

The Emergence of the Women's Movement : From the 4th century BC to 2026 (Present).

Sukur Ali¹, Debasish Biswas²

¹State Aided College Teacher (Category-1), Department of Political Science, Vivekananda College, Madhyamgram, Kolkata, West Bengal, India

²State Aided College Teacher (Category-1), Department of English, Vivekananda College, Madhyamgram, Kolkata, West Bengal, India

Abstract

The women's movement refers to the initiative started by both men's and women's groups aimed at liberating women from societal immorality. This movement sought to achieve equality between men and women. The women's movement is also referred to as the women's liberation movement. The women's movement supports activism and actions aimed at ensuring women receive their rightful place in society. The women's movement fights to eliminate the oppression of women, which is perpetuated by social institutions. It's similar to a pressure group that informs the state that women have further to go in participating in the political and profitable aspects of the country. The ultimate goal of the women's movement is to create a setting in which women can receive respect and protection in both private and public spheres. Women's movements, as part of the fight for social justice, have taken on numerous forms. They have sought reforms within the system, aiming for a more natural balance, and at times have even considered changing the system itself-social, artistic, economic, and political. In various regions and at different times, women's movements have been connected to broader popular efforts aimed at achieving civil rights.

Keywords: Feminism, Gender Equality, Patriarchy, Women's Emancipation, Women's Subordination, Gender Roles, Sex vs Gender, Social Construction of Gender, Women's Rights, Liberation Movement

1. Introduction:

Before grasping the feminist movement, it can be beneficial to understand how women are perceived. Some argue that a woman is merely a womb, while others claim that even with an organ like the uterus, women have not been restricted to a limited environment. No one can deny the reality of the moment's women's situation in every sphere, such as social and artistic. The distinct existence of women within the human race is a widely accepted fact. Women make up half of humanity; it's another issue that at this moment, womanhood is in danger. Aristotle has defined women as "a woman becomes a woman only because of the failings of certain rates." She's a critter created from the redundant bone of Adam. Still, Simone De Beauvoir has criticized this idea and stated that, like other mortal beings, women are also independent beings. Still, this organism lives in a world that limits her ability to transcend and keeps her in an eternal state of being. The evolution of the women's movement in Western countries is often portrayed as a wave of change, creating peaks within the movement. Ensuring women's right to vote was the central goal of the first wave of feminism that emerged in the West during the late 19th and early 20th centuries. The 1960s witnessed the rise of a new wave of feminism, occurring alongside increased awareness of marginalized groups and against the backdrop of anti-war and civil rights movements. The movement's foundational ideal was to give younger groups greater influence over issues related to sexuality and reproductive rights. In the early 1990s, the neo-post-colonial and neo-liberal world system led to the third wave of feminism. The third wave of feminism challenged the concept of "universal womanishness" by shifting the focus from collective objects to individual rights (Snyder, 2008). The women's movement in South Asian countries has developed unique identities while contesting diverse Eurocentric theories in Euro-American feminism. South Asian feminism emerged due to colonialism, and unlike its Western counterpart, it closely linked gender with race and social oppression. The other distinction comes from the frequency of hardship and poverty in many South Asian countries, as well as women's awareness that women's dominance is mainly due to limited resources (Mohanty, 2003).

1.1 Objectives:

The Specific Objectives of this Study are:

- (i) Analyze how biological traits (sex) have been socially engineered into behavioral expectations (gender) to maintain the division of labor.
- (ii) Examine the transition from Liberal feminism (legal rights) to Radical and Socialist feminism (structural and economic overthrows).
- (iii) Using the framework of Simone de Beauvoir, analyze the philosophical processes by which women are defined as "the second sex" or a "critter" relative to the male "norm."
- (iv) Document the shift from the suffrage movement (1st Wave) to personal/reproductive liberation (2nd Wave) and individual identity/post-colonialism (3rd Wave).
- (v) Assess how the intellectual awakening in Europe provided the vocabulary for thinkers like Mary Wollstonecraft to demand education and intellectual equality.
- (vi) Contrast Eurocentric feminist theories with the unique realities of South Asian women, focusing on the intersection of gender, colonial history, and resource scarcity.
- (vii) Evaluate the impact of the Russian and Chinese revolutions on women's workforce participation and the state's role in institutionalizing gender equality through "Family Codes."
- (viii) Document the historical bravery of women in Afghanistan, Iran, and Palestine in challenging both Zionism and internal fundamentalist restrictions (e.g., the Purdah system).
- (ix) Analyze how private property and the accumulation of surplus led to the domestic subjugation of women, as theorized by Friedrich Engels.
- (x) Critically review the works of Plato, Aristotle, Hobbes, and Mill to understand how Western political thought has historically justified or challenged the exclusion of women from the public sphere.

2. Literature Review

2.1 **Classical and Enlightenment Foundations:** The literature establishes that women's perceived status has historically been defined by biological essentialism. **The Aristotelian Legacy:** The text cites Aristotle's view of women as "failed" men, a biological accident restricted by nature to the domestic sphere. This matches the broader Western tradition (including Hobbes and Locke) where, despite differing views on natural equality, women were systematically excluded from the "Social Contract" and the public sphere (Pateman, 1988; Coole, 1993).

The Enlightenment Turning Point: Mary Wollstonecraft (1792) serves as the primary literary pivot. She challenged the notion that women are naturally inferior in intelligence, arguing instead that perceived "fragility" is a byproduct of denied education. Her work laid the intellectual groundwork for demanding that women be treated as independent human beings rather than objects of male pleasure.

2.2 **Materialism and the Economics of Subjugation:** A significant portion of the literature focuses on the shift from biological to economic explanations for women's lower status. **The Marxist-Engelsian Critique: Friedrich Engels (1884)** is highlighted for providing a systematic historical analysis of women's slavery. He identifies the "world historical defeat of the female sex" as being tied to the rise of private property. Literature in this category suggests that women's emancipation is impossible without their entry into public industry and the relinquishing of exclusive domestic labor.

Capitalist Patriarchy: Eisenstein (1979) contributes the theory that capitalism and patriarchy are mutually reinforcing systems. This suggests that the modern economic system validates male dominance because it benefits from unpaid domestic labor.

2.3. Existentialism and "The Second Sex": Simone de Beauvoir (1949) introduces a revolutionary philosophical framework. The literature focuses on her rejection of "natural" womanhood, famously stating that "one is not born, but rather becomes, a woman." She criticizes the world for limiting a woman's ability to "transcend" (grow and act independently) and instead keeping her in an "eternal state of being" (objectification).

2.4. Waves of Feminism and Modern Discourse: The literature categorizes the Western movement into three distinct chronological and thematic "waves": **The First Wave (Late 19th - Early 20th Century):** Focused on legal hurdles, primarily **Suffrage**. Key victories include the UK's 1918/1928 Acts and the US 19th Amendment (Walters, 2005).

The Second Wave (1960s–1970s): Shifted to the "private sphere," dealing with sexuality, reproductive rights, and domesticity. **Kate Millet's *Sexual Politics* (1970)** is noted as the foundation for modern radical feminism, which views the "personal as political."

The Third Wave (Early 1990s): Emerged in a neo-liberal and post-colonial context, challenging "universal womanhood" and focusing on individual identity and intersectionality (Snyder, 2008).

2.5. Comparative and Global Feminisms: A critical segment of the literature contrasts Euro-American feminism with Global South perspectives.

- **South Asian Feminism: Chandra Talpade Mohanty (2003)** is a key reference, arguing that South Asian feminism is inseparable from colonial history and resource scarcity. Unlike Western models, it links gender directly with race and class oppression.
- **Socialist State Models:** Literature regarding Russia (1917) and China (May 4th Movement) explores state-led feminism. **Judith Stacey (1983)** analyzes how the Chinese Revolution used "Family Codes" to institutionalize equality, though these were often influenced by the shifting needs of the workforce.
- **Islamic Contexts:** The literature tracks the "vibrant representations" of resistance in Islamic nations, from **Qasim Ameen's** 1899 critique of the Purdah system to the 1920s activism of Palestinian women against both Zionism and internal fundamentalism (Ahmed, 1992; Fleischmann, 2003).

2.6. The Sex/Gender Distinction

Modern feminist intellectuals like **Ruth Biller** and **Alison Jaggar (1983)** are cited to distinguish between biological sex and socially constructed gender. The literature suggests that traits like "modesty" or "courage" are not biological but are "socially engineered" behavioral expectations designed to maintain a gendered division of labor.

3. Research Methodology:

3.1. Research Design

This study employs a **Qualitative Descriptive and Analytical Design**. It is designed to interpret the evolution of feminist thought and movements across different geopolitical landscapes. The design is non-experimental and focuses on the "how" and "why" of gender-based social engineering and political resistance.

3.2. Data Collection Methods

Since the study spans from classical Greek philosophy (Plato/Aristotle) to modern South Asian and Islamic movements, the data collection is primarily **Secondary and Archival**:

- **Literary Survey:** Systematic review of foundational texts, including Mary Wollstonecraft's *A Vindication of the Rights of Woman* (1792), Friedrich Engels' *The Origin of the Family, Private Property and the State* (1884), and Simone de Beauvoir's *The Second Sex* (1949).
- **Historical Documentation:** Analysis of legislative acts (e.g., UK Representation of the People Act 1918) and revolutionary mandates (e.g., Soviet Family Code 1918).
- **Regional Case Studies:** Utilization of specialized journals (e.g., *Alfatah, Knowledge*) and scholarly works on Global South feminism (Mohanty, 2003) to contrast with Western models.

3.3. Methodological Frameworks

The study utilizes three distinct lenses to analyze the data:

- **Historical-Comparative Method:** Used to compare the "waves" of Western feminism with the simultaneous but distinct developments in Socialist and Islamic nations.
- **Dialectical Materialism:** Applied to Objective (ix), analyzing how the shift in production and private property created the domestic subjugation of women as theorized by Engels.
- **Deconstruction/Existentialist Analysis:** Applied to Objective (iii), using Beauvoir's framework to deconstruct the "male-as-norm" philosophical bias.

3.4. Scope and Delimitation

- **Thematic Scope:** Covers Liberal, Radical, and Socialist feminism; the sex/gender distinction; and the impact of patriarchy on labor.
- **Geographic Scope:** Includes Western Europe (UK, France), North America (USA), Eurasia (Soviet Russia), East Asia (China), South Asia, and the Middle East (Palestine, Iran, Afghanistan, Egypt).
- **Temporal Scope:** Extends from Classical Antiquity (Plato/Aristotle) through the Enlightenment to the late 20th and early 21st-century "Third Wave."

3.5. Data Analysis Techniques

The study adopts **Content Analysis** and **Thematic Categorization**:

- **Categorization:** Grouping ideologies into Liberal, Radical, or Socialist branches.
- **Contextualization:** Placing feminist demands within the specific socio-economic conditions of the time (e.g., the rise of the Industrial Revolution or the May 4th Movement in China).
- **Synthesis:** Integrating the "personal as political" mantra of the Second Wave with the "individual rights" focus of the Third Wave.

4. The idea of feminism:

Feminism is a sociological concept that refers to the social movements that emerge from advocating for equal rights for women in all areas of life. This is an idea that highlights the importance of women's participation in intellectual and practical fields and advocates for equality between men and women. It opposes gender distinctions, which are the cause of women's lower status. This testament originated in a patriarchal society. Feminism is broadly understood in two distinct ways. Initially, feminism as a political statement represents a social movement initiated by women to achieve equality in society and to speak out against exploitation. Second, feminism in the broadest sense is a collection of various yet interconnected concepts that are employed in the study, analysis, and discussion of gender's social reality, as well as the origins and impact of gender equality, and the dawn of the feminist movement in France. The French Revolution sparked the first wave of feminism and motivated women to participate in the revolution (Offen, 2000).

Feminism originated as a gospel and movement during the Enlightenment, a time when humanity became more aware of its rights, and women have always played a role in this. During this time, feminist thinkers such as Lady Montague and Marquis de Condorcet advocated for women's education. The main scientific organization for women was established in Middleburg in 1785. Mary Wollstonecraft is often regarded as the initiator of women's liberation and the women's movement. In 1792, she made her first demand for women's rights in her book. Through this book, she urged the development of mortality rates in women by moving beyond gender distinctions(Wollstonecraft, 1792).

Wollstonecraft confronted men regarding four specific issues.

(i). She refused to accept that women were less intelligent than men or that traits like density, fragility, and superficiality were her natural characteristics.

(ii). Men and women are equally intelligent, so education should be provided to them in the same way. Women are not merely objects of male pleasure, but independent human beings who are capable and have the right to intellectual education.

(iii). Since the equal intelligence of men and women is based on the shared right to divinely given intelligence, the natural rates of both genders must also be the same.

(iv). The fourth point advocated for equal rights based on equal quality, which later became a foundation of the political left's ideology.

Unlike Karl Marx, Frederick Engels attempted to address the issue of women's subjugation in a more systematic manner in his book, *The Family, Private Property and the Origin of the State*. According to Engels, a literal understanding of the issue of women's slavery is essential. He stated that in early societies, men managed the tools used outside the home, whereas women managed the resources used for production inside the home. Further surpluses began to emerge in this industry as new products and styles, not previously available at home, became accessible. Women's emancipation could not be achieved until they relinquished household responsibilities and pursued work outside the home, as employment outside the home has historically been essential. Men hold greater economic significance than women during the appropriation process(Engels, 1884). Simone De Beauvoir's 1949 book *The Alternate Coitus* provided feminist discussions with an entirely new perspective. She challenged the dominant views regarding women's status, including natural, intellectual, and literal materialism, arguing that while circumstances change, women's position is considered unalterable. Simone De Beauvoir questions why women did not rebel against their position of subordination(Beauvoir, 1949).

5. Radical, Socialist, and Liberal Feminism:

Although Kate Millet's book *Sexual Politics* laid the groundwork for contemporary feminist discourse, later intellectual, socialist, radical, and post-structuralist ideas have merged into a single body of thought, the struggle against women's inequality has a long and established history. This history encompasses the pro-feminist ideas of Plato, J.S. Mill, John Locke, Karl Marx, and Fredrick Engels. In 1792, adhering to liberal popular principles, Mary Wollstonecraft advocated for women's equality by encouraging them to recognize their potential and generate new ideas. The liberal feminist perspective highlighted the tension between widely held notions of freedom and equality and the subjugation of women. Considering the institution of marriage through the lens of equality and fairness marked the conclusion of liberal feminism. The principles backed women's calls for public participation, gender equality, equal opportunities, and legal rights. In 1884, Engels sought to analyze the position of women by examining the origins of family, property, and the state. Socialist feminism has resisted the commercial system. still, socialist feminist women have attempted to comprehend and challenge commercial patriarchy. Socialist feminists argue that capitalism and patriarchy reinforce each other. Although patriarchy, in the form of male dominance, existed prior to capitalism, the functioning of capitalism has proven to be beneficial. Capitalism does not exist in a vacuum separate from patriarchy; rather, patriarchy is essential to the operation of capitalism. Moreover, capitalism not only supports patriarchy but also strengthens and validates it(Eisenstein, 1979). Radical feminism opposes traditional male-dominated beliefs. It criticizes any elements of women's culture that make them inferior, such as carelessness, self-effacement, and others. Radical feminism played a crucial role in highlighting the fact that issues related to sexual activity and gender extend beyond the private sphere and into public life. This watchword examines the connection between gender inequality and its fundamental role within and beyond the home. It claims that by incorporating the state's influence, women's lives may be pushed back into new forms of male dominance or gender discrimination(Millett, 1970).

6. The meaning of patriarchy:

An essential stage of the women's movement and the feminist conversation that has emerged globally has been the search for analytical tools and frameworks to comprehend overall gender inequality and the specific oppression of women. The initial challenge for feminist dialogues was nearly to recognize the intricate framework of subjection and to assign it a suitable term. as a result, feminist scholars started to adopt and clarify the term patriarchy in the mid-1980s of the twentieth century. In a patriarchal society, women encounter various expressions of patriarchy at every moment. Now whether it's a matter of boundaries on colorful grounds or an unreasonable decrease in freedom and a significant cut in installations. The general concept of private property, in its literal development, has placed women in a lower position. With the children's birth being linked to the man's sperm rather than the mother's, the natural rights of women over the family and clan were replaced by male authority. That began with 'patriarchy,' a system in which certain institutions are now honored and defined within the social structure and actions where men held authority over women. According to Gerda Lerner, "patriarchy is the expression and institutionalization of manly domination over women and children in the family an extension of the social domination of men over women in general." In addition to regulating women's fertility and sexual behavior within a patriarchal system, their subordination to men also enables men to manage and control their productivity or workforce. When men and women view the submission of women as natural, the state of submission no longer seems noteworthy, yet the roots of patriarchy remain deeply ingrained, becoming an established reality and a testament(Lerner, 1986).

7. The Women's Movement as a Distinction Between Sex and Gender :

Sexual intercourse is a natural gift, whereas gender is a creation of human society. Being born as a girl or a boy is natural and rooted in biological sex, while assigning a boy or girl identity based on natural gender begins at conception. And the women's movements' rebellion against the same society where courage is seen as a masculine trait, while crying, shame, and modesty are viewed as feminine traits. Raising a girl according to gender norms involves following a specific set of expectations, such as handling all household chores, eating simpler food, avoiding play with boys outside the home, and remaining confined to the house these are the lessons instilled in girls from a young age. The concept of gender is deeply entrenched in the upper classes, where terms such as sportsmanship, captain hearty, president, history, and sons are commonly used, while feminists strive for change. When not a sportswoman, why not a sportsman? Why a speaker instead of chairs? The feminist movement is urging that her story replace history, not her or her story be replaced by his. The term coitus refers to a biological relationship between men and women, whereas gender is linked to broader cultural and symbolic meanings. The division of labor is also based on gender, which has no connection to nature. Women handle household tasks, while men's authority reaches into the public sphere outside the home. Public and private emerged as a result. Ruth Biller, Evelyn Fox, Carroll Gilligan, Dorothy Dinette, and Alison Jigger were part of the feminist intellectualists. These thinkers believed that gender-based labor, the division of labor based on gender, and, more unnaturally, the topics of fornication and reproduction should all be considered outside the context of "natural structure," which is natural and therefore deemed irretrievable. In the Feminist docket, these issues aim to define the scope of politics, showing that it is changeable and ought to be changed(Jaggard, 1983).

8. Reflections on Women's Liberation and Subjugation in Western Political Philosophy :

The concept of women's liberation and subjugation in Western political theory has held immense importance for Western political thinkers, shaped by events that have profoundly influenced history. Indeed, if the ideas of colorful thinkers hadn't been widely adopted, significant political and social changes would have been influenced by their perspectives. The women's movement has also been influenced by this idea, nearly encyclopedically. Originally, the great Greek philosopher Plato considered the role of women and presented his views on their place in his work, *The Republic*. Plato proposed both an educational system and a communist way of life to uphold the state through the foundation of justice. Given that Greek society was male-dominated and women's roles were traditional and harmonious, Plato could easily restrict women to domestic life. There seem to be two reasons for not doing it. Initially in Greece, during the emergence of a dynasty, women had equal status

as men. However, Plato's political views were an example of not granting women equal roles. Additionally, due to the political and internal changes in Greece at that time, women who lived alone in their homes began to be influenced by the concept of women's equality. Out of tradition, he discusses the communism of women. Plato was the first to advocate for the inclusion of women in politics. Equal opportunity, maternal participation, and new sexual products similar to those addressed by the latest radical feminist movement are all significant factors to consider. still, Plato wrote for the demands of a large state rather than for the preferences, needs, and boundaries of women(Okin, 1979). Aristotle criticized women's communalism, yet he also opposed women's independence. He characterized the woman as inefficient. The joker is active while the lady is inactive. Aristotle repeated Sophocle's statement that humble silence is a woman's garnishment. According to Aristotle, the appropriate place for women is in the home, as it possesses the essential qualities of care, which are embodied by the woman, mother, and household. The man earns and he consumes. Machiavelli viewed fate as a woman. They said that luck is like a woman, and if you want to have it, you must also incontinently take possession of it. Knowledge holds a significant position in politics, as it empowers individuals. Whereas the lady is a frail creature, which the important joker must occupy. Thomas Hobbes supported the idea of mortal equivalency, believing that since women are just as capable as men, they did not require protection. However, he still held the view that the father established the group. Though in selecting the individual for the state's autonomous race, he makes the choice. Hobbes' views on this matter reflect his masculine inclination toward politics. Which continue till this moment? (Coole, 1993) John Locke did not recognize a natural foundation for patriarchy, yet he believed that women are inferior to men. According to Locke, the curse resulted in the creation of the first women, who acted as a remedy for both nature and traditionperhaps Locke intended for "the chuck to be eaten and retained." still, the idea of women's secondary status is promoted by the first family rather than political society, allowing marriage to be accepted on a natural basis. According to Locke, women have the right to separate from their husbands and retain the property they have earned on their own(Pateman, 1988).

John Stuart Mill believed that women's position in society could improve through the right to vote, access to education, and employment opportunities, which is why he held a distinct viewpoint by applying liberal principles to this issue. The advancement of women was a concern for all of humanity. In his book, *Women Mill's domination supported equality for women in three key areas: voting rights, education, and employment.* Mills felt that freedom and equal opportunity are the most valuable rights for women, as without them, they are denied the chance to showcase their abilities in society. This was the morning when inequality was first presented as a political issue, and simultaneously, there was an effort to identify its origins and consequences through intellectual means. As per Mill, the dominance of men over women stems from the emphasis on full force, when we consider three effects together: first, the natural attraction towards opposite-sex relations, second, the total reliance of women on their husbands, where every right and happiness of the husband is viewed as a favor. It is surprising that if the magnetic center of the man does not align with the center of womanlike education and character development, his needs and desires can only be fulfilled through social work. Mill held the view that women were equally righteous as men and disagreed with the notion that it is natural for a woman to be a mother. These women must choose between getting married and managing a household or pursuing a career. As for Mill, marriage does not grant women equal rights, and the law does not actually provide her with the rights to children or property. A mother cannot become a legal guardian of her child unless it is specified in the will of the deceased. Mill substituted the conventional role of women within the patriarchal family. They further support the family by raising and caring for children. However, the work will be harmed if she goes out. In the book, *The Subjection of Women*, Mill challenges his earlier 1832 belief that in the absence of servants, women should handle all domestic tasks. However, they also won't feel the need to work outdoors if women have full protection and an equal place in the family. She only begins to plan her future after marriage, focusing on raising children and managing the household(Mill, 1869).

9. Movement of Women in the West:

The writing of history worldwide has been entirely focused on men. This is why the history of ordinary people, though equally part of human history, is largely overlooked in history textbooks. No matter how many women fought bravely to save their lives, many men have fled, showing their cowardice. Yet, the women persisted in their struggle for equal rights. The women's movement in the Western world is often categorized into three distinct waves, which are as follows. The initial surge is believed to originate from the morning of this surge in Britain, as mentioned in Mary Wollstonecraft's book, *A Vindication of the Rights of Women*. More recently, the ideas of J.S. Mill were also adopted by Fredrick Engels. The notorious success of this movement was granting women the right to bounce. In Britain, the Suffragettes and, perhaps more effectively, the Suffragists worked to advance women's right to vote. Women aged thirty and above who owned property were given the right to vote in 1918 with the passage of the Representation of the People Act 1918. All women aged twenty-one and older were included in this by 1928. With the ratification of the 19th Amendment to the 1919 United States Constitution, which granted women the right to vote in every state, American feminism is said to have ended. They had to remain in France until 1944(Walters, 2005).

A fresh wave of feminist scholarship and advocacy emerged in the 1950s and 1960s, giving rise to a new stage in the women's movement. In the 1960s, rebellious movements across the United States, Europe, and almost every part of the world gained momentum. In Britain, France, Italy, and Germany, the student movement, neo-left, and working-class movement were especially influential. Comparable advancements were achieved in the profitable, social, and educational areas, which had never been encountered in human history. The demand for women's labor also rose due to the artificial revolution, and the range of vocational and educational opportunities for women expanded, along with clearer distinctions in every field. This heightened awareness among women regarding gender-based injustice and also strengthened their connection to the fight against it. Birth control capsules made a substantial contribution to the foundation of the women's movement. Although women benefited greatly from participating in these struggles, on the other hand, the completion of their secondary role in these movements sharpened women's political awareness. Generally, male instigators did not back the call to place more emphasis on the issue of female instigators and repeatedly ignored and undermined their efforts. Similar negative gestures prompted women to imagine a distinct, self-governed movement entirely led by women and focused exclusively on their fight for liberation, addressing issues such as male dominance, sexism, patriarchy, and women's expression in a profound manner(Evans, 1979).

Typically, male instigators did not support the push to focus more attention on the issue of female instigators and consistently disregarded and weakened their initiatives. Similar negative gestures inspired women to envision a separate, self-directed movement completely led by women and centered solely on their struggle for liberation, tackling issues like male dominance, sexism, patriarchy, and women's expression in a deep and meaningful way(Echols, 1989).

10. Women's Rights Concerns in Socialist Nations:

The systematized movement of women in socialist countries began with the third International Conference, which took place in Moscow in March 1919. It was only following the success of the Russian Revolution of 1917 that the government introduced specific rulings concerning legal marriages, as well as records for children and families. The Family Code Act was enacted in Russia in 1918. Up to 1970, women constituted 53 percent of the total workforce, including both workers and growers, in the country. In the Soviet Union, many people embraced the product and the renewal of women's roles as part of the state's legacy. Provisions were put in place to eliminate the challenges faced by women and to support them. Public centers were established to care for mothers and children, and full employment during maternity leave was arranged. Women in China were victims of exploitation, lacking property, land rights, and were completely subordinate to men. The May 4th movement marked the beginning of the first women's emancipation movement in China. This required the early emancipation of women through education and a profitable mindset. The initial indigenous movement from 1931 to 1934 enacted laws regarding women's equivalency.

Judith Stacey noted that during the Chinese revolution, the communist party's programs and agenda shifted in response to the conflicts between class and gender struggles. In the 1940s, women entered the workforce because of a shortage of male labor. A bill introduced in the 1930s eliminated polygamy, child marriages, female labor exploitation, and infanticide, while permitting divorce and remarriage for both men and women, and granting them rights related to race and property. During the great vault forward, numerous beaneries were opened in pastoral cultures, offering liberation from cooking and cleaning, and the party's main organization for women was formed as a pan-China popular institution(Stacey, 1983). Vibrant representations of Women in Islamic Countries. The position and role of women in society do not differ from the society itself, as both are shaped by the historical development of political, social, and economic factors within that society. Muslim women's efforts have also significantly influenced the position of Islam in Asia. Islam emphasizes respect as a virtue through Shariah Laws within the social framework, and the rights granted to women are clearly outlined in these laws. However, under the pretext of these regulations, fundamentalist groups have imposed various restrictions on Muslim women, effectively confining them to their homes. The Purdah system, triadic Talaq, and the recognition of polygamy are similar laws that do not align with the current social structure yet continue to exist. The voices of women opposing them are disregarded. frequently this kick is buried at home, each in the name of honour and respect. In certain Islamic nations, women voiced their desire for freedom by discarding the burqa, a symbol of their confinement and isolation. As vocal opponents of the feudal system, many prominent women appeared before the public without wearing burqas. Rani Suraiya from Afghanistan and Rani from Iran emerged on screen independently in the 1920s and 1936(Ahmed, 1992).

The public movement opposing Zionism for Palestinian women provided the setting in which the fight for women's liberation started to emerge. Palestinian women, clad in heavy cloaks, were confined in buses that first appeared in 1921 to protest against Zionism, challenging false beliefs and religious norms. In 1929, the first Palestinian Arab Women Conference was attended by two hundred delegates, marking eight such events. In Matiel Mogannam's view, attending the conference was a bold act considering the traditional restrictions. Until then, traditionally Arab women in Palestine were prevented from participating in any movement that would bring them into the public spotlight. The women's movement increased its activism during a period when magazines, novels, papers, and journals were published to discuss women's subjugation. As an example, Egyptian women read with keen interest the slogan of literacy and legal reform in Turkey. The leading magazines included the Egyptian Magazine *Alfatah* (1892), the Turkish Daily Review for Ladies (1895), and the Iranian women's magazine *Knowledge* (1906). In 1899, in his book *Women Liberation*, Qasim Ameen of Egypt (the father of the Arab women's movement) criticized the immoralities prevalent in society from a feminist viewpoint, including issues such as polygamy, the purdah system, and women's role in society(Fleischmann, 2003).

Conclusion

The primary goal of the women's movement is to create circumstances that ensure women are respected and protected in both public and private settings. Women's movements have taken on colourful forms as a crusade for social justice. The struggles were oddly aimed at achieving equivalence; supporters sought gradual changes and at times aspired to transform the socio-artistic, economic, and political system. Women's movements have become intertwined with the broader struggle for civil rights in various periods and across different regions of the world. In today's modern era, they are viewed as the key factor in the struggle for human rights. Consequently, the women's movement has taken different directions. Therefore, the challenges and approaches have varied depending on the time and location.

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