries which are used to pay attention on women's equal rights, specifically seek for rights to vote after experiments of women's suffrage.

As we can see that it was being focused for the betterment of women condition and situation by though they are passing on, as we can see that US is the rich country in case of others countries, even they don't pay attention to some religions but this problem is mostly spreading in this country very much. (Burkett)

In fact we see that this country is very rich and it has facilities to facilitate their women with every will they need, this country has made some organizations for women separately where they can treat well with the equal and valuable rights, in this country there are organizations, agencies and educational institutions which have been constructed to facilitate these women.



The main issue in this country is just palpating which is violence and sexual orientation with these women, these women are used to get sexual harassment on the daily bases, this issue has been the most virulent problem around the country which need to be solved as soon as possible. (Lois W. Banner)

Because of this, now women are not used to get out of their houses and out of their living areas, as it has become the common habit between people that women can be treated with this sexual harassment openly that is why this situation is rising up the most in this country, that is why women are making their voice loud in front of the government who is now unaware of this issue, they can't imagine that this problem also can happen.

Even this country doesn't have any ecosystem for this management where all type of these problems and issue should be informed and get some proper solution for these issues. After some analysis of these women voices, there are two type of feminism aroused to giving women their rights and respectable values.

The first wave of feminism is all about to focus on the women's rights, rules and regulations, vote to the rights mean women suffrage, this feminism is giving the women's equal rights and regulations with the acting of possible measures regarding to them, this helps them a lot in this regard to this matter.

In the second wave of this feminism, where it is acting upon the areas of women's specialties which are politics, work, the family and sexuality. The areas where they are passing through, they are not allowed to get into or take part into these areas because they think that it is not right for these women to do such get into these areas because these are the abilities just done by strong men who are just capable of those works.

4.2 Gender Inequality

If we talk about the are politics where many high level grade person are used to select for some area or selecting a president for country in politics some persons are used to select like PM, CM, MNA, MPA, MLA, PRESIDENT, etc. which are given to selected candidates, these are given to men not women because people use to get these women are weak, how they can handle this position where all the responsibilities are held strongly which is very hardworking task, that is why it is used to give to men for better recruitment who can handle every single task with surely well mannered, they will not get any restrictions at any level.

In this post, there are many men use to do bad things suddenly with these grade level persons, these bad habits are acceptable by men but women have some limitations therefore they are not capable of these positions and they are used to keep away from these matters, this is why women are standing up for their equal

rights to stand with these men equally where they can stand up in the politics and they can control some area or get the management of country themselves easily with the restrictions of safety.

When we talk about the work where person are used to do work there and show their talents there, even there just men are allowed to work there easily, women are not allowed to do work at these places, at these places women are just keep for the formality and personality of their companies but they are not treated well, they are forced for rape and sexual orientations by bosses or some arrogant employees, this is just because of that government is just loose in these matters, they don't have well set management for these type of issues and problems therefore society just do not allow the women to get out of their houses, if women are allowed by their parents then if anything bad happens then society put all the penalty to their parents because with the government they have been just corrupted too.

As government has not set any proper management for them then these women are just captured into these problems or issue like violence, sexual harassment, and sexual orientations. At somewhere women used to work at houses as maid there, so they are treated as servant or just worker who is just hired for accepting the orders here, at these places' women are not treated well they are just tempered with violence, rape or sexually harassment because as we can see that these are all the problems which are used to happen in every aspect of life. These were all the measures being taken in this country or even every country of this world. In United States, there was fight happened in the case of women's feminism which lead to provide the women their equal rights and regulation according to their will as they want. For women's suffrage in the united states, there a step is taken by Jeanette Rankin into Congress by nearly 70 years after taking the proper step for women's rights movement which will provide them equal rules and regulations and as well as rights with they can easily do anything at every areas. (DuBois)

The was used to happen in the 19th century, where they were willing to introduce the broad spectrum for women where women can get protection. Women's feminism leaders are often disagreed about this step and whether it uses to convince the federal and state reforms which are mainly the management was held for this whole ecosystem. Women were fighting for their wildlings in front of the government to that own as they can make then they have set all those arrangements which should have to be made as well.

Managers can be asked about their strong motivating drivers and preferences which overall is a 'appraising them guide'' for the senior personnel. Managers are usually regarded in well-established position in the business; hence directly asking them about their preferences is normally a sublime and elusive approach to

motivate them in better ways. Commonly, following factors can be used to identify their human resource related motivation:

One of the conventional and easy to use approaches is asking about their ideas on the piece rate or the time rate system of wage payroll. High chances are that more managers are inclined towards piece rate, they would have a strong craving for monetary rewards and hence their penchant shall be satisfied in ways like bonuses, sharing schemes instead of providing them with fringe benefits and so on.

Furthermore, empowering them is also one of the momentous factors that can showcase their interests and drivers. However, before adopting this as a methodology the leader itself have to be role model, and then assign them with responsibility, adjudging their attitude and traits.

4.3 Diversity

The chosen organization is the British confectionary multinational company which has been wholly a subsidiary of the 'Mondelez international'. Diversity is the term, which is used to explain how the company's operation, practices have been deviated from the conventional procedures and their implications on the future performances of the company and so on.

We shall in this case enlighten on the recent controverted picnic ad made by Cadbury in 2016. Over its long existence, this was one eccentric ad propounded by the marketing team of Mondelez. The ad suggested on the stereotyping portray of Indian language, along with a copied idea that emphasized on the mimics of specific Indian people in terms of their appearance certain characteristics.

Although, the advertisement was drawn out with an impulsively approach to spread entertainment in a low-key manner, it was highly outraged by many of the Indian people who called this as a 'dark humor' and a strategy which would bring immense criticism on Cadbury after this.

4.4 Communication Strategies to Conform to the Diverse Needs of the Workers

- A well-developed communication strategy is a vital component of meeting to the evolved and interposed needs of the workers. Following are some of the guidelines being discussed to ensure that those diverse needs of workers are addressed with full viability.
- Engaging workers to participate in the decision making process, and aligning them with more responsibility is an ideal standpoint which could reduce the communicating gaps between the workers and the management, and would allow the management to be more conforming to the changing needs.

- In addition, consistent and persistent workers can also be asked on their point of views regarding the changing lifestyle, working conditions of the organization and how would they be capable of such a change.
- Moreover, vital collaborations with the legal representative of the workers that is in many circumstances ‘trade union’, can allow the company to identify the changing needs of the workers without indulging in the need to be solicitous about them.
- Following are some of key credentials and factor that could in itself determine the diversity and collaborative habits are embedded in the context of the workplace.
- The first step is to configure that some sort of difference among workers is in existent. This is a primary guide which can further be a tool to curb discriminatory incidences and situations.
- The provision of implied development and education programmers to the worker in its own peculiar way which can to a greater extent minimize the eruption of social differences, conflicting behaviors and other similar facets that could freeze in the personalities of many co-workers.
- Facilitate the employees with good mentors who both at on the job and off the job entail the workers with greater growth opportunities and hence enrich their underlying personality elements and features.
- Also, it is as equivalently crucial that workers learn in their own way and the way they deem fit. This is often besieged in the workplace when applying different tactics overall, which seemingly are outside the conventions and norms. For instance, peering women into a well worked man group, which might as well promote diversity.
- In addition, another contributing element to promote diversity is by being open to individual evaluation and analysis. During more comprehensive executive training, self-evaluation is necessary which can reflect on how one can diverse his contact list in many ways without been judged?
- Correspondingly, it is also a subtle and more recommended method to be consistent in asking questions, whether with a questioning mind, or just to conform to some employee induction formalities

4.5 Diversity Objectives for Women

The aforementioned steps which are an assisting tool to range out diversity in the work place seek to achieve the following objectives in particular:

To promote a healthy work environment, envisaged by persistent and coherent work attitudes of the co-peers which can resultantly lead to better productivity levels in the organization.

Moreover, providing training could help the organization achieve its aim of a more flexible and competent workforce. This will be the result of workers highly adaptive in challenging working environments which is ultimately consistent with high level of business success and value creation.

Furthermore, the facilitation of mentoring the workers in the workplace can be obliging in providing the employees with adequate training pathways which can inherent confidence, sense of doing something worthwhile, and significantly eradicating the component of false bravado.

It helps to ensure that workforce is quite circumspect on the organizations strategic goal, and all of the team personnel is delicately in line with the success of the business with a receptive attitude, rather than indulging in self-interest element.

Tailored communication strategies imply specific procurement of communication approaches for specific groups and markets. Following are some of the pertinent reasons which fairly justify this:

- To ensure that the message is transmitted and interpreted in the way originally intended.
- To avoid the abridgement of communication.
- To ensure that feedback is provided instantly, or in case it was not required, the message has been comprehensively been addressed and analyzed within the appropriate approaches as needed.
- Four resources which can lead to effective communication in the workplace:
- An adequate transmitting mechanism that could be used by the sender. For instance, high-key computers to monitor the work of everyone.
- A pertinent mode of communication such as telephone, internet, emails and other methodologies.
- Implementation of detection controls which could involve the deployment of thumb print log-in to systems or other modes of communication, to ensure that the message is clearly interpreted by the receiver.
- The receiver provides his feedback in the manner in which it was anticipated.

4.6 Reasons for Usage of Professional Interpreters

It helps to elude the quality in the communication process. In many cases, managers make use of technical and skillful language which is condoned by the employee owing not comprehending it. Hence a supervisor cum interpreter is mandatory which can address this issue well.

Also ensures that the communication is ritually accurate and not misleading. In cases where many of the workers in the pool are unskilled, interpretation with the right blend of grammar and vocabulary is not always easy. Hence professional interpreters are sufficed in these circumstances.

In addition, professional interpreters tend to be holistic as well as persistent in the work they tend to perform. The sustained level of standardized work is crucial to maintain a positive working environment, and vital for the overall reputation of the business.

- Developing strong body language posture.
- Talking with the approach eye to eye.
- Making use of hand movements while communicating.
- Strive to entail with his native language and at the same time is also aware of English language.
- Drawing things on a piece of paper to illustrate ideas.
- Communicating in a lighter tone.
- Talking slowly which can enhance the chances of early comprehension
- Taking their notes both verbally and in writing.
- Communicating on an emotional level.
- Let the emotions conceive the language.
- Managers personnel
- Employees
- Shareholders
- Departmental managers and administrators.
- Volume of inter-staff conflict
- Segment wise productivity and results.
- Using statistical analysis to identify how things have changed after implementing procedures.
- Labor turnover ratios and overall reputation of the business.
- Profitability and achievement of monetary targets.

4.7 Cultural Awareness for Women

Cultural awareness is merely concerned with stepping down on an individual level and recognizing the key elements of the culture in which the person belongs, for instance values, rituals and different perceptions evolved over time. Cultural practice is related to nurturing approach for a person of group, who is indifferent in terms of culture. Cultural competence, on the other hand is recognized as the facilitation on behalf of institutions, rehabilitated centers.

More competent it envisions its procedures, better services the culture gets in terms of medical attention and so on. Such factors can greatly influence the management practice. Working environment which involves hefty workload is often tackled by the management by taking care of their monetary motivating factors.

Similarly, counselling and mentorship can be provided to those workers in the workplace who are more indifferent to the built-in culture, and hence are in need of assistance to help them build social bonds. In addition, highly competitive cultural competence procedures can make sure of the fact that basic needs of the cultural members are met duly and in the way they apprehend.

This concept is defined as different features embedded in the workplace which are defying the norms and are completely deviated to the current system of procedures and organizational performance.

- Different attitudes.
- Divergent backgrounds, personality traits
- Perceptions
- Stereotyping
- Halo effect
- Qualifications
- Skills
- Experience
- Age
- Color, creed, cast

4.8 Encourage Enhancement for Women

- Encouraging acceptance of diversity in work practices:
- By directing to the employees, the need for such diversity.
- Emphasize the importance of diversity for overall culture and thus success of the organization.
- Involving workers from all parts of the business to consider their interests and hand-outs.
- Ensure that each objective, challenge, and other experiment involved are coherently lectured to the internal stakeholders

4.9 Emphatic Outlook for Women

It's also known as an empathetic outlook which is consistent with psychologically penetrating with the workers attitudes, beliefs, perceptions in order to better prepare them for the workplace problems and hassles. First adapting to the

colleague's way of approaching things is crucial to make them better understand on the developments and perpetual procedures of the entity.

The concept of corporate culture looks to be quite in line with the suspension of assumed cultural acts, since an organization is altogether aiming in striding on the success track to match its strategic themes and achieve its strategic objectives.

For instance, a new group high profiled employee may although be better equipped with their working tools, may find it bothering to settle to the culture of the organization. Hence, in order to make complications calmer for them, management intervenes to consider their attitudes before sweeping them on the corporate set-up.

- Health and safety laws
- Workers protection laws
- Unfair dismissal act
- Unfair discrimination
- Canadian human rights act
- Employment equity act.
- Accessibility for Ontarians with disabilities act.
- Unfair treatment.
- Learning takes place everywhere.
- Increased globalization
- Enriched competition.
- More resolving issues.
- Better productivity
- Higher staff morale
- Enhances communication skills in more than one way
- Diversified customer base
- Higher sales revenue and market share.
- Ultimately higher profitability.

One of the most common problem is the existence of curtailed attitude.

- Issues with the consultancies
- Lack of monetary source of finance
- Differences in linguistic and cross cultures.
- Different in attitudes
- Different perceptions
- The existence of insensitive behavior
- Chances of being mistreated.

- Overlooking to learning from mistakes.
- Developing cross cultural communication which is prominent and avoiding communication in the form of it been combative.
- Configuring to already built in culture communication.
- Comprehend the indifference and strive to resolve accordingly.
- Construct empathy by any means.
- Interpreting how each element is adaptive with respect to the culture.
- Higher level of self-awareness can lead to conforming to the attitude and behavior.

4.10 Direct and Indirect Discrimination

Direct discrimination is defined as a course of action where someone is treated unfairly and unethically primarily comparatively with respect to some other related person, in the workplace or externally. Most common reasons pertaining to it are age, disability, and possessing thumbscrew etc. According to the conventions set by the equity act, the reason for being treated quite deceitfully can come of due to the following reasons.

- Belonging to an entirely different race or religion.
- Going through pregnancy turmoil and so on.
- Sexual discrimination.

Indirect discrimination, on the other hand, involves the emergence of certain law, regulation which can significantly damage the interests of some group of people, although it is intended to impact all the population in equal ways. According to the equity act, it specifically tends to put some group a higher intense disadvantage.

4.11 Self-Assessment Questions

Q1: What is women's movement in US ?

Q2: What is the view of first wave of Feminism?

Q3: What is the view of second wave of Feminism?

Q4: What is the view of third and fourth wave of Feminism?

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Unit – 5

WOMEN’S MOVEMENTS IN THE EUROPE

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INTRODUCTION

In this unit we will primarily focus on Women's Movement in Europe its history and momentum. This unit traces the brief history of women's movement in Europe and its achievement so far.

OBJECTIVES

- After reading this unit, you will be able to understand the importance of women's movement and its achievements in European context.

5.1 Women's Movement in the Europe

Women's feminism is also being called as women's movement which has to be liberated, which is used to happen in the Europe, where it was going to get opportunities which are having equal and balance conditions, equal rights and whole freedom for women who are forwarding up for this issue and problem throughout over this world. It was experienced and was recognized at the collaboration of the second wave of women. While as we observe the feminism of first wave of the 19th and early 20th centuries which are used to get focus on women's equal rights, specifically go forward for rights to vote after experiments of women's feminism.

As we can see that it was being focused for the upgrading of women condition and situation by though they are passing on, as we can see that US is the rich country in case of others countries, even they don't pay attention to some religions but this problem is mostly spreading in this country very much. In fact, we see that this country is very rich and it has facilities to facilitate their women with every will they need, this country has made some organizations for women separately where they can treat well with the equal and valuable rights, in this country there are organizations, agencies and educational institutions which have been constructed to facilitate these women.

The main issue in this country is just palpating which is violence and sexual orientation with these women, these women are used to get sexual harassment on the daily bases, this issue has been the most virulent problem around the country which need to be solved as soon as possible. Because of this, now women are not used to get out of their houses and out of their living areas, as it has become the common habit between people that women can be treated with this sexual harassment openly that is why this situation is rising up the most in this country, that is why women are making their voice loud in front of the government who is now unaware of this issue, they can't imagine that this problem also can happen.



Even this country does not have any ecosystem for this management where all type of these problems and issue should be informed and get some proper solution for these issues. After some analysis of these women voices, there are two type of feminism aroused to giving women their rights and respectable values.

The first wave of feminism is all about to focus on the women's rights, rules and regulations, vote to the rights mean women suffrage, this feminism is giving the women's equal rights and regulations with the acting of possible measures regarding to them, this helps them a lot in this regard to this matter.

5.2 Abstract

Feminine sensitivity precedes the movement of the same word. During the first half of the nineteenth century, women's ideas were dominated by men, women, and men, and the first women's organizations formed only in Europe during the nineteenth century. These first and foremost movements promoted the right of women to pursue education and to use their talents liberally, especially in the form of paid employment and public participation.

While these armies were largely organized in the international arena, they were also quickly organized on a global scale. However, nationalism and the two world wars of the twentieth century tested its national identity. The 1970s and 1980s saw the dawn of a new and important moment in the history of women's movement, which now called for the liberation of women from both material and cultural backgrounds. With globalization favoring international links, women activists today work under institutional structures at various levels, from region to international.

5.3 Revolutions and Gender Inequality (1789-1848)

The French Revolution was the basis for controversy over the liberation of women. The Declaration of the Rights of Man and of the Citizen, dated August 26, 1789, which declared that “Men are born free and equal in dignity and rights” (art. 1), suggests that equality was granted to all. However, and although women participated in the transition, successive sessions provided women with the elements of social equality (especially in matters of inheritance), but refused to give them the political equality demanded, among other things, by mathematician and deputy marquis de Condorcet (1743-1794), and woman of literature Olympia de Gouges (1748 or 1755-1793), who published in 1791 the Declaration of the Rights of Women and Citizenship. By imprisoning women in the domestic sector in this way, the First Republic of France proved itself to be deeply anti-feminist, depriving women of basic rights such as the right to assemble and the right to participate in the expression of the will.

The disruption sparked international criticism, for example, by English philosopher Mary Wollstonecraft (1759-1797) 1792 in response to a report by Talleyrand (1754-1838) of the previous year in the region of Assemblée, which insisted that women should receive only home education. He condemned the unfair and unethical behavior of women. That same year, the mayor of the Prussian city of Königsberg, Theodor G. von Hippel (1741-1796), anonymously published an article in which he opposed the improvement of the status of women. The interests of women appeared in a similar way in many European countries in the 1790s, including France, the Dutch Republic, and provinces and officials in Italy and Germany. Napoleon, who was crowned Emperor in 1804, however re-enacted France the same year with the Civil Code on gender equality, which ensured the introduction of married women to their husbands and gave them the authority of the pater families. As a result of Napoleon's conquest, this State Act

was enforced - or used as an example - in much of Europe, which cost much to have sex in Europe until the middle of the twentieth century.

The new European order from the Congress of Vienna (1815) was not inherently intended to encourage reform organizations, especially those of women. However, the French society of Charles Fourier (1772-1837), in which human development depended on women's progress towards freedom, and the Saint-Simon's meditation on women's liberation, which they examined in all its unscriptural aspects, was discussed in neighboring countries in the 1820's and 1830. Early Saint-Simona women's newspapers, such as *La Femme libre*, which was published and written exclusively by women, encouraged the spread of these ideas.

During the 1848 uprising of the "People's Spring", women were seen in the borders and democratic institutions of Paris, Vienna, Berlin, Prague, Frankfurt, Milan, Barcelona, Cologne, Venice and Stockholm. Taking the demands of rights and equality on their behalf, they seek the right to participate in state affairs, to pursue education, to enjoy marital freedom, and to divorce. Jeanne Deroin (1805-1894) in Paris and Karoline Perin (1808-1888) in Vienna urged women to be courageous, and founded women's democratic clubs, such as the one in Paris that focused on Eugénie Niboyet (1796-1883) and her newspaper *La Voix women*.

In the subsequent rehabilitation phase, the anti-feminist response was heard sharply, as European continental governments shut down women's clubs and organizations and barred women from presenting themselves in political newspapers. From 1850 on in Germany and the Austrian Empire, women not only gained social status, but were also legally barred from any political activity, steps that set them apart from the social fabric of the time.

5.4 The Birth of Feminist Movements (1848-1880)

While women in continental Europe were reduced to a minimum, new women's programs began in the 1850s in England and Scandinavia, in relation to issues surrounding legal reforms in the field of marriage, education, and employment. English feminist activists rallied against the legal submission of women to marriage (dispossession of property through their husbands, unequal treatment of adultery, complete inability to divorce).

With the support of Members of Parliament such as Lord Henry Brougham (1778-1868), they succeeded in passing the Matrimonial Causes Act, 1857, but married women were still deprived of their property. In the Scandinavian countries, the

legalization of women, the authority of fathers over daughters, and the status of unmarried older women were questioned and the subject of change in the 1850's. Over the next decade, women's organizations were formed in Western and Central Europe. In France, the first women's organizations were created by the beginning of journalist André Léo (Léodile Champseix's male pseudonym, 1824-1900). In the German provinces, Louise Otto-Peters (1819-1895) and Auguste Schmidt (1833-1902) founded the General German Women's Association in 1865, in the presence of the socialist leader August Bebel (1840-1913). Women's organizations were also born in Bohemia, Bulgaria, Ukraine, and Moldavia. In the 1870s and 1880s, this first wave of women spread to Eastern and southern Europe. However, in Russia, Poland, Hungary, and Spain, one cannot even speak of a women's movement before 1900.

In Russia, the All-Russian Union for Women Equality was founded in 1905 after the revolution, although it wanted women to have power that was not taken over by the revolutionary movement.

Focusing on women's rights, these women's organizations pursued goals that turned to two central questions: transforming the education of young girls and getting married. Other needs are added to this, such as changing sexual behavior, pre-legal gender equality, and women's access to appropriate universities and careers. During the decade before the Great War, women's right to vote became a major issue in Europe.

The middle and strongest branches dealt with all of these questions, each with its own interrelated mechanisms and issues. Most of the women activists for women's rights were legal advocates, preferably in the media or in the media, and sought political support for their causes.

Only a handful, like the British suffragette, used violence to make a sound, for example when Emily Davidson (1872-1913) threw herself under the king's horses during the Epsom derby in June 1913. He died four days later because of his wounds. Despite these divisions, the period between 1890 and 1910 set a high point for the first female identity in Europe. (Imbornoni, 2017)

5.5 The Era of Feminist Congresses (1890-1914)

During the nineteenth century, women's organizations emerged and developed in the framework of national government. In places where such a state did not exist or in various countries (Austro-Hungarian and Ottoman empires), they were established on the basis of nationalism, emphasizing the role of women in the practice of national culture (Poland, Bohemia, Ukraine, Bulgaria). Many women were involved in other civil society organizations, many of which were as diverse: anti-slavery, religious, educational, hygiene, union, freedom, socialist, anarchist and pacifist. Many complex links between these organizations were established and demonstrated during international conferences that brought together activists on European standards and beyond.

The two largest countries for women were the International Council of Women (ICW, created in 1888), and the International Woman Suffrage Alliance (IWSA, 1904). With 7 million members from 24 countries, the ICW brought together 2,000 women in Berlin in June 1904 at the international women's conference, which focused on the four main areas of the association it represented: women's education, professional and vocational training, social institutions, and women's legal status.

Organized internationally within the IWSA, the women's suffrage organization emphasized the universal character of women's rights and identified itself as a human rights organization. International comparisons have allowed it to be able to put pressure on national political decision-makers.

The proletarian women's movement is also organized on a global scale. In 1907, German women workers called for the First International Conference on Socialist Women in Stuttgart, women agreeing on the need for unrestricted suffrage. It was during the Second World Conference in Copenhagen in 1910 that Clara Zetkin (1857-1933) proposed to simultaneously organize International Women's Day in Germany, Austria, Bulgaria, Denmark, and Switzerland, which would be held on March 19, 1911.

With the exception of a few pacifist women, who in April 1915 founded the Women's International Committee (and later the League) for Peace and Freedom (WILPF), the First World War temporarily suspended international solidarity of women and brought about a cessation of women's interests. With the declaration of war, women's organizations around the world set out their demands to serve the

nation and to prove their love for their country. Women were included in the war effort of the warring states, although protests returned as the conflict continued. The year 1917 saw female workers strike and protest for better working conditions and higher pay, such as midinettes working as seamstresses in Paris, or as functionates working for the war firm. In Russia, the February 1917 revolution was sparked by a series of international protests against Women's Day.

As a result of imperial coups and political unrest caused by the end of the war, women gained the right to vote in many European countries (Russia in 1917, Germany, Austria, Latvia, Estonia, Poland and the United Kingdom in 1918, the Netherlands and Luxembourg in 1919), where they first became involved in political parties and held seats in national parliaments. (Suffragists, 1913)

5.6 On the Feminist Front, From One Post-war Period to Another (1920-1960)

The involvement of women in the war effort has shaken the presentation of high viruses. In the 1920s, the world and fashion changed. In the major European headlines during the "Twentieth Century," clothes and hair are reduced (haircut tomboy). However, the "modern woman," a smoking student, or a working and financially independent woman was left behind. In fact, sex relations have not changed drastically, societies wishing to return to normalcy.

Under the leadership of Alexandra Kollontai (1872-1952), a former member of the communist government that emerged in the October Revolution, and Inessa Armand (1874-1920), a member of the party's Central Committee, Russia became a country that gave women many rights: marital equality; consolidated divorce plans, maternity protection, maternity leave, free and easy access to abortion. The amendment to the Family Code (1918 and 1926), along with measures taken during the 1920's to promote the integration of women into political and economic life, led to the prospect of radical change in sexual relations. However, starting in the late 1920's, a new model of Stalin began to emerge, which gave much thought to the policy of the Nazarene. The Soviet authorities, who wanted to restore family order and prevent any form of "feminism," closed the Central Committee of the Women (created in 1919) and decided that the women's question had been resolved. During the 1930s, newly granted rights (abortion, divorce) were abolished or severely restricted, due to family and natalist policies.

In countries where women had gained the right to vote following the war, political parties love each other and are concerned about the consequences of this right in terms of political positions. New questions have arisen among women activists, such as how to rise to the occasion, and how to engage in all aspects of life. The promotion of the right to vote continued in France and Italy, although not until World War II. Women and women everywhere face strong opposition, among the changing societies marked by tense social and political tensions.

In France, only a handful of women activists under the Neo-Malthusian branch have condemned the natalist law since July 31, 1920, which prohibited all forms of contraception and abortion. The French woman Avril de Sainte-Croix (1855-1939) took the lead in the international struggle against controlled prostitution (the organization of perpetrators), the trafficking of women and children, and drugs to prevent sexually transmitted diseases.

Maria Vérone (1874-1938), a journalist and president of the French League for Women's Rights, published numerous articles on the law of single mothers, divorce, the status of war widows, housing crisis, peace, and equal pay for equal work. In the 1930's, she shared the struggle for a new international organization that divided women's circles. Open Door International, born in Berlin in June 1929, is also known for its violence and versatility. in mines or underground. Meanwhile, all women's branches are fighting for the marginalization of married women in the working world, which has been launched in many economically disadvantaged countries, with the exception of France, Sweden and Norway.

In Europe, which has never been more peaceful, war-loving women have redoubled their efforts to change international relations, and to prevent the spread of weapons. Within the League of Nations (LN) women's unions, women from various European countries came together and fought for the successful completion of the LN strengthening project. The WILPF mobilized women for major causes, and in 1932 they collected eight million signatures on a petition to ban weapons.

Fascist regimes in Italy and Nazi Germany sought to retake control of women. As soon as women's rights groups were banned (1933 in Germany, 1938 in Italy), women activists were silenced, and women were registered with the major women's organizations under the jurisdiction of the party. During World War II,

as was often the case during wartime, sex, especially of women, was largely controlled, and sexual violence was used as a weapon of war and cleansing.

After the war, political rights were finally granted to women in many Western European countries (France 1944, Italy 1945, Belgium 1948) and the Balkans (Croatia and Slovenia 1945, Albania 1946, Yugoslavia 1947), while Greek, Portuguese, Cypriot and Cypriot women - and women - and women Swiss - were still kept away from the ballot box. In 1948, the Universal Declaration of Human Rights recognized gender equality and equality between spouses.

Many Western European countries enshrined gender equality in their new constitution (France 1946, Italy 1947, Federal Republic of Germany 1949). During the 1950's, the concept of sexuality arose, especially among young people, although European societies at the time of childbirth were demanding mothers living at home, and it was difficult to distinguish between sex and childbirth. Allowing access to contraception was a difficult struggle led by family planning organizations. (Santana, 2016)

5.7 An Activist Revival in a Globalized World (1990s to the Present)

The 1990's were marked by two distinct environmental changes. On the other hand, in the Orient, the fall of the Wall and the collapse of the Communist bloc cast doubt on a number of women's rights and benefits in these lands, such as abortion, protection from sexual abuse, child care, and access to decent work. On the other hand, after the development of the previous period, new questions were emphasized. After the question of the body, which was in the mid-1970s, women's participation in political decision-making continued and led to laws that guaranteed equality or equality (a law of June 6, 2000 in France).

In addition, gender identity was felt at the crossroads of the feminist and LGBT struggles (Homosexuals, transgender, transgender, transgender). The current debates in women's movements focus on gender equality or liquidity, the trade of prostitutes or prostitutes, and the acceptance of the veil as freedom of dress as a person or his refusal as a sign of oppression. Contrary to the idea that we live in a post-feminist era where women have gained all the rights, recognition reflects the persistence of gender inequality.

From a cohesive perspective, inequalities in "race" and "class" have also been added, such as those from around the world as a result of the global neoliberal. Female immigrants, who are more exposed to violence, stand as a testament to this.

The type of action is also being asked. The activist's revival has seen the emergence of small groups as determined as Pussy Riot in Russia, international networks like Foemen, or social media advocacy. Metoo has empowered the massive and extreme manifestations of a long-standing rebellion against violence against women. (Bennett, 2003)

Self-Assessment Questions

Q1: How will you elaborate women's movement in Europe?

Q2: Describe gender inequality in Europe?

Q3: What is the view of an activist revival in a globalized world (1990s to the Present)?

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Unit – 6

WOMEN’S MOVEMENT IN THE MIDDLEAST

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INTRODUCTION

This unit is about Women's movement in Middle East and in this unit we will focus on Women's movement specifically in Context of Egypt.

OBJECTIVES

After reading this unit, you will be able to discuss the women movement in Egypt and re-emergence of feminist movement.

6.1 Women's Movement in the Middle East:

The movement of women in the Middle East varies from one country to another and current ideas and practices. However, they are the same because they share several historical and political factors, such as their links with nationalist organizations, their links in modern processes and development, as well as tensions between countries as well religious inclination. Details and variations can be found within the design general themes, as is evident in the context of two studies – Egypt and Turkey - reviewed in this report.

Analysis of women's movements in Egypt and Turkey respectively includes a brief examination of the context of history, meaning the emergence and development of women's organizations and women's ideology. Discussion of historical context illuminates its ongoing significance in our understanding of the present day the movement of women in the region. The fact that Turkey, unlike Egypt, never existed colon is associated with other historical features that influence current parameters speeches and activities of women. Kemalist and certain ideas of Turkey nationalism employed by the Kemalist government is completely different from Nasserist too Arab nationalism associated with the land of Egypt. Nevertheless, in both countries, as in many other parts of the region, women's organizations were organized within they generally strive to be modern and progressive. The modern context includes the discussion of specific national politics the local situation, which provides the background for the current feminist activist. in addition on questions relating to the political economy, intergovernmental relations, party politics, and the law, the question of international relations and relations is also taken into account.



The movements of Egyptian women were especially influenced by the empire confusing role with women's organizations, the growth of communities and with them difficult limits (Rule 32), the role of the international forum, especially donors organizations, as well as the growing influence of Islamic lands. Turkish case, a women's organization has been able to work very closely through existing organs of state and institutions, especially municipalities.

The distinction between Muslim and secular lands, strives democracy and institutionalization of women's work, and debates about the Kemalist legacy, seems to have a profound effect on the movements of Turkish women. Comparisons between the two studies suggest that although they are historically different and political conditions, the movement of women in both countries to recent years challenge common perceptions of political traditions and institutions. By looking at the file broader picture and explores the activism of women in other parts of the region, in it is clear that the movement of women in the Middle East is a potential workforce democratic processes, however, are severely restricted by existing social norms political structures, lack of clear institutional objectives and complex state policies.

This unit seeks to reflect on the movements of women in the Middle East. Inside the the general context of the region, case studies in Egypt and Turkey will show two some yet illustrative examples of some of the problems, problems, debates and policies, which form the backbone of the modern women's movement. The two case studies also show that certain historical and current conditions apply the movement of women and in part tells of the diversity that exists in the Middle East. A critical discussion on the Middle East as a unit of analysis will be followed up elsewhere a direct analysis of the similarities and differences between the movements of women in region (phase I). In Phase II, the Egyptian women's organization will be analyzed in the principles of its historical development and the current political context, its components, policies and strategies. Special attention will be given to both, the role of the Egyptian state and the international community in the formation and impact of women movement.

A similar analysis will be performed in section III in the context of Movement of Turkish women. This paper will conclude by comparing both cases, more thoroughly researched, and related to emerging issues debates on the movement of women in the region.

6.2 The Middle East and Gender

This unit seeks to consider the movement of women in the Middle East. Inside the in the general context of the region, studies conducted in Egypt and Turkey will show two some examples that still show some of the problems, problems, debates and policies, which form the backbone of the modern women's movement. The two case studies and show that certain historical and current conditions apply the movement of women and in part tells us about the diversity that exists in the Middle East.

Critical discussion in the Middle East as a unit of analysis will be followed elsewhere a direct analysis of the similarities and differences between the movements of women in region (phase I). In Phase II, the Egyptian women's organization will be analyzed in the principles of its historical development and the current political context, its components, policies and strategies.

The focus will be on both of them, the role of the Egyptian of state and international society in the formation and impact of women movement. A similar analysis will be performed in section III in the context of Movement of Turkish women. This paper will conclude by comparing both cases, thoroughly researched and related to emerging issues debates on the movement of women in the region. (AbuKhalil, Women in the Middle East, 2005)

6.3 Women's Movement

The oscillation between variety and similarity is true in the study of the movement of women: trajectories of certain historical and current ideas as well practices cause differences between the movements of women in different provinces of the nation. The movement of women in the Middle East is similar because they share several histories and political factors, such as their links with national organizations, their links modern processes and development, as well as tensions between countries and religious inclination.

A combination of "many Muslim meetings and imperialist West, the flawed state of the country's development agenda and concern for Muslims as a sign of cultural identity "(Candidate, 1996: 9) it is often seen as banning and restricting women's speech everywhere in the Middle East. Deniz Kandiyoti points out: Something like common sense regarding the importance of 'woman' the 'questioning' of the politics of Muslim communities has gradually improved.

Based on the idea that the emphasis on forms of Islamic law, such as geography segregation and dress code for women, has increased due to mergers between

Muslim communities and the imperialist West. Identification of Muslims women as the masters of the 'regression' of their communities, first by the colonist's executives and later Western reformers, 'exemplified by the activist a local discourse that promotes similar practices into cultural symbols authenticity and integrity (Kandiyoti, 1995: 20-21). The expression of this "active local expression" is a strong cultural identification authenticity and Islam on the other hand and the rejection of women's rhetoric as well it acts as a Western imitation on the other hand. However, as Candidate says, which is often overlooked in these analyzes is the state of political relations between Muslims and women's rights from the post-colonial period to the at the moment (ibid: 21).

This is also true of relationships between women as well nationality which has also been described as common and is central to the Middle Ages The movement of Eastern women. What needs to be examined carefully, however, is still the case historically defined nationality and the tangible impact and relationships they had in the movement of women.

Analysis of Egyptian and Turkish cases respectively it will illuminate the different lines of nationalism and femininity as well as their own subsequent relationships and development.

According to Mervat Hatem (1993), the nature and development of women movement in the Middle East should also be considered in the context of the region as well global features. The fact that many women's organizations are in the 1960s and 1970s served as representatives of state policies relating to women led to the disgrace of these women's legal entities:

"They created a number of jobs, which from the welfare of Jordan to the promotion and development of Egypt, Algeria, Tunisia, and Iraq. Their careers and careers are largely determined by progress 5 set by existing governments, even if it is a reasonable household and savings in Egypt, birth control in Tunisia, and Iraq, education and cultural training jobs in Syria, labor needs and / or the war economy in Iraq "(page 30).

In the 1980s and 1990s there is ample evidence of the movement of independent women. However, the state of a particular state makes a big difference between the movement of women in terms of their organization or independence without the government. In Iraq, for example, no independent women's organization is possible the context of general political oppression. In Tunisia, women's organizations are independent they should always be aware of the co-operation

and choice of state. In Egypt, the empire is trying to reduce the political space, which has allowed the emergence of independent women organizations.

One factor that has contributed to the rise of women's private organizations is increasing influence of international provinces. Special consideration should be given the role of the United Nations Decade for Women in promoting both discussion of women's concerns and the formation of non-governmental organizations (ibid.).

This feature will be especially evident in the Egyptian context the women's movements discussed below. The third element mentioned by Hemat, is the Islamic extremism in the region, namely, in her analysis, "served to push middle-class women to organize themselves in to oppose these intentions of public restraint "(ibid. 31) Also, some history, political and economic factors cause differences between and within Muslims movement and their impact on specific women's movements.

No doubt, however, for Muslims throughout the region to bring about a process of regression regarding women's rights. As Hemat points out, "Muslims have succeeded Reversing some of the benefits made by women in those countries where the cause for women it was expected to go a long way, namely in Egypt, Sudan and Algeria "(ibid. 31-32).

In some cases, the establishment of women's organizations is not the answer The Islamic movement as a response to difficult social, political and economic conditions. In a case of Palestinian women's movement, economic and political the merger led to the formation of self-help groups for women and women's organizations with a strong political or educational focus. The Israelites activity and its policies led to a dramatic economic downturn as well the provision of essential services (ib. 34:34). While these self-help groups refused to submit the issue of women in the national issue, the large number of women's organizations, especially those affiliated with political parties, operating in accordance with the principles of women's news.

6.4 The Women's Movement in Egypt

Many studies on the movements of Egyptian women begin their analysis women's participation in the 1919 revolution and the subsequent resurrection of women activism associated with Huda Sha'rawi and "The Egyptian Feminist Union" (EFU) founded in 1923 (Ahmed, 1982; al-Sabaki, 1987; Ghoussoub, 1985; Hatem, 1986; Khalifa, 1973; Philip, 1978).

EFU women's agenda demands political rights women, changes in the law of personal status (especially in controlling divorce here) polygamy), higher education equivalent to university, and expanded technological opportunities for women. its activism was marked by flexibility communication and inequality between women and race.

Development of the foundations of wisdom and intellect of the first struggle on women's rights it is often referred to as modern male converts such as Muhammad Abdu, Gamal al-Din al-Afghani, and the most prominent of them is Qasim Amin (Cole, 1981; Haddad, 1984; Lotfi, 1978; Tignor, 1966). Recent works emphasize that women's participation in the 1919 national march, strikes and protests against The British colonies were a continuation of the expansion of women's occupation in decades ago (Ahmed, 1992; Baron, 1994; Badran, 1995). Women's contributions to both women's magazines are published, and mainstream media, promoting debates on social issues such as education, the role of family, women's work, women's rights, etc. (Hoodfar, n.d.)

The programs developed are these early intellectual women talk about nationalist agenda by suppressing education, production and volunteering (Ahmed, 1992; Baron, 1994). It has been suggested that the rise of the female machine is similar to the emergence of a nationalist movement (Baron, 1994: 13). This section is based on a major research project published such as *Secularism, Gender and Government in Middle East: The Movement of Egyptian Women*, Cambridge: Cambridge University Press, 2000.

However, the relationship between early feminists and male activists was far from over it agrees. Gradually it became clear to many women activists that during the the struggle for nationalism, and certainly after that, male nationalism had a patriarch character (Badran, 1988: 31). Initially, male activists accepted female nationality activism (demonstrations, economic boycott, etc.). However, “after 1919, when national pressures arose after the declaration of Egypt's constitution women's political rights have not been addressed.

Their equality with men was not discussed” (Philip, 1978: 278) While women's speech and activism during the post-colonial state. The formation, and as far back as the first half of the twentieth century, has been identified by HudanSha'rawi's Egyptian Feminist Union, Khater and Nelson (1988) argued that the movement of women reached the age range from 1945 to 7 1959. In 1948, DoriaShafik founded the Bint El-Nil (Nile Daughter) group the step of a new and dynamic organization

of Egyptian women as their chief the aim was to proclaim and demand full political rights for women.

It also encouraged literacy programs, campaigning for the development of cultural, health, and social services within poor and improve maternal and childcare (Shafik, 1955: 191). Campaign for women's political rights were linked to the social change campaign (Khater no UNelson, 1988: 470).

Within the context of general political radicalization², linked to difficult economies conditions after World War II and the apparent failure of the monarchy in cooperation with political and economic instability, some women thought of Bint El-Nil The Union as a capitalist is also self-sufficient in its ideas and strategies.

Women like InjiAflatoun, Soraya Adham and Latifa Zayyad, who took over socialism or communism ideas, saw the liberation of women as a small war within the norm strives for social equity and justice. They pointed out most of their efforts towards the classroom the struggle, fighting simultaneously with the twin issues of national liberation once and for all women's liberation (Botman, 1987; Khater, 1988).

The vulnerability of the state and the general changes of government set the stage for diversity of political terms; the most prominent of these were the leftist forces, they appear next to the Islamic tendency. Founded by Hassan al-Banna in 1928, Muslims The Brethren (Ikhwan Muslim in) grew rapidly.

It benefited from the Egyptian view that the Palestinian struggle represented another western imperialist war and the Zionist war against the Muslim people. Positioning itself as pan-Islamic, anti-western and anti-Zionist, the brotherhood has attracted increasing support from men and is actively seeking increase its female membership (Al-Ali, 2000).

The Palestinian national struggle included the pan-Arab concerns of the revolution focus on the national level and go to international forums. Between 1944-49, Egypt has faced a number of "minority governments" - segregated groups from the outcasts the 'WAFD' nationalist group - which had a deteriorating relationship with King Faruq.

These the years are reflected in the growing number of working unions, I am emerging intelligentsias, as well as successive religious groups. A a series of

strikes occur during a wide range of demands for social change (Vatikiotis, 1969: 342-44).

Moreover, the resurgence of the Communist party during the first years of World War II - though weakened by at least two decades of underground sleep - have had a profound effect on Egyptian ideology society in the 1940s (Botman, 1987: 17). 8 Zeinab al-Ghazali, who initially looked to Sha'rawi for leadership, left EFU in 1936 to form the Muslim Women's Society. The fast-growing organization is very focused through social work and encouraged the study of Islam for women. Its political purpose it was the implementation of shari'a, Except for Hassan al-Banna's number.

6.5 Re-emergence of Women's Movement

The re-emergence of the women's movement the early years of Mubarak's regime were marked by a desire for stability and integration. In 1985, the Personal Status Law that had been in the middle of the dispute over the legitimacy of the state, was amended due to strong opposition from Muslims do not see it as anti-Muslim. Revised rule omits many of the rights of women acquired in the previous version (Bibles, 1987).

A strong woman Welcome to the 1985 Nairobi Conference - which marks the end of a decade for Women - to protest and pressure the government to renew the law. Two months later cancellation (just before the Nairobi Conference), a new law was passed revisited some of the benefits offered by the 1979 version By building legal systems that easily allow successive threads within the Islamic movement, the state removed sources of legal misunderstanding where women have been able to direct in the area of personal status. In Increasing controversy with Muslims regarding the implementation of shari'a (Islamic law) pressured the Mubarak regime to legislate and implement more conservative laws and policies aimed at women and reducing its support for women political representation.

While the Muslim forces continued to build stronger region of modern Egyptian empire⁶, there has been a growing demand for the Egyptian government to follow UN conventions on women's rights. Economic dependence on aid from the United States and foreign donors Organizations (IMF and World Bank) are forcing the current government to present itself as compliance with the values and morals of democracy, human rights and women's rights – as promoted by Egypt's financial and political "helpers".

The resurgence of feminist activism is mainly linked to the ongoing war over the Personal Status Act and to take on issues that have long been in conflict with such things as contraception and clitoridectomy (Ahmed, 1992: 214). However, in 1985, during a national discussion of the Personal Status Act, women already opposed to women movement) experienced real divisions. While Arab Women's Solidarity Organization (AWSA) 7 he defended the law and campaigned for its observance, Progressive

The Women's Union, which is affiliated with the left-wing faction of Tagammu, has argued that it has been approved unconstitutional by Sadat and therefore should be abolished. In this debate, nationality women left, who are opposed to Sadat's policies on *infitah* and reunification with Israel, can be found in the same "camp" as Islamist and angry Azhar modified law of personal status. This argument has clearly marked the file of The "application" of women's issues and their wider political involvement questions. What was at stake was not the real problem, but the joint to oppose the general policies of Sadat. In an article on women's rights in the 1980's, Akram Khater said the organization was divided into two main camps: Nawal El-Sa'dawi and the Arab On the other hand the Women's Solidarity Association (AWSA) and Fathia Al-Assal, head of the Progressive Women's Union, on the other (Khater, 1987: 17).

However, an account of the many women activists involved in the coalition formed at the time, gives evidence of a much wider organization and various movements than presented by Khater. The federation called on the "Human Rights Committee of Woman and Family "included apostates, Nasserists, Wafdists, enlightened at the same time, the Supreme Court overturned a law banning parliamentary seats for women on the grounds of "special treatment".

This move means a re-interpretation of the principle of gender equality as a "restraint" policy by the government and where there was inequality in political representation (Hatem, 1992). Among its many manifestations in public life is the establishment of Islam schools, hospitals, banks and social organizations. In the "private" area the increasing observance of religious practices and the suppression of "Islamic values" are particularly prevalent affected women (Zaki, 1995). In the 1980's, the Arab Women's Solidarity Association or AWSA was formed by Nawal El-Sa'dawi. The organization had its headquarters in Cairo with branches in several Arab countries and other Arab communities in the West (Toubia, 1988). 12 Muslims, women from the Arab Lawyers 'Union, AWSA and other interested parties' individuals (Hijab, 1988: 32).

The committee consisted mainly of sub-organizations NGOs, while charity groups have been increasingly infiltrating a growing NGO organization. One of the founding members of the Al-Mar'ah group Al-Gidida, who started as a group for informal discussions in 1984, recalled feelings separated by existing female threads: We had two examples: one was Nawal El-Sa'dawi, the other was working in groups. Since some of us were members of the Tagammu group, we at first, he tried to work in a team.

It really did not work. There was to agree on matters relating to public health, but anything inside the house and private sector did not work. It was a disaster. During the campaign at Personal Status Law we were of the opinion that we should suggest an alternative that will provide equal rights. We thought we could discuss something. We they were very few. Everyone took part in the campaign again everyone was against us.

At first AWSA hosted it. Later, when people raise that we should go around, Nawal no longer wants to give up his space. So, people they met in people's homes. However, the momentum was kept for some time (Summayya D., spring 1996; Al-Ali, 2000). The very act of forming an emergency alliance, in which the constitution of The Personal Status Law was challenged in 1985, representing a break for many the rhetoric of nationalism and modern-day liberation within Egypt namely. (Ahmed)

6.6 Self-Assessment Questions

Q1: How will you describe Women's movement in Middle East?

Q2: Describe Gender and Middle East?

Q3: What is re-emergence of women's movement?

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Unit – 7

WOMEN’S MOVEMENT IN AFRICA

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INTRODUCTION

This unit is about pace of women's movement in African region. How African region is different than other regions? How activism is done in African region?

OBJECTIVES

- After reading this unit, you will be able to understand the concept of women's activism in African region and how poetry is used as a tool for activism

7.1 Women's Movement in Africa

Over the past two decades the contributions and successes and failures of women's movements and women's activism have been well documented in Africa-focused manuscripts and written from the visible context of the Global South. Shireen Hassim's landmark study of *Women's Organizations and Democracy in South Africa - Contesting Authority* (2006) documents and analyzes the role of women's organization in South Africa's liberation struggle, democracy, and early involvement in institutional politics. She also highlights the role and failure of the ANC Women's League to contribute to a stronger gender equality. In her book *Democracy and the Rise of Women's Movements in Sub-Saharan Africa* Kathleen Fallon (2008) discusses the issue of women in democratic processes in Africa and analyzes Ghana as a role model.

Aili Mari Tripp, Isabel Casimiro, Joy Kwesiga and AlicaMungwa in *African Women's Movements - Changing Landscapes* (2009) presented a surprising study comparing women's movements in Cameroon, Mozambique and Uganda. They studied the rise of what they called the "new women's movement" which differed from the early post-organizational period of women, in which the parties were very close to the ruling party and the State. The movement of young women is shaped by their goals, leadership, and support.

These organizations focus on engaging in institutional politics through campaigns for greater representation of women in government, for example, demanding values, women's involvement in policymaking and improving women's leadership skills (page 81). These organizations have sought to advance development agendas to incorporate political concerns and are aimed at finding political solutions to development problems. The writing of women's movement and struggle in Africa was also done by Gisela Geisler (2004: chapter 6) and in the South African context by Gertrude Fester in *South African Women's Apartheid and Post-Apartheid Struggles: 1980-2014* (2015).

Involvement in the State has its pitfalls in the movement of women, although the relationship between women's organizations and the State is crucial for the successful and well-documented women (working women in the State) (see Mother (1995), Stetson and Mazur (1995)). Women's organizations / movements help set the political agenda and put pressure on governments to do things for women. Once this link has disappeared it becomes difficult for women / women in the Government to refuse to meet in male-dominated areas, or to face discrimination and exclusion.

During the transition to democracy, women's activism has led to the formation of structures in Government to promote gender equality. These bodies, called national gender agencies, or policy agencies have the power to coordinate policy initiatives or to integrate women's support into government with specific policy issues and women's legal requirements. In Africa national sex machines are often hijacked by the wives of state officials, called "First Lady Syndrome" (see Mother, 1995: 40; Van Wyk, 2017), to the detriment of women. In many African provinces, including SA, structures have been disbanded or merged into ineffective Women's Ministries, often barring opportunities for women to move to work with the State. Women's Ministries in Africa are best known for tackling women's issues and make it easier for male-dominated governments to put aside women's issues.



In this issue Gabi Mkhize and Nwabisa Mngcoltyelwa-Ntoni clearly show the importance of communication between women in government and the women's movement in their article 'The impact of movement of women' activism experiences on transformation changes policies in democracy South Africa '. They are investigating the impact of women's organizations' activism on gender-based policies in a democratic society through women's quality research, sampling 33 women employed in leadership positions within 46 national government departments.

The main purpose of this study was to investigate what is happening in African women's leadership and the implications of gender reassignment policies in South African national government departments. This paper emphasizes the impact of women's organizations' activism on women's experiences in government, which enhances their ability to seek gender issues on government policies to change gender. The study focuses on gender mainstreaming (GM) and employment equity (EE) as gender change policies in South Africa.

Mkhize and Mngcoltyelwa-Ntoni found that women's movements and activism were in some way linked to women reaching out to leadership roles, and that women's organizations were equipping women with leadership skills that they could now use in their careers. On the other hand, the document also examines the barriers that prevent women from influencing and influencing the implementation of gender reform policies, particularly those linked to a lack of political will in the political part of patriarchal patriarchy and slow progress in advancing gender policies at ministerial levels. This document shows that, in addition to GM and EE policies, women leaders are still oppressed by middle classism, discrimination, race, gender, age, and abusive practices in government departments.

In “Sister Robert, Sister John”: Enhancing the voices of women and gendered members of the Uganda Women Parliamentary Association’, Hannah Muzee and Joyce MbongoÉpseEdeley highlighted the success of the women’s parliamentary caucus in Uganda which brought women together in policy matters. Although the number of women in the Ugandan legislature is more than 30% internationally accepted due to its policies of action, political power and women in society remain restricted. This led to the formation of the Uganda Women Parliamentary Association.

7.2 Women’s Voices and Activism

In South Africa, after 1994 women's activism turned from the direct act of the Women's National Coalition to participation in institutional politics, with a focus on influencing the legal and policy agenda. Ways to recover items removed from protests went to work with Parliamentary schedules in respect of legislative submissions. Small unions take up legal battles, in what Gouws (2016) has called “local, temporary” movements, such as the Susa Campaign (the law on gender-based violence and ongoing activism) and the Alliance for Rural Democracy (in the Traditional Courts Bill). Various types of problem fencing and strategies were needed, such as the Rural Women’s Movement which organized women at the grassroots level. The Rural Women Movement has been one of the mainstays of

planning at the local level in SA, previously organizing poor women in local troubled areas to counter the oppressive tactics of the apartheid regime and traditional authorities structures (Kemp et al, 1995: 144) and later on the Recognition of Customary Marriages Act. The direct actions of poor women are often unseen or removed from history when they are not written down, as was done in my dream of courage: Our work to eradicate ancestry (2011) by Feminist Alternatives, a book that can take the words of women's activism without having their accounts saved through academic writing.

In this issue Keneilwe Radebe's article 'Is it custom based? Or is it based on gender? Considering the role of NMRW as amicus curiae in a case involving rural women examines how another rural women's movement, the National Movement of Rural Women (NMRW) approaches its role as a court judge in cultural cases involving inheritance, marital and royal disputes. The NMRW was established in 1990 with the aim of, among other things, consolidating and empowering rural women in a context in which South Africa's abolition of traditional practices and practices still have a profound effect on the lives of rural women, long after the official end of colonialism and apartheid.

One of the most important contributions of NMRW has been to act as amicus curiae in cases where women's rights are involved. Radebe points out the two different ways in which NMRW has acted in such cases, namely the general approach, on the one hand, and the gender-based approach on the other.

The traditional approach involves advocating for customary law to be seen as a flexible, living legal system over time to meet the changing needs of society. The gender-based approach, on the other hand, involves creating awareness of how enforcement of stricter laws sometimes lead to gender inequality. Radebe points out how this approach could lead to misunderstandings and breakdown of cultural norms, which could also have negative consequences for women over time. He argues that the traditional approach and the gender-based approach are contradictory, and have never been helpful to women (Perreira, 2017: 19).

An article on Nigeria by Afolayan Gbenga Emmanuel, entitled 'The movement of Hausa-Fulani women and feminism', provides insight into the efforts of Hausa-Fulani women's organizations on women's renewal in the Nigerian Minimum Age of Marriage Clause. The Convention on the Rights of the Child (CRA) of 2003, in a context in which mass legal and cultural norms are rooted in efforts to redress gender inequalities.

7.3 Return to Specific Action

A return to the straightforward, controversial act of women, has been strongly demonstrated by South African students in 2015/2016, with female students participating in #Rhodes Must Fall, # Open Stellenbosch, # Fees Must Fall and leading # End Rape Culture. Their strong words are taken from Agenda, 13 (3-4) entitled 'Women and the Opposition of Women within Modern African Student Associations'. In this issue, entitled 'What is Blackwom? Nhood: Intersectional dialogue with the Young Wom? In the 'Leadership Project', young women continue to analyze a new generation of highway women who boldly participate in the issues of ownership, sexuality and femininity in SA.

In this issue are six members of Young Wom? N's Leadership Project covers various aspects of their experience made in an effort to understand the question: What is darkness? As women of six different colors they work through personal experiences related to cultural issues, ownership, land and labor, thinking about the complex and often conflicting consequences of power, right and wrong in their lives.

This is also an attempt to re-engage the experience of Black women in responding to the failure of white women, who are free to make sense and do justice to the world of Black women's life. We hear the voices of five of them.

In the episode 'On race and ancestry: "Caught in the mix", Andrea Alexander, a descendant of Xhosa, fights for color identity as a perfume from slavery. Alexander challenges us to follow the majority of colored generations and to think intelligently about race on the basis of complex and divisive histories and genealogies. (Alternatives, 2011)

7.4 Activities Funding for Activism

In the latter part of the 20th and 21st centuries, international planning has also become a reality, with women joining forces to participate in the struggle for migration, climate change and ongoing violence as a result of civil wars. Activism takes place in various fields, such as school, policy and communities. National women's forums were established in Uganda, Nigeria, Ghana, Senegal, Congo Brazzaville, SA, Zimbabwe and Liberia (Pereira, 2017: 21). Post-war activism is also important to include women in peace agreements and housing. Significant disruptions in gender relations and roles lead to new leadership topics for women

and accelerate gender transformation in post-war societies, unseen changes in non-conflict countries (Tripp, 2016: 80).

This leads to the formation of women's organizations and there are also gender opportunities structures that women can use to engage the State. Multi-party structures and constitutional reforms open the door to women's rights, women's representation (such as Rwanda and 64% of women in the legislature), and rethinking development, in line with Amartya Sen's view of development as freedom (Alvi, 2015). Transnationalism often leads to becoming an NGO for women's organizations, with its own problems.

Laura Hartmann's article shows the positive line of women's organizations between being elected when receiving money from the Government or the problem of "barely surviving" when they are in a State crisis. Burning means that women's organizations will not join the State, because it is considered a hostile environment and also refers to a "capture process where the movement feeds on unacceptable areas" (Sawer in Bauer, 2011: 36). When organizations become NGOs (NGOisation) they face the same problems and conditions imposed on them by donors (usually from the North North).

In "Los my poesaf" - a fine line between strength and resilience (PAB, English for "healing our women"), supporting women and children in need.

The dialogue focuses on the fundamental tensions that women's organizations in South Africa need to address, namely between financial survival and participation in protests that are powerful enough to bring about real change. Organizations that receive government support, political parties or international humanitarian organizations, are often forced to make concessions, such as maintaining a well-functioning public image, which limits the type of protest they can engage in.

As a result, women activists are striving for equally important goals, on the one hand, to seek their rights in public, and on the other hand, to ensure the survival of the organizations they run. In Evans' view, the interdependence and interdependence between political parties and civil society organizations diminish the intensity of the action taken by township women leaders and as a result lead to the loss of self-determination of the parties involved. (I, 2014)

7.5 Personalism is Political - Poetry as a Tool

Another way to do politics with poetry. Reaching a wider audience of radio, a more traditional method than social media, but more accessible to audiences in SA, can be used as a vehicle for this type of activism and community building.

In her view of the piece 'Confirming Our Memories: The Experiences and Facts of Women Poets on the Radio' Natalia Molebatsi considers women's poetry on the radio as a form of women's media rights. He focuses on SAfm's program Poetry in the Air (PitA), which aired between 2012 and 2016, and pioneered women's poet Meesha Jenkins, who was concerned about the postponement of the deletion of the names and lives of Black and Queer women. Molebatsi is reviewing two episodes featuring Lebogang Mashile and MakhosazanaXaba respectively.

In her analysis Molebatsi introduced PitA as a space where women build communities. It manifests itself on radio as a tool to raise awareness, and how it remains an aid to struggle and mobilization. Molebatsi also sees PitA as a contribution to building a "archive of the future", focusing on the memory of all of us as women, as poets, as women, as activists. Through PitA both poets and their audiences are empowered to engage with each other in a political / personal space that transcends geography and perhaps time (due to the power of archives as a memory).

Molebatsi says that both Mashile and Xaba insist on writing about invisible people - to rethink and give voice and "personality" to those whose dreams are often hidden. In this sense PitA taught on both subjects the representation of women poets on the radio and the formation of a women's organization in general. Included in the magazine are some of Molebatsi's self-closing verses and a women's independent verse. Molebatsi's work contributes to the preservation of feminism and collective memory. (G, 2011)

7.6 Queer Activism

Activism is also needed to disrupt men and women of both sexes, producing motivation and planning, for example, transgender women, or transgender people or men and women. This type of activism emphasizes the importance of the integration of identity in analysis.

Gabriela Pinheiro and Clare Harvey use the framework for women's rights, 'We are united, we are many, we stand': South Africa's anti-gay and anti-homosexuality activism of Sarah Ahmed's impact, as well as an analysis of

women's critical speech. Using this framework, they look at the ways in which black South African women's activism alerts us to the social and political contexts that allow for violence against crossroads. In this article Pinheiro and Harvey work to show how South African women's homosexual activism resists homosexual harassment and portrays racism as a product of white supremacy.

They are writing this article in response to a series of speeches by South African lawmakers who highlight the image of a black virgin as an unavoidable victim of heinous crime. These speeches serve to close the ongoing structural inequality in post-apartheid SA, and thus contribute to the elimination of white-and-colonial violence. Allowing these discourses to dominate the dialogue about black identity leads to disagreements of firmness, happiness, happiness, solidarity, power, agency and activism that defines cross-cultural identity.

Pinheiro and Harvey reviewed five documents from Rainbow Girls, an online documentary series produced by Dutch photographer Julia Gunther, in which she wrote about the experiences of black South African men and women. Pinheiro and Harvey argue that the Rainbow Girls build their identity in ways that challenge the fear of hating men and women.

They highlighted the constitution of race, gender, gender and other differences and thus opposed the way black bosses were trying to divide. They conclude that with some activism some black South African women seem to be advocating for the realization of racial segregation and equal status in their communities and society at large. (H, 2015)

Self-Assessment Questions

Q1: How will you elaborate women's movement in Africa?

Q2: What do you know about movements and mobilization in Africa?

Q3: What is the view of women's voices and activism?

Q4: What is queer of women's movement in Africa?

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Unit – 8

WOMEN’S MOVEMENT IN LATIN AMERICA

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INTRODUCTION

This Unit is about Women's Movement in Latin American countries and how colonialism has impact on the women's activism in the region.

OBJECTIVES

- After reading this unit, you will be able to how colonialism affects the activism regarding women's rights.

8.1 Women's Movement in Latin America

Latin American feminism, which includes Caribbean feminism, is rooted in the socio-political context defined by colonialism, African slavery, and Indigenous discrimination. Latin American women's femininity focuses on the critical work done by women in response to the forces that have created this context. Currently, the context is governed by foreign economic policies, in the context of globalization, which have a significant impact on the most vulnerable sectors of society. In contrast to this political phenomenon, Latin American feminism is based on the lives of men, most often women, as it examines the issues posed by the interdependence of histories that create relationships between gender, ethnicity, race / nationality, gender, class, society, and religion.

Latin American feminism covers a wide range of positions, many of which are controversial. Because of this, many refer to Latin American 'women' in the plural. The diversity of women is due to the different regions and their histories that demanded social, cultural, government and organizational change in their areas. Thus, the current discussion of the common notion of Latin American feminism naturally requires historical sensitivity to hold a close relationship between the development of different ideologies and the complex political situations that emerge.

In the U.S., tracking the history of Latin American women and their ideas is an urgent task. While the growing interest in comprehensive Latin American philosophy demanded the expansion of literature and discovery, the role of women in the transformation of Latin American philosophical thought has received much attention. However, there is a wealth of critical feminist views of identity, politics and culture.

8.2 Latin American Feminist Origins (Pre 20th Century)

Most of the descendants of Latin American women's history trace their origins to civil society organizations dating back to the 1960s and 1970s that focused on women's freedom. However, the views of women in Latin America are much older than those recorded as part of the political act of women.

The origins of the views of Latin American women can be traced to the contemplation of alternatives that emerge as a result of colonialism and to the

analysis of the norms that give the human race a place to enter humanity. By the 60s and 70s, feminism in Latin America had a strong history focused on defining differences and changes in an unconventional perspective (Gargallo 2004: 80).

There are lacunas in the genealogy of Latin American women as the writings of non-white women from the 19th and early 20th centuries (and earlier) are rarely found written because most of them were illiterate and their stories were not written down. Their ideas and histories are transmitted orally, and local oral traditions are local (Gargallo 2010: 12a).



For example, the colonial opposition to Baraúnda, the wife of Garifuna leader Satuyé, is well-known among his people; her memory goes with the songs sung by the Garifuna women of Honduras and Belize. Similarly, the story of Anacaona, king of Taino (cacica) of Jaragua Hispanola, belongs to the colonial opposition; before his assassination he was granted sympathy for the return of the Spanish man's concubine, and his refusal and subsequent death reinforced his famous immortality in the songs of Haiti, Dominican Republic and Puerto Rico. Stories of indigenous women of this era continue to be shared orally with myths, songs, and

proverbs, and contribute to the foundations of Latin American women's thought (Gargallo 2010: 14a).

One of the first writers to record Latin American women's culture dates back to the 17th century. Contrary to women's rights in education and intellect, Juana Inés María del Carmen Martínez de Zaragoza Gaxiola de Asbaje y Ramírez de Santillana Odonojú popularly known as Juana Ines de la Cruz or Sor Juana of Mexico (1651-1695) made himself a scholar of the Baroque period list of books on Latin American philosophy.

He was well-known during his lifetime as evidenced by the many books of his work. By the second half of the 18th century, however, his fame was diminished as attention to Baroque poetry waned. In 1951, his work was again recognized with the publication of his complete works (Gargallo 2009: 419).

Juana Ines de la Cruz was one of many women writers who advocated social and cultural change, including the role of women. Teresa Margarida da Silva e Orta of Brazil (1711-1793) was the first Portuguese-speaking woman in the world to publish a novel and the first person born in Brazil to edit a book in Europe. She promoted Indigenous independence and women's scientific rights (Gargallo 2004: 80).

Flora Tristán of Perú (1803-1844) argued for women's equality and the important relationship with workers' rights (Gargallo 2004: 80). Argentine graduate scholar Juana Manso (1819-1875) elaborates on education and philosophical studies as a way to address morality and wisdom for women. This position was taken in the late century by the likes of Rita Cetina Gutiérrez of Mexico (1846-1908) and Visación Padilla of Honduras (1882-1960) (Gargallo 2009: 418). Cetina Gutiérrez founded La Siempreviva in Mérida, Mexico's first school for poor girls and a college for young women. She is cited as one of the first Mexican women activists to promote the country's women's education and fight for their independence. Padilla founded Sociedad Cultural Feminine, which promoted access to education, especially for women.

The existence of the ideas of Latin American women was not visited until years after its inception. The impact of ideologies focused on women's rights to the soul and health of education, equality, and workers' rights was not immediate because it was not given priority in its context. During the feminist movement of the 20th century, many of these figures reappear as part of the ideology of Latin American

women's ideology (Gargallo 2004: 81). The views of Latin American women have been examined by historical memory giving weight to the fact that Latin American women's ideas existed before the movement of women in the 1960s and 1970s. (Batista, 2003)

8.3 Views of Latin American Women of the 20th Century

Women's ideas from the beginning of the 20th century are international. Ideas go by pushing for change in society. Therefore, an important issue for modern Latin American women writers is the importance of tracking the flow of ideas and reminding us that ideas are moving and rearranged depending on their circumstances. The convergence between women's views against ideas that could lead to social change was not understood to be for women in their time. More often than not, women's views on justice, equality, and political change were combined with other political projects focused on improving the conditions of the poor working class and not in particular the conditions of women. Their ideas of social change were shaped into common claims about access to education and the transformation of resources. The ideas that are now coded as a woman are identified as such when you look back, but in order to do them justice, they need to be counted on their history.

The Mexican revolution (1910-1920) had a profound effect on the development of women's ideology (Gargallo 2004: 82). Most notably, the transformation focused on education, and in this political climate, women's views contributed to the history of influencing women's thoughts and actions in Mexican society (Gargallo 2004: 82). In 1915, Salvador Alvarado became governor of Yucatán and served as a vehicle for social and political change until 1918 when he was called up for military service.

She supported the women's movement in the region founded by Rita Cetina Gutiérrez in 1870, who was earlier identified as one of the first Mexican women and founders of *Siempre Viva*. In addition, her tenure in office provided space and support for women political activists in the region. The first two women's conferences in Mexican history were held in Mérida in January and November 1916, giving talks on the right to vote and political participation, abortion and contraception, and education (Gargallo 2004: 83). In 1923, the Yucatán socialist group consisted of three female rulers and one successor (Gargallo 2004: 84).

Given the impact of the Mexican Revolution, it is not surprising that some of the first ideas for women to achieve historical recognition are found behind it. Nevertheless, women's ideas spread across Mexico and Latin America and the Caribbean. In 1880, women who destroyed the law in Brazil published a newspaper called *The Family* and protested against the change in dress code. In 1910, Argentina saw the first Feminist International Congress fighting for peace, education, and social participation (Gargallo 2004: 85).

In 1912, Colombian women proclaimed the civil rights protection of married women. In 1916, the women of Panamá established Club Ariel and the Centro de Cultural Feminine their motto which focused on beauty and nationality and supported the psychological and physical education and political life of women. In 1924, Visitación Padilla suspected the presence of American naval forces in Honduras and Central America in the *Bolletín de la Defensa Nacional*. She founded the *Círculo de Cultura Femenina* which supported women's education and opposed North American military intervention during the Second World War in Honduras (1924). In 1928, Ecuadorian women sued the state for the right to vote and received it a year later (Gargallo 2004: 86). (Porter, 2014)

8.4 The Conclusion

The history of ideology of Latin American and Caribbean women is extensive. However, it is still the most unpopular in North America and Europe. The abandonment of Latin American women is attributed to the fact that the fact that most of its resources remain uninterrupted is based on Spain, making the flow of ideas difficult. For some, language inaccessibility may not be a problem as it reflects the need for institutions to accommodate diversity practices, while for others, it simply highlights a sufficient amount of work to be done. In any case, the culture of Latin American women is one of the words that reminds its readers that such an idea is always valid. Therefore, setting the views of women and their desire for social change in the center of philosophical and theoretical work requires a state of mind. By using philosophical practices specifically, Latin American women remind us that women have been thinking for much longer than they are known and that philosophers need to begin by simply asking: What did they think?

Self-Assessment Questions

Q1: What is women's movement in Latin America?

Q2: What are Latin American Feminist Origins (Pre 20th Century)?

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Unit – 9

THE NEW CONTEXT: CHALLENGES AND DILEMMAS FOR FUTURE

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INTRODUCTION

This Unit is about challenges and dilemmas for women's movement and how to address them in Post- feminist world.

OBJECTIVES

- After reading this unit, you will be able to understand to:
- discuss how women's movement is necessary in modern times in the wake of anti-feminist campaigns in world.
- to reflect upon how to improve status of women in developing countries.

9.1 The New Context: Challenges and Dilemmas for the future

If the movement of women in the world was in the news of the world, what their impact on the United Nations and the United Nations, and why? This question focuses on the research of previous chapters and provides A framework in which we can draw conclusions about existence of women's movement around the world and their relationships with international organizations. Women are usually organized during the time discussed, but despite their many activities little change exists happen in international organizations. Part of these conclusions will do try to explain the different forces that led to the slightest change in gender relations at the global level and in the lives of women everywhere on Earth.

9.2 Women's Step Worldwide

Contrary to the silence of many books on foreign relations, women they are organized and operational at the international level since 1840 jobs were more focused on bringing about change in lives of women. But women are also planning to respond to changes in the world around them. The 1915 International Congress of Women was an event designed to bring women's ideas to the forefront World War I. In 1945 the WIDF was organized in response to a growing number of socialist countries and their increasing isolation e International standard. The establishment of ISIS in 1974 was a response to women in the growth of women's organizations around the world and the need for better communication between them. DAWN edited by responding to the economic hardship faced by women in the South and the inadequacy of the development models used until then. 1986 1986 WMS was established to bring women's response to meetings of leaders of NATO and Warsaw Pact at the time. The Network on Women and Global Corporations was organized in 1979 in response to the global establishment meeting lines are international companies that used and exploited 145 D. Stienstra, Women's Movements and International Organizations © Deborah Stienstra 1994 Women's Movements and 146 International Organizations female employees. FINRRAGE was organized in 1984 to provide for women response to the growth of new reproductive technologies. Several groups were present designed to respond to global trade, which is partial the increase in military presence in Asia, the global production of the product and an increase in sexual tourism throughout the 1970s and 1980s. (Simmons, 2010)

To see the impact of change on a global level in their lives, women deliberately organize themselves in their positions as women. International relations have failed to respond to many propaganda these activities because, as in the real

situation, they completely ignore you non-state actors or, as in the case of free mass, limit the analysis legitimate international non-governmental organizations. International women's organization has been larger than the review of legal or regulatory bodies may recommend. While most of the women's movement established before 1970 was organized as a systematic one and governing bodies, even in the early years came women together at major conferences or on networks. Since the 1970s worldwide the movement of women to use illegal structures, especially networks, as their primary method of planning. The organization of women is also unbalanced within the international non-governmental organizations provided by Willetts, because they both promote the interests of a particular section of society as well follow the causes with a different perspective.

Lots of international Women's planning has focused on issues that are most important to women he is alive. There have been some similarities between the issue's women have addressed from time to time. For example, during the pre-League period of the time of the nation's most planning for women was based on the issue of international cooperation, and especially peacefully. In the mid-1970s no in 1990 most groups were organized peacefully and most of the women's activists protested against their communities. At the same time, we saw the repetition of the arrangement of women with equal rights again legal guarantees of those rights.

This troubled many groups until World War II, and during the Nairobi conference in 1985 several groups, including the International Women's Rights Action View together with the Third World Women's Forum, Law and Development, arranged for the implementation of the Termination Agreement In All Forms of Discrimination against Women. But then again major differences in party-selected issues, reference to various periods and changes in leadership and membership of these movements. For example, in 1984 women organized Women Living under the Muslim Laws International Solidarity Network, too. (Bossmann, 2016)



9.3 Conclusion

Although the Women's Rights movement may be followed by a series of three interconnected waves, with very different focus in these times, the struggle for true equality has been constant and unending since the 1840's. The First Women's Wave is unmatched by the suffrage, which is often regarded as the first in Seneca Falls and ending with the passing of the 19th Amendment. By comparison, this may have been a great upheaval and social harassment for each of these movements, as before that women were helpless and voiceless; and suddenly, women made great strides in the political and economic spheres, gaining social status, good marital rights, economic and material rights, and finally, the right to vote because of the determination, prominence, and sustainable women's leadership such as Susan B. Anthony, Sojourner Truth, Elizabeth Cady Stanton, Victoria Woodhull, among other like-minded people. When the 19th Amendment was passed, the Women's Rights Movement calmed down a bit - but it remained necessary, as evidenced by the following waves. The Second Women's Wave, presented by *The Feminine Mystique*, *The Second Sex*, and other similar texts, was directed specifically at women's independence. Led by Betty Friedan and Gloria Steinem, among other things, the wave was subject to a change in social expectations and women's views; by eliminating the opposition of women and

replacing them with equal respect for men; by changing inequalities within the workforce.

A strong anti-feminist movement has helped drive major changes for women in society, even though opposition from anti-feminist activists often put their efforts dead in their tracks, including halting the passage of the Equality Rights Amendment Bill.

The lack of equal legal rights has proven to be an ongoing need for the advancement of women's rights, and the Third Women's Fund is built on principles that were previously established, which show that it is more inclusive and sustainable.

This wave includes groups that have been excluded from previous waves - women of color, women in power - and who are fighting for public opinion and their indirect invisibility. The Women's Rights movement has benefited greatly from the rights game - giving women legal status, social respect, visibility, and words. But the fact that the opposition continues to halt the rise of women in society; and the fact that women are not completely equally, legally or perceived, and that many women's groups remain neglected, proves that women's rights are still important - and that this movement is far from over.(Goldberg, 2019)

Self-Assessment Questions

Q1: What is the dilemma for future of Women's Movement?

Q2: What steps should be taken to avoid backlash of feminism?

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