

THIRD WAVE FEMINISM – A CRITICAL ANALYSIS

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ABSTRACT

What is Third Wave Feminism? While much discussion encompasses the aetiology and even the very presence of a Third wave, this nascent development is a pivotal part of the existent dialog on contemporary feminism. It is indeed quite quintessential to look at the history and the significance of the character of Third Wave. Third wave feminists have matured or should say that their subject matters have changed. Prior to this, the second wave feminists scrutinized the impact of state frameworks, particularly law on parenthood as a practice and status. Be that as it may, third wave feminists avoid most basic hypothesis as much as possible. The articles utilized for this analyzation contain the voices of various activists which represent an assorted scope of people. Taken together, these third wave richness and articles contribute to a mythology that former feminists looked to disassemble. The research analyses 4 subjects: Transition, Incorporation, Inconsistency and Misinterpretation. This research paper has been written with a view to show the transitions that have taken place from the first wave to the third wave. The paper would also, take into account the misinterpretation of the principles and ideology behind the movement of feminism for which it was adopted and the way it is being carried out now. The interconnections of these subjects portrays the researcher's foremost concern as to whether a development that is really receptive to consideration and disagreement can grasp the tag of feminist by any means? This may clarify the flow pattern in examination that discovers numerous people supporting feminism philosophy however opposing the feminist tag. That certainly is a laudation of the breaking points and liabilities of classification.

INTRODUCTION

To commence with the issue of the contemporaneous feminism, we start by placing contemporary level headed discussions regarding women's liberation in the setting of purported feminism waves, with accentuation on what some are calling the "Third Wave" of feminism. The term "feminism" originated from the French word *féminisme*, first used in 1837 by the French philosopher Charles Fourier. Fourier wanted to improve the status of women in society, but he did not advocate equality between the sexes. The first English definition of "feminism" appeared in the Oxford English Dictionary in 1895: "advocacy of the rights of women (based on the theory of equality of the sexes)." As the waves of the Women's Liberation Movement passed in the nineteenth and twentieth century's, feminism began to assume the meaning with the theory of political, economic, and social equality of the sexes. Today, it is not something new to hear people removing themselves from the tag of feminist while upholding the principles at the heart. The phrase, "I am not a feminist, but," has emerged as a device for those who resist gendered crimes, wage discrimination, but do not wish to be "one of those women. Numerous studies have shown that there is a wide crevice between the individuals who relate to the points of woman's rights and the individuals who distinguish themselves as feminists. In a study, it was found that, although the majority of their participants agreed with feminist ideas, only 29 (16.6%) of 174 women and 3 (3.7%) of the 82 men in the study were willing to label themselves as feminists. Similarly, it was noted that, although more than one-half of a sample of 141 students viewed the feminist movement favorably, only 25% were willing to identify as feminists. Likewise, it was reported that, although 54% of participants were at least mildly in favor of the feminist movement, only 12% of the 105 individuals considered themselves feminists. This disparity between this drive of people not labelling themselves as feminists but adopting the basic ideology of feminism is a predictable characteristic in the recent feminist movement. This reality portrays that the answer is a mix of a development appallingly misconstrued, and the truth of different women's lives in setting. However, maybe there is another probability. So as to handle why the word feminist is generally evaded by the individuals who append to the thought of feminism, we should go for an inside and out investigation of what woman's rights intends to the individuals who on the double grasp and study it. The development in flux is regularly alluded to as the Third Wave Feminism. Rebecca Walker, intensely affirmed "I am not a "post feminism" feminist. I am the Third Wave." In this, Walker urges youthful feminists to take up the mantle of women's activism during a period of exhibited need.

Around the same time, it was contended that Third Wave was championed by women who uncovered the Second Wave's absence of racial-ethnic assorted qualities and intersectional investigations that see race, class, and sexual orientation as interlocking frameworks of abuse. In the meantime, it is conceivable to follow the forms of Third Wave feminism as at the same time an item and continuation of the Second Wave and a breakout development that offers something new. The Third Wave is considered as a more youthful era's feminism, one that rejects conventional or cliché understandings of women's liberation and in that capacity is contradictory or oppositional to its assumed forerunner, the Second Wave. For them, the Third Wave comprises of those who have built up feeling of character in a world molded by innovation, worldwide private enterprise, different models of sexuality, changing national demographics, declining financial imperativeness. We are not outsiders to the problem and the battle to catch and grasp a Third Wave. However, we understand that others who have restricted contact with new tangents of woman's rights, are ravenous for a clarification. To be sure, numerous are scanning for suitable clarifications for why contemporary young women abound when somebody proposes that they might be feminist. They acclaim the third wave for their emphasis on ordinary resistance however concentrate all the more forcefully on critiquing a development that is, best case imprudent and, working under the least favorable conditions and perilously naïve. It is believed that third wave feminists trust that every auxiliary source of oppression of women have been evacuated and can't be reinstated. Furthermore, they focus on third wave's lack of awareness toward their antecedent feminists, particularly the radical branch of the Second Wave whose activities reflect a significant part of the mission of the third wave. They insist by proposing that third wavers invest some energy familiarizing themselves with feminist's history and valuing the increases made by the second wave. Additionally, it is proposed that third wavers genuinely address what they see as a distinction between their legislative issues and an imperative engagement with juridical force. The aim is not to scrutinize the qualities and shortcomings which the third wave carries with itself, it is still a developing in its earliest stages, however to deliver a more unpredictable and nuanced comprehension of what Third Wavers are stating. It is our trust that the present examination will add to a more profitable dialog crosswise over and inside of the waves, one that conveys the possibility to change protectiveness into openness and strain into dialog. The clarification the researcher offers for the expansion in the quantity of people who embrace objectives of feminism however dismiss the name goes astray from surviving clarifications, for instance, imperviousness to women's onerous past and/or separation from a development and a

personality effectively belittled. We contend that the four topics we will layout, that is, the center estimations of contemporary woman's rights, are contradictory to marking of any sort. Third Wave, by definition blocks, grasping a discrete personality, even, incomprehensibly, the feminist character. All things considered, infers the rationale of the Third Wave, in what manner can a development be without a moment's delay really comprehensive and married to a character that fundamentally makes limits? Before diving more profoundly into incapability of the character known as feminism, let us draw on this collection of feminisms keeping in touch with catch what the idea of feminism itself implies today. The examination yielded four key interrelated subjects of Transition, Incorporation, Inconsistency and Misinterpretation. Every topic highlights an imperative and one of a kind identifier yet the structure considers the subjects in relationship to each other that best depicts the present development of the movement. The paper here offers not just a portrayal and investigation of the aforementioned subjects but also an interpretative system that relates the subjects to each other. The researcher contends that the interrelationship between the subjects is essential and discloses the imperviousness to the "f-word" so basic and alarming among youthful counterparts. It was inside this setting that the research started to the thoughts and mediations of this alleged third wave feminism, a term that has been utilized by various women, and well-known media, to depict contemporary variants of feminisms that advanced from the mid-1980s to the present. Some have related this term with youthful feminists who were affected by the legacies of the second wave. Yet the term is profoundly challenged and has been utilized to depict various feminists and against their speculations and practices. Like women's liberation there is no conclusive portrayal or tons of what constitutes a Third Wave of feminism.

However, to try and discuss third wave we require a comprehension of those 3 phases that have been distinguished as first, second and third wave feminisms. What's more, it is additionally crucial to perceive that young women, young women and/or radical youth social dissenters have dependably been vital to feminisms on-going nearby and worldwide advancements some time recently, inside and between these speculative waves.

TRANSITION

The so called first wave is concerned with various radical issues which included equivalent rights for women, legal and educational reforms and the privilege to vote. Despite the fact that

this wave is frequently portrayed as the battle for voting rights, a large number of feminist and radical governmental issues were progressed throughout this period, particularly those which were distinguished as falling under the head the tyranny of men. Issues of sexuality and delight, for women, and also reproductive rights and contraception, for instance, were exceptionally quarrelsome measurements of this wave. It is due to this wave that young women, specifically started to scrutinize the idea of marriage, in which they were truly the property of men. Midst the introductory ascent of western feminisms, professional women's activist and author John Stuart Mill and Harriet Taylor penned various expositions, including *Enfranchisement of Women* and *The Subjection of Women* which upheld more libertarian associations in marriage, voting rights and equivalent instructive open doors for women. In any case, it is not really astounding then that the first wave feminists demanded the privilege to vote, as well as battled for monstrous changes in the enclosures of property rights, work, instruction, separation laws, youngster guardianship, jail conditions and sexual freedom. Radical social changes in the enclosures of women's craft, writing, and music were a substantial part of the first wave. A significant part of the first wave discovers its fundamentals in the libertarian standards and practices of the French Revolution. It was the abolitionist subjection development, numerous battle that roused various white women and women of shading to politically sort out against their own persecution.

The end of the first wave is frequently connected with the period after World War 1, when women, were allowed the rights to vote. Albeit women's rights and social equity battles proceeded all through, it is not until the 1960s that what is known as the second wave of feminisms comes in. A standout amongst the most challenged level headed discussions, concerning the second wave, includes the bogus portrayal of the wave as a transcendently white, working class liberal development.

Although “various second falters, followed the strides of some of their first-wave heroes, and kept on squeezing for 6 reformist/liberal motivation, numerous more supported significantly more radical thoughts, activities and projects. To be sure, the diverse measurements of feminisms are reflected in the exceptionally assorted methods of insight, practices and legislative issues grasped by what has been recognized as the second wave feminism.

A vast dominant part of second wave were young women and young women conceived amid the time of monetary thriving that took after the Second World War. Numerous were the first

in their families to get college trainings and were profoundly impacted and/or included in social equality battles and radical youth social developments. Others were disillusioned with social traditions taking after the war that had constrained women once more into conventional parts, particularly those that romanticized women as full-time wives and moms. In the meantime, there were constrained open doors for job outside of the home, for those in the typical feminized low-pursued coliseums. Therefore, numerous women were disappointed with their societal and financial positions, and with a large group of sexually prejudicial states of mind and strategies incited what numerous allude to as another's rush of mindfulness and dissent. In addition, the governmental issues of family and freedom of women got to be focal worries of second wave feminisms. Indeed, the questionable the controversial sex wars which addressed "political and cultural battles over sexuality" in the 1980's also characterized some of the key feminist debates". At first the expression third wave portrayed a women's liberation interceded by the landscapes of race as opposed to age. It was a sort of guerrilla feminisms, which blasted in the 1980s, and analyzed not just the crossing points between races, class, society, sexuality, additionally the festival and coalition governmental issues of contrast. Inside of this connection, the pertinence of what has been known as the governmental issues of hybridity was of focal concern. This idea depicts another era of basic extremist feminism, fundamentally those with various ethnicities, social and class encounters whom, in the mid-1990s, started to portray their work as third wave. Huge numbers of youth supporters had grown up after the 60s and 70s period of social developments and thus had the benefits of either formal or casual feminism training. Interpreting from the speculations and compositions of their guerrilla ancestral feminists, their own specific individual, socio-political and financial connections are considered and intervene their viewpoints. For instance, issues identified with movement, class clashes and legal issues and in addition natural matters, social activists for national and worldwide human rights underlie quite a bit of their hypothesis and practice. Further, more radical ideas of sexuality have turned into a noteworthy measure of this sort of safe feminisms. Numerous, who were out rightly antifeminist, and also who accomplished superstar status, received the expression feminists of third wave, to advance their own particular political hobbies. This advanced purported third wave dimensionalized and trashed different feminisms connected with the second wave.

Susan Faludi has identified those who have been popularly misclassified as third wave feminists as media-made "pseudofeminists" or "pod feminists" planted by the right. He also

asserted that, “I don’t believe women face any discrimination anymore, I don’t see any reason for women to organize politically; I don’t think the pay gap, sexual harassment, rape, domestic violence or just about any other issue feminism raised are real problems.” The advertised feminisms turned into a doublespeak for what numerous activists portray as way of life, narcissistic realism, and western beliefs. Truth be told, some of what is as of now called third wave is vague from the advanced media showcased, a theoretical post-feminism. Michelle Goldberg describes “This new, shopping-and-fucking feminism is so ubiquitous right now in part because it jibes precisely with the message of consumer society, that freedom means more sex, better food”

Then, traditionalist women' gatherings and conservative developments affected hindering movements in government polices coordinated at helping battered women and kids, conceptive opportunity and fetus removal rights and social welfare programs which keep on heightening admirably into the new thousand years. Even within the bastions of power, “women continue to be dramatically underrepresented and underpaid, and the domination of white men continues, although the myth about western women's empowerment persists.” Although despite the fact that the thought of feminist waves is valuable, it is additionally disagreeable and the thought of this third wave is particularly intricate and tricky. In any case, what allegedly third wave uncovers is that young women and young women are dynamic in feminist’s hypothesis, and that feminism which is a majority of dreams, thoughts and lived encounters is particularly significant to the youth.

The idea of post-feminism turns out to be particularly challenged on the grounds that it “refers to the challenges of current feminism theory and practices as informed by poststructuralist, postmodernist, and multiculturalist modes of analysis”. Yet the standard media's apportionment, misuse, and control of the post-feminist name for the most part means the end of women's liberation and its superfluity, and this idea of post feminism as a depleted power appears to win in the standard. This conveys us to discussions over sexuality in the contemporary period.

ASSIMILATION

BANDING TOGETHER

Inclusion emerged as central to the understanding of contemporary feminism. It is to “debunk the myth that there is one lifestyle or manifestation of feminist empowerment.” While shaping a feminist developmental movement that addresses and speaks to all the tangents of women liberation. Individuals have a tendency to rethink feminism parts to suit their life instead of molding themselves to fit a perfect feminist model. According to Leong, “the feminist roof holds scores of perspectives and not only accepts but celebrates all forms of feminism.”²¹ Assimilation proposes that there are no confinements put on how or when to be a feminist. This is a movement that does not pass judgment on or place limits on those that relate to the development. This moves far from dichotomies and takes into account different potential outcomes. Assimilation is essential to build strength and solidarity and appealing movement to those activists for whom the feminist label felt too narrow. Individuals respect and commend distinction as crucial to society. They characterize woman's rights comprehensively and comprehend the interconnectedness of mistreatments and control. To quote “There is no such thing as a single-issue struggle because we do not live single-issue lives. Rebecca explains how multiplicity is lived in her life. To be a feminist is to be engaged actively in dismantling all oppressive relationships. To be black is to contain all colors. I can no longer allow these parts of myself to be compartmentalized, for when I do, I pass, and when I pass, I “cease to exist.” Race and sex are not solitary elements and can't be isolated inside of people, subsequently, one ought not to expect that they can or ought to be isolated in social equity work.

INCONSISTENCY

ADOPTING FEMINISM, BUT RESISTING THE TAG

The third wave so far by its on face standards incorporates every one of the parts of the trailing rushes of the feminists waves and also claims to be the finest and the best type of a development for women' liberation. It takes into record different vital digressions for the freedom and equality of women however it definitely conveys a few irregularities with itself which it should shed off.

Today, there is another conceivable clarification for this imperviousness to self-marking that does not have its starting points exclusively in the trashing of the term. Not naming as a feminist

might speak to a more profound comprehension of frameworks of mistreatment that breed upon divisiveness and dualism. Walker proposes that whether the work is called Third Wave, young feminism, humanist global activism, or anything else matters very little. What matters is that this work is being done by women and men from various communities who slowly, step by step, find themselves working alongside those who previously may have been seen only as other. Many social onlookers have asserted the nonattendance of a crucial development today. In any case, would it be able to be that this appearance is misleading? Much work is being done under the standard of something else (peace activism, environmentalism, against prejudice and accordingly might give the hallucination of the absence of a contemporary development. We alert against reaching the inference that today feminism is not a lively development in light of the components of rising woman's rights as delineated previously.

As self-proclaimed feminists, never propose that the personality of a feminist is immaterial. The imperviousness to the personality is neither exclusively the result of against women's activist kickback nor minimal more than a characteristic of a development reduced. Rather, we place, it is a sign to develop an understanding of feminism dominated socio-political scene. On the off chance that we take a look at the qualities of Third Wave, we discover legislative issues of hostile to personality, yet it is a governmental issue in any case, regardless of the possibility as some might contend. The disagreement at the heart of Third Wave i.e. demanding woman's rights without clinging onto the tag is muddled and justifies further request. This examining is desirable over dismissing in disappointment, a move that debilitates the development and leaves the examination to those less thoughtful. The women's development, since its origin, has been powerful, ingenious, and innovative. Despite everything, feminism has continued in light of the fact that it rises up out of the substances of women in their present social settings. Without the development's readiness to move and rethink, differently grasping and throwing off names, it would doubtlessly shrink away.

Keeping in mind the end goal to genuinely grasp all the tangents and avoid the inconsistencies, one must be prepared to deal with the following disagreements that exist between and inside of people in the development. That is, disagreement is inescapable in a genuinely comprehensive and assorted development. Disagreement was the most normally utilized term when the creators of these compilations endeavoured to clarify their comprehension of woman's rights. They need to acknowledge and grasp the inconsistencies and ambiguities that exist inside of society and inside of themselves as people. Tzintzun states, "I am mixed. I am

the colonizer and the colonized, the exploiter and the exploited. I am confused yet sure. I am a contradiction. This conveys us closer to incorporation and variety. Grasping inconsistency implies both recognizing and tolerating our persecutions and benefits and the part we play in the mistreatment of others. There is an arrangement of misuse here.

Honouring contrasts and tolerating the inconsistencies that exist is crucial in keeping up a comprehensive development that does not nourish into the force of divisiveness that undermines the capacity to manufacture a solid and firm development. Usually feminism incorporates every day demonstrations of resistance that could possibly be sanctioned under the feminist flag and so numerous refer to their moms as epitomes for the ways they experienced their lives regular despite the fact that they themselves would never have named their practices as feminism.

This wave measures accomplishment in ordinary triumphs; employment, a refurbished room, a perfect credit report. It commends the organization of cousins and close relatives and values our chance, at long last, to grumble, to chuckle. This methodology fuses a wide range of activity from conventional dissents and walks to the regular woman's rights portrayed previously. Youthful feminists are coming back to the Second Wave mantra of the individual is political and utilizing that as a venturing stone to comprehend the requirements and course of the development.

MISINTERPRETATION

As common with questionable subjects, woman's rights has been broadly misconstrued all through history. Some decipher feminism to imply that women ought to have the privilege to pick whichever way of life they please. Others might translate it to imply that women and men ought to be considered equivalents in all viewpoints. Albeit most misinterpretations of the idea of feminism are not all that radical. Numerous have corrupted or might have debilitated women from joining the feminist development. Rush Limbaugh in 2004 promoted the expression "feminazi," contending that some feminist's perspectives towards fetus removal are tantamount to outrages conferred by the Nazis.

Open denouncements of women's liberation are a piece of the reason our era has confused feminism as a negative term. A number of the understudy asserted that men and women are

equivalent in our general public, so the concept of feminism must be grumbling for some reasons unknown. Likewise, we have heard an expanding number of individuals contend that some wish to lift women above men in the public eye, an idea outside to women's liberation philosophy.

To start with the first wave battled for right to vote. Second-wave battled for fairness in the workplace. Third-wave is battling for the ideal for women to take part in self-ruinous conduct and escape with it while ensuring men don't. Jessica Valenti in her article said, "Do we really believe that women shouldn't have the freedom to get drunk and be stupid? That they can't partake in the silly, fun, dumb behavior that we've come to expect of young people – young men – on the brink of adulthood? That one bad decision and they could "get themselves" raped, but that never making a bad one will protect them?"

Do we really believe that only women can stop rapists? Sure, binge drinking is a problem among young people – and, though men are far more likely to binge drink than women, the rate of women binge drinking has stayed steady as the rate among men declined. No, we should not encourage people to do dangerous things. But the freedom to have fun, make mistakes and participate in some youthful irresponsibility shouldn't be limited to men. And if we spent even a fraction of the time and energy teaching affirmative consent, fighting rape and punishing rapists that we normally squander on chastising women for not being good boring girls, it wouldn't have to be. Now if you'll excuse me, I need a drink." She makes a special effort to say we ought not to urge women to drink, but rather on the off chance that they do drink themselves under the table and do idiotic poop, we ought to give them a pass, much the same as we accomplish for men. We don't give a go to idiotic, young indiscretions done by men. In the event that we purchase Valenti's premises, then the men ought to have been let totally free as a bird in light of the fact that apparently men are let free for their inept inebriated indiscretions, however that is not what happened. The young men were sent to imprison. Their lives are demolished in view of a truly imbecilic choice.

Actually, what Valenti is contending for is the thing that women dependably had from the start, on the grounds that the young lady who went to a gathering loaded with individuals she didn't know and got went out tipsy never needed to respond in due order regarding her complete inability to be sheltered and shield herself from the young men who at last assaulted her. It is nonsensical to anticipate that women will secure themselves, however in our present

atmosphere they don't need to, as it is all men's obligation to keep them safe, or pay the desperate results. This is the unequal the present state of affairs and Valenti is contending to keep it for the sake of balance. Solid confirmation demonstrates this adjustment in individuals' perspectives toward women's liberation was brought about by the reaction against liberal issues, which developed after the counterculture development of the 1970s. Counterculture presented a flood of liberal thoughts and issues, which set off an unfavorable response by moderates. Subsequently individuals' perspectives turned out to be progressively spellbound.

CONCLUSION

This vision of a comprehensive, assorted, inconsistent feminism development challenges the limits of what does and does not constitute woman's rights. Legitimately, it appears, a different and, on occasion, conflicting development fortifies various activity, activity that falls outside an ordinary meaning of woman's rights. Picking up rights dependably involves picking up obligations, and it is absolutely the weight of additional obligation that these people don't need. They need to exist in this agreeable reality where individual is not political, it is simply a question of decision. They need to save the privilege to live in a way that of non-feminists and still tag themselves as feminists. This exchange, for instance, was one of the ideal samples of needing to have it both ways. Third-wave feminism is, in my opinion, a brand of feminism that has no future. Unless we accept that having the rights of a valid and complete human being implies having the responsibilities of a valid and complete human being, our struggle for equality is meaningless.

Feminism does not mean or never implied scorn of the males. That is absolutely not equality. Genuine feminists don't dislike men in light of the fact that men have had more societal and political power and opportunity up till now. Feminism is equality of men and women. Feminism which I upheld was about equality amongst the sexes and not about incomparable benefits/entitlements. What has been set apart as third-wave is less focused on making new speculation and examination, than on orchestrating the legacies of second wave women's freedom and the troubles of the post feminism.

There is one question that I have to ask to the general population who case to be feminist that, if at all feminism is a step for equality then why don't we see approach representation of both

the sex issues and why doesn't anyone whimper about the misuse and lopsided characteristics the other sex faces? Men are additionally ambushed, epitomized and the same time assaulted to absurdly high societal benchmarks as ladies.

The same worn out conflict that the feminists would consider is that there is disparity as to both the sexes. True imbalance is that women will dependably win the authority of the kids in a divorce case. Inequality is that women get a lesser portion of the sentence as men for the same wrongdoing. Disparity is that women have their assault and attack acquisitions heard more importantly than men. Men are absolutely not seen to be scoundrels, as they were depicting them. Men are presently being disparaged by these self-announced confused women's activists. Feminism now a days, explicitly imply men as the offenders of overseeing lewd behavior, uncovering, stalking and voyeurism and ladies as casualties. It is not that men are not subjected to these misuses yet rather it is the clear reason that we haven't ever given a notice to consider the situation and the scrape of the males.

While the fact that men can be assaulted may entertain some, or appear to be exceptionally trivial to the major chunk, this lack of concern towards sexual brutality against men is a glaring illustration of how genuine this issue is. Unfortunately, lack of lawful provisions and social acknowledgment of men being assaulted by men or women, or men being forced to bear any type of sexual roughness, is a fortification of the orthodox or patriarchal gender stereotypes. These generalizations likewise swarm the sexuality of both men and women, and the general public's starkly different demeanours towards both. I don't comprehend why female sexuality is thought to be cardinal and their virginity a matter of honour for a family?? And why that male sexuality is congruent to the cliché male aggression. What does this imply? It sounds sort of exciting, yet it's simply not digestible for some iron-willed feminists to consider men as the victims of sexism. We are harmed by misogyny and patriarchy, there are uncalled desires of men in our general public as a consequence of patriarchy, yet that definitely is not the reality now.

In the event that you need equality then it ought to be in all viewpoints and ought to incorporate all digressions. Even the Bible says that men and women are physiologically as well as psychologically different, so there will exist some sort of difference when it comes to certain aspects of life. You can't have equality in every god damn area. It is to be understood that there are certain tasks and jobs that only men can do and certain jobs that only women can do. You

can't claim to do all the tasks even if you're not able to do it. Arguments favoring feminism now a days are believing that women always want benefits and safety and want to be on the white side of any issue but they never want the difficulties and the problems that come along while fighting for those benefits and making oneself capable of achieving that. Yet, this never was the idea behind feminism. People should take back the word feminism and what it truly stands for. They shouldn't let the definition be bullied into a meaning with which the first feminists would not agree with. It's a sad day when free thinking, intelligent women choose not to identify themselves as feminists because the word's meaning has been marred by people who chose to not try to understand it. It's important that we push for equality, even if we won't necessarily see our hard work paying off.

The paper is, all in all, a greatly charming read which gives Compelling, extensive and imaginative examinations of the different adaptations of third wave women's liberation. A standout amongst the most intense messages it conveys is that feminism, in its different structures, must keep on being talked about, battled for and celebrated.