

By Elizabeth DiEmanuele There is more to feminism that the, nowadays, simplistic "equal rights among the sexes," or the inaccurate assumption that follows every significant civil rights movement, it is, unfortunately, the memorable argument that arises in the antifeminist debate. However, contrary to much popular belief, feminist literature is much more complicated than the simple opposition of feminist (man-hoter). Looking at society in all its complexity, the feminist theorist puts a magnifying glass to the economies of everyday action, voicing a need for awareness, and in some cases, a need for change. Unfortunately, most feminist literature remains hidden from everyday society. Often tedious, feminist literaty theory can be inaccessible and perhaps, elitist, in its complex use of language and analysis. As Gloria Steinem once said, "Nobody cares about feminist academic writing. That's careerism. These poor women in academia have to talk this silly language that nobody can understand in order to be accepted." With an absolute love and respect for the extremely accomplished and wonderful Gloria Steinem, it seems there is a need to repair the disconnect between the masses and academia. Feminist literary theory is important because, like any study of injustice, it exposes the illogical format of the arguments that support prejudice and discrimination. Furthermore, it provides a point of reason—and thus, understanding—for those who are unaffected. Here is a list of essential feminist theory reads, with some brief analysis for your awareness. Mary Wollstonecraft, A Vindication of the Rights of Women (1792) "Women are told from their infancy, and taught by the example of their mothers, that a little knowledge of human weakness, justly termed cunning, softness of temper, outward obedience, and a scrupulous attention to a puerile kind of propriety, will obtain for them the protection of man; and should they be beautiful, every thing else is needless, for at least twenty years of their lives." The key word in the above quotation is "taught"; women are taught by society to act, speak and think they way they do. In this way, Wollstonecraft's A Vindication of the Rights of Women, one of the first works in feminist philosophy, takes a liberal stance on feminism. Challenging essentialism, the notion that women are inherently docile and weak, Wollstonecraft argues that it is patriarchal society's limitation of women's education that makes them inferior. While the man may be physically stronger, his soul and the woman's soul are derived from the same Creator. Thus, his and her moral substance is equal. It is the choice to deny women access to education that creates such a power imbalance. Using this argument, Wollstonecraft maintains the notion that men should view their mutual equality. Although it is arguable that this work is not feminist, as the word never occurs, Wollstonecraft's Vindication is the first step towards a feminist movement, voicing the injustices done to women in a logical and accessible way. Sojourner Truth, "Ain't I a Woman?" (1851) "Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? Where did your Christ come from? Where did your Christ wasn't a woman! Where did your Christ come from? Where did your Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? Where did your Christ come from? Where did your Christ wasn't a woman! Where did your Christ wasn't a woman? Where did your As an anti-slave speaker, Sojourner Truth's speech garnered wide publicity in the early 1860s, during the American Civil War. Like Wollstonecraft, Truth stresses the need for equality among the sexes. She does so through valorizing the experience of the woman and asking questions that expose the flaws in the 'man-superiority argument'. Truth's strong use of rhetorical questions and sharp examples creates a compelling speech in favour of the innate equality of women. Friedrich Engels, The Origin of the Family, Private Property and the State (1884) "The first class opposition that appears in history coincides with the development of the antagonism between man and woman in monogamous marriage, and the first class oppression coincides with that of the female sex by the male." In his analysis of gender oppression, Friedrich Engels analyzes sexual morality, including the societal pressures on women to be pure and virginal in relation to the severe punishments they experience with adultery. He connects this pattern to the capitalist development of owning private property. In relation to the nuclear family, marriage to a pure, submissive woman is necessary for a man, as it ensures child legitimacy and later, inheritance. Engels further parallels this relationship to that of the proletariat and bourgeoisie. Considering this relation, a woman's subordination is a struggle of class that is enforced because it secures capitalist desires. Virginia Woolf, A Room of One's Own (1929) "I told you in the course of this paper that Shakespeare had a sister; but do not look for her in Sir Sidney Lee's life of the poet. She died young—alas, she never wrote a word. She lies buried where the omnibuses now stop, opposite the Elephant and Castle. Now my belief is that this poet who never wrote a word and in me, and in many other women who are not here to-night, for they are washing up the dishes and putting the children to bed. But she lives; for great poets do not die; they are continuing presences; they need only the opportunity to walk among us in the flesh." "A Room of One's Own" is an extended essay that centers on the idea that "a woman must have money and a room of her own if she is to write fiction." Using this argument, Woolf suggests that there are fewer works of literature by women because of their lack of property and finances. A woman requires financial independence in order to produce creatively. Reminiscent of Wollstonecraft, Woolf asserts the need for women to gain access to education to further their independence. Her famous fictional figure, Judith Shakespeare's sister), plays on the notion that a woman with Shakespeare's talent could have existed, but her lack of education prevents society from ever knowing of it. In addition, Woolf also stresses the need for a gynocentric literature that embraces the woman's perspective. She chronicles a list of accomplished women authors, such as Aphra Behn, Jane Austen, the Brontë sisters, and George Eliot. In doing so, Woolf creates a canon of women's literature that embraces the woman's voice in its truest form. Image credit: Klawe Rzeczy for Penguin How can you be a better feminist? The first step is to simply show up, ready to learn. That's why we've created the following list of the most influential feminist books - perfect for those who are either new to the movement or looking to further enrich their understanding. The authors on this list address the vital topics of the first, second and third waves of feminism, including the intersectionality between gender, race and class; the necessary fight for transgender rights; why the nuclear family doesn't work for women; and where men fit into the movement. With a flurry of new feminist books being published this year, there has never been a better time to start reading - and taking action. Against White Feminism has come a long way since (certain) women won the right to vote in 1918. But there's still a long way to go; as Rafia Zakaria reminds us in her book, a truly intersectional feminism must also campaign for poor women, immigrants and women of colour. Key quote: "There is a division between the women who write and speak feminism and the women who live it." Sister Outsider by Audre Lorde (1984) Audre Lorde described herself as a "Black, lesbian, feminist, socialist, mother, warrior, poet." Sister Outsider is a collection of her most influential speeches, essays, letters and interviews, considering the intersections of race, sexuality and gender. Key quote: "The master's tools will never dismantle the master's house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change." Carefree Black Girls by Zeba Blay (2021) When Zeba Blay coined #carefreeblackgirls on Twitter in 2013, she carved out a space to celebrate Black women online. In her book of the same name, Blay examines influential Black women in popular culture and the lasting contributions they have made through their work. Key quote: "So much of the narrative surrounding Lizzo is about her body and her bravery [...] Never mind that there are women all over the country and indeed the planet who look like Lizzo." In this passionate call to action, four of the world's leading feminist activists and academics make the case that abolishing the police goes hand-in-hand with the fight for gender equality. A powerful read that will change the way you view feminism. Key quote: "Abolition is unthinkable without feminism and our feminism and our feminism and our feminism and our feminism." (2020) In this series of essays, Emma Dabiri charts the importance of Black hairstyling culture is an allegory for Black women's hair; Dabiri makes a compelling argument that Black hairstyling culture is an allegory for Black women's hair operates as a powerful metaphor for societal control over our bodies at both micro and macro levels." Women, Race and Class by Angela Y. Davis traces the origins of feminism and explains why racism and class prejudice are so embedded in the movement. She also shines a light on unsung heroes, including field slaves and mill workers, who fought for better lives. Key quote: "The leaders of the women's rights movement did not suspect that the enslavement of Black people in the South, the economic exploitation of Northern workers and the social oppression of women might be systematically related." Socialism by Kristen Ghodsee (2018) Kristen Ghodsee argues it is impossible for women to 'have it all' within a system that is rigged against them. If socialism were done properly, she writes, it would lead to women having more financial independence, a better work/life balance, and even better sex. Key quote: "Unregulated capitalism is bad for women, and if we adopt some ideas from socialism, women will have better lives." Did you know that 70% of Britain's homeless are women? In this stark exposé, financial journalist Annabelle Williams explains why women make up the majority of those in poverty - and what we can do about it. Key quote: "We all know about the gender pay gap, but what isn't discussed enough is the wealth gap this creates." Caliban and the Witch by Silvia Federici (2004) Silvia Federici's core feminist text traces human history from feudalism to capitalism, tackling peasant revolts, witch hunts, and colonisation along the way. In doing so, Federici analyses how capitalism has shaped family structures and women's place within them. Key quote: "There has been the desire to rethink the development of capitalism from a feminist viewpoint." Ejaculate Responsibly by Gabrielle Blair (2023) For years, the task of not getting pregnant has fallen to women - despite men being 50 times more fertile. In this revolutionary new book, Gabrielle Blair makes the compelling argument that it's time for men to take responsibility. Key quote: "Men cause all unwanted pregnancies. We've put the burden of pregnancy prevention on the person who is fertile for 24 hours a month, instead of the person who is fertile for 24 hours a month, instead of the person who is fertile for 24 hours a month is fertile for 24 hours a month, instead of the person who is fertile for 24 hours a month is fertile for 24 hours a m married? That's the question at the heart of Devorah Baum's latest work. Drawing on philosophy and popular culture, Baum analyses the meaning of marriage, its many contradictions, and whether it's something to be optimistic or anxious about. Key quote: "Marriage may be one of the only things most people do that they vow, on point of entry, not to get out of alive." Rough by Rachel Thompson (2021) Sexual violence does not exist in a vacuum. That is journalist Rachel Thompson's core argument in Rough, an intersectional, sex-positive book that draws on real experiences to analyse what is shaping problematic practices in the bedroom. Key quote: "A lot of people favour absolute, rigid definitions of what constitutes sexual violence. But who benefits from such binary concepts?" Everyday Utopia by Kristen Ghodsee (2023) The nuclear family structure puts huge pressure on couples - and primarily women - to somehow juggle their jobs and caring responsibilities. offering potential alternatives to the traditional family home. Key quote: "We accept the way things are because we've never known them to be different." Is sex work feminist? It's a question that has puzzled feminists for decades, but not the one we should be asking, according to authors and sex workers Juno Mac and Molly Smith. In their book, they detail how the law harms sex workers - and how we can support sex workers' rights. Key quote: "We are not waiting to be invited into the feminist movement. We have always been here." The Transgender Issue by Shon Faye (2022) Sh a must-read for any ally. It is especially timely in light of the toxic transphobia that has permeated feminist discourse and media headlines in recent years. Key quote: "The demand for true trans liberation echoes and overlaps with the demands of workers, socialists, feminists, anti-racists and queer people." We Can Do Better Than This edited by Amelia Abraham (2022) In this collection of essays, 35 celebrated queer figures share their stories and visions for the future, putting forward new arguments around safety, visibility, dating and gender. This is essential reading at a time of continual attacks on gueer identity. Key guote: "I am glad I can be in drag on the cover of a magazine, but what's the point of that if I can't even stand on the street looking the way I feel?" Who's Afraid of Gender? by Judith Butler (2024) Judith Butler (2024) Judith Butler is a pioneering gender studies scholar whose work has helped reshape feminist discourse and challenge commonly-held conceptions of sex, sexuality, and the gender studies scholar whose work has helped reshape feminist discourse and challenge commonly-held conceptions of sex, sexuality, and the gender studies scholar whose work has helped reshape feminist discourse and challenge commonly-held conceptions of sex, sexuality, and the gender studies scholar whose work has helped reshape feminist discourse and challenge commonly-held conceptions of sex, sexuality, and the gender studies scholar whose work has helped reshape feminist discourse and challenge commonly-held conceptions of sex, sexuality, and the gender studies scholar whose work has helped reshape feminist discourse and challenge commonly-held conceptions of sex, sexuality, and the gender studies scholar whose work has helped reshape feminist discourse and challenge commonly-held conceptions of sex, sexuality, and the gender studies scholar whose work has helped reshape feminist discourse and challenge commonly-held conceptions of sex, sexuality, and the gender studies scholar whose work has helped reshape feminist discourse and challenge commonly-held conceptions of sex. Butler lends their intellect to the question of how - and why - attacks on 'gender' have become central to reactionary social and political movements around the world. Key quote: "The targeting of sexual and gender minorities as dangers to society, as exemplifying the most destructive force in the world, in order to strip them of their fundamental rights, protections, and freedoms, implicates the anti-gender ideology in fascism." Lesbian Love Story by Amelia Possanza (2023) This vast anthology on lesbian history, and even memoir - was long overdue. As radically political as it is gentle and nuanced, Lesbian Love Story is a must-read about a vital part of women's history. Key quote: "Lesbians, in my eyes, are defined as the ones who invent their own systems of love. Friend love. Friedd love. Friedd love. Friedd love. Friedd love. Friedd love. Friedd lo and articles gives a full picture of the Stonewall uprising and the forgotten figures who were pivotal to the movement, including African American lesbian activist Ernestine Eckstein. Key quote: "I have been continually humbled and awed by their visionary courage. These are people who have literally changed our world." First wave feminism texts A Vindication of the Rights of Woman by Mary Wollstonecraft (1792) Mary Wollstonecraft was something of a proto-feminist, advocating for women's equality and education decades before the first-wave movement began in earnest. Her influential treatise considered the Enlightenment values of reason, individualism and self-determination through the lens of women's experiences. Key quote: "I do not wish them [women] to have power over men; but over themselves." Suffragette Manifestos by various authors (2020) This small but mighty book compiles speeches, pamphlets, letters and articles from leading suffragettes, painting a detailed portrait of both a moment in time and a movement that would shape the following century. Key quote: "Women can care about voting [...] I shall try to show why some care - and why those who do not, ought to be made to care." My Own Story by Emmeline Pankhurst (1914) Suffragette Emmeline Pankhurst (1914) women's right to vote, she was persuaded to change her mind. Key guote: "Often I have heard the taunt that suffragists are women who have failed to find any normal outlet for their emotions, and are therefore soured and disappointed beings. This is probably not true of any suffragist, and it is most certainly not true of me Own by Virginia Woolf (1929) A woman must have money and a room of her own if she is to write fiction, according to Virginia Woolf. In her iconic text, born out of a lecture she delivered at Cambridge, Woolf dissects the barriers that women face when it comes to accessing education and finding their own voice. Key quote: "Lock up your libraries if you like; but there is no gate, no lock, no bolt that you can set upon the freedom of my mind." Second and third wave feminist movement. The Second Sex by Simone de Beauvoir (1949) This seminal text laid the groundwork for the second-wave feminist, while also examining the material and economic constraints that disadvantage women, benefit men, and stand in the way of liberation for all. Key quote: "One is not born, but rather becomes, a woman." The Feminine Mystique by Betty Friedan (1963) In this influential feminist text of the '60s, Betty Friedan examines the ennui she and her peers experienced as housewives and how it is shaped by the belief that women's identity and fulfilment should be solely defined by their relationship to the conventional picture of femininity, she finally began to enjoy being a woman." The Vagina Monologues by V (formerly Eve Ensler) (1996) This irreverent, taboo-busting play has faced feminist criticism on issues such as trans inclusivity, sex positivity and the white gaze. However, its unmistakable impact is still evident to this day, with thousands of homages performed each year in support of the fight to end violence against women. Key quote: "I'm worried about vaginas, what we call them and don't call them." Feminisms: A Global History by Lucy Delap (2021) Don't quite understand the different waves of feminism? They're not important, argues history is more complex and diverse that we give it credit, and this book illuminates how we can learn from the movement's rich past. Key quote: "Feminism has been repeatedly written off as a political movement that has achieved its aims - only to come back with renewed force as another generation of women angrily name their malaise." The Feminist Killjoy Handbook by Sara Ahmed (2023) Have you ever received an eye-roll in a meeting for calling out racism or sexism? Good news, you're a feminist killjoy! Feminist theorist Sara Ahmed embraces this epithet, and her new book equips you with the tools you need to disturb the status quo and resist oppression. Key quote: "To reclaim the feminist killjoy is not to agree with the negative judgement behind it [...] but to channel the negativity, pushing it in another direction." Feminists Don't Wear Pink (and other lies) by Scarlett Curtis (2020) This star-studded anthology features writing by Emma Watson, Jameela Jamil, Dolly Alderton and more. It's a powerful and varied collection of essays, prose and poetry that beautifully captures what it means to be a feminist today. Key quote: "Despite allegations in the media that feminists are constantly angry and serious, 98% of feminists find joy in feminists by Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ngozi Adichie (2014) Based on her viral 2012 TED talk of the same name, Chimamanda Ng helped bring feminism into the mainstream. Key quote: "We teach girls to shrink themselves, to make themselves smaller. We say to girls, 'You can have ambition, but not too much." Feminism is for Everybody by bell hooks (2000) This short, accessible book by pre-eminent feminist scholar and activist bell hooks disabuses readers of any notion that feminism is an exercise in excluding or vilifying men or the preserve of ivory-towered academics. Key quote: "Simply put, feminism is a movement to end sexism, sexist exploitation, and oppression [...] I liked this definition because it did not imply that men were the enemy." A Renaissance of Our Own by Rachel E. Cargle (2023) Whether to transcend racism, misogyny, or other structures of oppression, Rachel E. Cargle makes the case for boldly and bravely retelling your own story in a way that allows you live independently and seek only that which is of value to you. Key quote: "I am who I say I am. I shape my existence with curiosity and intention." Judith Heumann, a wheelchair user, had to fight to be allowed to attend school - but she didn't stop there. She became known as the "Mother of the Disability Rights Movement" for her tireless activism and shares her story in this extraordinary memoir. Key quote: "I simply refused to accept what I was told about who I could be. And I was willing to make a fuss about it." How To Be a Woman by Caitlin Moran (2011) Caitlin Moran wrote her seminal book at a time when the topic of feminism was drifting out of fashion. Told in her signature irreverent style, this memoir-meets-manifesto muses on everything from abortion rights to the changing size of knickers. Key quote: "The purpose of feminism isn't to make a particular type of woman. The idea that there are inherently wrong and inherently right "types" of women is what's screwed feminism for so long." Feeling Myself by Natalie Lee (2022) Natalie Lee (2022) Natalie Lee writes readers. Lee invites readers and revealing memoir. By sharing her story, and how she learned to embrace sex and pleasure, Lee invites readers. to meditate on their own sexual experiences - and find sexual freedom. Key quote: "The only way we can truly break the silence of shame is to use our voices - and I'm about to raise mine." Everyday Sexism by Laura Bates began the Everyday Sexism by Laura Bates (2014) Laura Bates began the Everyday Sexism by Laura Bates beg they experienced. Stories poured in from around the world and, in 2014, Bates wrote this corresponding book, not just cataloguing experiences but galvanising women to take action. Key quote: "People who shout at women in the street don't do it because they think there's a chance the woman will drop her shopping, willy-nilly, and leap into their arms! It isn't a compliment. [...] It is an exertion of power, dominance and control." The Guilty Feminist by Deborah Frances-White, author of The Guilty Feminist and host of the award-winning podcast of the same name, is here to reassure you that feminism isn't one-size-fits-all You don't have to be perfect to overthrow the patriarchy. Key quote: "I desperately wanted to close the pay gap, but I also wanted to look good sitting down naked." What about Men? By Catilin Moran (2023) In her new book, Caitlin Moran turns her characteristic wit and compassion to the subject of men. Why do so many men have body-image issues? What is their experience of fatherhood? How can we support men's mental health? Moran covers these questions, and more. Key quote: "Ultimately, the idea that men and women are at war with each other - battling for supremacy - is madness: like siblings fighting in the back seat, when we're all in the same car, going to the same place." A History of Masculinity by Ivan Jablonka (2023) In this eye-opening examination of masculinity, social historian Ivan Jablonka looks into the history of patriarchy to unearth a new model of masculinity that aims to redistribute gender power. Key quote: "Opposing patriarchy is much like fighting against climate change: it is important to do one's part individually, but collective action and systemic reforms are absolutely required." Men Who Hate Women by Laura Bates (2020) You've probably heard of "incels", but they are not an isolated group; extreme misogyny takes many forms, from pick-up artists to domestic abusers. Laura Bates investigates what they have in common. Key quote: "What if our desensitisation to low-level, ubiquitous misogyny is preventing us from recognising a fully blown crisis?" One of the feminist movement better is by reading. What's more, it is also the easiest way to contribute to this very important revolution: Grab a book and settle down to read and know why feminism (and not equalism... or humanism... or any of those jargons) is essential. And to make it easier, we have curated a list of books that can help you understand the essence of feminism better. Happy reading!1. A Brief History of Feminism by Antje Schrupp and illustrated by Sophie LewisImage Source: Not Even Past; br.deSchrupp and Patu published a graphic novel in 2017 that traces the development of feminist movement. While the book is primarily limited to offering an account of the evolution of European, Western feminist movements, this is nonetheless a fun, accessible and educational read that will give readers a thirst to learn more.2. Invisible Women: Exposing Data Bias in a World Designed for Men by Caroline Criado PerezImage Source: Forbes.com; Dezeen.comPerez analyses how gender data gap that effectively 'silences' and erases women's accomplishments, experiences, needs and daily lives.3. The Second Sex By Simone De Beauvoir, 1949Image Source: The GuardianIt combines existential philosophy with a staggeringly broad analysis of women's condition: from fashion to sex to mysticism. De Beauvoir, 1949Image Source: The GuardianIt combines existential philosophy with a staggeringly broad analysis of women's condition: from fashion to sex to mysticism. De Beauvoir, 1949Image Source: The GuardianIt combines existential philosophy with a staggeringly broad analysis of women's condition: from fashion to sex to mysticism. De Beauvoir, 1949Image Source: The GuardianIt combines existential philosophy with a staggeringly broad analysis of women's condition: from fashion to sex to mysticism. De Beauvoir, 1949Image Source: The GuardianIt combines existential philosophy with a staggeringly broad analysis of women's condition: from fashion to sex to mysticism. De Beauvoir, 1949Image Source: The GuardianIt combines existential philosophy with a staggeringly broad analysis of women's condition: from fashion to sex to mysticism. De Beauvoir, 1949Image Source: The GuardianIt combines existential philosophy with a staggeringly broad analysis of women's condition: from fashion to sex to mysticism. a passive position, such as the fairy-tale of romantic love, which promises salvation by a man. She warns of "the harsh punishment inflicted upon the woman who has not taken her destiny into her own hands." 4. Feminism is for Everybody by bell hooksImage Source: Amazon.com; ThoughtCoSuffice it to say that feminist theory can be a bit dense for some. That's why feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminism comes from passing TV references and outdated ideas about "feminazis." A passionate treatise for the lay-feminist, hooks explains and examines inclusive feminism and the practical application of it in a way that is both entertaining and informative. Also read: 15 Books By Indian Women Writers That You Loved In 20185. Men Explain Things to Me by Rebecca Solnit/s collection of personal yet decidedly un-saccharine essays delves into big themes of the modern feminist experience with clarity and humor. From having your own interests explained to you and the #YesAllWomen movement to marriage equality, Solnit's pieces are a relatable— and an often rage-inducing—look into gender in the 2010s. Best known for popularising the term "mansplaining," Solnit's pieces are a relatable— and an often rage-inducing—look into gender in the 2010s. Best known for popularising the term "mansplaining," Solnit's pieces are a relatable— and an often rage-inducing—look into gender in the 2010s. Best known for popularising the term "mansplaining," Solnit's pieces are a relatable— and an often rage-inducing—look into gender in the 2010s. Best known for popularising the term "mansplaining," Solnit's pieces are a relatable— and an often rage-inducing—look into gender in the 2010s. Best known for popularising the term "mansplaining," Solnit's pieces are a relatable— and an often rage-inducing—look into gender in the 2010s. Best known for popularising the term "mansplaining," Solnit's pieces are a relatable— and an often rage-inducing—look into gender in the 2010s. Best known for popularising the term "mansplaining," Solnit's pieces are a relatable— and an often rage-inducing—look into gender in the 2010s. Best known for popularising the term "mansplaining," Solnit's pieces are a relatable— and an often rage-inducing the term "mansplaining," Solnit's pieces are a relatable. un-saccharine essays delves into big themes of the modern feminist experience with clarity and humor.6. We Should All Be Feminists by Chimamanda Ngozi AdichieImage Source: Amazon.in; NewYorker.comHere, the award-winning author of Half of a Yellow Sun and Americanah offers readers a unique definition of feminism for the twenty-first century, one rooted in inclusion and awareness. Drawing extensively on her own experiences and her deep understanding of the often-masked realities of sexual politics, here is one remarkable author's exploration of what it means to be a woman now—and an of-the-moment rallying cry for why we should all be feminists. Published in 2014, this highly cry for why we should all be feminists. acclaimed, provocative New York Times bestseller is adapted from the much-admired 2012 TEDx talk of the same name.7. The High Caste Hindu Woman by Pandita RamabaiImage Source: Amazon.in; The New York TimesThe book covers every stage of a high caste woman's life, beginning with childhood, stating a woman's place in religion and society so that Ramabai's comments can be given a clear context and ending with an appeal for the betterment of women's lives through the creation of an institution where high caste widows could be educated and cared for and taught to be independent - this she points out in an earlier chapter is against Manu's laws, since women 'are never fit for independence'.8. Pinjar by Amrita PritamImage Source: Amazon.in; Wikimedia CommonsPinjar(a), meaning cage in Hindi, is the story of a woman from Punjabi, Pinjar means a skeleton. Tumultuous times, tough situations, excruciating heart breaks, demanding society norms and yet Puro, the woman protagonist of the story, does the best she could. Tumultuous times, tough situations, excruciating heart breaks, demanding society norms and yet Puro, the woman protagonist of the story, does the best she could. Seeing like a Feminist by Nivedita MenonImage Source: Amazon.in; Wikimedia CommonsThe book studies sexual division of the story, does the best she could. Seeing like a Feminist by Nivedita MenonImage Source: Amazon.in; Wikimedia CommonsThe book studies sexual division of the story of the stor labour, increasing incidents of sexism and violence in the workplace, in courts, in politics. The book explains our anxieties behind prostitution, abortion, commercial surrogacy etc. while trying to convince us to look beyond them. What I found most central to the book was a realisation that accepted prejudiced practices of society classify something or someone without objective understanding, in order to trap us into its narrative. Also read: Book Review: Seeing Like A Feminist By Nivedita Menon10. Women & Power by Mary Beard traces women in history, from mansplaining to Medusa, and discusses the gender agenda of today by uncovering the relationship of women and power. With personal anecdotes, and a whole bunch of cultural awareness, she unpacks the meaning behind 'power' as we perceive it today. This list is by no means exhaustive and suggestions to add to this list are welcome in the comments section. Sana Shah 1Amazon PrimeBuy Today's cadre of politically palatable feminists are coming up short on issues that should require their urgency, as Kendall so clear-sightedly points out in her bestselling book. Through a series of essays that touch on everything from reproductive rights to pop culture, the activist and thinker searingly critiques mainstream feminism's tendency to cater to a specific type of privileged woman while also neglecting the material needs of others—especially as they pertain to income, housing, violence, education, and healthcare. In attempting to answer who, exactly, this movement serves, Kendall calls on readers to reconsider their priorities according to a genuinely inclusive and compassionate worldview.2Amazon PrimeBuySince its publication in 2007, Serano's masterful Whipping Girl has laid the foundation for so many thinkers and scholars attempting to understand the disproportionate scale of violence waged against transgender women. In this manifesto, she connects the dots between the epidemic of misogyny and transphobia, as well as debunks prevailing mainstream myths about what it means to exist as a transgender person in Western society. Advertisement - Continue Reading Below3Amazon PrimeBuyThe famed political activist, thinker, and writer has long been known for her insights in regards to gender, race, and class. But, in this sweeping collection of essays, Davis builds a handbook for the modern intersectional feminist by drawing connections between Black feminism and liberation struggles of the past and present, unearthing lessons from the prison abolition and anti-apartheid movements across the globe. upon the work undertaken by those who came before us.4Amazon PrimeBuyWhat does it take to raise a child? In Essential Labor, Garbes interrogates the expectations and assumptions that come with motherhood, revealing the ways in which American society depends on yet so often overlooks the integral contributions of mothers and domestic caretakers. Combining memoir with cultural analysis, the first-generation Filipino-American writer develops a new way of looking at domestic work in a hyper-capitalistic civilization. Advertisement - Continue Reading Below5Amazon PrimeBuyMuch has been said about the state of sex work and what to do about it, but the voices of actual sex workers often get lost in the shuffle. In Revolting Prostitutes, Molly Smith and Juno Mac—both sex workers themselves—are bringing their perspectives to the forefront of the conversation. By looking at different legal models and identifying the ways that migration, race, and feminism come into play with their industry, the duo make a compelling case for full decriminalization, arguing that prohibitive laws harm sex workers more than they empower them.6Amazon PrimeBuyIn this enlightening work of nonfiction, British-Ghanaian activist and historian Dadzie unearths the forgotten histories. In addition to chronicling the devastating conditions of life on a plantation and the cruel conduct of slave captors, Dadzie also brings to light the small but critical gestures of defiance activated by enslaved women, re-centering them as agents of their own destiny in the historically white-washed movement for abolition. Advertisement - Continue Reading Below7Amazon PrimeBuyIn this collection of essays, Ratajkowski uses her career as one of the most sought-after models today as a framework to contend with skeevy agents and abusive photographers, Ratajkowski taps into the emotional whiplash of being a woman—on the one hand, desired and lusted after and, on the other, viewed as a contemptuous inferior.8Amazon PrimeBuyThis trio of authors, who helped organize the International Women's Strike in the U.S., attempt to reorient the priorities of mainstream liberal feminists in this powerful manifesto. By invoking different international movements focused on ending economic, environmental, and racial injustices, they call upon readers to image a more revolutionary version of feminism that serves more than the women who already sit at the top of the global world order. Advertisement - Continue Reading Below9CourtesyBuyFirst published in 1792, protofeminist Mary Wollstonecraft took inspiration from the revolutionaries of her time who demanded greater rights for mankind, to advocate for an even more socially maligned group: women. Independent, educated, and intellectually esteemed, Wollstonecraft has been called one of the mothers of feminist theory, posing the idea of women as the natural and intellectual equals of men, and deserving of equal treatment and opportunities nearly a hundred years before the term feminist even existed.10CourtesyBuyPublished in 1929, Virginia Woolf's essay took on the established literary criticism of the time, which claimed women were inherently lesser writers and creators by virtue of their gender Instead, Woolf pointed to the vast, systemic education and economic failures that stifled women writers of the time. As one of the foundational pieces of feminist literary critique, you might expect that Woolf's words lost their potency over the years, but her clever, incisive perspective remains just as inspiring today as it was when it was published.Advertisement - Continue Reading Below11BuySuffice it to say that feminist theory can be a bit dense for some. That's why beloved feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an educational text for those whose understanding of feminist author and cultural critic bell hooks set out in 2000 to create an education text for thooks and cultural critic bell hooks and cultu passionate treatise for the lay-feminist, hooks's read explains and examines inclusive feminism and the practical application of it in a way that is both entertaining and informative.12CourtesyBuyThough nonbinary may be a relatively new term to mainstream readers, nonbinary people and writers have been discussing the complexities of gender fluidity for decades. Originally published in 1994 and recently revised and updated, self-described "nonbinary transfeminine diesel femme dyke" Kate Bornstein explores the layers of cultural, political, and social factors that inform and shape gender performance, calling out the rigid expectations of a gender binary as harmful to people of all presentations. Advertisement - Continue Reading Below13CourtesyBuyIn the age of "problematic faves," cultural critic Roxane Gay embraces and advocates for the idea of imperfect feminism in her collection of funny, honest essays. Pointing out the irony of holding our icons up to impossible-to-meet standards of thought and behavior, Gay takes or trigger warnings, the complications of loving catchy songs despite their degrading lyrics, and the ways in which tokenism in media negatively impacts women and people of color.14CourtesyBuyThough feminism may not have been on her mind when she wrote the story of the intrepid March sisters in the 1860s, Louisa May Alcott has influenced numerous generations of bold, loving, and unconventional women. Following Meg, Jo, Beth, and Amy as they grow, find love, pursue their art, and endure loss, Little Women shows the many ways to be a woman and has earned a place in the hearts of feminists of all stripes. Advertisement - Continue Reading Below15CourtesyBuyBest known for popularizing the term mansplaining, Rebecca Solnit wrote a collection of personal yet decidedly un-saccharine essays that delve into big themes of the modern feminist experience with clarity and humor. From having your own interests explained to you to the #YesAllWomen movement to marriage equality, Solnit's pieces are a relatable—often secondhand rage-inducing—look into gender in the 2010s.16CourtesyBuyAs one of America's most recognizable trans activists, Janet Mock has made a name for herself by breaking ground for underrepresented women. Her autobiography, following her growth as a multiracial trans woman from a poor background to one of the country's most respected advocates, offers a brave and moving look into the search for self and the manifold ways in which one experiences womanhood. Advertisement - Continue Reading Below17CourtesyBuyIntersectional feminism has raised its profile in recent years, with a more diverse range of voices participating in the conversation than ever before. Much of that is owed to work by writers like famed poet and author Audre Lorde, who brought a Black, queer, feminist perspective to the forefront of the cultural discussion in this iconic collection of essays and speeches on racism, sexism, and homophobia.18CourtesyBuyThe semi-autobiographical story of one woman's descent into mental illness in the 1950s, The Bell Jar has become a guintessential coming-of-age story for young feminists. Moody and sometimes terse, the prose beautifully encapsulates a moment in the female experience—the desire, disillusionment, and fear of being young, confused, and stifled by the role that society has prescribed. Advertisement - Continue Reading Below19CourtesyBuyIf you've ever enjoyed a feminist retelling of a classic fairy tale, you owe a debt to Angela Carter, whose 1979 collection of short stories birthed a subgenre all its own. The tales—which include murderous Little Red Riding Hoods, vampiric Sleeping Beauties, a Beauty who becomes the Beast and the wife of Bluebeard turning the tables—remain some of the rawest and most clever examples of the style, and everlasting proof of Carter's talent. 20CourtesyBuyThis anthology series features personal essays, criticism, poetry, and even visual art made by more than a dozen feminist women of color. It explores the ways their intersecting identities—gender, race, sexuality, class shape the ways in which they relate to the world and the way the world, in turn, relates to them. Though originally published in the '80s, the issues they were more than 30 years ago. Watch Next Advertisement - Continue Reading Below Extension of feminism into theoretical, fictional, or philosophical discourse For the journal, see Feminist Theory (journal). For the book, see Feminist Theory Women's history American British Canadian German Waves First Second Third Fourth Timelines Women's suffrage Muslim countries US Other women's rights Women's rights Women's suffrage by country Australia Canada Colombia India Japan Kuwait Liechtenstein New Zealand Spain Second Republic Francoist Switzerland United Kingdom Cayman Islands Wales Transfeminism Postgenderism Vegetarian ecofeminism Socialist Anarchist Queer Jineology Marxist Critical theory Standpoint Materialist Ecofeminism Black Hip hop Lesbian Ratchet Chicana Lesbian Indigenous Native American Multiracial Romani Womanism Other variants Anti-abortion Conservative Equity Femonationalism Liberal Maternal Postfeminism Reactionary State Carceral Imperial Embedded Gender-critical or trans-exclusionary Victim White Religious variants Atheist Buddhist Christian Mormon New Womanist Asian Neopagan Dianic Wicca Reclaiming Ecofeminist Hindu Islamic Jewish Orthodox Sikh Movements and ideologies 4B movement White Feather Campaign Analytical Anti-fascist Anti-pornography Cyber HCI Networked Xeno Difference Cultural Neo Ecofeminism Eugenic Individualist Liberal Equality Social Labor Libertarian Lipstick Stiletto Post-structural Postmodern Radical Political lesbianism Separatist Technofeminism Women's liberation Concepts Antinaturalism Choice feminism Cognitive labor Complementarianism Literature Children's literature Diversity, equity, and inclusion Effects on society Equality Female education Feminism in culture Feminism in culture Feminist movement African-American women's suffrage movement Art movement In hip hop Feminist stripper Formal equality Gender equality Gender equality Gender quota Girl power Honor killing Ideal womanhood Invisible labor International Girl's Day and Women's Day Language reform Feminist capitalism Gender-blind Likeability trap Male privilege Matriarchal religion Media Men in feminism Misogyny Trans Oedipus complex Opposition to feminism Protofeminism only space Women's health Women's rights Women in the workforce Outlooks Bicycling and feminism Criticism of marriage Views on sexual orientation Views on sexua Gynocentrism Kyriarchy Male gaze Matriarchy Women's studies Patriarchy Écriture féminine Areas of study Anthropology Archaeology Archaeolo Constructivism Legal theory Pedagogy Philosophy Aesthetics Empiricism Epistemology Ethics Justice ethics Existentialism Metaphysics science Political theory Pornography Psychology Technoscience Theology By continent/country Africa Democratic Republic of the Congo Egypt Ethiopia Ghana Mali Nigeria Senegal South Africa Albania Australia Bangladesh Canada China Denmark Finland France Germany Greece Hong Kong India Indonesia Iran Iraq Republic of Ireland Israel Italy Japan Latin America Argentina Brazil Chile Haiti Honduras Mexico Paraguay Trinidad and Tobago Lebanon Malaysia Nepal Netherlands New Zealand Northern Cyprus Norway Pakistan Philippines Poland Russia Saudi Arabia South Korea Sweden Syria Taiwan Thailand Turkey Vietnam Ukraine United Kingdom United States History of women Lists and categories Lists Articles Feminists by nationality Literature American feminist literature Feminist comic books Feminist songs Conservative feminists Ecofeminist authors Feminist philosophers Feminist rights by country Feminists by nationality Feminist theory is the extension of feminism into theoretical, fictional, or philosophical discourse. It aims to understand the nature of gender inequality. It examines women's and men's social roles, experiences, interests, chores, and feminist politics in a variety of fields, such as anthropology and sociology, communication, media studies, psychoanalysis,[1] political theory, home economics, literature, education, and philosophy.[2] Feminist theory include discrimination, objectification (especially sexual objectification), oppression, patriarchy,[3][4] stereotyping, art history[5] and contemporary art,[6][7] and aesthetics.[8][9] "The Changing Woman" is a Navajo myth that gave credit to a woman who, in the end, populated the world.[10][11] By the 1790s, the leading feminist voice in both the U.K. and U.S. was Mary Wollstonecraft, whose A Vindication of the Rights of Woman" is a Navajo myth that gave credit to a woman who, in the end, populated the world.[10][11] By the 1790s, the leading feminist voice in both the U.K. and U.S. was Mary Wollstonecraft, whose A Vindication of the Rights of Woman" is a Navajo myth that gave credit to a woman who, in the end, populated the world.[10][11] By the 1790s, the leading feminist voice in both the U.K. and U.S. was Mary Wollstonecraft, whose A Vindication of the Rights of Woman" is a Navajo myth that gave credit to a woman who, in the end, populated the world.[10][11] By the 1790s, the leading feminist voice in both the U.K. and U.S. was Mary Wollstonecraft, whose A Vindication of the Rights of Woman" is a Navajo myth that gave credit to a woman who, in the end, populated the world.[10][11] By the 1790s, the leading feminist voice in both the U.K. and U.S. was Mary Wollstonecraft, whose A Vindication of the Rights of Woman" is a Navajo myth that gave credit to a woman who, in the end, populated the world.[10][11] By the 1790s, the leading feminist voice in both the U.K. and U.S. was Mary Wollstonecraft, whose A Vindication of the Rights of Woman" is a Navajo myth that gave credit to a woman who, in the end, populated the world.[10][11] By the 1790s, the leading feminist voice in both the U.K. and U.S. was Mary Wollstonecraft, whose A Vindication of the Rights of Woman" is a Navajo myth that gave credit to a woman who, in the end, populated the world.[10][11] By the 1790s, the leading feminist voice in both the U.K. and U.S. was Mary Wollstonecraft, whose A Vindication of the Rights of Woman" is a Navajo myth that gave credit to a woman who is a Navajo myth that gave credit to a woman who is a Navajo my (1792) was influenced by the lesser-known American Judith Sargent Murray.[12] Both women asserted that the best route to improving women's condition is education.[13] Their ideas influenced American Charles Brockden Brown, who wrote Dialogues of Alcuin in 1797.[14] The Anglophone world saw no feminist theory of note until "Men and Women: Brief Hypothesis Concerning the Difference in their Genius" (1824) by American John Neal, [14] who repeated Wollstonecraft's and Murray's theories, but added the assertion that women are unlike, but not inferior to men. [15] This and other essays by Neal in the 1820s filled an intellectual gap between female scholars in the 1790s and those surrounding the 1848 Seneca Falls Convention. [16] As a male writer insulated from many common forms of attack against female feminist thinkers, Neal's advocacy was crucial in bringing the field back into the mainstream in the U.S. [17] By the time of the convention, writing by Neal, Sarah Grimké, and Margaret Fuller had solidified ideas from sporadic publications over the previous sixty years into a movement that reached a wider audience.[18] In 1851, Sojourner Truth addressed the issue of women having limited rights due to men's flawed perception of women. Truth argued that if a woman of color can perform tasks that were supposedly limited to men, then any woman of any color could perform those same tasks.[19] After her arrest for illegally voting. Susan B. Anthony gave a speech within court in which she addressed the issues of language within the constitution documented in her publication. "Speech after Arrest for Illegal voting" in 1872. Anthony questioned the authoritative principles of the constitution and its male-gendered language. She raised the question of why women are accountable to be punished under law but they cannot use the law for their own protection (women could not vote, own property, nor maintain custody of themselves in marriage). She also critiqued the constitution for its male-gendered language and questioned why women should have to abide by laws that do not specify women. [20] Nancy Cott makes a distinction between modern feminism and its antecedents, particularly the struggle for suffrage. In the United States she places the turning point in the decades before and after women obtained the vote in 1920 (1910-1930). She argues that the prior woman movement was primarily about woman as a universal entity, whereas over this 20-year period it transformed itself into one primarily concerned with social differentiation, attentive to individuality and diversity. New issues dealt more with woman's condition as a social construct, gender identity, and relationships within and between genders. Politically, this represented a shift from an ideological alignment comfortable with the left.[21] Susan Kingsley Kent says that Freudian patriarchy was responsible for the diminished profile of feminism in the inter-war years,[22] others such as Juliet Mitchell consider this to be overly simplistic since Freudian theory is not wholly incompatible with feminism. [23] Some feminist scholarship shifted away from the need to establish the origins of family, and towards analyzing the process of patriarchy. [24] In the immediate postwar period, Simone de Beauvoir stood in opposition to an image of "the woman in the home". De Beauvoir provided an existentialist dimension to feminism with the publication of Le Deuxième Sexe (The Second Sex) in 1949.[25] As the title implies, the starting point is the implicit inferiority of women, and the first guestion de Beauvoir asks is "what is a woman"?[26] A woman she realizes is always perceived of as the "other", "she is defined and differentiated with reference to man and not he with reference to her". In this book and her essay, "Woman: Myth & Reality", de Beauvoir anticipates Betty Friedan in seeking to demythologize the male concept of woman. "A myth invented by men to confine women to their oppressed state. For women, it is not a question of asserting themselves as women, but of becoming full-scale human beings." "One is not born, but rather becomes, a woman", or as Toril Moi puts it "a woman defines herself through the way in which she makes something of what the world makes of her". Therefore, the woman must regain subject, to escape her defined role as "other", as a Cartesian point of departure.[27] In her examination of myth, she appears as one who does not accept any special privileges for women. Ironically, feminist philosophers have had to extract de Beauvoir herself from out of the shadow of Jean-Paul Sartre to fully appreciate her.[28] While more philosopher and novelist than activist, she did sign one of the Mouvement de Libération des Femmes manifestos. The resurgence of feminist activism in the late 1960s was accompanied by an emerging literature of concerns for the earth and spirituality, and environmentalism. This, in turn, created an atmosphere conducive to reigniting the study of and debate on matricentricity, as a rejection of determinism, such as Adrienne Rich[29] and Marilyn French[30] while for socialist feminists like Evelyn Reed,[31] patriarchy held the properties of capitalism. Feminist psychologists, such as Jean Baker Miller, sought to bring a feminist analysis to previous psychological theories, proving that "there was nothing wrong with women, but rather with the way modern culture viewed them".[32] Elaine Showalter describes the development of feminist theory as having a number of phases. The first she calls "feminist critique" - where the feminist reader examines the ideologies behind literary phenomena. The second Showalter calls "Gynocritics" - where the "woman is producer of textual meaning" including "the psychodynamics of female language; the trajectory of the individual or collective female literary career and literary history". The last phase she calls "gender theory" - where the "ideological inscription and the literary effects of the sex/gender system" are explored".[33] This model has been criticized by Toril Moi who sees it as an essentialist and deterministic model for female subjectivity. She also criticized it for not taking account of the situation for women outside the west.[34] From the 1970s onwards, psychoanalytical ideas that have been arising in the field of French feminism have gained a decisive influence on feminist theory. Feminist psychoanalysis deconstructed the phallic hypotheses regarding the Unconscious. Julia Kristeva, Bracha Ettinger and Luce Irigaray developed specific notions concerning unconscious sexual difference, the feminine, and motherhood, with wide implications for film and literature analysis.[35] In the 1990s and the first decades of the 21st century, intersectionality played a major role in feminism and the consolidation of Black, anti-racist and postcolonial feminisms, among others.[36] The rise of the fourth wave in the 2010s led to new discussions on sexual violence, consent and body positivity, as well as a deepening of intersectional perspectives. [37][38][39] Simultaneously, feminist philosophy and anthropology saw a rise in new materialist, affect-oriented, posthumanist and ecofeminist perspectives. [40][41][42][43] See also: Feminist movements and ideologies There are a number of distinct feminist disciplines, in which experts in other areas apply feminist techniques and principles to their own fields. Additionally, these are also debates which shape feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they can be applied interchangeably in the arguments of feminist theory and they c solely with women, whereas men have been associated with the mind. Susan Bordo, a modern feminist philosophies of Aristotle, Hegel, and Descartes, revealing how such distinguishing binaries such as spirit/matter and male activity/female passivity have worked to solidify gender characteristics and categorization. Bordo goes on to point out that while men have historically been associated with the body, the subordinated, negatively imbued term in the mind/body dichotomy.[44] The notion of the body (but not the mind) being associated with women has served as a justification to deem women as property, objects, and exchangeable commodities (among men). For example, women's bodies have been objectified throughout history through the changing ideologies of fashion, diet, exercise programs, cosmetic surgery, childbearing, etc. This contrasts to men's role as a moral agent, responsible for working or fighting in bloody wars. The race and class of a woman can determine whether her body will be treated as decoration and protected, which is generally associated with women's bodies in the working-class or with women of color. Second-wave feminist activism has argued for reproductive rights and choice. The standard sex determination and gender model consists of evidence based on the determined sex and gender of every individual and serve as norms for societal life. The model that the sex-determination of a person exists within a male/female dichotomy, giving importance to genitals and how they are formed via chromosomes and DNA-binding proteins (such as the sex-determining region Y genes), which are responsible for sending sexdetermined initialization and completion signals to and from the biological sex-determination system in fetuses. Occasionally, variations occur during the sex-determining process, resulting in intersex conditions. The standard model defines gender as a social understanding/ideology that defines what behaviors, actions, and appearances are normal for males and females. Studies into biological sex-determining systems also have begun working towards connecting certain gender conducts such as behaviors, actions, and desires with sex-determinism.[45] This section is written like a personal reflection, personal presents an original argument about a topic. Please help improve it by rewriting it in an encyclopedic style. (July 2018) (Learn how and when to remove this message) The socially biasing children's sex and gender model broadens the horizons of the sex and gender model broadens the horizons of th either male or female. The Intersex Society of North America which explains that "nature doesn't decide where the category of 'intersex' ends and the category of 'intersex' begins, or where the category of 'intersex' begins, or where the category of 'intersex' ends and the category of 'intersex' begins. Humans decide. unusual a combination of parts has to be before it counts as intersex".[46] Therefore, sex is not a biological/natural construct but a social one instead since, society and doctors decide on what it means to be male, female, or intersex in terms of sex chromosomes and genitals, in addition to their personal judgment on who or how one passes as specific sex. The ideology of gender remains a social construct but is not as strict and fixed. Instead, gender is easily malleable and is forever changing. One example of where the standard definition of gender atters with time happens to be depicted in Sally Shuttleworth's Female Circulation in which the "abasement of the woman, reducing her from an active participant in the labor market to the passive bodily existence to be controlled by male expertise is indicative of familial and market relations in Victorian England".[47] In other words, this quote shows what it meant growing up into the roles of a female (gender/roles) changed from being a working woman and then back to being passive and inferior to males. In conclusion, the contemporary sex gender model is accurate because both sex and genders and in which nature and nurture are interconnected. Questions about how knowledge is produced, generated, and distributed have been central to Western conceptions of feminist theory and discussions on feminist epistemology. One debate proposes such questions as "Are there 'women's ways of knowing' and 'women's knowledge'?" And "How does the knowledge women produce about themselves differ from that produced by patriarchy?"[48] Feminist theorists have also proposed the "feminist standpoint knowledge" which attempts to replace the "view from nowhere" with the model of knowing that expels the "view from nowhere" with the model of knowing that expels the "standpoint knowledge" which attempts to replace the "standpoint knowledge" which attemp knowledge production from a woman's perspective. It theorizes that from personal experience comes knowledge which helps each individual look at things from a different insight. It is central to feminism that women are systematically subordinated, and bad faith exists when women surrender their agency to this subordination (for example, acceptance of religious beliefs that a man is the dominant party in a marriage by the will of God). Simone de Beauvoir labels such women "mutilated" and "immanent".[49][50][51][52] Main article: Intersectionality is the examination of various ways in which people are oppressed, based on the relational web of dominating factors of race, sex, class, nation and sexual orientation. Intersectionality "describes the simultaneous, multiple, overlapping, and contradictory systems of power that shape our lives and political options". While this theory can be applied to all people, and more particularly all women, it is specifically mentioned and studied within the realms of black feminism. Patricia Hill Collins argues that black women in particular, have a unique perspective on the oppression of the world as unlike white women, they face both racial and gender alone but by other elements such as racism, classism, ageism, heterosexism, ableism etc. See also: Feminist language reform, Gender-neutral language reform, Gender-neutral language, and Category: Feminist terminology In this debate, women writers have addressed the literary understanding of women's lives. Such masculinized language that feminist theorists address is the use of, for example, "God the Father", which is looked upon as a way of designating the sacred as solely men (or, in other words, biblical language glorifies men through all of the masculine pronouns like "he" and "him" and addressing God as a "He").

Feminist theorists attempt to reclaim and redefine women through a deeper thinking of language. For example, feminist theorists have suggested using neutral terminology when naming jobs (for example, police officer versus policeman or mail carrier versus mailman). Some feminist theorists have reclaimed and redefined such words as "dyke" and "bitch". Feminist psychology centered on societal structures and gender. Feminist psychology critiques the fact that historically psychology is a form of psychology critiques the fact that historically psychology critiques the fact that historic psychology is oriented on the values and principles of feminism. It incorporates gender and the ways women are affected by issues resulting from it. Ethel Dench Puffer Howes was one of the first women to enter the field of psychological theory, relational-cultural theory, is based on the work of Jean Baker Miller, whose book Toward a New Psychology of Women proposes that "growth-fostering relationships are a central human necessity and that disconnections are the source of psychological problems".[54] Inspired by Betty Friedan's Feminine Mystique, and other feminist classics from the 1960s, relational-cultural theory proposes that "isolation is one of the most damaging human experiences and is best treated by reconnecting with other people", and that a therapist's neutrality".[55] The theory is based on clinical observations and sought to prove that "there was nothing wrong with women, but rather with the way modern culture viewed them".[32] See also: Psychoanalysis are based on Freud and his psychoanalytic theories, but they also supply an important critique of it. It maintains that gender is not biological but is based on the psycho-sexual development of the individual, but also that sexual difference and gender inequality comes from early childhood experiences, which lead men to believe themselves to be masculine, and women to believe themselves feminine. It is further maintained that gender leads to a social system that is dominated by males, which in turn influences the individual psycho-sexual development. As a solution it was suggested by some to avoid the gender-specific structuring of the society coeducation.[1][4] From the last 30 years of the 20th century, the contemporary French psychoanalytical theories concerning the feminine, that refer to sexual difference rather than to gender, with psychoanalysts like Julia Kristeva, [56][57] Maud Mannoni, Luce Irigaray, [58][59] and Bracha Ettinger that invented the concept matrixial space and matrixial Feminist ethics, [60][61][62][63][64] have largely influenced not only feminist theory but also the understanding of the subject in philosophy, art, aesthetics and ethics and the general field of psychoanalysis itself.[65][66] These French psychoanalysis itself.[65][66] These French psychoanalysis are mainly post-Lacanian. Other feminist psychoanalysis are mainly post-Lacanian. are Jessica Benjamin,[67] Jacqueline Rose,[68] Ranjana Khanna,[69] and Shoshana Felman.[70] Girl with doll Main article: Feminist literary criticism informed by feminist theories or politics. Its history has been varied, from classic works of female authors such as George Eliot, Virginia Woolf, [71] and Margaret Fuller to recent theoretical work in women's studies and gender studies by "third-wave" authors. [72] In the most general terms, feminist literary criticism before the 1970s was concerned with the politics of women's authors. [72] In the most general terms, feminist literary criticism before the arrival of more complex conceptions of gender and subjectivity, feminist literary criticism has taken a variety of new routes. It has considered gender in the terms of Freudian and Lacanian psychoanalysis, as part of the deconstruction of existing power relations.[72] Main article: Feminist film theory Many feminist film critics, such as Laura Mulvey, have pointed to the "male gaze" that predominates in classical Hollywood film making. Through the use of various film techniques, such as shot reverse shot, the viewers are led to align themselves with the point of view of a male protagonist. Notably, women function as objects of this gaze far more often than as proxies for the spectator.[73][74] Feminist film theory of the last twenty years is heavily influenced by the general transformation in the field of aesthetics, including the new options of articulating the gaze, offered by psychoanalytical French feminism, like Bracha Ettinger's feminine, maternal and matrixial gaze. [75][76] Linda Nochlin[77] and Griselda Pollock[78][79][80] are prominent art historians writing on contemporary and modern artists and articulating Art history from a feminist perspective since the 1970s. Pollock works with French psychoanalysis, and in particular with special regard to questions of trauma and trans-generation memory in the works of women artists. Other prominent feminist art historians include: Norma Broude and Mary Garrard; Amelia Jones; Mieke Bal; Carol Duncan; Lynda Nead; Lisa Tickner; Tamar Garb; Hilary Robinson; Katy Deepwell. Main article: Feminist history Feminist history refers to the re-reading and re-interpretation of history from a feminist perspective. It is not the same as the history of feminism, which outlines the origins and evolution of the feminist movement. It also differs from women's history is to explore and illuminate the female viewpoint of history through rediscovery of female writers, artists, philosophers, etc., in order to recover and demonstrate the significance of women's voices and choices in the past.[81][82][83][84][85] Main article: Feminist geography is often considered part of a broader postmodern approach to the subject which is not primarily concerned with the development of conceptual theory in itself but rather focuses on the real experiences of individuals and groups in their own localities, upon the geographical and social studies, arguing that academic traditions are delineated by patriarchy, and that contemporary studies which do not confront the nature of previous work reinforce the male bias of academic study.[86][87][88] Main article: Feminist philosophy refers to a philosophy to further the cause of the feminist movements, it also tries to criticize and/or reevaluate the ideas of traditional philosophy from within a feminist view. This critique stems from the dichotomy Western philosophy has conjectured with the mind and body phenomena.[89] There is no specific school for feminist philosophy like there has been in regard to other theories. This means that Feminist philosophers can be found in the analytic and continental traditions. Feminist philosophers also have many different viewpoints taken on philosophical issues with those traditions. Feminist philosophers also have many different viewpoints taken on philosophical issues with those traditions. different varieties of feminism. The writings of Judith Butler, Rosi Braidotti, Donna Haraway, Bracha Ettinger and Avital Ronell are the most significant psychoanalytically informed influences on contemporary feminist sexology that focuses on the intersectionality of sex and gender in relation to the sexual lives of women. Feminist sexology shares many principles with the wider field of sexuality, but only observe and note the different and varied ways in which women express their sexuality. Looking at sexuality from a feminist point of view creates connections between the different aspects of a person's sexual life. From feminists' perspectives, sexuality and sexuality and sexuality and sexual versionship, relates to the intersectionality of gender, race and sexuality and sexual versionship. and women are expected to hide their true feeling about sexual behaviors. Women of color face even more sexual behaviors. society used to see lesbianism as a threat to male supremacy and to the political relationships between men and women.[90] Therefore, in the past, people still discriminate homosexuals. Many lesbians hide their sexuality and face even more sexual oppression. Main article: Monosexuality Monosexual Paradigm is a term coined by Blasingame, a self-identified African American, bisexual female. Blasingame used this term to address the lesbian and gay communities. This oppression negatively affects the gay and lesbian communities more so than the heterosexual community due to its contradictory exclusiveness of bisexuals. Blasingame argued that in reality dichotomies are inaccurate to the representation of individuals because nothing is truly black or white, straight or gay. Her main argument is that biphobia is the central message of two roots; internalized heterosexism and racism. Internalized heterosexism is described in the monosexual paradigm in which the binary states that you are either straight or gay and nothing in between. Gays and lesbians accept this internalized heterosexism by morphing into the monosexual paradigm and favoring single attraction and opposing attraction for both sexes. Blasingame described this favoritism as an act of horizontal hostility, where oppressed groups fight amongst themselves. Racism is described in the monosexual paradigm as a dichotomy where individuals are either black or white, again nothing in between. The issue of racism comes into fruition in regards to the bisexuals coming out process, where risks of coming out vary on a basis of anticipated community reaction and also in regards to the norms among bisexual leadership, where class status and race factor predominately over sexual orientation.[91] Main article: Feminist political theory is a recently emerging field in political science focusing on gender and feminist themes within the state, institutions and policies. It questions the "modern political theory, dominated by universalistic liberalist thought, which claims indifferences and has therefore taken its time to open up to such concerns".[92] Feminist perspectives entered international theory and policies. relations in the late 1980s, at about the same time as the end of the Cold War. This time was not a coincidence because the last forty years the conflict between US and USSR had been the main powers. Soon, many new issues appeared on international relation's agenda. More attention was also paid to social movements. Indeed, in those times feminist approaches also used to depict the world politics. Feminists started to emphasize that while women have always been players in international system, their participation has frequently been associated with non-governmental settings such as social movements. However, they could also participate in inter-state decision-making process as men did. Until more recently, the role of women in international politics has been confined to being the wives of diplomats, nannies who go abroad to find work and support their family, or sex workers trafficked across international boundaries. Women's contributions has not been seen in the areas where hard power plays significant role such as military. Nowadays, women are gaining momentum in the sphere of international relations in areas of government, diplomacy, academia, etc.. Despite barriers to more senior roles, women currently hold 11.1 percent of the seats in the U.S. Senate Foreign Relations Committee, and 10.8 percent in the House. In the U.S. Department of State, women make up 29 percent of the chiefs of mission, and 29 percent of senior foreign positions at USAID.[93] In contrast, women make up 29 percent of the chiefs of mission, and 29 percent of senior foreign positions at USAID.[94] Main articles: Feminist critique of economics and Feminist economics Feminist economics broadly refers to a developing branch of economics that applies feminist insights and critiques to economics. However, in recent decades, feminists like for example Katrine Marçal, author of Who Cooked Adam Smith's Dinner? has also taken up a critique of economics. [95] Research in feminist economics is often interdisciplinary, critical, or heterodox. It encompasses debates about the relationship between feminism and economics on many levels: from applying mainstream economics values the reproductive sector, to deeply philosophical critiques of economic epistemology and methodology.[96] One prominent issue that feminist economists investigate is how the gross domestic product (GDP) does not adequately measure unpaid labor predominantly performed by women, such as housework, childcare, and eldercare.[97][98] Feminist economists have also challenged and exposed the rhetorical approach of mainstream economics.[99] They have made critiques of many basic assumptions of mainstream economics, including the Homo economicus model.[100] In the Houseworker's Handbook Betsy Warrior presents a cogent argument that the reproduction and domestic labor of women form the foundation of economic survival; although, unremunerated and not included in the GDP.[101] According to Warrior: Economics, as it's presented today, lacks any basis in reality as it leaves out the very foundation of economic life. That foundation is built on women's labor; first her reproductive labor which produces every new laborer (and the first commodity, which is mother's milk and which nurtures every new "consumer/laborer"); secondly, women's labor composed of cleaning, cooking, negotiating social stability and nurturing, which prepares for market and maintains each laborer. This constitutes women's continuing industry enabling laborers to occupy every position in the work force. Without this fundamental labor and commodity there would be no economic activity. Warrior also notes that the unacknowledged income of men from illegal activities provide a rich revenue stream to men, which further invalidates GDP figures. [101] Even in underground economies where women predominate numerically, like trafficking in humans, prostitution and domestic servitude, only a tiny fraction of the pimp's revenue filters down to the maintenance of their lives and, in the case of those prostituted, some money may be spent on clothing and such accouterments as will make them more salable to the pimp's clients. For instance, focusing on just the U.S., according to a government sponsored report by the Urban Institute in 2014, "A street prostitute in Dallas may make as little as \$5 per sex act. But pimps can take in \$33,000 a week in Atlanta, where the sex business brings in an estimated \$290 million per year."[102] Proponents of this theory have been instrumental in creating alternative models, such as the capability approach and incorporating gender into the analysis of economic data to affect policy. Marilyn Power suggests that feminist legal theory Feminist legal theory is based on the feminist view that law's treatment of women in relation to men has not been equal or fair. The goals of feminist legal theory, as defined by leading theorist Clare Dalton, consist of understanding and exploring out what changes can be committed to. This is to be accomplished through studying the connections between the law and gender as well as applying feminist legal theory stems from the inadequacy of the current structure to account for discrimination women face, especially discrimination based on multiple, intersecting identities. Kimberlé Crenshaw's work is central to feminist legal theory, particularly her article Demarginalizing the Intersection of Race and Sex: A Black Feminist Theory, and Antiracist Politics. DeGraffenreid v. General Motors is an example of such a case. In this instance the court ruled the plaintiffs, five Black women including Emma DeGraffenreid, who were employees of General Motors, were not eligible to file a complaint on the grounds they, as black women, were not "a special class to be protected from discrimination".[107] The ruling in DeGraffenreid against the plaintiff revealed the courts inability to understand intersectionality's role in discrimination. [107] Moore v. Hughes Helicopters, Inc. is another ruling, which serves to reify the persistent discrediting of intersectionality as a factor in discrimination. In the case of Moore, the plaintiff brought forth statistical evidence revealing a disparity in promotions to upper-level and supervisory jobs between men and women and, to a lesser extent, between Black and white men.[107] Ultimately, the court denied the plaintiff the ability to represent all Blacks and all females.[107] The decision dwindled the pool of statistical information the plaintiff could pull from and limited the evidence only to that of Black women, which is a ruling in direct contradiction to DeGraffenreid.[107] Further, because the plaintiff originally claimed discrimination as a Black female rather than, more generally, as a female employees".[107] Payne v. Travenol serves as yet another example of the courts inconsistency when dealing with issues revolving around intersections of race and sex. The plaintiffs in Payne, two Black females, filed suit against Travenol on behalf of both Black men and women on the grounds the pharmaceutical plant practiced racial discrimination.[107] The court ruled the plaintiffs could not adequately represent Black males; however, they did allow the admittance of statistical evidence, which was inclusive of all Black employees.[107] Despite the more favorable outcome after it was found there was extensive racial discrimination, the courts decided the benefits of the ruling - back pay and constructive seniority - would not be extended to Black males employed by the company.[107] Moore contends Black women cannot adequately represent white women on issues of sex discrimination, Payne suggests Black women are not a special class to be protected. The rulings, when connected, display a deep-rooted problem irresent Black men on issues of sex discrimination, and DeGraffenreid argues Black women cannot adequately represent Black men on issues of sex discrimination. regards to addressing discrimination within the legal system. These cases, although they are outdated are used by feminists as evidence of their ideas and principles. Feminist communication and many argued that language was "man made". This view of communication promoted a "deficiency model" asserting that characteristics of speech associated with women were negative and that men "set the standard for competent interpersonal communication", which influences the type of language used by men and women. These early theories also suggested that ethnicity, cultural and economic backgrounds also needed to be addressed. They looked at how gender intersects with other identity constructs, such as class, race, and sexuality. Feminist theorists, especially those considered to be liberal feminists, began looking at issues of equality in education and employment. Other theorists addressed political oratory and public discourse. The recovery project brought to light many women orators who had been "erased or ignored as significant contributors". Feminist communicated ideology about women, gender, and feminism".[108][109] Feminist communication theory also encompasses access to the public sphere, whose voices are heard in that sphere, and the ways in which the field of communication studies has limited what is regarded as essential to public discourse. The recognition of a full history of women orators overlooked and disregarded by the field has effectively become an undertaking of recovery, as it establishes and honors the existence of women in history and followed by other feminist communication theorists also names women such as Aspasia, Diotima, and Christine de Pisan, who were likely influential in rhetorical and communication traditions. [109] Feminist communication theorists are also concerned with a recovery effort in attempting to explain the methods used by those with power to prohibit women like Maria W. Stewart, Sarah Moore Grimké, and Angelina Grimké, and Angelina Grimké, and Angelina Grimké, and more recently, Ella Baker and Anita Hill, from achieving a voice in political discourse and consequently being driven from the public sphere. Theorists in this vein are also interested in the unique and significant techniques of communication employed by these women and others like them to surmount some of the oppression they experienced.[109] Feminist theorist also evaluate communication expectations for students and women in the work place, in particular how the performance of feminine versus masculine styles of communicating are constructed. Judith Butler, who coined the term "gender performativity" further suggests that, "theories of communication must explain the ways women are constrained or "disciplined" in the disciplined in itself in terms of biases in research styles and the "silencing" of feminist scholarship and theory.[109] Who is responsible for deciding what is considered important public discourse is also put into question by feminist theory which honors the historical perspective of women in communication in an attempt to recover voices that have been historically neglected.[109] There have been many attempts to explain the lack of representative voices in the public sphere for women including, the notion that, "the public sphere is built on essentialist principles that prevent women from being seen as legitimate communicators in that sphere", and theories of subalternity", which, "under extreme conditions of oppression...prevent those in positions of power from even hearing their communicative attempts".[109] Feminist theory can be applied to the field of public relations. The feminist scholar Linda Hon examined the major obstacles that women in the field experienced. Some common barriers included male dominance and gender stereotypes. Hon shifted the feminist theory of PR from "women's assimilation into patriarchal systems " to "genuine commitment to social restructuring".[110] Similarly to the studies Hon conducted, Elizabeth Lance Toth studied Feminist Values in Public Relations [111] Toth concluded that there is a clear link between feminist gender and feminist value. These values include honesty, sensitivity, perceptiveness, fairness, and communication.[112] According to the feminist theory, "gender may be a factor in how human beings represent reality."[112] Men and women will construct different types of structures about the self, and, consequently, their thoughts, feelings and actions' that "governs one's perception of reality".[113] With that being said, the self-concept has a significant effect on how men and women represent reality in different ways. Recently, "technical communicators'[who?] terms such as 'visual language,' and 'document design' indicate a new awareness of the importance of visual design".[112] Deborah S. Bosley explores this new concept of the "feminist theory of design" [112] by conducting a study on a collection of undergraduate males and females who were asked to illustrate a visual, on paper, given to them in a text. Based on this study, she creates a "feminist theory of design" and connects it to technical communicators. In the results of the study, males used more angular illustrations, such as squares, rectangles and arrows, which are interpreted as a "direction" moving away from or a moving toward, thus suggesting more aggressive positions than rounded containers and bending pipes. Bosley takes into account that feminist theory offers insight into the relationship between females and circles or rounded objects. According to Bosley, studies of women and leadership indicate a preference for nonhierarchical work patterns (preferring a communication "web" rather than a communication "ladder"). Bosley explains that circles and other rounded shapes, which women chose to draw, are nonhierarchical and often used to represent inclusive, communal relationships, confirming her results that women's visual designs do have an effect on their means of communications. [undue weight? - discuss] Based on these conclusions, this "feminist theory of design" can go on to say that gender does play a role in how humans represent reality. Black feminist criminology theory is a concept created by Hillary Potter in 2006 to act as a bridge that integrates Feminist theory. [114] As Potter articulates this theory. feminist criminology describes experiences of Black women as victims of crimes. Other scholars, such as Patrina Duhaney and Geniece Crawford Mondé, have explored Black women.[115][116] For years, Black women as victims of crimes. Other scholars, such as Patrina Duhaney and Geniece Crawford Mondé, have explored Black feminist criminology in relation to current and formerly incarcerated Black women.[115][116] For years, Black women were historically overlooked and disregarded in the study of crime and criminology; however, with a new focus on Black feminism that sparked in the 1980s, Black feminists began to contextualize their unique experiences and examine why the general status of Black women usually have "limited access to adequate education and employment as consequences of racism, sexism, and classism", they are often disadvantaged. This disadvantage materializes into "poor responses by social service professionals and crime-processing agents to Black women's interpersonal victimization".[118] Most crime studies focused on White males/females and Black males. Any results or conclusions targeted to Black males and Black females differ in what they experience. For instance, economic deprivation, status equality between the sexes, distinctive socialization patterns, racism, and sexism should all be taken into account between Black males and Black feminist criminology is proposed as the solution to this problem. It takes four factors into account: The social structural oppression of Black women (such as through the lens of Crenshaw's intersectionality). Nuances of Black communities and cultures. Black intimate and familial relations. The Black woman as an individual. These four factors, Potter argues, helps Black feminist criminology describe the differences between Black woman's and Black men's experiences within the criminal justice system. Still, Potter urges caution, noting that, just because this theory aims to help understand and explain Black women's experiences are ignored. Potter writes that Black women's "individual circumstances must always be considered in conjunction with the shared experiences of these women."[114] Main article: Feminist technology studies (STS) refers to the transdisciplinary field of research on the masculine-coded uses of technology in the fields of natural, medical, and technologies to be linked and should be held accountable for the social and cultural developments resulting from both fields.[119] A large part of feminist technoscience theory explains science and technologies to be linked and should be held accountable for the social and cultural developments resulting from both fields.[119] A large part of feminist technologies to be linked and should be held accountable for the social and cultural developments resulting from both fields.[119] A large part of feminist technologies to be linked and should be held accountable for the social and cultural developments resulting from both fields.[119] A large part of feminist technologies to be linked and should be held accountable for the social and cultural developments resulting from both fields.[119] A large part of feminist technologies to be linked and should be held accountable for the social and cultural developments resulting from both fields.[119] A large part of feminist technologies to be linked and should be held accountable for the social and cultural developments resulting from both fields.[119] A large part of feminist technologies to be linked and should be held accountable for the social and cultural developments resulting from both fields.[119] A large part of feminist technologies to be linked and should be held accountable for the social and cultural developments resulting from both fields.[119] A large part of feminist technologies to be linked and should be held accountable for the social and cultural developments resulting from both fields.[119] A large part of feminist technologies to be linked and should be held accountable for the social and cultural developments resulting from both fields.[119] A large part of feminist technoscience studies address include: The use of feminist analysis when applied to scientific ideas and practices Intersections between race, class, gender, science, and technology The implications of situated knowledges Politics of gender on how to understand agency, body, rationality, and the boundaries between nature and culture[119] In the 1970s, the impacts of post-World War II technological development led many women to organise against issues from the toxic pollution of neighbourhoods to nuclear weapons testing on indigenous lands. This grassroots activism emerging across every continent was both intersectional and cross-cultural in its struggle to protect the conditions for reproduction of Life on Earth. Known as ecofeminism, the political relevance of this movement continues to expand. Classic statements in its literature include Carolyn Merchant, United States, The Death of Nature; [120] Maria Mies, Germany, Patriarchy and Accumulation on a World Scale; [121] Vandana Shiva, India, Staying Alive: Women Ecology and Development; [122] Ariel Salleh, Australia, Ecofeminism as Politics: nature, Marx, and the postmodern. [123] Ecofeminism involves a profound critique of Eurocentric epistemology, science, economics, and culture. It is increasingly prominent as a feminist response to the contemporary breakdown of the planetary ecosystem. 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