

”Development of Feminist Experiences in Colonized and Non-Colonized World During 1900-2000”

Ushna Tariq¹

¹ Bahauddin Zakariya University

Received: 15 December 2016 Accepted: 31 December 2016 Published: 15 January 2017

Abstract

The history of the struggles of women for obtaining their legal, social, ethical, economic and political rights to change their lives in a dramatic sense equal to men is a long one in its perspective. The term ?”feminism?” has been evolved in English since the last decade of nineteenth century when women campaigned against the oppression in relation to men and highlighted major issues of this nature. Then the term second wave of feminism adopted in response to student?s protest movements, anti-war movements, and in United States movements emerged for the rights of black along with rights of women. Feminism is considered to be brought up by Europe and United States mainly a west agenda to bring women on the page of equality like men. Researcher divided this research into two parts. First part deals with ?”Development of Feminist Experiences in Colonized world?” which further categorized into Pre-Partition and Post ?Partition. The second part deal with ??”Development of Feminist Experiences in Non-Colonized World?” which further divided into two parts as ?Muslim World? and ?Non-Muslim World?. Three countries will be enlisted regarding development of feminism in Muslim World which are Turkey, Iran and Egypt while Non-Muslim deal with Europe and USA. Feminism emerged differently in these different world but with the same agenda to unite women for the provision of their equal rights. Feminism, Colonized world, Non-Colonized world, Islamization, Westernization, Waves, Movements, Reforms

Index terms— Feminism, Colonized world, Non-Colonized world, Islamization, Westernization, Waves, Movements, Reforms

1 INTRODUCTION

The history of the struggles of women for obtaining their legal, social, ethical, economic and political rights to change their lives in a dramatic sense equal to men is a long one in its perspective. The term ”feminism” has been evolved in English since the last decade of nineteenth century when women campaigned against the oppression in relation to men and highlighted major issues of this nature. Then the term second wave of feminism adopted in response to student’s protest movements, anti-war movements, and in United States movements emerged for the rights of black along with rights of women. A British sociologist Sheila Row Botham’s in ‘Women in Movement’ (1992), wrote some major influential developments across the world about women during the revolutionary phase of enlightenment and discussed the struggle of women against their identification of self, and organization of women’s rights movement to abolish slavery. The status of women’s rights had been started to change with a landmark in history named Mary Wollstonecraft by writing a book ”A Vindication of the Rights of Woman” (1992). She stated that individuals had their natural rights to determine the nature of their self and the reasoning by which liberal Enlightenment opposed the divine rights of kings (husbands) should be used against them in ”The Divine Rights of Husbands” (1967:78). She insisted that the so-called inferiority of women should be challenged and removal of male dominant society could be possible only through educating women. Mary

2 B) FEMINISM: A PARADIGM SHIFTING FROM WEST TO EAST

43 was known to be the mother of feminism. She focused on educating girls because she was of the view that girls
44 should be educated to know their equal rights like men. She argued that women deserve the same fundamental
45 rights like men, and should be educated like men to participate in the social matters of society, to educate her
46 children in a wellmannered way, to participate in the progress of society in an independent way.

47 Then seventy-three years later, this concept of inferiority was discussed by a male feminist scholar John Stuart
48 Mill in his book "The Subjection of women" (1869) by arguing against the inherent inferiority of women over
49 men. He discussed that women should be educated enough to demonstrate for their equal rights, should hold
50 public offices and should participate in politics too like their male peers. Neither Mill nor Marry had any wish
51 to take women away from their families, rather they wanted to educate women in the same sense as men was
52 educating, because they were of the view that educated women can be better mothers and housewives.

53 Due to invasion of feminism, it is thought that women were granted many rights including educational, legal,
54 social, political, paid work and women's autonomy have extended. Wide range of dramatic socio-cultural and
55 economic changes have damaged the authority of individual husband and father by giving women their due
56 rights in all fields of life. Many feminist scholars consider feminism as not a unified movement rather it is the
57 movement started in different communities with diverse impacts to equalize the status of women by developing
58 strategies which liberate women of all cultures. (Peta Bowden and Jane Mummary, 2009) All these works proved
59 to be influential towards the emancipation of women in public world but the major achievement can be seen
60 after the book of Mary Wollstonecraft "A Vindication of the Rights of Woman: With Strictures on Political and
61 Moral Subjects (1792)" proved to be a landmark in women rights. She demanded equality in terms of gender by
62 saying that: 'I don't wish them (women) power over men; but over themselves' a) Feminism: Agenda of Western
63 Countries

64 Feminism is considered to be brought up by Europe and United States mainly a west agenda to bring women
65 on the page of equality like men. These countries started movements to bring gender equality in all forms of
66 notions. These movements started with the aim to remove discriminatory practices against women on all levels.
67 Feminism started mainly in the United States, Canada and a number of countries in Western Europe which has
68 been divided into three waves by feminist scholars as first, second and third wave. The women's movements for
69 their due rights started once again with more enthusiasm at a time in May 1968 when women started to read
70 The Second Sex written by Simon de Beauvoir in 1949. This book was translated in English in 1953. After
71 reading that book, many women started to campaign for their equal rights like men in society. Simon explained
72 briefly the draw backs of women responsibilities as by sharing that why women do is not successful in the same
73 educational field while having same educational experiences like men. She discussed this point with arguments
74 that women's inability to make as much money as men do in the same profession is due to women's domestic
75 responsibilities, lack of social support towards talented women, and women's fear that success will lead to an
76 annoyed husband or prevent them from even finding a husband at all. She stated that women are taught to
77 be fragile, docile and dependent over men by social narrations. Thus girls are told to follow the traditions of
78 mothers. Along with other influences of her work, Simone de Beauvoir's work helped the feminist movement to
79 erupt, causing the formation of 'The Women's Liberation Movement' between 1970's and 1980's developed an
80 agenda for the citizenship rights of women. This determined group of women wanted to turn these ideas into
81 actions by bringing women on the top page of social life to achieve equality in terms of legal measures. Through
82 the promulgation of this movements, many women were able to get few rights in social strata like right to get
83 education, right to work independently and right to cast vote. The Women's Liberation Movement faced many
84 issues and most important issue was the banning of abortion and contraception. This ban was seen as the
85 violation of women rights and women determined to fight against such practices. (Cathia Jenainati and Judy
86 Groves, 2007) Feminism started in United States soon after 'Seneca Fall Convention' held at Wesleyan Chapel
87 on 19 and 20 July 1848, attended by Elizabeth Cady Stanton and Lucretia Mott. These both feminist scholars
88 attended World's Anti-Slavery Convention in 1840 where they were not allowed to get seated due to their gender.
89 After this convention, both ladies called for a convention in which they draw a sentiment of women rights demand.
90 Almost 300 people attended this meeting and at the end; this Declaration of Sentiment was signed by 68 women
91 and 32 men. Then after that convention, women suffrage movement started in which women demanded the right
92 to vote. The major victories were the enactment of:

93 2 b) FEMINISM: A Paradigm Shifting from West to East

94 Colonial relations were produced among International women's suffrage movements when women of United States
95 encourage other white feminists to discuss their racial biases, women of Asia too did the same. This issue of
96 encouraging basic sexual rights of women was also discussed in Asia, Middle East and Africa, that term later
97 named "Feminist Orientalism". The NGO's from many forums encouraged feminists all over the globe to raise
98 the issue of world poverty and national liberation at global level. They thought that these issues are the major
99 concerning issues affecting the lives of women. A feminist dilemma of unified sisterhood was elaborated in a
100 sense where women of west communicated women of east to bring themselves on social page for the achievement
101 of their equal rights like men. They bonded themselves in bonds of sisterhood and communicated each other to
102 raise the issues of women. By this communication, feminist discourse shifts from west to east to up-bring the
103 status of women in backward countries too. This transitional approach of sisterhood bonded too much that it
104 initiated a process to embrace feminism as a political process all over the world.

105 The Women's League of African National Congress returned from exile in 1990's, at that time they claimed
106 that feminism has been misinterpreted in some third world countries, there is nothing writing like feminism.
107 Democratic governments have been established and mostly feminists dropped their call of liberation before
108 feminism by arguing that their rights are reserved among ANC to negotiate equal representation of women at
109 levels of life.

110 In the West, liberal feminists negotiated the individualistic rights of women over men in all spheres of life.
111 They demanded equality of women on all grounds like men. Socialist feminists organized activities of women
112 as wage laborers, demanded basic social right for women on all grounds. Socialists argue that men are lagging
113 women behind in all spheres of life due to lack of education and social discrimination. They demanded to provide
114 women free and competent medical care, adequate nutrition and food, abortion and contraception on demand,
115 day care centers for women's child, people's control over their own bodies, democratic councils, availability of
116 nutritious and abundant food to women at all ages, free quality education, and redefinition of jobs. Power
117 relations of women between men and women, between members of family were characterized by radical feminists.
118 They argue that women's emancipation is not enough, rather they stated that women are still oppressed and
119 exploited by men in all fields of life. Radical feminists argue that there is only one way to take women away from
120 this system is to oppress patriarchy and marriage rules. They demanded to re-think the language which is male
121 defined and literary works should also be modified because they reflect male dominated structure. There is need
122 to define patriarchal language to address issues of women particularly in all spheres of life.

123 **3 II. Development of Feminist Experiences in Colonized World**

124 Colonialism is the practice of acquiring full or partial political control of one country over another, with the
125 aim to occupy it all colonies and destroy it economically." Colonialism had diverse impact on the development
126 of feminism. Here the researcher is discussing about the impact of colonialism in Asia specifically in Hindustan
127 and Pakistan. Colonialism had impacted the development of feminism in Asian countries in three ways: a)
128 Resistance to colonialism led to the initiation of feminist movements as in Hindustan leaders were against the
129 ruling of colonial British rule over subcontinent. There was a fight between colonial British and native males of
130 Hindustan. History evidenced that fight between two elites affects the weakest zone of any one state. Thus in
131 this fight women of Hindustan oppressed by colonial powers and native males and faced a lot of discriminatory
132 practices. As English Common Law of 1832 oppressed Hindustani women in a sense that it made obligatory that
133 after marriage, husband and wife becomes one and rights of women become merged with the rights of husband.
134 Thus women have had to follow the rights made obligatory by husband. The oppressive side of this law was that
135 women have to follow the duties assigned by husband, but husband was not bound to follow the rights and duties
136 of wife. Thus laws legislate during British Raj also oppressed women of that time. As a result, in order to remove
137 colonial powers from Hindustan, influential males of Hindustan started movements for the rights of women and
138 later some influential women also joined the movements which named as the women of West in order to gain the
139 momentum of power and addressed then issues of other women too. c) Colonialism points out that overlapping
140 and differences between the feminism of west and feminism of Asia. Some cultural norms were considered as
141 honor to women of Asia while women of west consider each restriction as discrimination.

142 Feminism in colonial world is divided into two parts.

143 One is before the partition of sub-continent named Sub-Continent (pre-partition) while other named Pakistan
144 (post-partition).

145 It was taught by many Muslim countries that west brought the agenda of feminism to de-track the common
146 women from their due domestic responsibilities. They were of the view that western women are responsible for
147 exploiting the honor of their common ladies because these ladies were influenced by many western scholars and
148 by their writings. For example, Mary Wollstonecraft, Harriet Taylor Mill, John Stuart Mill and many other
149 revolutionary feminist scholars.

150 The period under discussion is divided into two parts according to time frame of topic 1900-2000. Pre-colonial
151 India was characterized differently than colonial and postcolonial India. Before colonization, India was known
152 to be pluralistic and fragmented combination of cultural, religious and political structure in which there was not
153 any monolithic Christian, Hindu or Muslim authority. Colonial rule was initiated with a mission with a mission
154 to civilize the ideology of subcontinent. At that time, there was a fight between colonial powers and native male
155 elites. This fight dragged women behind all powers and then a third group emerged of "British Feminists" who
156 claimed for the rights and emancipation of Indian women. Percolonial India revealed to be an agrarian society
157 in which very strict but often diverse rules and customs that were developed in multiple tribes and castes. The
158 major thing done by British Feminists in India was "Age of Consent" law, though which legally an age was
159 defined to have sexual intercourse between husband and wife. Feminist movement in India started as a reform
160 movement for the status of women in society. Indian women were oppressed a lot by English Common Law
161 of 1832 which discriminate women after marriage. As according to this law, after marriage, husband and wife
162 became ones and all rights of women merge with rights of husband. Thus women left with no personal space
163 and rights after marriage by this law. Feminists of 19 th century in Hindustan mainly concerned with issues that
164 affect urban, upper and middle caste women such as purdah, sati, education, and age of marriage, remarriage
165 and many more. Social reforms of these feminists demanded political and economic equality to that of men and
166 attained equality in all spheres of life. In case of India, feminist movements were initiated mainly by males and

4 C) COLONIALISM AND INITIAL REFORMS OF WOMEN IN PAKISTAN

167 considered as reform movements for women. Some great scholars who found initiation of feminism in India were
168 males like Raja Ram Mohan Roy, Mahatma Gandhi, Justice Ranade and many more great influential fighters for
169 women added in this list. (Khan, 2014) In 1980, Prime Minister Indira Gandhi addressed to All India Women's
170 Conference:

171 "I have often said that, I am not a feminist? yet in many concerns, how can I ignore women who since the
172 beginning of history, been discriminated against social evils and social customs? We need women to be more
173 interested, more active and more alive because they do compromise half of the human race?" 1 st Phase of
174 Feminism in Hindustan debates that colonial venture is a risky journey, into Hindustan bring modernity and
175 introduced the concept of democracy, equality and individual rights into Hindustan. Social reform movements
176 were initiated in this phase to discuss caste and gender relations. The first phase of feminism in Hindustan
177 (before partition) was initiated by men to abolish all social evils of 'Sati' (immolation of widow), restriction of
178 re-marriage of widow, to reduce illiteracy among women, to forbid child marriage, and ensure property rights to
179 women under legal provisions.

180 During 19 th century, some nationalist movements were merged in Hindustan which resisted colonial
181 interventions in gender relations. During British ruling, several colonial states were ruled by women like Jhansi,
182 Kittur, Bhopal and Punjab.

183 2 nd Phase of Feminism in Hindustan discussed that struggles gained momentum against colonial rule
184 and nationalism. These both issues became the pre-eminent causes of feminist invasion into British colonial
185 Raj. Cultural Revivalism made Indian women superior and Indian womanhood became similar to Victorian
186 womanhood. Gandhi initiated the Civil Disobedience Movement against British Raj and expanded activities of
187 women into public sphere. Common and peasant women played an important role in this disobedience movement.
188 During this phase, new organizations for women were emerged as:

189 ? All India Women's Conference (AIWC) ? National Federation of Indian Women (NFIW)

190 A new feminism emerged in 1920's which provide more space to women to establish their own association for
191 their rights. These associations proved to be helpful towards the basic issues of women like Education, Opening
192 of new livelihood strategies for working women, Reformation of old discriminatory laws which were previously
193 against women and Legislation regarding women.

194 Mahatma Gandhi gathered other women to fight for anti-colonialist efforts under AIWC. Hindustan was also
195 a patriarchal society and based on patriarchal beliefs of male dominancy in all respects of women lives. b) In
196 Pakistan (Post-Partition) Sub-continent was ruled by British settlers for a long time politically, economically
197 and socially exploited by British rulers. After Pakistan gained independence from Sub-continent, from its very
198 independence it remained under the control of its colonial masters and inherited economic and political setup of
199 west at a larger scale. The fact is that Pakistan failed to adopt its own personal constitutional setup even after nine
200 years of its independence, while India soon after independence, adopted its own constitution of country. Pakistan
201 adopted the Indian Act 1935 with slight amendments as an interim constitution which shows the influence of
202 western powers over Pakistan. India came out of western influence very soon after its independence by adopting
203 its own constitution. British Empire invaded its wings into sub-continent by the help of East India Company
204 which means that East India Company played a role of agents of British ruling. British played a dirty tactic of
205 "Divide and Rule" which ended after independence in 1947. After the British rule, two countries emerged-India
206 and Pakistan. Pakistan since its independence remained under the influence of British ruling in political and
207 economic scenario. Pakistan adopted its first constitution after nine years of its creation while India did so soon
208 after its creation.

209 The history and development of feminism in Pakistan is clearly seen from a historical context starting from
210 colonial legacy of social transformation adopted by the British rulers and passed through the early years of
211 women's movements in which women of Pakistan struggled a lot to get independence through their feminist
212 movements. At its beginning, this movement was rigid and conservative and especially due to invasion of Army
213 to derail the democratic governments had a very bitter impact on the movement of women initially, but with the
214 passage of time, these movements took more liberal atmosphere as in Pakistan today.

215 4 c) Colonialism and Initial Reforms of Women in Pakistan

216 The history of gender reforms and women movements in Pakistan has its roots in the colonial period of 19 th
217 century. Due to colonial powers liberal nationalists made reforms to change the old and conservative structure
218 of society and create a sense of fight among Islamic conservative forces. Because Islamic rigid thinkers were of
219 the view that colonial ideology and Islamic conservative forces are incompatible to each other. It is a fact that
220 position of women was not even imposed by colonization but little was done in this regard. d) Laws Passed
221 Before Independence Muslim Personal Law (1937) was passed due to a protest by Muslim women which led to
222 the enforcement of Muslim Family Law and by the enforcement of this law, Muslim women gained the right to
223 inherit property but after inheritance right, she was excluded from the right to inherit agricultural land. Some
224 other laws were also passed for the personal rights of Muslim women like: VWU played an important role in
225 the rehabilitation of millions of refugee girls and young married women who were facing numerous problems.
226 At that time women started to use guns, marksmanship, first aid, typing, social welfare and formed Trained
227 National guard corps of three battalions with 2400 women and this guard corps formed for the whole of country.
228 This organization later became 'All Pakistan Women Association' (APWA) 1949. This organization raised many

229 personal issues regarding the status of women like health, education and family laws within the framework of
230 welfare and social reforms?

231 Begum RaanaLiaqat had done tremendous jobs to work for the social welfare, health and education of women.
232 She organized girls and young married women who were refugees and provide them shelters. Begum RaanaLiaqat's
233 work and the unforgettable efforts of her official members helped her a lot in the formation of 'B' category
234 Economic and Social Council (ECOSOC) with UN. The first and major achievement of APWA towards women
235 was that he reserved seats for national and provincial assembly through the ordinance which was imposed by
236 president Ayub Khan in 1961, who was president at that time.

237 Though APWA did a lot for women but this organization was criticized a lot by the 'Maulvis' of that time
238 who used to call these women as prostitutes and portrayed through their criticism as these women are lobbying
239 against the teachings of Islam for the sake of their freedom. There were established many organizations for the
240 sake of rights of women as: The constitution of Pakistan 1973 promulgated some provisions for women and made
241 them equal to men. Article 25, 27, 32, 34 and 35 provide special provisions for women and mentioned that there
242 would be no discrimination on the basis of sex.

243 "?No nation can rise to the height of glory unless your women are side by side with you in every field; we are
244 victims of evil and bad customs. It is crime against humanity that our women are shut up within the four walls
245 of the houses like prisoners. There is no sanction anywhere for the deplorable and inferior condition in which
246 our women have to live. You should take your women along with you as comrades in each and every sphere
247 of life.. Women's movement in Turkey dated back to Ottoman period because during the decline of Ottoman
248 period women strike for their basic rights and in early 20 th century many fundamental rights regarding women
249 were achieved through women's activists, such as the eradication of polygamy and repudiation, the rights given
250 to men by Islamic Sharia.

251 It is easier to say that most strong form of feminist movement in Turkey was closely associated with west
252 and western movements which like other feminist movements, adopted the phrase, "Personal is Political". In
253 this feminist activity, the main issue which was discussed by scholars was domestic abuse. The remaining two
254 feminist movements in Turkey named, 'Islamist Feminism' and 'Kurdish Nationalist Feminism'.

255 'Sultanate of Women': During 16 th and 17 th centuries, there was a strong influence of Turkish women on the
256 politics of Ottoman Empire. For example during the 'Sultanate of Women', women of Imperial Harem like Kosem
257 Sultan or sometimes mothers or daughters of Sultans like Mihrimah Sultan effectively ruled the Empire and had
258 strong impact on the politics of Empire. This period of ruling started in 1520 and ended during 1656. After the
259 status of women in the ruling Empire, during 19 th century which assured the Decline of Ottoman Empire, based
260 the foundation of feminism. After the decline of Ottoman Empire, educated women from elites of Istanbul united
261 themselves to organize feminist activities. Women of Ottoman Empire started to demand their equal rights and
262 fought to increase women's access to education, paid work, eradication of polygamy, Islamic veil and many other
263 fundamental rights. Throughout the history of feminism in Turkey, earlier feminists published women magazines
264 in different languages with the formation of different organizations dedicated towards the advancement of women.

265 In 1908, first women's association named, 'The Ottoman Welfare Organization of Women' was formed in
266 which young Turks were involved themselves to change the situation of women. Feminist movement gained
267 momentum during Kemalist modernization efforts and during this movement, polygamy was banned. Along with
268 this restriction, inheritance and divorce rights made equal to men. After that, during 1930's, women of Turkey
269 were granted full political rights including the right to elect and to be elected locally on national level. However
270 after gaining political independency, formal and social rights were not fully granted to women at that time. The
271 Family Law was passed in 1926 and polygamy was abolished by this law. A minimum age for marriage was set
272 out for girls, women was given the right to choose their life partners according to their own will. In 1970's the
273 Progressive Women's Organization (PWO) questioned the official inequality of women in public sphere regarding
274 the full equality claims in their public and private life. These women were looked like anti-feminists as their
275 actions were concerned only the difficult conditions of the working women not with every common women of
276 Turkey. A revised analyzed feminist movement emerged after the military coup of 1980's, with a new generation
277 of middleclass, left-wing, intellectual women, who were remained in touch with the ideas and women of western
278 feminism, proposed that the "paternalist Turkish state" was, in fact, a "Patriarchal state" in which male dominant
279 practices are observed and no place is given to women. This movement defined the interests of men for which men
280 lag women behind in all spheres of life. This movement started in Istanbul with small awareness raising groups
281 who discovered the famous slogan of western feminism "Personal is Political" of the second wave of feminism thus
282 many issues and conflicts raised between men and women not in the field of public arena but also in personal
283 and private sphere because women demanded full control over her domestic sphere.

284 The second wave of feminism in Turkey was late when compared to its counterpart in the west because in west
285 started in 1960's. In 1980's, feminist issues were brought up in Turkey common to second wave of feminism in
286 West, such as: the elimination of violence against women, a light to an oppression that women experienced in
287 the family by family members, the use of sexuality as a medium for male dominance, the misrepresentation of
288 women in the media and Television, and the challenges against virginity tests which was a common practice for
289 those women who were ready to get married or for these who were assaulted sexually or subject to sexual assault.
290 (Tekeli, 2010) The motto of 'personal is political' started to be recalled only with the second wave of feminism

- 291 in Turkey because women don't only want to get their private rights rather they wanted to get public rights too.
292 In Turkey, between 1980 and 1990:
293 ? 44 women's periodicals or magazines were published and ? 63 between 1990 and 1996.

294 5 b) In Iran

295 A brief history of feminist movement in Iran can be dated back to 1850-2001, because these last two centuries
296 proved to show the feminist activities in Iran. It is very difficult to analyze the movement of women working in
297 Iran, because it needs a lot of time and space. But here is the coherent picture of what has been happening in
298 Iran regarding women over the last two centuries. The second half of 19 th century proved the start of women's
299 movements that is still going on in Iran. The first prominent figure of women who suffered for the rights of women
300 was Fatima, daughter of a religious leader, born in Ghazvin in 1814. She was born in a religious educated family,
301 thus unlike other girls of that time, she received a basic education along with religious training with her sister
302 named Marzeih. Both sisters became student of masters in Arabic, Persian literature and Islamic Studies. At the
303 age of 14, she got married to her cousin who was also a well-known religious leader of that time and known to be
304 most famous 'Usuli' religious leader. Orthodox made Usulis dominated over other schools of thought including
305 Akhbari and Sheykh who reformed and challenged the Mujtahids. Fatima and her sister had close links and
306 references and choose to go at the side of Sheykhis. In 1828 she moved to Iraq for further studies where she came
307 to know that many Sheykhis resided in exile. Here she met with Syed KazemRashti and Syed Mohammad
308 Bab whom she never met before. She got aware to the influence of European politics in the policies of Iran at
309 that time. Here Fatima joined the Rasht movement where she later went on top managerial leadership of the
310 Babi movement. She was also given the title of Qurratulain by Rashti movement. When her family acme to
311 know about her activities they became angry to her and she left her husband due to this alienation. She started
312 lecturing and openly supported the Babi movement. Babis demanded many changes in the structure of Iran
313 including emancipation of women. She was known to be a religious leader but she moved without a veil in public
314 and Babis too were against this unveiling of face thus forced her to leave the city.

315 Many societies were formed for women which were at their top flourishing level. These societies were: The
316 history of women and feminism in Egypt can be dated back to ancient period or ancient Egypt where women
317 and men have almost equal rights. Past history shows that female Gods had the same impact in the human
318 activities as the male Gods and played the same role. It means that women have had equal status in Pharanoiac
319 society because Egypt was ruled by queens, thus gave a more space to women. Hence women had equal rights
320 to men, thus feminism or any feminist activity was not needed, but in 16 th century, when Egypt became the
321 part of Turkish Ottoman Empire, and after that when French invade into Egypt brought a change into social
322 status of women in Egypt. The French invasion in Egypt resulted in French Revolution which changed the social
323 structure of Egypt from its previous one. Marriages took place between the French officers (who converted their
324 religion and embraced Islam) and Egyptian women. Thus as a result many Egyptian women started to dress
325 like French women and adopted their life style. The basis of Egypt made on the principles of Islam, thus it was
326 very difficult for the people of Egypt to accept their women impressed by the westernized views and teachings.
327 A fight started between the religious teachings of Islam and westernized ruling of French Revolution. Egyptian
328 culture have failed to ignore the teachings of Islam properly nor did they properly adopt the rules of westernized
329 nations. Thus the status of women had been changed in Egypt which resulted in conservative figures towards
330 women. Women were restricted to be confined within the four walls of home, not to get education, not to move
331 freely. But this status changed when Gamel Abdel Nasser controlled Egypt from 1952-1970 in which he did a
332 lot for women of Egypt. Despite of banning all independent organizations working for the rights of women, he
333 promulgated new educational policies for girls and women along with giving them the right to participate in
334 public life. One thing he did wrong to women was that he didn't allowed women to participate in political affairs
335 of the country along with the ban on all free organizations working for the rights of women.

336 Feminism is the second name of belief that men and women should have equal rights and opportunities in all
337 spheres of life. The role and status of women in Egypt has changed throughout the history from ancient times to
338 modern Egypt. Archeological records confirms that women in Egypt were nearly equal to men all spheres of life
339 regardless of their marital status because all marital rights were reserved for women and in the hands of males.
340 Currently the status of women is extremely poor in Egypt than many Arab countries due to social evils like
341 Female Genital Mutilation, Sexual harassment, and honor killings but the bitter fact revealed that these social
342 evils are still practicing now a days in many countries. Only patriarchal culture and social evils are responsible
343 for this deplorable condition of Egyptian women. In ancient Greece, status of women had little resemblance to
344 the West but in some cases it shows relative akin to that of Muslim world like Muslim women in contemporary
345 Arab were not allowed to own property and many other state and institutional forms of violence were common
346 among women. A huge number of political and social groups or activities have been involved in the history of
347 Egyptian feminism. In the previous Egypt, it was thought by some scholars that women and men were treated
348 equal in almost all aspects of life.

349 'State feminism' (feminism approved by the governmental strategies) was implemented during Nasser's regime.
350 Advanced steps were taken in order to gain gender equality in Egypt especially regarding educational policies
351 and motherhood. A new welfare system was established which promoted gender equality in terms of job and
352 payment. In his regime, the constitution of 1956 gave women the right to vote, and provided free health care to

353 college and high school graduates but he banned all independent organizations of women. Women were granted
354 jobs in bureaucracy on higher levels.

355 Huda Shaarawi laid the foundation of Egyptian Feminist Union in a meeting on 6 th March 1923 at her home.
356 She also served as the first president of EFU. The motto of EFU was concerned with education, family law,
357 social welfare of women, and changes in the private law in order to provide equality an equal status between men
358 and women. Social problems which were prevailed among Egyptian women mainly viewed by EFU like poverty,
359 prostitution, illiteracy and poor health conditions of females.

360 After World War II Egyptian Feminism After the end of Second World War, women's movements faced the same
361 transformations as they faced in earlier periods of their start. According to some scholars, women's movements
362 were started to decline after Second World War, but on the other hand, some thought that it was the phase
363 which enabled women to talk about their rights and status publically. Education and charity to poor women was
364 not considered enough to change their structure in the social strata rather feminist organizations were needed
365 to address women on larger bench. Then Egyptian Feminist party was founded in 1942 which was headed by
366 Fatima Neamat Rasheed. The main purpose of the party was to get complete equality of both genders in terms
367 of education, employment, political representation and equal social rights. In 1948, the 'Daughter of Nile' was
368 another feminist association founded with a purpose to achieve full political equality of women with men in all
369 spheres of public life for the first time in the history of Egypt. It aimed to introduce women's participation in the
370 decision-making process by promoting literacy programs, campaigned for the improved health system of women,
371 and enhancement of mother's and child's care by invading women into all public fields. The liberal ideology of
372 modern feminists was reflected by DoriaShafik in Egypt. She was the leader of feminist movement and their
373 activism openly challenged the state and its policies. In 1951, a year before the Revolution of 1952, DoriaShafik
374 with other 1500 women stormed the parliament in order to obtain full political rights and political equality of
375 men and women. A reform of personal status law and equal pay for equal work was demanded by her for women
376 of public sphere. A strong backlash (strong negative reaction by a large number of people) was caused by the
377 book named Women and Sex in Egyptian society which led to the formation of religious fundamentalism. Thus
378 during 1980's, new feminist groups were formed to capture this religious fundamentalism for women.

379 Radical and oriented Islamic movements became the reason for the rise and fall of ruling dynasties in the
380 Islamic world. The good examples of these ruling dynasties are Abbasids and Fatimids' early on, the Wahhabis,
381 the Mahdists, and the Sanussis in the 18 th and 19 th centuries. In Egypt, religion was used as a language
382 of dissatisfaction, and it remained constant in many ruling classes of that time. In 1924 new constitution was
383 approved by Egyptian government but it didn't give women the right to vote, rather it included the good principle
384 that elementary education should be free and obligatory for both sexes either male or female. In 1925 for the
385 first time in the history of Egypt girls were sent to abroad for higher education in England. Feminism belongs to
386 the broad set of political and social movements based on the agenda to achieve gender equality for women in all
387 spheres of life equal to men. It has its emerging roots in primarily Western countries (e.g. Britain, America) with
388 the rise of feminist movements. It depends on the ideas that women are less valued than men in all countries
389 (or societies) due to stereotypical norms of society. This stigmatization divided male and female into different
390 cultural, social, political and economic contexts. For realizing the commitment to eliminate sexist domination
391 and transform society, feminists in western countries raised three waves in their societies to evaluate the status
392 of women in a new equal sense. During the first wave, through public demonstration, strikes, feminine gathering
393 or presenting declaration, western feminists expressed their demands for a new political identity of women in
394 social strata. They demanded the representation of women in government, right to vote, legal advances and
395 public emancipation. Feminists started to demonstrate with the slogan "the personal is political", first coined by
396 Hanisch (1970). While second wave of feminism focused on the quest of social and cultural equality of women on
397 globe.

398 Influential Scholars and their Feminist Works: Waves of Feminism in Europe and USA Simon de Beauvoir
399 in her book 'The Second Sex', stated that Christian de Pizan (French-Italian feminist poetess, 1365-1430) was
400 the first woman who took up her pen in the defense of her sex. Likewise, Lucretia Mott (1793-1880), a women's
401 rights activist and social reformer. She advocated for the rights and equality of women. When she was excluded
402 from World Anti-Slavery Convention in 1840, she fastened her activities towards women and been invited on first
403 women rights Convention 'Seneca Fall Convention 1848'. Another influential lady who advocated for the rights
404 of women in past was Sojourner Truth, (1793-1887) was an African-American women's rights activist. She also
405 advocated for the rights and slavery of women. Frances Wright (1795-1852) was a famous feminist and social
406 reformer. During 1820-1880, many influential social reformists in England and US tried to make their voices
407 heard by staging numerous public lectures and founded societies by writing extensively on 'woman questions'
408 about their position in domestic and public arena. She founded Nashoba Commune and reported her views
409 about the status of women in Views of Society and Manners in America (1821) by becoming an active member of
410 American literary circle about women. She did a lot in advocating universal education for both genders. Marry
411 Wollstonecraft (1759-1797), known to be the mother of feminism, English author, and pioneer feminist scholar
412 for the advocacy of rights of women. The status of women's rights had been started to change with a landmark
413 in history named Marry Wollstonecraft by writing a book "A Vindication of the Rights of Woman" (1992), stated
414 that individuals had their natural rights to determine the nature of their self and the reasoning by which liberal
415 Enlightenment opposed the divine rights of kings (husbands) should be used against them in "The Divine Rights

5 B) IN IRAN

416 of Husbands" (1967:78). (Walters, 2005) " e) Simon de Beauvoir cited that Christian de Pizan was the first woman
417 who took up her pen in the defense of her sex and wrote about the relation of sexes to denounce misogyny in 15 th
418 century. Christian took up her pen in her book 'The Book of the City of Ladies'.Feminist movement started with
419 feminist campaigns to bring gender equality by giving women their due rights socially, politically, economically
420 and legally. These campaigns started globally to create a social order of bto own property, to receive education
421 equally, to have equal rights within marriages and many more equal concerns. 1888 was the year in which first
422 International organization for women was formed named International Council of Women (ICW). History proved
423 that feminism is a western political agenda brought up by west in 18 th century to articulate women in public
424 sphere. Modernity is also regarded to be the agenda brought up by west but in fact, modernity develops after
425 the interaction of west with rest of the world. State feminism was adopted by almost all countries listed above
426 either colonized or non-colonized because somehow militant and civilian both governments were in favor to grant
427 women equality. Suffrage movement was started in all countries but after some movements and efforts and women
428 granted the right to cast vote. Netherland granted its women right to cast vote in 1917, Turkey in 1934, British
429 in 1918, France in 1944, Sub-Continent in 1921, Denmark in 1915, Netherland in 1919, US in 1920, Sweden in
430 1921, India in 1950, Iran in 1963. Social evils are still present in all worlds despite of movements and legislations
431 for the rights of women. Political, social and educational reforms done in each state. WLM started to address
432 the social issues of women. Religious feminism existed in Colonized and Muslim world while liberal feminism is
433 present among some Muslim and noncolonized world. Civilian and militant governments effected the status of
women and campaigns somewhere positively while in some cases negatively.

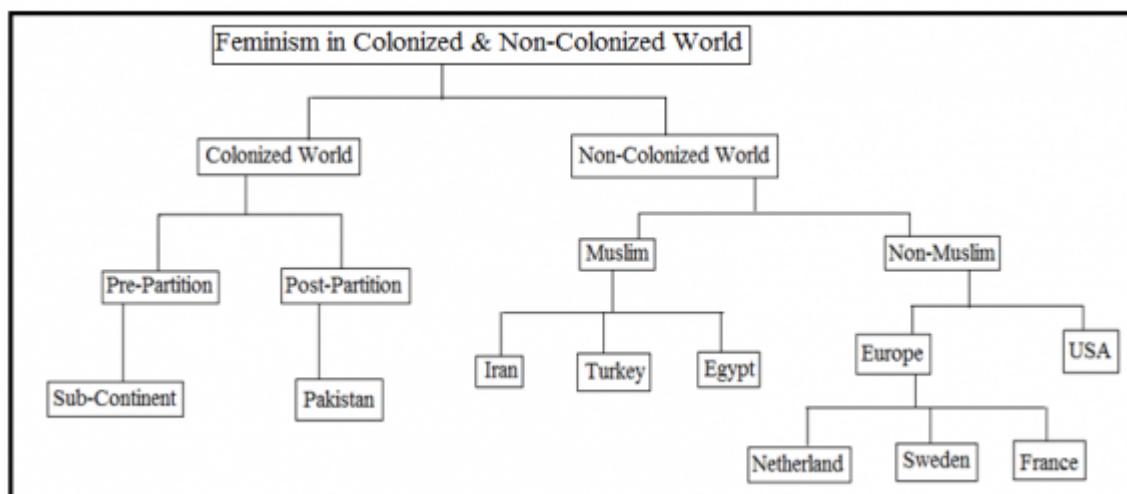


Figure 1: "

ATTRIBUTES	COLONIZED WORLD			NON-COLONIZED WORLD					
	PRE-PARTITION	POST-PARTITION	MUSLIM WORLD			NON-MUSLIM WORLD			USA
			EGYPT	TURKEY	IRAN	NETHERLAND	FRANCE	SWEDEN	
Origin of Feminism	✓	✓	✓	✓	✓	✓	✓	✓	✓
State Feminism	✓	✓	✓	✓	✓	✗	✗	✗	✗
Feminist Orientalism	✗	✗	✗	✗	✗	✓	✓	✓	✓
Sisterhood Concept	✓	✓	✓	✓	✓	✓	✓	✓	✓
Militant Governments	✓	✓	✓	✓	✓	✓	✓	✓	✓
Civilian Governments	✓	✓	✓	✓	✓	✓	✓	✓	✓
Feminist Movement	✓	✓	✓	✓	✓	✓	✓	✓	✓
Legislation	✓	✓	✓	✓	✓	✓	✓	✓	✓
Women Campaigns	✓	✓	✓	✓	✓	✓	✓	✓	✓
Islamization Concept	✗	✓	✓	✓	✓	✗	✗	✗	✗
Direct Colonization	✓	✓	✗	✗	✗	✗	✗	✗	✗
Indirect Colonization	✗	✗	✓	✓	✓	✗	✗	✗	✗
Social Criticism	✓	✓	✓	✓	✓	✓	✓	✓	✓
Right to Vote?	✓	✓	✓	✓	✓	✓	✓	✓	✓
Western Feminism	✓	✓	✓	✓	✓	✗	✗	✗	✗
CEDAW Implementation	✓	✓	✓	✓	✓	✓	✓	✓	✓
Liberal Feminism			✓	✓	✓	✓	✓	✓	✓
Religious Feminism	✓	✓	✓	✓	✓	✓	✓	✓	✓
Islamic Movements	✓	✓	✓	✓	✓	✗	✗	✗	✗
Secular Movements	✓		✓	✓		✓	✓	✓	✓
Educational Reforms	✓	✓	✓	✓	✓	✓	✓	✓	✓
Political Reforms	✓	✓	✓	✓	✓	✓	✓	✓	✓
Social Reforms	✓	✓	✓	✓	✓	✓	✓	✓	✓
Independent Organizations for Women	✓	✓	✓	✓	✓	✓	✓	✓	✓

1

Figure 2: 1 .

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