



MUNES'26

26

STUDY GUIDE

UN WOMEN

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1- Letter From the Secretariat

Dear Delegates,

As Eskişehir's first and only official MUN, it gives me great pleasure to welcome you to MUNES'26, a historic Model UN Conference. This conference is a special opportunity to promote cooperation, critical thinking, and diplomacy among young people in our city and beyond. In order to ensure that every aspect of this conference reflects excellence, dedication, and a commitment to providing a truly transformative experience, the Academy has brought together the most gifted students from all management teams of local MUNs.

The Eskişehir Municipality and Governorship, along with the prestigious companies that have supported this event, are proud to support MUNES'26. Their contributions and trust demonstrate the importance of MUNES as a catalyst for civic engagement, youth leadership, and the advancement of global awareness in Eskişehir. We really care about setting the rules for talking, working together and cooperating with other countries as the only Model United Nations that represents our city. We are the Model United Nations for our city and we want to make sure we do a good job of discussing things and working with other people from different countries. We think it is very important to have discussions, diplomacy and international collaboration as the Model United Nations, for our city.

This conference is an opportunity for you to think like world leaders. You get to discuss problems that affect the whole world and come up with new ideas to solve them. As a delegate you are representing the country you were assigned to. You also need to show that you can work well with others, respect each other and understand points of view which is what the United Nations is all about.

I want each of you to take part fully in your committees. Listen to what other people have to say even if you do not agree with them.. When things get tough be brave and curious and try to find a way to make it work. The United Nations is, about people working together so let us make that happen at this conference.

I want to wish every delegate the best of luck during their sessions on behalf of the organizing team. I hope your discussions are enlightening, your partnerships fruitful, and your MUNES'26 experiences motivating. Let this conference be a journey of self-improvement, deep connections, and a long-term dedication to changing the world and your communities for the better.

Best regards,

Çağlar Baran Topaç

Secretary General

MUNES 2026

2- Letter From the Chairboard

Hello dear delegates, welcome to MUNES'26!! I'm Duru Özkan, and I'll be your Main Chair during this amazing Model UN conference. I'm an 11th-grade student, studying in Yeni Yol schools. I've been attending Model UN conferences since 7th grade, and this will be my 4th Main Chairing experience.

Our committee is UN WOMEN, and I'm very honored to be chairing a committee this meaningful. Our discussions will mostly be around the topic of "Exploring Intersectionality and Discussing Different Types and Waves of Feminism." This is a topic I'm eager to hear your thoughts on, as it's an important matter. I know you all will participate and do a great job this week. If it's your first time attending a Model UN conference, please don't be afraid. Remember that we were once in your shoes as well, and don't hesitate to ask any questions you have.

We wish everyone three days of fruitful debate.

Main Chair, Duru Özkan: durozkan26@gmail.com

Hello Everyone! It is a great honor to be with you in this committee and conference. My name is Mina Çakıcı, and I will be your Vice Chair for the upcoming 3 days. I am a 10th grader from Gelişim Schools, and MUNES'26 is going to be my 9th experience in Model UN, 4th experience as a chairboard member.

As we all know, our committee is UNWOMEN and for the upcoming 3 days, we will be talking about "Exploring Intersectionality and Discussing Different Types and Waves of Feminism". As chairboard, we encourage all of you to come to our committee well prepared and open minded. And most importantly, don't be afraid to ask questions because we, as the board, are always here for you.

As your vice-chair, I can't wait for March 27th to meet you all. Please do not hesitate to contact me in any situation.

Best Wishes,

Vice Chair, Mina Çakıcı: minacakicii@gmail.com

3- Introduction to the Committee

3.1- Introducing UNWOMEN

UNWOMEN is a United Nations entity dedicated to gender equality and the empowerment of women and girls. “The United Nations Entity for Gender Equality and the Empowerment of Women”, also known as UN Women, is a United Nations agency that works for gender equality and the empowerment of women. UN Women is charged with advocating for the rights of women and girls, and focusing on a number of issues, including violence against women and violence against LGBT members.



Some of UN WOMEN’s main roles are:

1. Supporting intergovernmental bodies, such as the Commission on the Status of Women, in their formulation of policies, global standards, and norms.
2. Helping Member States implement these standards, standing ready to provide suitable technical and financial support to those countries that request it, and to forge effective partnerships with civil society.
3. Leading and coordinating the UN system’s work on gender equality, as well as promoting accountability, including through regular monitoring of system-wide progress.

In 2015, countries agreed on the need for a comprehensive development fund, adopted a new sustainable development agenda, and drafted a universal, legally binding global agreement on climate change.

Drawing close to a negotiating process that spanned more than two years and featured the unmatched participation of civil society, on 2 August 2015, governments united behind an aspirational agenda that features 17 new Sustainable Development Goals (SDGs) and 169 targets to be achieved by 2030. These goals and targets seek to realize the human rights of all and to achieve gender equality and the empowerment of all women and girls. They are indivisible and balance the three dimensions of sustainable development: the economic, social, and environmental. The Goals and targets were adapted to stimulate action over the next fifteen years in areas of critical importance for humanity.

3.2- Historical Background of the Committee

For many years, the United Nations faced serious challenges in its efforts to promote gender equality globally, including inadequate funding and no single recognized driver to direct UN activities on gender equality issues. That's when UN Women was brought to the idea of the United Nations. On the 10th of July 2015, with the help of the UN General Assembly, this idea was brought to life. The creation of UN Women was a part of the UN reform agenda, bringing together resources and mandates for greater impact. It merges and builds on the important work of four previously distinct parts of the UN system, which focused exclusively on gender equality and women's empowerment, such as Division for the Advancement of Women (DAW), International Research and Training Institute for the Advancement of Women (INSTRAW), Office of the Special Adviser on Gender Issues and Advancement of Women (OSAGI) and many more.

There are some important key milestones of the committee, such as:

- The declaration on the Elimination of Discrimination against Women (1963)
- Drafting the Convention on the Elimination of All Forms of Discrimination against Women(CEDAW)(1979)
- Adopting the Declaration on the Elimination of Violence against Women.(1993)
- Led to the Beijing Platform for Action, a landmark policy framework for women's empowerment.(1995)

Over a decade, the United Nations has made significant progress in advancing gender equality, thanks to UN Women working for the empowerment and rights of women and girls globally.



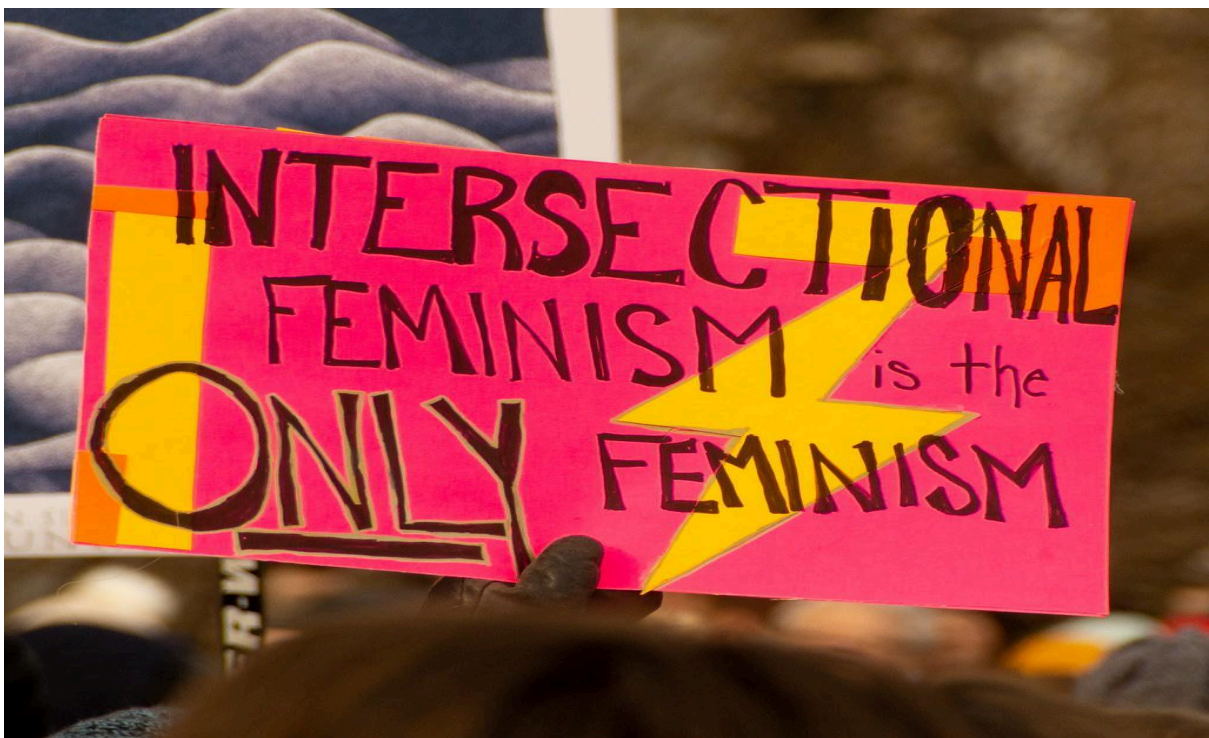
Hamilton, F. (2020, September 28). The grassroots power of the Women's Liberation Movement. Green Left.

4. Introduction to the Agenda

The UNWOMEN will address the agenda item “Exploring Intersectionality and Discussing Different Types and Waves of Feminism” which focuses on examining feminism and intersectionality, most importantly their relevance in understanding gender inequality in particular societies. By examining these concepts together, the General Assembly is going to analyze the complexity of gender inequality, different perspectives that shape discussions. Lastly, the UNWOMEN will explore how these ideas contribute to discussions on gender equality and women’s rights in the modern world.

4.1- Brief Explanation of Feminism and Intersectionality

To begin with feminism, feminism is a movement that takes different shapes on the path towards gender equality. It is shaped by people, by women’s rights advocates over many generations, and by the contexts we all are living in. Feminism is the belief that everyone, regardless of gender, should have equal rights and opportunities.



To continue with intersectionality; which is an analytical framework for understanding how social and political identities such as race, gender, class, sexuality, and ability; overlap to create unique combinations of discrimination or privilege. The idea of intersectionality helps explain these differences and highlights the importance of looking at gender issues together with other social factors, not only sexuality.

4.2- The Importance and Matter of Feminism and Intersectionality Today

There are many examples that can be pointed to when it comes to demonstrating that women and girls are not yet equal to men and boys in societies, and the detrimental effect this is having not just on women and girls, but on everyone.

The fundamental importance of feminism lies in redefining the position of women in both the public and private areas, positions that have been systematically marginalized throughout history. Injustices such as women being devoid of education, the right to vote, or the ability to own property have been largely overcome through the struggle of feminism. However today, feminism is not limited to the acquisition of legal rights; it has evolved into a broader perspective that questions the pressures of gender norms on the individual.

Feminism is important because it dismantles the dark mentality that confines women to the home, exploits their labor, and views violence as a "method of discipline," and creates a living space worthy of human dignity. Also, this liberation process frees not only women but also men from the heavy and toxic burden of absolute power or emotionlessness that they have carried for centuries; it grants men the right to simply be human, to show compassion, and to be vulnerable.

From an economic perspective, feminism is one of the most rational strategies for progress in the world. A world where women are not educated, not represented in decision-making mechanisms, and not have access to property rights is like a bird trying to fly with only one wing; no matter how hard it tries, it can never reach the height it deserves. Every woman's voice raised thanks to feminism is actually a guarantee of a more peaceful politics, a more conscientious economy, and a future free from violence. In conclusion, feminism is a struggle to build a world where no one is afraid, humiliated, or restricted because of their gender, and this struggle is precisely why it is a matter of common dignity for all humanity.

Feminism still matters today because true gender equality remains unachieved, with 1 in 3 women globally experiencing violence, a persistent 14-18% gender pay gap, and underrepresentation in leadership. It drives systemic change against sexual harassment, tackles deeply ingrained sexist norms, and addresses intersectional inequalities affecting marginalized women. And it still matters because feminism, fights against high rates of sexual violence, domestic abuse, and femicide, advocating for survivor support and legal accountability; aims to dismantle societal expectations that limit individuals based on gender, benefiting both women and men by allowing for more diverse life choices.

In continuation, Intersectionality is pretty important for feminism, for people and for our world and still matters. Because it provides a necessary lens to understand how overlapping identities, such as race, gender, class, and sexuality, create unique, compounded systems of discrimination and privilege. It ensures that efforts for equality are effective, inclusive, and do not leave behind the most marginalized, ultimately transforming social justice, healthcare, and policy.

Intersectionality also highlights that a Black woman experiences misogyny and racism differently than a white woman experiences misogyny or a Black man experiences racism. Without this lens, advocacy efforts may only benefit the most privileged within a marginalized group. Moves activism away from "one-size-fits-all" approaches, ensuring that movements for gender equality, for example, also address the specific challenges faced by Indigenous women, LGBTQ+ individuals, or disabled women.

The gap between those who hold power and those pushed to the margins is widening at speed, according to the UN's latest World Social Report. In 2025, climate shocks, tech-driven discrimination, economic stress, and regressive politics are converging into a perfect storm that is hitting the most marginalized and vulnerable in our societies the hardest. Black and Indigenous women, trans and queer youth, women with disabilities, girls in rural areas are living at the sharpest intersections of inequality and bearing the full weight of today's crises.

Furthermore, in the complex social structure brought about by globalization, accurately identifying the source of inequalities is only possible through an intersectional lens. The shortcomings in today's business world, education systems, or legal practices are too complex to be reduced to a single variable. The impact of economic crises on refugee women is not the same as their impact on indigenous populations; the barriers faced by an individual with a disability vary radically depending on their socio-economic class. Therefore, intersectionality is not merely an academic term, but a strategic necessity that enhances the effectiveness of public policies and prevents social structural problems.

In today's world, genuine social transformation is only possible by recognizing the unique experiences produced at the intersections of different identities and developing policies that embrace this complexity. However, these paragraphs explain why intersectional feminism matters in 2026. It helps people to see how systems of oppression reinforce each other and why people need solutions that are just as interconnected.

“What woman here is so enamored of her own oppression that she cannot see her heelprint upon another woman's face? What woman's terms of oppression have become precious and necessary to her as a ticket into the fold of the righteous, away from the cold winds of self-scrutiny?”

Audre Lorde, The Uses of Anger: Women Responding to Racism

Today, to separate feminism and intersectionality means ignoring the complexity of the modern world. A single definition of womanhood and a pursuit of rights focused only on the problems of a particular group are outdated; because the economic crises, migration waves, and digital inequalities of the 21st century have intertwined mechanisms of oppression more than ever before.

Last but not least, the actual reason these two concepts are so vitally important today is that they offer a social contract that broadens the scope of justice, leaving "no one left behind." A woman faces a unique and multifaceted mechanism of oppression not simply because she is a woman, but also at the intersection of various identity layers such as class, ethnicity, belief, or physical condition. Through this intersectional lens, feminism not only breaks the glass ceilings of women in the most privileged groups, but also creates a genuine wave of democratization by centering the struggles for existence of refugee, worker, or disabled women who remain in the blind spots of the system and whose voices have been historically suppressed. This holistic perspective is not a choice but a rational necessity in every area, from economic productivity to social peace; because a liberation movement that fails to include the most vulnerable segments of society cannot go beyond merely redistributing existing privileges instead of establishing justice. In conclusion, the intertwining of feminism and intersectionality today allows us to see humanity's rich diversity, which cannot be confined to a single mold, not as a weakness, but as a force for collective resistance and development. This is the key to building a more dignified future where every individual can realize their potential without discrimination.



**NOBODY'S FREE UNTIL
EVERYBODY'S FREE.**

Fannie Lou Hamer

Civil rights leader and women's rights activist

5- Feminism

5.1- Defining Feminism

What is feminism? In the dictionary, feminism's definition is: *The advocacy of women's rights on the basis of the equality of the sexes* . But feminism is more than that. The belief in full social, economic, and political equality for women. Feminism largely arose in response to Western traditions that restricted the rights of women. Women were confined to the domestic sphere, while public life was reserved for men. In medieval Europe, women were denied the right to own property, to study, or to participate in public life. At the end of the 19th century in France, they were still compelled to cover their heads in public, and, in parts of Germany, a husband still had the right to sell his wife. Even as late as the early 20th century, women could neither vote nor hold elective office in Europe and in most of the United States. Women were prevented from conducting business without a male representative, be it father, brother, husband, legal agent, or even son. Married women could not exercise control over their own children without the permission of their husbands. Moreover, women had little or no access to education and were barred from most professions. In some parts of the world, such restrictions on women continue today. That's why, today, we still need feminism to overcome these global issues.

Feminism has three key principles. Those principles create the core of the feminist ideology and the feminist movement:

1. **Gender Equality:**

Gender equality proposes the idea of equal treatment for all types of gender identity. It's meant to distribute people's responsibilities and roles as equally as possible, without limiting people to what they should or should not be doing.

2. **Women's Rights:**

Ensuring women's rights is one of the most important goals of this movement. This principle strives to achieve the rights women hold in almost every area of life. For example, the right to vote, own properties, abortion, access education, and so on.

3. **Intersectionality:**

Intersectionality in the feminist movement is also very crucial. This principle works to include all women and marginalized genders. One of the examples of why this matters is the right to vote, as this was only given to white women at first, and about 40 years later was accessible for black women. That's just one example. This key point aims to reach every layer of discrimination to bring inclusivity everywhere it goes.

5.2- Brief Historical Development of Feminism

We often refer to feminism as a singularly united ideology in our everyday vocabulary, but the reality and history of the movement are much more complicated. Feminism can be better understood as a historical, political, and social movement that advocates for the equality of the sexes, something that many people continue to fight for today. To know what feminism looks like today, we must first learn what it looked like in the past. A brief overview can help us better understand this commonly misunderstood topic.

Throughout history, women's roles have transformed from being tightly confined to domestic spheres to becoming active participants in all facets of society, driven by social movements, economic changes, and legislative reforms.

Five centuries ago, women played limited roles in religious practices and cultural patronage, particularly among the nobility. In medieval times, women who spoke too much or wanted more part in religion were labeled as witches, accused of doing witchcraft, and were hunted due to false information. The Victorian Era uplifted the "ideal woman" as a moral guardian of the home. Literature and art often reinforced these stereotypes. The sexual revolution of the 1960s challenged traditional norms, enabling women to gain greater freedom in fashion, relationships, and self-expression.

Legal roles expanded dramatically. At first, women had limited legal rights but could own property as widows or freeholders. The law subordinated them to male relatives or feudal lords. By the 1880s, new laws allowed married women to own property independently for the first time. More recently, landmark legislation such as the Equal Pay Act (1970) and the Sex Discrimination Act (1975) advanced women's legal equality in employment and education.

In terms of politics, at first, women were excluded from formal politics, except for a reigning queen. Women gained the right to vote from 1918 to 1928. They had a very small role in Parliament until Margaret Thatcher became prime minister in 1979. Since then, their political participation has increased significantly in all sectors.

5.3- Waves of Feminism

5.3.1- First Wave of Feminism

The first wave of feminism started around the late 19th century to the early 20th century. It's also known as the suffrage movement. This wave's main goal was for women to gain equal and basic rights, such as the right to citizenship and the vote, the right to education, the right to own property, and to have political rights like voting. The movement started with women being treated as second-rate citizens in male-dominated societies and is represented by liberal feminism.



The “American Equal Rights Association” was formed in 1866. After its collapse, the “National Women Suffrage Association (NWSA)” was formed in early 1869, and the “American Women Suffrage Association (AWSA)” was formed later that year. NWSA wants to work for uplifting women on a national level, whereas AWSA demands the right to vote for women. Finally, in the same year, the two bodies merged into the “National American Woman Suffrage Association (NAWSA)”. In 1916, NAWSA broke, and the “National Woman’s Party (NWP)” was formed by young feminist Alice Paul.

The 19th amendment to the US Constitution was passed by the Senate on June 4, 1919, and Congress granted women the right to vote in 1920. Within the 1950s, women of most European countries and colonies got partial/full voting rights. Women in most European countries, such as Russia, Germany, Austria, and the UK, received the right to vote in 1918; Belgium in 1919; the US and Canada in 1920; Ireland in 1928; and Spain in 1931, and so on.

The first wave has both benefits and drawbacks for women. It unites global activists for a common goal, and the movement proceeds smoothly through a methodical structure. It primarily focuses on the plight of White women, mostly belonging to the Western middle class, and ignores the plight of Black women. Some activists are against the passage of the 15th amendment of the US Constitution, which would have given Black men the right to vote before them. Moreover, it is racial bias and encouragement of segregationism.

5.3.2- Second Wave of Feminism

After suffrage was won, the next wave wasn't until the 1960s and 70s. It was inspired by the Civil Rights movement, the Vietnam War protests, and World War II, when many women entered the labor force and challenged current notions of women's role in the family, workplace, and society. After naming the first wave of feminism, Martha Lear also coined the term "second wave feminism" in 1968. During this wave, several types of political feminism, such as Marxist feminism, socialist feminism, and ecological feminism rise in society. Its main purpose was around the topics of beauty standards, workplace discrimination, sexual liberation, and reproductive rights.

The movement started with the protests associated with the Miss America Pageants in Atlantic City, USA in 1968 and 1969. Because it was an event that objectified women's beauty, and threw "oppressive" feminine artifacts, such as bras, girdles, high-heels, makeup, and false eyelashes into the wastebasket. The activists observe that pageant competitions are paraded like cattle, and they have declared that "women were victims of a commercialized, cruel event."

Feminists of this wave spent a lot of time discussing and debating different theoretical ideas. They thought a lot about where women's oppression came from and what it even meant to be a woman in the first place. That led to the creation of three main types of feminism:

1. **Mainstream Feminism:** This type focused on changing sexist laws and wanted more women to take positions of power in society.
2. **Radical Feminism:** Radical feminism didn't think that putting women into positions of power would be enough to end gender discrimination. They believed society was inherently sexist and women could only be freed by an entire societal restructuring.
3. **Cultural Feminism:** Cultural feminism taught that men and women were inherently different and thought it was best to celebrate the traits usually associated with women, like being naturally nurturing and caring. They felt mainstream feminism's attempt to integrate women into the male sphere was bad because it would make women worse and more like men.

This wave of feminism was still primarily led by middle-class white women who rarely included women of other classes and races in their thinking and activism. This created an ambivalent, if not contentious, relationship with women of other classes and races. The

campaign against employment and wage discrimination helped bridge the gap between the movement and white labor union women. But the relationship of feminism to African American women always posed greater challenges. White feminists defined gender as the principal source of their exclusion from full participation in American life; Black women were forced to confront the interplay between racism and sexism and to figure out how to make Black men think about gender issues while making white women think about racial issues. Still, notable Black feminists of this era, like Audre Lorde, Alice Walker, and Michele Wallace, wrote very influential books/articles on the ties between racism and sexism.



Alice Walker, Michele Wallace, and Audre Lorde around the 1960's

5.3.3- Third Wave of Feminism

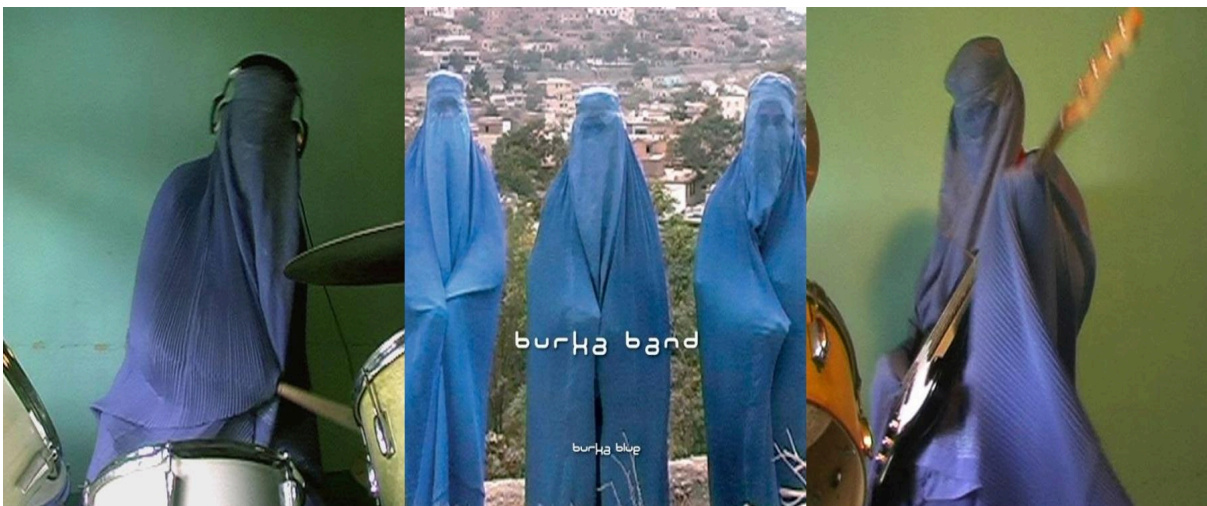
The third wave was made possible by the greater economic and professional power and status achieved by women of the second wave. This wave started around the 1990s and 2000s. The main focus of this wave was intersectionality and media representation. Other topics include body image and reproductive justice.

While Second Wave feminists often felt pressured to present as more masculine to be respected and sometimes viewed traditional femininity as limiting, This Waves Feminists didn't see a reason why being "girly" couldn't be just as respectable. Feminism also became more inclusive and aware of race. In 1989, Kimberle Crenshaw coined the phrase "intersectionality," which refers to how different kinds of oppression, like sexism and racism, intersect with one another. Intersectionality has become increasingly important to

feminists ever since. While this was certainly one of the greater achievements of this era, many critics felt the lack of a unified political agenda or philosophy made the cry of "Girl Power" an empty promise.

Some early adherents of the new approach were literally daughters of the second wave. Third Wave Direct Action Corporation (organized in 1992) became in 1997 the Third Wave Foundation, dedicated to supporting "groups and individuals working towards gender, racial, economic, and social justice"; both were founded by Rebecca Walker, the daughter of the novelist and second-waver Alice Walker.

It starts with the surging from the new postcolonial and neoliberal world order. It presents a dynamic analysis that gains a global appreciation with comprehensive ideologies, such as cultural feminism, black feminism, and postmodern feminism. It stresses on the idea of "universal womanhood", which focuses on moving from communal objectives to individual rights.



Images from 2002 by a band called Burka Band

https://www.youtube.com/watch?v=2Rx3kAvDlag&list=RD2Rx3kAvDlag&start_radio=1

In Afghanistan, girls aren't supposed to play music or sing songs. But 25-year-old Nargiz didn't care. She started the Burka Band, the first Afghan girl band ever. The Burka Band is an Afghan all-female indie rock band formed in Kabul in 2002. They perform anonymously, all of the members wearing burqas in an apparent protest against the Taliban's rules regarding Islamic dress. They released a single, "Burka Blue" and a self-titled album in 2003. The song came about during a workshop at the Afghanistan National Institute of Music, sponsored by the Goethe-Institut in October 2002. Blue-colored burqas, also called "shuttlecock", are native to Afghanistan and a symbol of Afghan culture.

To learn more about it, you can visit this article: https://www.lnd.dk/burkaband_eng.htm

5.3.4- Fourth Wave of Feminism

The last wave started around 2012 and continues to this day. The core of this wave is about sexual harassment, violence, rape culture, and body shaming. These issues were brought to the public by the “Me Too.” movement. Movement which started in Hollywood.

Me Too movement, an awareness movement around the issue of sexual harassment and sexual abuse of women and diverse groups in the workplace that grew to prominence in 2017 in response to news reports of sexual abuse by American film producer Harvey



Weinstein. While the phrase had been in the lexicon for more than a decade, a tweet by American actress Alyssa Milano sparked a social media phenomenon that raised awareness, gave voice to survivors, and led to sweeping cultural and workplace changes. The movement is credited with giving visibility to the scope of sexual violence within the United States and across the world. It is also defined by a push for accountability, including examining power structures in the workplace that had enabled misconduct, and, in some cases, renewed efforts to seek justice for survivors

ME TOO movement protests in 2017.

through the criminal and civil court systems. In the first year of the movement, numerous prominent men lost their jobs after they were publicly accused of wrongdoing. They are still helping people all around the world who have had to face issues like this because of who they were. They help not only women but also people from different backgrounds and communities, including the LGBTQ community and many others. They have a website called “me too.” so that they can help others worldwide.

Feminism has gone through significant development since its beginning in the 19th century. evolving through multiple waves that have addressed a wide range of social, political, and economic inequalities. Over time, these efforts have contributed to the rights of women and minority groups in many fields like education, politics, and the workforce. Overcoming many gender- and race-based norms.

However, the progress achieved doesn't mean all the problems feminism tried to overcome were solved. There are still a lot of issues which should be dealt with. Currently in the US, 13 states (Alabama, Arkansas, Idaho, Indiana, Kentucky, Louisiana, Mississippi, North Dakota, Oklahoma, South Dakota, Tennessee, Texas, and West Virginia) have banned the right of abortion. In Afghanistan women are forbidden to study after the age of 12. Femicides in Türkiye increased by 80 percent in recent years. In 14 countries (Brunei, Gambia, Indonesia, Kuwait, Lebanon, Malawi, Malaysia, Myanmar, Nigeria, Oman, Saudi Arabia, South Sudan, Sri Lanka, Tonga, and the United Arab Emirates) Trans people are still not accepted and can be thrown into prison for around 8 months to 2 years or pay fines just for “cross-dressing”. Same sex marriages are forbidden in 67 countries. And in Iran, women are still forced to follow the dress code and wear hijabs even if they don't want to.



That's why the world still needs feminism. It still plays a crucial role today. In many respects, its relevance has escalated, as it seeks not only to address established inequalities but also to address emerging challenges in a rapidly changing global context.

That's why the world still needs feminism. It still plays a crucial role today. In many respects, its relevance has escalated, as it seeks not only to address established inequalities but also to address emerging challenges in a rapidly changing global context.

5.4- Different Types of Feminism

5.4.1- Major Types of Feminism

Feminism isn't just a singular ideology. It consists of different ideas combined together. But there are 4 major types of feminism that are more commonly known than others and form the core of feminism. They are: Liberal Feminism, Radical Feminism, Socialist Feminism, and Cultural Feminism.

1. **Liberal feminism:** Also known as “Mainstream feminism,” originates from the liberal political theory, inspired by the French Revolution, and focuses mainly on equality. It is derived from the liberal political philosophy with the core ideas of autonomy, universal rights, equal citizenship, and democracy. According to liberal feminists, society has a false belief that women are, by nature, less intellectually and physically capable than men. They believe that all humans are equally rational to perform any job, and the subordination of women is due to certain outdated beliefs.

Finally, in the 19th century, feminists extended the arguments in favor of equal rights for women under the law to own property and to vote. Liberal feminism is the most widely accepted social and political philosophy among feminists. It has arisen as a theoretical background to nurture the feminist movements. It is a main branch of contemporary feminism that tries to establish gender equality in society. Liberal feminism supports equal rights to education, equal political and civil rights, the right to vote for all citizens, irrespective of men and women. It concentrates more on issues, such as equality in the workplace, in education, and in political rights.

2. **Radical feminism:** Radical feminism is a movement founded in the 1960s by the women who had participated in the civil rights and anti-war campaigns, primarily in New York and Boston, and then spread to the rest of the USA and Europe. On the basis of the idea that patriarchy is the main cause of discrimination and oppression of women, it also highlights violence and coercion made by men through rape, sexual harassment, child sexual assault, domestic violence, abuse of women, children, and vulnerable-men in the patriarchy. It views that patriarchy and sexism are the most fundamental factors in the discrimination and oppression of women and ignore all other forms, such as race, color, age, religion, ethnicity, culture, geographical location, disability, caste, and economic and social classes; patriarchy is based on psychological and biological factors, which is rooted in society.

It views patriarchy and sexism as the most fundamental factors in women’s oppression. It respects women as a political class, because of their biological functions. It does not favor marriage and family, as both of them help to establish patriarchy in society. It stresses that women who give birth, are different from men, and therefore they should have their own rights rather than only equal rights to those of men have

Radical feminists see society as patriarchal, and it is dominated and ruled by men, i.e., men are the ruling class, and women are the subject class. Moreover, they believe that women are not just equal but are actually morally superior to men, and patriarchy can be replaced by matriarchy. They want to transform the lives of women and the society through radical actions. They think that men to be enemies of women and consider marriage as a hegemonic contract to exploit women. They prefer the use of technologies to men for the fulfillment of sexual desires and reproductive needs.

3. **Marxist Feminism:** Is a political philosophy, led by left-wing people, inspired and founded by the two great German philosophers, Karl Marx and Friedrich Engels, and is generally referred to as the economic theory of history. It is a political doctrine that deals in releasing the chains of oppression applied by the elite class using frames like law, religion, race, and sources of production, and believes that capitalism was expressly designed to benefit patriarchal hierarchies and encourage the subordination of women.

Marxist feminism was discovered in the 1970s, which focused on the dismantling of capitalism and a way to liberate women that explains the roots of women's oppression from a class viewpoint. Actually, Marx has never developed a theory of gender, and his contribution to feminism is an indirect procedure; due to the rise of capitalism. Marxism has provided the tools and the categories to enable the society for thinking together gender and class, feminism and anti-capitalism. Marxist feminism is "critical of traditional Marxism for its gender blindness". It is concerned with women's double oppression of both class and sex. It directly blames the root cause of women's oppression is capitalism. Marxist feminists have observed that oppression of women is visible in home environment, workplace, and social life due to economic, social, and business reasons. They believe that women are oppressed by capitalism and gender inequality will vanish when capitalism is replaced by socialism.

This indicates the secondary oppression of women with economic, social and political structures related to capitalism. It has stressed to adjust domestic labor, as well as wage work to support their position. It believes that the contribution in an economic household may give women a better position in the family. It has realized that oppression on women is not only from men but also from women. For Marxist feminists, if the class distinctions can be overcome in the society through unity of the working class, then women can be free, and their housework and men wouldn't have to be the only ones working trying to provide for their families.

4. **Cultural feminism:** Mainly describes "female nature or female essence" that attempts to revalue and redefine attributes ascribed to the feminine character. This female essence includes a greater emphasis on cooperation, relationships, and peace; also referred to as an ethic of care. Cultural feminism tries to find differences between men and women, based on biological differences in reproductive capacity. It seeks to validate feminine attributes that have been systematically undervalued within a patriarchal society. It also highlights the conflict between women and men, but reflects the variation of culturally created rather than biologically innate

In some cases, a woman's way of looking at the world is actually superior to that of men. Cultural feminism is a theory that praises the positive aspects of women. Aim of it is for the creation of women-only spaces, to generate a new, patriarchy-free consciousness society, and to engage in radically different ways of living. Cultural

feminists have seen an opportunity to rebuild society completely with female-centered institutions and power structures. The basic principle of cultural feminism is that women have a different culture and even a different epistemology, such as different ethics, ideas, and language from men. It attempts to unite all women in a common sisterhood, regardless of ethnicity, race, class or age.

They look to find solutions for how the worst offenses of patriarchy can be mitigated. Cultural feminists identified women as superior/preferable to qualities identified with men, whether the qualities are products of nature or culture. Male characteristics are harmful to society, and female characteristics bring benefits for society. For example, less aggression among nations would lead to less war and conflict.

5.4.2- Prominent Types of Feminism

Since feminism isn't just one ideology, there are many branches of it. They help understand the feminism ideology with more depth and go into the details about the ideology. There are several examples of prominent types. Some of them are: Black Feminism, Ecofeminism, Post Modern Feminism, and Transfeminism.

1. **Black Feminism:** Is a philosophy centered around the condition of Black women, who experience oppression both on the basis of race and sex. In a patriarchal, white-dominated, capitalist western society.

In 1896, the National Association of Colored Women (NACW), an American organization, was formed as part of a club movement by educated middle-class Black women, which adopted the motto “lifting as we climb”. The members of NACW focused on combating harmful stereotypes surrounding Black women’s sexuality and gender identity. Late 1960s and 1970s. Black women did not feel politically represented by either of these. The former is focused primarily on middle-class white women, while the latter is focused on black men. The black women remain in an invisible category and even within the Black Liberation movement. They were being constantly subjected to sexism, and consequently, Black Feminist Movement developed in response to it.

Liberation of black women requires freedom for all people, which will end racism, sexism, and class oppression. The movement believed that the moral and social climate which perceived women as second-class citizens needed to change, and women should be free to define their own individual identity as part of human society.

- 2. Ecofeminism:** Oppression of women and domination of nature are connected and mutually strengthening. In the late 20th century, ecofeminism emerged with the support of the fight for women's empowerment and a sustainable environment. Ecofeminism is defined as "*the feminist position most explicitly concerned with environmental degradation.*" It is much more spiritual than political or theoretical in nature. It contains two major components: ecology and feminism. It believes that women realize and love nature instinctually, and oppose the oppression of women and aggression against nature under patriarchy. Ecofeminists Alice Walker, Vandana Shiva, Ivone Gebara, and others deal with the moral basis of human connection to nature. There are many other movements worldwide related to ecofeminism.

It is an organic combination of feminist and ecological thought articulated through the work of women gardeners, botanists, animal welfare advocates, etc. It focuses ecology and feminism into one point, and seeks to draw parallels between the exploitation of the environment and the exploitation of women. It is rooted in a reawakening of earth honoring and earth caring. It shows that women are closer to nature than men are.

Ecofeminism views patriarchy and its focus on control and domination not only as a source of women's oppression but as being harmful to humanity as well as destructive of all living creatures and the earth itself. It stresses that humans and nature must live in harmony to maintain ecological balance and sustainable development. It observes women's rights and empowerment that are related to political, economic, social, and cultural factors, which benefit all living creatures. Women can reproduce and create a life, just like nature. They wanted to use the term ecological feminism to indicate that women are natural environmentalists, by virtue of being born as women

- 3. Post Modern Feminism:**

They have allowed the feminist movement to protect social rights and interests of women, and side by side they have questioned those feminists who are trying to subvert the traditional family model. In this movement, there is a great change from the previous debates within feminism, and feminists reveal that language is what constructs gender. Multiple factors, such as class, race, ethnicity, and sexuality, collectively are responsible to construct the identity „woman“. None of these factors is solely responsible for women's oppression, nor would handling any one of these could provide a solution to the problem of the suppression of women. In the 21st century, we are living in the postmodern world, but prejudice and discriminatory attitudes about women have not changed much over a period of time.

Postmodern feminists believe that there is a multiplicity of women and women's movements, which represent diverse and divergent interests. They recommend a wide range of social forms and behaviors, and argue against a relatively uncomplicated account of oppression based on patriarchy. Postmodern feminism destabilizes what is considered normal or natural in relation to gender. Postmodern feminism rests heavily on social constructivist theories, arguing that gender is a construct of language or discourse. It seeks to develop a new paradigm of social criticism that does not rely on traditional philosophical reinforcements and emphasizes the relations of feminist issues to language, sex, and power. They believe that truth is not absolute and merely constructed by individual groups, culture, and language.

4. **Transfeminism:** Is a branch of feminism focused on transgender women and informed by transgender studies. Transfeminism focuses on the effects of transmisogyny and patriarchy on trans women. It is related to the broader field of queer theory. It describes the concepts of gender nonconformity, notions of masculinity and femininity and the maintaining of gender binary on trans men and women. Transfeminists view gender conformity as a control mechanism of patriarchy, which is maintained via violence against transgender and gender-nonconforming individuals as a basis of patriarchy and transmisogyny.



Tactics of transfeminism emerged from groups such as *The Transsexual Menace* (name from the Lavender Menace) in the 1990s, in response to the exclusion of transgender people in Pride marches. The group organized in direct action, focusing on violence against transgender people, such as the murder and rape of Brandon Teena, a trans man. The Transsexual Menace organized protests and sit-ins against the medical and mental pathologization of trans people.

Trans people were generally excluded from first-wave feminism, as were lesbians and all other people considered "queer." Second-wave feminism saw a greater level of acceptance amongst some feminists, "transsexuality" was heavily excluded, and described as an "illness," even amongst feminists who supported gay liberation. Third and fourth-wave feminism have generally been accepting of transgender people, and see trans liberation as an overall part of women's liberation.

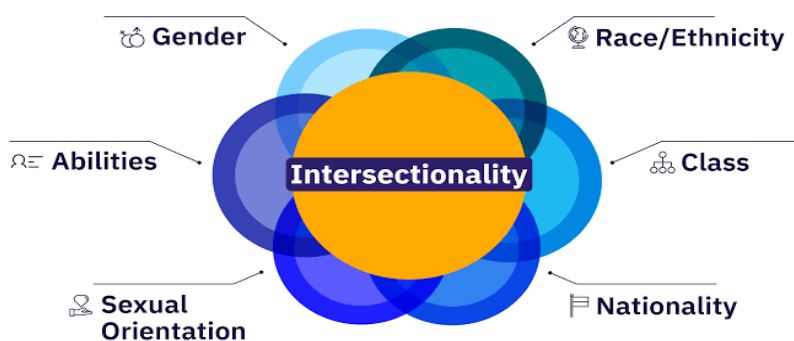
6- Intersectionality

6.1- Definition and Origins of Intersectionality

Intersectionality is an analytical framework for understanding how groups and individuals, social and political identities result in unique combinations of discrimination and privilege. Examples of these intersecting and overlapping factors include gender, caste, sex, race, ethnicity, class, sexuality, religion, disability, physical appearance, and age. These factors can lead to both empowerment and oppression.

It is a concept which was originally coined by Kimberlé Crenshaw in 1989, Crenshaw used the term while analyzing legal cases where Black women experienced discrimination that was not fully recognized by laws that treated race and gender as separate issues and argued that these systems of discrimination intersect, much like roads crossing at an intersection, and this intersection can create complex forms of disadvantage. Meanwhile, Intersectionality has gained popularity and is often discussed as a theory, methodology, paradigm, lens or framework. While establishing this concept, many different definitions have been proposed, largely by academics and policymakers, and rarely by those most negatively impacted by it.

It recognises that people's lives are shaped by their identities, relationships and social factors. These combine to create intersecting forms of privilege and oppression depending on a person's context and existing power structures such as patriarchy, ableism, colonialism, imperialism, homophobia and racism. Furthermore, Instead of viewing issues such as gender inequality, racism, or economic disadvantage as separate problems, intersectionality argues that these systems often overlap. Because of this overlap, individuals who belong to more than one marginalized group may experience unique forms of discrimination that cannot be understood by looking at only one aspect of their identity.



Today, intersectionality is widely used in fields such as sociology, law, gender studies, and public policy. It helps researchers, policymakers, and activists better understand how different social identities such as gender, race, ethnicity, economic background, disability, or migration status can combine to shape people's opportunities, challenges, and experiences in society.

In conclusion, intersectionality provides an important framework for understanding the complexity of social inequality. Rather than examining discrimination through a single lens, it highlights how multiple systems of inequality can intersect and reinforce one another. This perspective allows policymakers, researchers, and institutions to recognize that individuals may face different forms of disadvantage at the same time. Understanding intersectionality therefore helps create more inclusive policies and solutions that address the needs of diverse groups within society.

6.2- The Necessity of Intersectionality in Gender Inequality

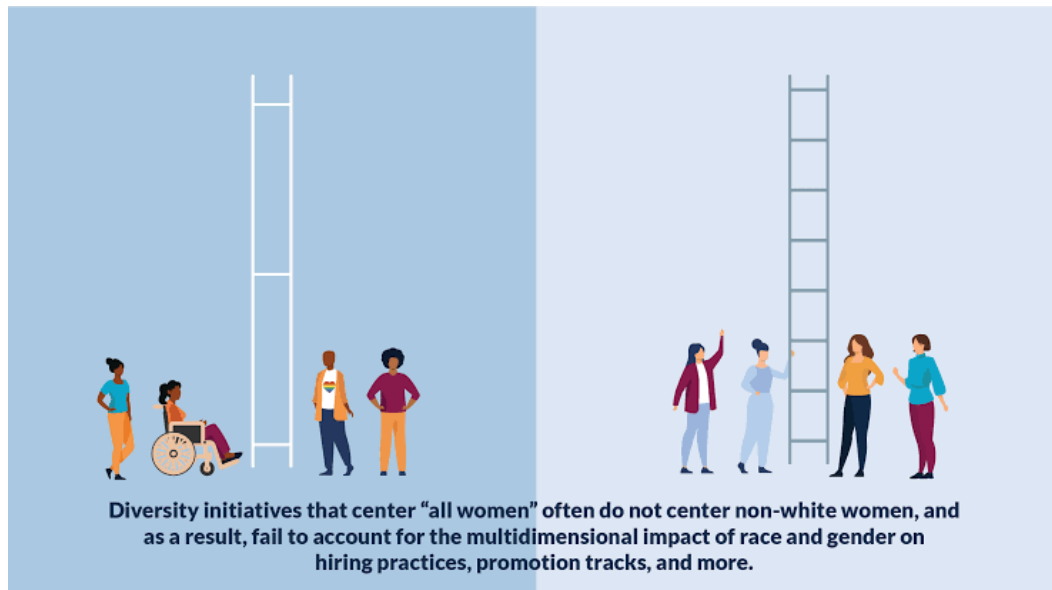
Gender inequality remains one of the most persistent social issues across the world. It refers to the unequal treatment, opportunities, and rights experienced by individuals based on their gender. In many societies, women and girls continue to face barriers in areas such as education, employment, political participation, healthcare, and economic opportunities. These inequalities are often reinforced by social norms, cultural expectations, and institutional structures that limit equal participation in public and private life.

However when gender inequality is mentioned, the first thing that usually comes to mind is the binary power imbalance between women and men. However, social reality is not so straightforward. A woman's experience is shaped not only by her gender, but also by many different layers of identity, such as her ethnicity, economic class, sexual characteristics, age, and disability status. This is where the concept of intersectionality comes into play.

Using an intersectional lens means recognizing the historical contexts surrounding an issue which differ from region to region and country to country. Long histories of violence and systematic discrimination have created deep inequalities that disadvantage some from the outset. The impacts extend across generations. While sometimes issues of socio-economic inequalities and (gender) identity or sexual orientations may seem separate at first, intersectional feminism illuminates the connections between all fights for justice and liberation.

For example, when an elevator in a building breaks down, it's an accessibility issue. But if the person who needs to use the elevator is both in a wheelchair and an immigrant who can't read the building's signage, the obstacle they face isn't just "the lack of an elevator." Gender inequality is similar; the barriers aren't the same for every woman. For some women, there are glass ceilings, while for others, there isn't even a door to enter the building from the start.

The necessity of this term stands on who exactly receives justice. For example, a general policy focused solely on "women's rights" often benefits relatively more privileged, educated, and urban women in society. However, the challenges faced by a woman living in rural areas, struggling with poverty, or belonging to a minority group are far more multifaceted. This woman is excluded not only "because she is a woman," but also "because she is poor" or "because of her ethnic identity." This is where intersectionality plays a big role, making visible how these different mechanisms of oppression feed off each other and leave the individual even more vulnerable.



In summary Intersectionality; trying to eliminate gender-based discrimination while ignoring racism, class divisions, or prejudice against people with disabilities only serves to liberate one group.

6.3- Overlapping Systems of Discrimination

Since the guide and recent paragraphs mentioned, Intersectionality suggests that social inequalities are not independent; rather, they are intertwined, shaping people's experiences. The productivity systems that exist in society are not solely gender-based. Many different structures coexist simultaneously, such as racism, class inequality, ethnic discrimination, anti-immigrant sentiment, or disability spending. An individual may be affected by more than one of these structures. The resulting experience is not simply a sum of these services; rather, it reinforces consistency, becoming a more complex form of inequality. Therefore, intersectionality demonstrates that maintaining discrimination in these issues.

While gender inequality is a significant structure within these systems, it is not experienced in the same way by everyone. For example, an economically powerful woman and a woman living in poverty do not share the same social distribution. Similarly, a woman belonging to a

majority ethnic group and a woman belonging to a minority community may face different kinds of challenges. In this case, gender inequality appears to intersect with other social factors, manifesting in different ways. Thus, the relationships of social forces converge, and some individuals may fall under several of these layers.

At this point, the concept of “*overlapping systems*” offers an important explanation. Overlapping means that different forms of inequality can simultaneously affect what you can exploit. A person may be disadvantaged because of their gender and ethnic identity, social class, or immigrant characteristics. This doesn't just mean greater productivity; it also means that these values reinforce each other. For example, prejudice against businesswomen creates an already existing inequality, while the same person being from an ethnic minority can make this inequality more visible and more difficult to experience. This is amplified and cannot be reduced to a single cause because different systems are at play at the same time.



Social institutions play a significant role in the operation of these incompatibilities. Structures such as education, the labor market, the legal system, or the media can sometimes, without realizing it, systematically mitigate certain disadvantages. If these institutions only consider one form of inequality, they ignore others. For example, policies aimed solely at promoting gender equality may be insufficient to address the whole when class or ethnic inequalities exist. Therefore, an intersectional approach requires considering all these characteristics together when analyzing inequalities.

Intersectionality also makes the source of power more visible. In society, some groups have gained more financial advantages, while others have been systematically excluded. This is not solely the result of individual attitudes; it is often a consequence of cultural, economic,

and political components. The intersectional perspective helps to understand how these details are connected. Thus, it can be understood that inequalities are not merely the product of individual problems, but of broader societal structures.

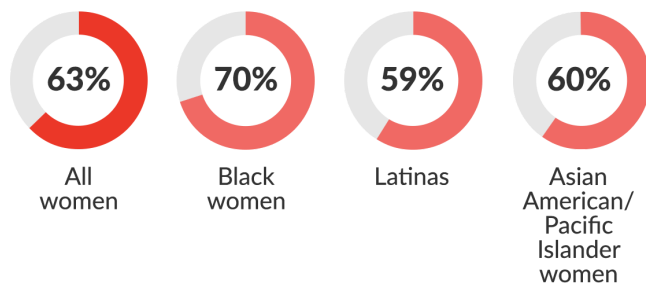
These overlapping systems's perspectives also have important implications for the search for solutions. If systems of discrimination are interconnected, then policies addressing these problems must also be holistic. An approach that only targets gender equality may leave out the experiences of some individuals by ignoring other forms of inequality. However, an intersectional approach allows for the consideration of different identities and experiences together. This makes it possible to produce more inclusive and just solutions.

Overall, gender inequality is not a standalone system; it often operates in conjunction with other forms of discrimination. Intersectionality offers a powerful conceptual framework for understanding this complex structure. Instead of explaining people's experiences solely through a single identity, examining the points where multiple identities intersect reveals the true nature of societal inequalities better. Therefore, understanding overlapping systems of discrimination is not merely an academic debate; it is also one of the fundamental steps in building a more just and inclusive society.

The most common types of discrimination are:



A majority of women age 50+ experience discrimination regularly



7-Challenges in Gender Inequality

Gender inequality remains one of the most persistent social challenges across the world, affecting people's opportunities, rights and experiences. Despite decades of advocacy, policy efforts and social movements aimed at achieving equality, disparities between genders continue to exist in many aspects of life. These inequalities are not limited to a single area; rather, they appear in education, employment, healthcare access, political representation and social recognition. As societies evolve, the forms of inequality may change, yet the underlying structures that perpetuate them often remain deeply rooted in historical norms, cultural expectations and institutional practices.

Understanding the challenges of gender inequality requires looking beyond surface-level differences and examining systems that shape unequal outcomes. Gender disparities are often reinforced by economic conditions, social hierarchies and decision-making ideas that determine who has access to influence. In many contexts, unequal power dynamics limit the participation of certain groups in economic life.

Furthermore, discussions on gender inequality increasingly recognize that the issue cannot be understood through a single perspective. Social identities, cultural backgrounds, and structural inequalities interact in ways that influence how individuals experience discrimination and opportunity. As a result, debates about equality have expanded to include questions about whose voices are heard in policy processes, how social movements define justice, and what approaches are most effective in addressing systemic barriers.

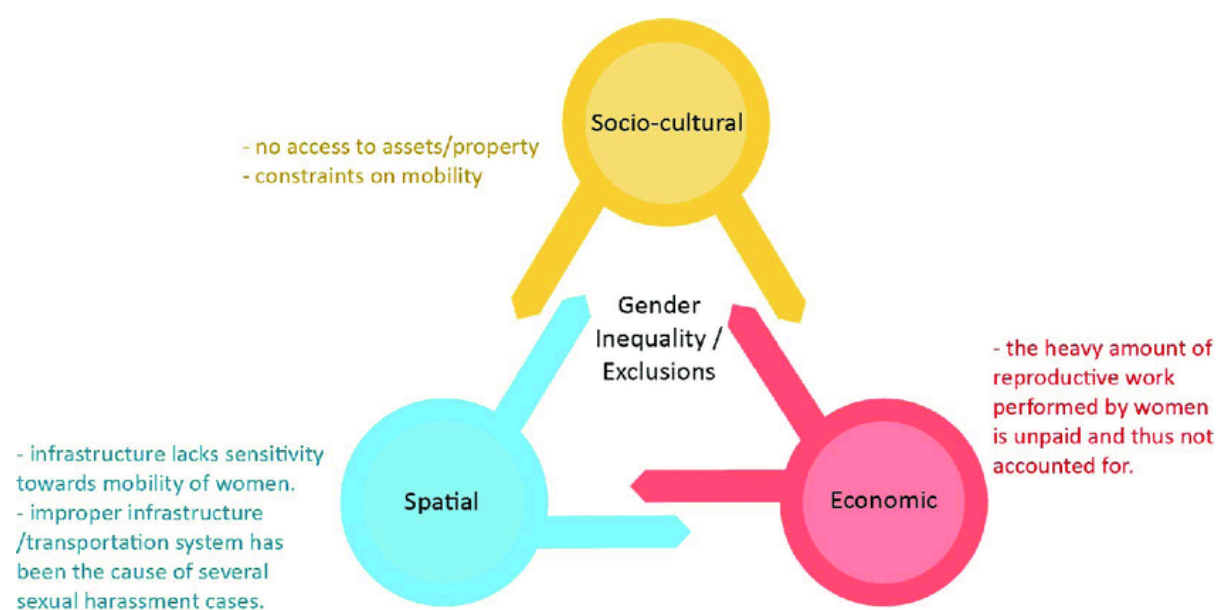
7.1- Gender Inequality and Socio-Economic Barriers

While gender inequality is often explained in society, in reality, a significant portion of these inequalities are directly linked to socio-economic barriers. Socio-economic factors include individuals' income level, educational opportunities, access to the job market, access to social security, and possession of economic resources. Inequalities in these areas can make it difficult for women and certain social groups to access opportunities on equal footing with men, leading to the perpetuation of gender-based differences.

Education is one of the most fundamental dimensions of socio-economic barriers. When equal access to educational opportunities is not provided, individuals' future careers, income levels, and social positions are directly affected. In some societies, less emphasis is placed on the education of girls compared to boys, or social pressures that lead to early school leaving can make it difficult for women to achieve economic independence. These inequalities in education eventually manifest themselves in the job market as well.

The working world is also one of the areas where the socio-economic aspects of gender inequality are clearly visible. In many countries, women work for lower wages than men, are concentrated in certain sectors, or have less access to senior management positions. Reasons for this include biases in the labor market, the significant burden of care work placed on women, and the lack of equal working conditions for all individuals. Unpaid care work, in particular, is seen as a significant structural barrier limiting women's participation in economic life.

Socio-economic barriers also have indirect effects on political and social representation. Individuals lacking economic resources or strong social networks may find it more difficult to participate in policy-making processes. For example, women from economically disadvantaged groups are generally less represented in politics. This can lead to the underrepresentation of diverse social experiences in decision-making mechanisms.



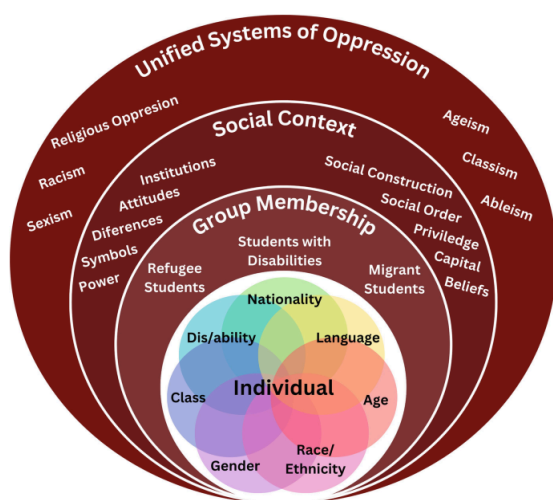
Ultimately, socio-economic barriers demonstrate that gender inequality does not stem solely from individual choices or societal attitudes. Factors such as educational opportunities, labor market structures, access to economic resources, and the distribution of social responsibilities can work together to reproduce inequalities. Therefore, examining how economic and social structures function is crucial for understanding gender inequality. Recognizing these barriers and developing policies to reduce them is a fundamental step towards creating a more inclusive and equitable society.

7.2- Intersectional Distinction

Intersectional distinction is an important concept that explains why gender inequality is not experienced in the same way by every individual. Individuals in society are not only defined by their gender identity; they also possess many different social identities such as ethnicity, social class, education level, religion, cultural background, geography, disability status, or immigration status. When these identities come together, they directly affect individuals' social position and the opportunities they face. Therefore, gender inequality is not a uniform experience; individuals living under different social conditions may experience this inequality in different ways.

This concept specifically shows that the assumption that all women have the same conditions does not reflect reality. For example, a woman from an economically strong family with access to higher education does not have the same social opportunities as a woman who grew up in an economically disadvantaged environment. Similarly, a woman belonging to a majority ethnic group may experience different types of discrimination than a woman belonging to an ethnic or cultural minority. This shows that gender inequality does not operate in isolation, but in conjunction with other social inequalities.

Intersectional distinction also helps us understand why some groups face more structural barriers than others. For example, women living in rural areas may experience greater difficulties accessing education, healthcare, or job opportunities compared to women living in cities. Similarly, immigrant women may face greater obstacles in both economic and social spheres due to language barriers, legal status issues, or social exclusion. These examples demonstrate that gender inequality becomes more complex when combined with various social factors.



In conclusion, intersectional distinction offers a perspective that allows for a deeper and more realistic understanding of gender inequality. This concept demonstrates that individuals should not be judged solely on the basis of a single identity, and that social inequalities often arise from the intersection of multiple factors. Such an understanding contributes to the development of more inclusive and equitable approaches, both in academic discussions and in social policies.

7.3- Policy and Decision Making

One of the most significant factors contributing to the persistence of gender inequality is the imbalance of representation and power in policy making and decision making processes. Laws, policies and institutional decisions in society directly affect the living conditions of women. However; historically, a large part of these decisions have been made by a limited group and these groups have often not represented all segments of society equally. This situation can lead to the needs of women and certain social groups not being considered in the policy making process.

The issue of representation in decision making mechanisms is therefore of paramount importance. In many countries, the representation of women in policy making institutions such as parliaments, governments, local administrations, or international organizations is still lower than that of men. For example, in some countries, the proportion of female members of parliament remains quite limited. This is not merely a matter of numerical representation; it also affects the extent to which different social experiences are included in policy discussions. Increased participation of women and diverse social groups in decision making processes can enable a broader perspective on societal problems.



The approach used in policy making is also important. In recent years, many countries have begun to adopt an approach called "gender mainstreaming." This approach aims to evaluate the impact of all policies on women and men and to design them in a way that supports equality. Thus, gender equality is addressed not only as a specific policy area but as part of all public policies.

Overall, policy and decision making processes play a critical role in reducing gender inequality. Increasing representation, including diverse social experiences in policy discussions, and developing equality oriented policies are important steps in creating a more inclusive and just society. Therefore, combating gender inequality is closely linked not only to social awareness but also to strong and inclusive policy mechanisms.

7.4- The Difference Between Feminism and Womanism

As the guide mentioned before; Feminism is a social, political, and intellectual movement that seeks to achieve equality between genders, particularly focusing on addressing the historical and systemic disadvantages faced by women. The core idea of feminism is that women and men should have equal rights, opportunities, and access to resources in all areas of society, including education, employment, politics, healthcare, and legal rights.

On the other hand; Womanism is a social and cultural perspective that focuses particularly on the experiences, struggles, and empowerment of Black women and women of color. The term was popularized by the writer Alice Walker in the 1980s to describe a movement that addresses issues that were often overlooked in mainstream feminist movements.

Womanism emphasizes that the experiences of women are not identical, and that factors such as race, culture, community, and historical context shape how women experience discrimination and inequality. Because early feminist movements were often centered around the experiences of white, middle-class women, many Black women felt that their specific challenges such as racism combined with sexism weren't fully represented. Womanism therefore developed as a framework that highlights these intersecting realities.

Although feminism and womanism both aim to challenge gender inequality, they differ in their focus, historical context, and perspective. The main difference lies in scope and emphasis. Feminism generally focuses on achieving gender equality for all women, addressing systems that disadvantage women in comparison to men. Womanism, however, places particular attention on the experiences of Black women and women of color, recognizing that racism, class inequality, and cultural factors often intersect with sexism.

Another difference is the approach to social change. Feminism traditionally concentrates on correcting gender imbalances in institutions and rights. Womanism often takes a more holistic and community centered approach, emphasizing harmony, cultural identity, and the uplift of entire communities alongside gender equality.

Intersectional Feminism vs. Womanism

What's the Difference?

Intersectional Feminism is a type of feminism that occurred later in the movement. It purposefully puts intersectionality at its core. It also strives to account for the collective experiences of all women and their many facets.

The womanism movement is began in mid to late 1980s and focuses primarily on the experiences of Women of Color. From the beginning, womanism focuses not only on women and gender issues but also race and class.

In summary, feminism seeks to dismantle gender inequality broadly, while womanism highlights the specific and intersecting struggles of women of color and promotes empowerment that includes both gender and community well being.

7.5- Challenges Women Have Been Through Over Time

1900	women gained property and wage rights
1910	women could wear pants
1920	white women could vote!
1963	women gained equal pay rights (still questionable?)
1965	black women could vote!
1969	women were allowed to initiate divorce from their husbands
1972	women could get birth control, without a man
1974	women could buy a home, without a man
1988	women could own their own business, without a man
1994	women gained legal protection against domestic abuse

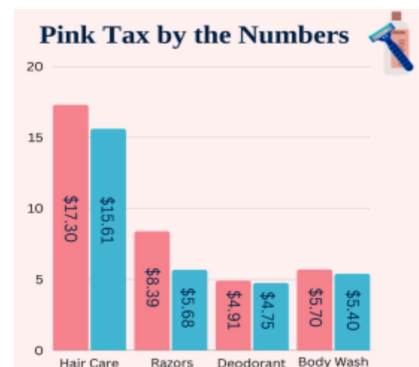
Women have faced many different issues over time. Throughout the centuries women's rights improved, changed for the better, and came a long way since they were in the 19th century. Women's lives were primarily defined by their roles within the household and their relationship to men. The dominant social structures, including the feudal system and the pervasive influence of the Church, contributed to a hierarchical system where women were generally considered subordinate. Their primary responsibilities revolved around managing the household, raising children, and sometimes assisting their husbands in family businesses or agricultural labor.

The rights women gained over the years

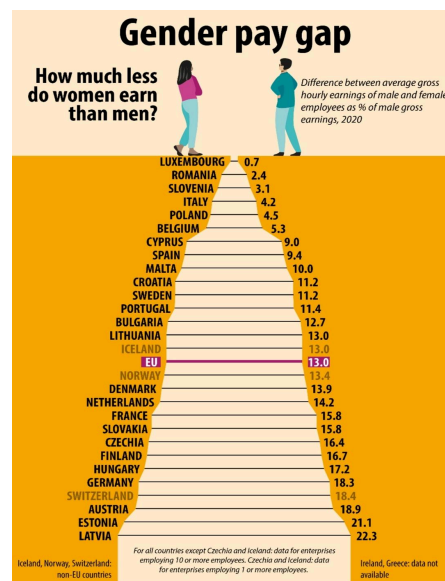
Around the start of the 20th century women started to be seen more and more. After decades of tireless activism and struggle, women in many countries finally gained the right to vote, a landmark achievement that symbolized their growing political agency. This victory marked a significant step towards legal and political equality, though it did not immediately translate into full social and economic equality. The 20th century also saw women making significant strides in education, entering professions previously dominated by men and challenging traditional gender roles in the workplace.

While women have made remarkable strides in education, employment, and politics, inequalities and discrimination persist.

- Products that target women have much higher prices than products targeted for men. The reality of this was proven by many analysts that women pay around 7 to 13 percent more in a year than men for the same product. Which makes approximately about 1,300 to 2,181 USD a year. This does not only happen in products it also applies for health care. Women pay about 18 percent more than men do. And it's called the "Pink Tax."



- The gender pay gap still continues to be a persistent issue in many countries. Women have more work hours per week than men, but they spend more hours on unpaid work, a fact that might also affect their career choices. Gender pay gaps are different. Instead of comparing like-for-like roles, a gender pay gap shows you the difference between the typical pay for women and men across organisations, industries, and the nation as a whole. In doing so, it highlights structural inequality. In each country, the gender pay gap is different, but the general statistics are that women earn roughly 17 to 23 percent less than men.



- Due to workplace discrimination, women who are good in their fields still face bias in hiring and promotion. Some job owners take the possibility of women being pregnant as an excuse not to hire or give promotions. That being said, some workplaces don't provide paid maternity leave for their workers, and that also remains a significant barrier for many women. Sexual assault and Harassment in the workplace is another problem that leads women to take a step back in their careers.
- The number of gender based violence and femicides started to increase in recent years. Femicides definition is intentional murder that exclusively targets women or girls because of their gender or murder that disproportionately targets women or girls. The 2025 femicide report from the United Nations Office on Drugs and Crime (UNODC) and UN Women confirms that femicide continues to take the lives of tens of thousands of women and girls worldwide, with no sign of real progress. In 2024 83,000 women and girls were killed intentionally. 60 percent (50,000 women and girls) of those women were killed at the hands of intimate partners or family members. This means one woman or girl is killed by a partner or family member almost every 10 minutes.



That approximately means 137 women are being murdered every day. An estimated 840 million women, which means almost one in three, have been subjected to physical and/or sexual intimate partner violence, non-partner sexual violence, or both at least once in their lives. Sexual violence by someone other than the partner is widespread, but highly under-reported. Globally, 8 percent or 263 million women 15 years and older report experiencing sexual violence from someone other than a partner. Progress in reducing intimate partner violence has been very slow over the last two decades, with only a 0.2 per cent annual decline.

Despite significant progress made throughout the years, it's clear that the challenges and inequalities that women face persist and echo throughout history. Achieving true gender equality requires that we push our elected officials to address issues such as the gender pay gap, workplace discrimination, gender-based violence, and the challenges that women face both at home and at work. It's only through sustained commitment and action that we can ensure women's rights continue to progress rather than slide backward. That's why we still need feminism today.

8- International Organizations

8.1- The Role of the United Nations in Intersectionality and Gender Inequality



The United Nations has also taken on an intersectional paradigm in its approach to gender inequality, recognizing that gender-based discrimination more often crosses with other axes of disadvantage like race, disability, socioeconomic status, and ethnicity. Intersectionality helps to explain the heterogeneity of the discriminatory experiences of women and girls in various positions in the society and thus opposes the belief that the issue of gender inequality is homogeneous to all women. According to the official

documentation of UN Women, intersectionality informs strategic policy, which explicitly incorporates disabled women into the gender-equality policy and programmes, as disability, gender, and discrimination are inseparable and cannot be dealt with separately.

The strategic plans, along with UN Women's resource guides and its intersectionality toolkit, help policymakers understand that structural barriers and overlapping oppressions must be addressed simultaneously to achieve genuine gender equality. The strategy requires gathering of disaggregated information and the formulation of a programme that addresses the unique needs of different categories of women and girls, instead of adopting programmes that employ a single-size-fits-all paradigm.

The intersectional strategy is consistent with the 2030 Agenda for Sustainable Development, specifically Sustainable Development Goal 5, which aims to achieve gender equality and empower all women and girls, and reflects the idea of leaving no one behind. The intersectionality is also evident in the United Nations policy discussion in relation to discrimination and human rights, whereby combinations of factors like gender, race, and class produce dynamic systems of disadvantage which exacerbate inequality.

Although these policy improvements have been made, it is still hard to completely operationalize intersectionality. As international standards are set by the UN and technical guidelines are provided, it is a matter of political will, resource distribution, and the capacity to translate those guidelines into national legislation, programmes, and quantifiable results in individual member states. However, the growing prominence of intersectionality as promoted by the United Nations is a major developmental shift of the previous gender-equity paradigms that primarily assumed the biological sex to a finer definition of the interdependence of various types of discrimination.

8.2- The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)

In 1979, the United Nations General Assembly adopted the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) as a comprehensive international treaty that seeks to disarm of any form of discrimination of women and to create equality between women and men in all spheres of life. It is also known as the International Bill of Rights of women and even today remains the primary legal instrument in the promotion of gender equality in the world.

The definition of discrimination suggested by CEDAW is rather broad as any kind of distinction, exclusion, or restriction on the basis of sex can be mentioned when it has a negative impact on or limitation of achievement of human rights and fundamental freedoms as possessed by women. States that have accepted the Convention have a legal responsibility of enacting legislative, administrative and other measures that are aimed at elimination of discrimination and achievement of substantive equality. These steps include abolition of discriminatory legislation, establishment of institutions to uphold the rights of women,

provision of equal access to education, health facilities, labor, and political involvement, and address of undesirable social and cultural practices.

The treaty also commits the states who are signatories to the treaty to submit periodic reports to the CEDAW Committee which will monitor the implementation and give suggestions to enhance compliance. Over the years the Committee has widened its interpretative direction in such a way that it includes the emerging concepts of women rights keeping in mind that discrimination against women manifests itself in various ways among women of different groups in various contexts. To illustrate this point, specific General Recommendations define how the CEDAW norms apply to such modern issues as climate change and disaster risk reduction, which demonstrates the applicability of the Convention to contemporary issues.

Despite the fact that CEDAW is highly ratified and has made a tremendous influence on national laws, its influence also lies in the state application. The mechanisms are rather feeble in the realization of the treaties compared with other international treaties and therefore actualization of the rights of women is dependent on the domestic political goodwill and capacity of the institution. Nevertheless, CEDAW has remained an international framework of gender equality and has been a part of the impact on legislation and political choices in the world.

9- Recommendations

1. Delegates are expected to know the basic ideas of feminism, its different waves, and types to build stronger arguments. At the same time, intersectionality should not be ignored. Gender inequality does not affect everyone in the same way, and your solutions should reflect this.
2. Delegates are recommended to research their countries carefully. Every country has different challenges when it comes to gender equality. Some may struggle with education, others with political representation or economic participation.
3. Delegates are encouraged to also benefit from international frameworks and organizations. Referring to the work of the United Nations, UN Women, or agreements like CEDAW can make your resolution stronger.
4. Delegates are strongly encouraged to research the effects of feminism in society. As well as the long term solutions that feminism tries to imply in society.

10- Questions to Ponder

1. How can gender equality policies include intersectionality instead of using a “one size fits all” approach?
2. How can different waves and types of feminism be useful for solving today's issues?
3. How do socioeconomic factors affect gender inequality, and how can they be improved?
4. How can different types of feminism impact the life quality of women and marginalized groups?
5. How does the difference between mainstream feminism and alternative frameworks such as womanism impact inclusive policymaking?
6. How do the different waves of feminism reflect changing global priorities, and to what extent do they address the needs of marginalized groups?

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