

POPULAR AND DEMOCRATIC REPUBLIC OF ALGERIA
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UNIVERSITY OF TLEMCEM
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH
ENGLISH SECTION



FEMINISM AND MUSLIM WOMAN

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Presented by

MISS BELASRI ASMA

Supervised by

DR KHELLADI MOHAMMED

JURY MEMBERS

President :

Supervisor :

Examiner :

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DEDICATION

I dedicate this work to:

My dearest parents who provided me with whatever I need and surrounded me with great affection to reach my objectives in this life.

My dearest sisters "Najwa and Nour el Houda".

And My best friend "hadjer".

Asma

Abstract

Islam, the mercy of Allah, is for all of mankind which makes no preference to sex. Men and women have a calling and a place in nature. Islam was revealed at a time when a lot of people denied the humanity of the woman; some were sceptical about it; and still others admitted it, yet considered the woman a thing created for the humble service of man. Islam considered the woman as a worthy human being, with a share in humanity equal to that of man. Both are two branches of a single tree and two children from the same father, Adam, and mother, Eve. Their single origin, their general human traits, their responsibility for the observation of religious duties with the consequent reward or punishment. However, Muslim women in Islamic societies are deprived from the most basic rights, they are regarded as a symbol of shame and dishonor. The current research work is an attempt to show the relationship between feminism and Islam. Hence, its principal aim is to portray how Muslim women fight and struggle to reach their goals and achieve their dreams. In doing so, this dissertation is divided into two interrelated chapters; the first one provides a theoretical background of Feminism as well as some concepts related to them. With regard to the second chapter shows how Muslim woman reach her goals via Feminism.

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General Introduction

Islam is a religion that granted women their rights and protected them through Quraan and Sunnah . However , they are still suffering and discriminating to find limited recognized place in the society . with the coming of Feminism the situation of Muslim women changed and they became an important member they played an important role in many fields like economy , politics , society , sports , arts .

This research work studies the situation of women in Islamic society and how they are treated and dehumanized by their male counterparts be a father a brother or a husband . It shows also how Feminism changed the life of Muslim woman and gave them a voice to ask for equal rights and existence in all the domains and even they could express themselves in Muslim or non-Muslim countries . This problematic is fostered by three main questions:

- 1- What is the relationship between Feminism and Islam ?
- 2- To what extent does feminism influence Muslim woman?
- 3- Are Muslim women in need of Feminism ?

The aforementioned questions proposed three hypotheses:

- 1- The main demands of Feminism are rights granted by Islam to the woman .
- 2-Feminism makes the Muslim woman strong and gives her a voice .
- 3-Feminism provides the Muslim woman with a chance to change her position in many fields.

This work is divided into two chapters . the first one provides a broad vision about the concept of Feminism by introducing its definition and its history in addition to its three waves of feminism and its types . As for the second chapter, it showed the real image of Islam and how Muslim woman must be treated , it sheds light also on the achievement of Muslim woman in many fields including Economy , politics , society , arts , sports in Islamic and non-Islamic societies . At the end I gave some examples of the Islamic Feminist movement in Turkey and Egypt .

Chapter one: the Concept of Feminism

1.1 Introduction

1.2 Definition of feminism

1.3 History of Feminism

1.4 Waves of Feminism

1.4.1 The First Feminist Wave: Votes for Woman

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1.1 Introduction:

Throughout the history of mankind women faced and she is still facing much cruelty and injustice in this male dominated world. However ,despite of all this suffering and pain women struggled for every moment and they are still fighting and looking for their rights .Thus, there are many groups and individuals who work for women rights .Feminism has generated an ongoing debate in all over the world and it came to solve women's problems and to put an end to the injustice treatment for them. It was the voice of women in times they were not able to speak or to express their feelings ,wishes and their ideas .

This chapter deals with the general definition of Feminism in addition to some important concepts related to it like the history of Feminism ,different waves and how does this idea grow through time .It gives also an overview of types of Feminism .

1.2 Definition of Feminism:

There are many variations within the definition of Feminism. Many researchers and scholars use the term "Feminism" and they try to define and explain it differently. Some of them use it to refer to the political ,cultural, and economic movements aimed at establishing greater rights and protection for women .Whereas , others refer it to the belief that women should have the same rights, power and opportunities as men. Hooks (2000: 1) explained this idea as : "*...I needed feminism to give me a foundation of equality and justice to stand on, Mama has come around to feminist thinking, She sees me and all her daughters living better lives because of feminist politics ...*"

Feminism has a long history ; it is a voice of women that represents their problems, suffering ,and dreams .However , we can not define and explain this word easily .Singh (1995) provides the following words on Feminism , He writes that

Feminism has no specific abstract definition applicable to all women at all times , since it is based on historically and culturally concrete realities and levels of

consciousness ,perceptions and actions .It is a complex movement with many layers ; It can be articulated differently in different parts of the world depending upon various background . (P 48)

Feminism is an ideology or way of thinking which seeks equality for men and women in social, economic, and cultural fields . It aims to bring about change in society in order to provide equal opportunities to all and hence prevent discrimination based on gender (kaur, 2016).

Another definition of Feminism was given by freedman (2001:4) in which he stated that: “...*feminism concerns itself with women’s inferior position in society and with discrimination encountered by women because of their sex ...*”

Being a women is hard and extremely difficult , frustrating and feels unjust and oppressive ; all these dark adjectives represent women suffering . However , Despite of the painful segregation and the hard inequality women resisted and she is still struggling for every moment to stand up and convince all people in the world to believe that men and women deserve equality in all opportunities , good treatment, respect and social rights .

1.3 History of Feminism:

The term “feminism” originated from the French word “feminisme,” coined by the utopian socialist Charles Fourier¹, and was first used in English in the 1890s, in association with the movement for equal political and legal rights for women. Though the goals and ambitions for each movement depended considerably on society, culture, and the wants and needs of women in that region, historians believe that the main, common objective between all feminist movements was and continues to be trying to ensure equality between men and women as far as government, economic matters, socio-political matters, and all the different rights which were reserved for men, are concerned. (Conger ,2015)

¹ A French philosopher and one of the founders of utopian socialist.

Feminism refers to an ideology , movement , campaign or activism for gender equality . Europe and America are usually seen as the birth place of feminism . The earliest feminist thought in Britain is often attributed to Mary Wollstonecraft², known as the grandmother of British feminism, who wrote *The Vindication of the Rights of Woman* in 1792 which argued that women should have the same rights as men, including the right to education, earnings and property. Contemporary historian feminists distinguish three “waves” in the history of feminism. The first-wave refers to the feminism movement of the nineteenth through early twentieth centuries, which dealt mainly with the Suffrage movement. The second-wave (1960s-1980s) dealt with the inequality of laws, as well as cultural inequalities. The third-wave of Feminism (1990s-present), is seen as both a continuation of and a response to the perceived failures of the second-wave. (Margolis,1993)

History of Feminism comprises a number of social, cultural and political movements, theories and moral philosophies concerned with gender inequalities and equal rights for women. Therefore, it refers to the effort to ensure legal and political equality for women.

1.4 Waves of Feminism:

Feminism is defined as happening in “waves.” Just like a literal wave, as one wave moves out another comes , the History of Feminism is described in three temporal waves .

1.4.1 The First Feminist Wave: Votes and Jobs

The first wave of feminism took place in the late 19th and early 20th centuries, emerging out of an environment of urban industrialism and liberal, socialist politics, in this vein Rampton (2014) mentioned the goals of this wave that was to open up opportunities for women, with a focus on suffrage. This wave formally began at the Seneca Falls Convention in 1848, when 300 men and women rallied to the cause of equality for women. within this first wave Worell (2002:496) said that : ‘... *The first wave Feminism spanning the 17th to 19th centuries encompassed contributions of*

² An English writer ,philosopher and advocate of women’s rights .

Feminists who worked primarily within the confines of existing systems of rules and laws to achieve equality for women and the right to participate widely in society ...”

The fight for women’s suffrage in North America and Europe, occurring in the late 19th and early 20th centuries, characterized the “first wave” of the feminist movement. The feminists called for increasing opportunities for women as well as a reduction in restrictions placed on women by society. First-wave feminists advocated for equality in basic rights, that include increased political representation, improved working conditions, and the right to vote and to an education. The Suffragettes used tactics considered “unladylike” such as hunger strikes, chaining themselves to public structures, and the destruction of public property to provoke arrest, thereby bringing attention and a sense of urgency to their cause .(Smith ,2015)

During this period , many activists began push and campaigning for women’s right to vote. After the year 1900, public protests became popular, especially in the west. These were shown successful since Wyoming, Colorado, Utah and, Idaho became some of the first states to guarantee women’s right to vote. the first wave feminism inspired and influenced other feminists, and It spread all over the world in order to allow women to vote ; those feminists wanted to show the importance of women’s voting. In addition to that , this process touched all kinds of women (educated ,non –educated ,rich, poor ...),Moreover, If woman got her rights such as voting and working she would be able to perform their roles as mothers and housewives even better.(Johnson ,2017)

The ideas of the suffrage movement in Britain descended directly from Enlightenment political philosophy and nineteenth-century liberal theory, notably through Mary Wollstonecraft's Vindication of the Rights of Woman.She has been called the mother of feminism and the first feminist . she was identified with the revolutionaries of 1789 , she proposed to apply enlightened ideas to woman and John

Stuart Mill's³ *The Subjection of Women*. He published "The Subjection of Women" in 1869. He used the image of slavery and bondage and He argued in favour of social, economic and political emancipation of women, and assumed that each individual had interests which only he or she could represent, and on these grounds Mill justified votes for women. He presented a petition in Parliament calling for the inclusion of women suffrage in the Reform Act of 1867. (Kelly , 2015)

This first wave of feminism led to an increase in female opportunities within education and the work force and eventually in 1918, women over 30 were given the right to vote. Two significant women who are directly connected to this first wave are Virginia Woolf ⁴ and Simone de Beauvoir. In this wave, Virginia Woolf wrote a famous book about women rights "A Room of One's Own" in which she helped Mary Wollstonecraft and others to build a new road for woman to change her life. This idea of giving woman a new image and place started to spread in all over the world; it moved to the Soviet Union, Russia and Germany. In addition, the leaders of those activities in those countries paved the way to the second wave to appear.(Handal , 2013)

1.4.2 The Second Feminist Wave: The Personal Is Political

In contrast to first-wave feminists, second-wave feminism, which emerged in the wake of World War II when many women entered the labour force, took many forms. Second-wave feminists challenged prevailing notions of the women's role in the family, workplace, and society.(Epstein , 2002)

Hilden (1982) showed that the Second-wave feminism refers to the period of activity in the early 1960s and lasting through the late 1980s. It was a continuation of the earlier phase of feminism involving the suffragettes in the UK and USA .this wave was largely concerned with other issues of equality, such as ending discrimination. "The Personal is Political" is the slogan of this wave which became

³ A British philosopher , political economist and civil servant

⁴ An English writer and one of the most important modernist

synonymous with the second wave. This wave aimed to achieved specific goals Louis (2008) said that

The second wave of Feminism , spanning primarily the 1960s and the late 1980s produced a variety of schools of thought about about the nature of gender oppression , the appropriate goals of Feminism , and the means of reaching these goals and gave great importance to sexual and family rights for women . (p.165)

The second wave began in 1960s and continued into the 1990s , It started with protests against the miss America pageant in Atlantic city in 1968 and 1969 , because at that time woman has been regarded as an object of beauty dominated by a patriarchy that sought to keep to keep them in the home or in dull , low paying jobs . This phase unfolded in the context of the anti-vietnam war and civil rights movements , There was a growing of self –consciousness of a variety of minority groups around the world. Moreover , Second-wave feminists sought to address diverse issues, including childcare, equal pay, employment and education opportunities, reproductive rights, and women and children’s safety. they focused on passing the equal rights amendment to the constitution in order to guarantee social equality regardless of sex. (Rampton , 2014)

The 1960s saw the birth of new women’s organizations and marked the beginning of what we know term the second wave of feminism. In 1961 President Kennedy ⁵ created a national Commission on the Status of Women that led to the formation of a citizen’s advisory council and women’s commissions in all 50 states. These commissions clearly documented the second-class status of women in the United States, yet the government did little to bring about change. (Lannello , 2010)

After a long period of struggles, strikes and events woman started to go deeper in looking for her rights. From asking only for the right to vote, the right to

⁵ President of the United State (1961-1963)

marry, she finally wanted her total freedom in almost everything: economical, political, social and religious fields.

1.4.3 The Third Feminist Wave: Transversal Politics

Third-wave first feminism appeared in the mid 1980s and emerged from discussions and writings about the intersections of feminism and racism , it was articulated by feminist leaders, many of whom were grounded in the second wave such as "Cherrie Moraga, Gloria Anzaldua, bell hooks, Chela Sandoval, Audre Lorde, Maxine Hong Kingston, and many other feminists of color who called for a 'new subjectivity", The third wave started as a reaction to the backlash that feminism had experienced in the 1980's where the media declared feminism dead and that the women's movement of the 1960's and 1970's had reached its goals and that there was no longer any need for feminism. (Kinser, 2017)

This wave has the potential to empower women by helping them shatter the "glass ceiling" in politics, business, and other fields to which women have limited access, whether it be the presidency of the United States or chief executive officer of major corporations. For instance , The American third wave manifested in the early 1990s. Emerging in the context of a political backlash against feminism defined by neoconservative social policy , young American women sought to reassert a feminist identity that rejected the cultural dominance of post-feminism. As Rebecca Walker 6 declared in the January 1992 issue of Ms Magazine, 'I am not a post-feminism feminist. I am the third wave.' From first to third wave, women have made and continue to make legal, economic, and political progress.(Aune, & Holyoak, 2017)

Ellington (2009) stated that the feminists that represent third wave feminism were all born with the privileges that first and second wave feminists fought for and consequently they have more opportunities and liberties than their predecessors . However, they believe that the fight for equality between men and women is still not complete and, like second wave feminists, they fight for economic, political, social and personal empowerment for women. Nevertheless, many third wave feminists are critical towards certain elements of second wave feminism. For example, they have

criticized second wave feminism for being obsolete to young women today and that it was obsessed with what is politically correct. They furthermore think it was too monolithic and criticize its tendency to see all women as belonging to a universal womanhood; a sort of common female identity. In this context Worell (2002:130) writes that : “...*Third wave Feminism , which overlapped with second wave Feminism , has produced elaborations and critiques of the previous theories and includes postmodern , women of color , lesbian , global and generation third wave Feminism ...*”

Culturally, the principles of third-wave feminism were expressed through the formation of various Riot grrrl⁶ punk bands in the 1990s, such as Bikini Kill and Bratmobile , who appropriated the traditionally “male province” of rebellious anger as artistic expression, recasting it in distinctly feminine terms. “Girl Power” became the central message of third-wave feminism, the idea that women could be powerful while still being “girly” a backlash against older feminist arguments that such stereotypes perpetuated women’s inequality and were purely a symptom of patriarchal society. Consumerism became a method by which to link “Girl Power” with “purchasing power,” recognizing the changing position of women in society from domestic dependents to financially self-reliant, independent consumers. This was a message of the Third Wave: that market participation necessarily enhances women’s liberation.(Kendal, 2012)

Third-wave feminists are motivated by the need to develop a feminist theory and politics that honor contradictory experiences and deconstruct categorical thinking. In *To Be Real: Telling the Truth and Changing the Face of Feminism* by Rebecca Walker described the difficulty that younger feminists experience when forced to think in categories, which divide people into “Us” and “Them,” or when forced to inhabit particular identities as women or feminists. Walker claimed that this is not because

⁶ The feminists of the third wave used word girl written incorrectly in that way to make more attractive and more effective and by doing that they were able to gather huge number of flowers of this term and they were able to collect both negative and positive criticism in the entire world.

they lack knowledge of feminist history or because of the media's horrific one-sided portrayal of feminism. Quite to the contrary, younger feminists honor the work of earlier feminists while criticizing earlier feminisms, and they strive to bridge contradictions that they experience in their own lives. They embrace ambiguity rather than certainty, engage in multiple positions, and practice a strategy of inclusion and exploration. Meanwhile, they propose a different politics, one that challenges notions of universal womanhood and articulates ways in which groups of women confront complex intersections of gender, sexuality, race, class, and age related concerns. Third-wave feminism is tied up with the effects of globalization and the complex redistribution of power, which challenge feminist theory and politics. (Vannewkirk, 2006)

Finally, From first to third wave, women have made and continue to make legal, economic, and political progress. This three feminist waves have played a very important role in women's life, in which they achieve their goals that includes: social, political, cultural, religious and sexual rights starting from the 1960s until now.

1.5 Types of Feminism:

Feminism is an ideology that seeks equality for men and women in all fields. It is categorized into several types in which each type gives principles and conditions for giving women her rights.

1.5.1 Liberal Feminism:

Moran (2004) explained that Liberal Feminism is theory and work that focuses more on issues like equality in the workplace, in education, in political rights. Where liberal feminism looks at issues in the private sphere, it tends to be in terms of equality: how does that private life impede or enhance public equality. Thus, liberal feminists also tend to support marriage as an equal partnership, and more male involvement in child care. Abortion and other reproductive rights have to do with control of one's life choices and autonomy. In addition, it seeks to end domestic violence and sexual harassment have to do with removing obstacles to women

achieving on an equal level with men .Liberal feminists have successfully achieved many changes in education, employment, and reproductive rights. At the same time, liberal feminists often have presumed that women will marry and have children, so that the central dilemma to be addressed is how to reconcile work and family responsibilities.

Liberal Feminism has a basic principle which is sexual equality of opportunity , this egalitarian position has always been a part of liberal feminism . The liberals used strategy in which they did not seek to transform the system but to reform it through distributive or procedural justice . Liberal feminism's primary goal is gender equality in the public sphere, equal access to education, equal pay, ending job sex segregation, better working conditions won primarily through legal changes. Private sphere issues are of concern mainly as they influence or impede equality in the public sphere. (Lowry,1995)

Liberal feminism advocates for equality between the sexes through social and political reforms, and legal means. It stresses on the importance of an individual, and believe that every woman can assert her place in society and gain the rights she deserves. Some very important objectives of liberal feminism are abortion rights, equal pay for male and female employees, educational rights, voting rights, childcare, health care, etc. Liberal feminism leans more towards 'sameness' perspective, and seeks to bring about a change only in the present state of society, and not a revolution as such. Liberal feminism did many things very rights for women along the way , they owe many of the civil , educational , occupational and reproductive rights. (Tong ,2009)

The Liberal Feminist Theory is premised around a number of assumptions. These premises are based on the understanding that individual ignorance has contributed to gender prejudice. In order to address this prejudice the affected individual has to take action. Education is therefore seen as an essential element that can be used to improve the situation. They are also concerned with equal rights and freedom of the individual. Liberal Feminists have moderate aims, their views do not radically challenge the existing values and as such they aim for gradual change in the political, economic and social system . Gender disparities are therefore attributed to a

number of factors. Such factors include culture and the way men and women are socialized within that culture. The other factors are closely related to the attitudes of the individual. All these can be changed through empowerment and education. For instance, Liberal feminism supports affirmative action legislation requiring employers and educational institutions to make special attempts to include women in the pool of applicants, on the assumption that past and current discrimination may simply overlook many qualified women applicants. (Samkange ,2015)

The Equal Rights Amendment was a key goal for many years of liberal feminists, from the original women's suffrage proponents who moved to advocating a federal equality amendment, to many of the feminists of the 1960s and 1970in organizations including the National Organization for Women. (Lewis , 2017)

1.5.2Radical Feminism:

Radical feminism was rooted in the wider radical movement, where women participated in anti-war and New Left political movements of the 1960s, finding themselves excluded from equal power by the men , the So-called “radical feminism” was concerned with equality for women. However , that in reality it is a campaign of puritanical sex repression which uses the issue of women’s equality as a smokescreen; and that every success of the campaign is actually a step backwards from the point of view of women’s interests.(Frederick , 1992)

Rosemarie Tong (1995) points out that the basic feature of radical Feminism is the insistence that the sex or gender system is the fundamental cause of women’s oppression , and she stated that The logic in radical feminism lies in the argument on the biological differences between men and women. Simply put, if the physical strength of men versus women is to be attributed to childbearing thereby weakening women, then oppression is the likely outcome. To overcome this oppression and avoid the biological differences, technology must be used. By this, it is meant ‘artificial reproduction and contraception.

Radical feminists these revolutionary feminists introduced into feminist thought the practice of consciousness-raising., which is Based on the notion that feminism requires political analyses of women's personal experiences. Hence , Women came together in small groups and shared their personal experiences *as* women with each other. They discovered that their individual experiences were not unique to them but widely shared by many women. (Roger, 2010)

Radical feminism is characteristically concerned with the differences between men and women, differences in power and authority as well as different dispositions and characteristics. The ‘problem with no name’ and the ‘women’s question’, was unwrapped as a number of issues such as: rape, domestic violence, pornography, low pay, division of labor, domestic labor, child abuse, social and political exclusions and the connection between all these and sexualized representations . (Shakib,2010)

In some ways, radical feminism is similar to liberal feminism. Both challenge the belief that women’s “natural” role is in the home. Both also agree that humans have a biological sex, which is defined by reproductive physiology.

1.5.3 Socialist Feminism:

Socialist feminism is a young feminist movement, born in the 1970s. But despite the three hundred-year age difference, socialist feminism retains many of the same goals as the first feminist movements. (Bowman, 2016)

Socialist feminism draws upon many concepts found in Marxism; such as a historical materialist point of view, which means that they relate their ideas to the material and historical conditions of people's lives. Russel (2003) said that

Socialist feminism arose in the late 1960’s, It grew out of the same social ferment and the same consciousness-raising groups. Socialist feminists emphasize the economic, social, and cultural importance of women as people who give birth, socialize children,

care for the sick, and provide the emotional labor that creates the realm of the home as a retreat for men from the realities of the workplace and the public arena, They emphasize also that within the workplace women face challenges of job market segregation, lower wages for the same work, and sexual harassment. (p.02)

Socialist feminists agree that liberal feminism does not appreciate the depth of the oppression of women and basically only addresses the situation of women of the upper and upper middle classes. Hence , socialist feminism centered around the question of gender constitution and oppression, sees history in the materialist tradition. Thus, It focuses on the institutions and social practices of capitalism as these affect women, and attempts to understand the relations of gender and class in the course of social change. (MacKenzie, 1984)

The goal of socialist feminists is to end oppression and they believe that in order to do this, physical and social needs of all groups must be taken into consideration and met . because they believed that the human nature of men and women is reflected in their human needs both physical and social and how these needs are met . However, these needs must never be met at the expense of any other group .They believe this can be done through the organization of all oppressed groups and the creation of coalitions which can work together to meet the needs of everyone.(Enge, 2013)

1.5.4 Cultural Feminism:

Cultural feminism is a feminist theory that is developed from radical feminism. As radical feminism died out as a movement, cultural feminism got rolling. It is an ideology of a "female nature" or "female essence" that attempts to revalidate what cultural feminists consider undervalued female attributes. It is also a theory that commends the difference of women from men. It attempts to encourage feminine behavior rather than masculine behavior. (Alcoff , 1988)

Cultural Feminist Theory builds from the foundation of feminist theory that acknowledges the belief that women and men are equal in all aspects: economically, politically and socially. In addition, it seeks to understand women's social locations in society by concentrating on gender differences between women and men. This type of feminism focuses on the liberation of women through individual change, the recognition and creation of “women-centered” culture. (Wolff 2017)

The women's cultural movement has been a very important element in U.S feminism, and has been especially prominent on the West Coast. Women began to believe that they had to change culture, language, history, philosophy, the arts and so on to achieve equality and liberation. Just as women had been cut off from their history, they had been cut off from their culture. To the activists in the women's cultural movement this had to be addressed. The cultural movement is also a reaction to the condition of women in the arts, including how they have been portrayed in art and how they have been treated as artists, for instance how their labor has been devalued and the products of their work trivialized or marginalized. (Elkholy, 2009)

1.5.5 Black Feminism:

Feminism consisted mostly of white bourgeoisie females, however it did not give importance to the black females. On the other hand black women faced the suffering and segregation in comparison to white women i.e. British and American women. All this results from living in a society that historically and routinely derogates women of African descent.

Black feminism emerged as an important force in the Western World in the 1960s and 1970s. The roots of Black feminism may be traced back to the nineteenth century abolitionist movement in the U.S.A. The abolitionist movement, which was primarily launched against slavery, race, gender, and class oppression were the fundamental causes of Black women's poverty, this is what made the black women revolt. Moreover, black feminist perspective is different from the ideological basis

of White Feminism because of the specific historical experience of the black woman. However the white woman is oppressed as a woman only, while black woman is oppressed by the same white patriarchy as a non-white and very often by the white men as well. (Collins , 2000)

The National Black Feminist Organization was created in 1973 and its demands were political, social and economic equality for black women. The organization emerged from the gathering of black female lawyers, welfare rights workers, housewives etc. in 1973. Those women were dissatisfied with the present feminist movements which according to them promoted only the needs of the white women. The members of the NBFO were Margaret Sloan (the president of the NBFO), Alice Walker, Shirley Chisholm, Eleanor Holmes Norton and Flo Kennedy. (Andrea,2010)

The NBFO set up workshops which focused on the issues of child care, the church, welfare, education, lesbianism, work, domestic violence and so on. However, the National Black Feminist Organization was not able to survive because of its insufficient financial resources and inadequate staff. The fact that it did not manage to attract more black women was also the reason why the NBFO ended.

Collins (2000) mentioned in her book that historically, black women, were forced to serve as economically exploited, politically powerless units of labour. Hence, their access to leadership has been hindered; they have been discriminated against and subjugated in comparison to their white counterparts. Hence , Black feminist theory gives voice to black female leaders' subjective knowledge, experience, and triple oppression in the work force, which is based on their gender, race and class, as well as their political dimension and ideologies, in which the black women expressed their feminist thought in different ways through poetry , music essays , consequently , through Black women, many as Black feminists, leaded the Black community out of subjugation to greater educational, political, and ideological self-empowerment.

Sojourner Truth⁷ is considered as one of the most important women of black feminism and of the first wave feminism . It was remarkable that Truth a former black slave can speak up for this movement , one of her most memorable speeches ‘ ‘Ar’n’t I a woman ? ‘ ‘dates back from 1851. (Theys , 2014)

1.5.6 Islamic Feminism:

Islam is a religion that gives full rights to all people ;whether they are black or white, man or women more than this Islam honored woman .However, the roots of female subjugation in Islam do not lie in the Koran ⁸, in the sunnah⁹ or in Islamic history, but in the conflict between women's rights and the interests of the men.

The concept “Islamic feminism” is of recent origins, used for the first time in the 1990s in the growing western literature on “women and Islam”. Ahmad (2014) asserts that

Islamic intellectual encounters with feminism date back to the early twentieth century. it is a feminist discourse and practice articulated within an Islamic paradigm. The term Islamic feminism is an idea of awareness preaching that men and women have equal rights based on re-reading the Quran, re-examining the religious texts and telling people to practice it .Islamic feminism speaks for justice to women as Islam stands for women and gave her full rights it is a tool to remind people what Islam is for women . (p.3)

The aim of Islamic Feminism is to recover and implement the fundamental objectives of Islam: social justice and the equality of all Muslims, including gender equality. There can be no social justice without gender equality. Islamic feminism is attentive to the rights Islam granted to women that have withheld from them in practice, as well as the rights of any others withheld because of class, race or ethnicity. Islamic feminism is about gender, about women and men: their relations and interactions, about gender justice and the struggle to attain it.(Gray,2015)

⁷ An African –American abolitionist and women’s rights Activist

⁸ Religious book of Islam

⁹ Social , legal customs and practices of the Islamic community

Islamic feminism could be considered as one branch of radical feminism, as it calls for gender equality and is against patriarchal authority. The Islamic feminism consists of scholars and activists who are working to achieve gender equality and social justice within a religious, Islamic framework. Among them, Fatima Mernissi¹⁰ and Wadud¹¹ concentrate on Muslim women's problems related to the issues of gender discrimination and the problems between the sexes in different fields, especially problems women experience in Muslim countries. Their works focus on poverty, illiteracy, sexual oppression, and dominance by men in Muslim societies. They choose to fight these problems in two ways. First, by being subject to the dominant Muslim male discourse related to women and their sexuality, and second, by providing the silent woman with a voice to articulate about their own narratives. (Boumlik, 2018)

Islamic feminism, neither defies religion nor follows the mainstream blindly. But the Islamic feminists are reinterpreting Islamic sources in order to achieve equal rights for women within an Islamic framework, through challenging the traditional interpretations of scripture and received notions of interpretive authority, both in Muslim majority societies as well as in the diasporic Islamic world. With their new interpretations they have contributed to the transformation of the legal, political and social rights of Muslim women. There are, however, also limitations to the feminist interpretations of scripture and their potential to deliver gender equality. (ElMarsafy, 1995)

1.6 Conclusion:

This chapter introduces what feminism is, in addition, it tried to line out some essential points related to feminism as an idea, a belief, and a movement it deals with different ideas related to this concept which includes the definition of feminism, the historical background of feminism and its waves and types. It sheds lights on some women's experience in which they suffered a lot. They have been killed, raped and

¹⁰ A Moroccan Feminist writer and sociologist

¹¹ An American Muslim woman with a progressive focus on Quraan exegesis (interpretation of the holy text)

segregated .However ,they struggled and resisted until they succeed to get their rights as a result they were able to make themselves and all women in the world proud not because they succeed to give woman her social, economical and political rights but rather than this ,she could raise her voice to convince all people that she deserves respect ,good treatment and equality as man .

Chapter Two: Feminism and Muslim Woman

2.1 Introduction

2.2 Islam

2.3 Islam and Woman

2.4 Woman's Role in

2.4.1 Society

2.4.2 Education

2.4.3 Economics

2.4.4 Politics

2.4.5 Arts , Culture and Sports

2.5 Western Views Of Muslim Woman

2.6 Muslim Woman Activities in the west

2.7 The Egyptian Feminist Movement

2.8 The Islamic Feminism in Turkey

2.9 Conclusion

2.1 Introduction

In Islam, men and women are moral equals in God's sight and are expected to fulfill the same duties and rights of worship, prayer, faith, almsgiving, fasting, and pilgrimage to Mecca. Islam generally improved the status of women and protect her through Quraan¹²and Sunnah¹³. Unfortunately ,Despite all this emphasis on woman 's protection , she is still discriminated and dehumanized by her male counterpart . Muslim Woman through all this time tried to look for her rights by all the means and thanks to the idea of Feminism that helped her to express herself , to realize her dreams and to be an important member in society .

The second chapter deals with an explanation of what is the real meaning of Islam , and it shows how Islam granted woman and gave her full rights in addition It sheds light on participation of Muslim woman in many fields and how she played a very important role in the economical , political , educational domains . This chapter played a very important role in showing the situation of Muslim woman living in non-Islamic countries ; Europe and United State in which she faced obstacles and barriers that empower and strengthen them . Therefore, she achieved her goals and dreams, It also sheds light also on Islamic Feminist movement both in Egypt and Turkey .

2.2 Islam

Islam is based on two basic authorative sources :the Quraan and the Sunnah of the prophet Mohammed (peace and blessings of Allah be upon him) these are the two ultimate authorities in Islam.(Zarabozo ,2006)

Islam is the religion of peace, and the Arabic word Islam implies the attainment of peace through submission to Allah. The word Muslim is an adjective derived from the noun Islam, and implies one who has peace within himself from his submission to Allah, being a Muslim is to believe in the One, Eternal God, Who created the heavens and the earth and all that exists. In Arabic, God is called Allah.

¹² Religious book of Islam

¹³ Social ,legal customs and practices of the Islamic community

There is absolutely no difference between Allah and the God of Abraham, Moses and Jesus, peace be upon them all. Muslims do not believe that Prophet Muhammad was the only Prophet; rather they believe that he was the last of the Prophets of the Old and New Testaments; this is mentioned in the Quraan when God almighty said:

"We believe in Allah and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: We make no difference between one and another of them: and we submit to Allah."

Islam is regarded as monotheistic¹⁴ religion, it is based upon the teachings of the prophet Mohammed with an estimated 1.7 billion adherents known as Muslims. In addition, historically Islam spread from the Arabian peninsula and today is present as a majority religion in many countries from west Africa to south east Asia, Although there are also sizeable Muslim minorities in northern America and western Europe. only about 20 per cent of Muslims live Arab countries (Indonesia is the most populous Muslim country). (Kroessin ,2008)

In short, the message of Islam was addressed to all human kind and it came to put an end to political, moral, and social decay in order to destroy the spirit of tribalism and to build a society based on monotheism, social justice and an optimistic view of human potential and a belief that it is the believers and not the unbelievers who will reap the greatest reward.

2.3 Islam and Women

In ancient civilizations, religions and societies and throughout the centuries especially those which preceded Islam; the status of women has varied considerably, they were usually oppressed and abused, very often the rules and legislation concerning women were unjust, they were also deprived of their civil rights as well as their natural human rights for instance the female children were buried alive in the name of customs and traditions because it was regarded as a symbol of shame and dishonor, till the coming of Islam which granted, honored and saved women by

¹⁴ The belief in the existence of only one god that created the world

giving her full rights as men , Islam has never asserted that woman is inferior to man: it has only made the point that woman is differently constituted.

Islam was the first religion formally to grant the women a status never known before through the Holly Quran , this sacred scripture of Islam which contains hundreds of teachings which apply both to men and women .Besides , the moral, spiritual and economic equality of men and women as propagated by Islam is unquestionable . In this vein, Khan (2008) showed how Islam protected women’s rights, he asserted that:

There are specific verses in the Quran address themselves to men or women , deal with either their physical differences or the role they each have to play in safeguarding the moral fibre of the society Islam envisages . In the divine scheme of regulation of the relationship between men and women Islam has assigned a position of dignity and honor to women , such beneficent regulation is essential for peace , comfort , happiness , continuation of the species and progress .(p .7)

In this vein, the Holly Quran emphasizes that Allah in his perfect wisdom has created all species in pairs and also men and women have been created of the same species all this is stated in the verse as is said : *“O mankind, be mindful of your duty to your Lord, Who created you from a single soul and from it created its mate and from the two created and spread many men and women. “*

2.4 Muslim women’s roles

2.4.1 In Society

Women represents half of society and they are responsible for the nurturing, guidance and reformation of the subsequent generations of men and women , The woman is a mother and it is said in an authentic Hadith¹⁵of the prophet (peace be upon him) that: “paradise lies under her feet.”A woman is a daughter and sister like their

¹⁵ The meaning of of reports about what the prophet Mohammed (peace be upon him) said.

male brothers , are born of the same lineage and from the same womb , she is also a wife who is a source of comfort and support for her husband .

Muslim woman has a very important role in our society ;in the early days women were seen as wives who were intended to cook, clean, and take care of the kids and obey man orders . Although in Islam the primary function and the main field of operation of Muslim women is her home .However ,today in fast growing world women are contributing in professional fields ,they have opportunity to expand their intellect and capabilities .Beside ,Muslim women played an important role in society , they performed their task whatever profession they are in whether they are teacher , doctor ,banker , agriculturist , educationist ,journalist ,poet , writer or scholar etc. (Rahman, 2015)

Fourteen hundred years ago, Islam launched a much-needed “women’s lib” movement, whose purpose was to free women from artificial curbs, and to give them the position that any normal human being should have in society. This movement raised their standing without any sacrifice of femininity or traditional values, and while not making any perversion in society.(khan ,1994)

In the life of the prophet mohammed¹⁶ (peace be upon him) we have many lessons and examples which showed the role of women in society .For instance one of the wives of the prophet called Um Salama led a campaign that demanded that women jointly participate in society ,she asserted that women in Medina under the guidance of the prophet could attain full citizenship and discuss important issues with men, to struggle to gain happiness, and to play a role in the governance of military and political issues. (koc,2016)

Islamic feminism played an active role in Muslim women’s life ,On his side Galloway (2014:123) provides the following words , He writes that :’...*Through feminist discourses and practices articulated within an Islamic paradigm helped to empower Muslim women and bring about legal changes and societal transformation .Even, they recuperate traditional norms and codes which include patriarchal laws and family rules for woman...*’

¹⁶The last god’s messenger

2.4.2 In Education

Education is one of the significant social indicators having bearing on the achievement and the growth of an individual as well as community, Both the Quran , Islam's sacred text and the spoken or acted example of Muhammed (sunnah) advocate the rights of women and men equally to seek knowledge .In fact ,the first revelation upon the holly prophet contained the commandment to “ Read” speaks volumes of the emphasis Islam lays on education. it is regarded as necessary for women in Islamic majority societies. Education is the tool that will enable women in Islamic majority societies to become good mothers for the future and active members in society.

Islam liberated woman from a society that extensively restricted their rights with the advent of Islam , women were given rights of inheritance ,property ownership, divorce and even education . Aquil (2011) showed that education is very important in the life of Muslim women he stated that :

Muslim feminists focus on the importance of education in women's life because the participation of educating females help for the development of society in all domains. For example, Aisha the wife of the Prophet Muhammad, was known for her intellect and role as an educator. She was a scholar in jurisprudence and hadith. (p.4)

The status of Muslim woman in education has been low and subordinate in major part of the human history. In the ancient times the female component of humanity has been deprived of the basis of human right of dignity and freedom. In fact,the participation of Muslim woman in education does not merely mean the acquisition of knowledge or experiences but it helps them to develop their habits , attitudes and skills. Moreover, education plays an active role in Muslim women's position and promoting their rights in society , through education exploitation and oppression of women will be considerably reduced . (Wasseem, 2012)

Everything starts with the education of young women, the greatest investment for a country's development, according to the World Bank. For instance ,In Saudi Arabia, fewer than 2% of young women went to university in 1970. By 1990,

9% did so. Today, the figure is 57%. That is on par with the United States in 1983, and more than in Mexico, China, Brazil or India. also In Algeria, the percentage of women among university graduates has risen from 20% to 40%. (Ortega ,2015)

The purpose of educating a girl is to bring her up in a proper Islamic way so as to perform her duty in life, be an ideal and successful housewife and a good mother, ready to do things which suit her nature such as teaching, nursing and medical treatment. Women are given a required level of skill, education and training not only for their employment, but as necessary requirement for their independence, freedom and to become a fully developed social and cultural being.

2.4.3 In Economics

Islam does not prohibit woman to participate in economical field, she could work outside the home, and she is allowed to be involved in economic activities at all level. However , there are certain conditions to be followed to safeguard the dignity and honor of woman and the purity and stability of the Islamic society.

The Muslim world has never been isolated from the progress and challenges faced by humankind ,in the twenty-first century the Muslim family witnessed a radical change because women are participating in economical field in which More than half a billion Muslim women have joined the world's labor force over the past 30 years, and women now account for more than 40 percent of workers worldwide. One reason for increased workforce participation is an unprecedented reduction in fertility in developing countries as diverse as Bangladesh, Colombia, and the Islamic Republic of Iran.(Revenga, Shetty 2012)

Muslim women played an active role in the development of economics, Naseef (1999) showed that :

In the last few decades , women in Islamic countries are now in large corporations, they are ministers , prime ministers and have reached top jobs in which they are imposing success on their own terms . Therefore , raising the economical level rates of women helps them to understand realities and facts of

the world .In addition , it develops their intellectual capacities and encourages self-confidence and assertiveness.(p.103)

Recent statistics show that women in the Gulf region represent 35% of the total Arab workforce. The UAE alone is home to more than 11,000 women entrepreneurs managing investments worth more than \$4 billion. Women hold 30 per cent of management positions in finance, 32 per cent of the transactions of the financial and banking sector is done by women, 20 per cent of management jobs in financial institutions are held by Women. Women have become a powerful force in the economy, and this success should be recognized. Although there are still obstacles to overcome, there are a number of women who have reached the highest positions in financial institutions. (Mohd & Quershi ,2015)

Finally , Muslim woman has reached her full Financial status that is no less than that of the man , she is allowed to possess all types of wealth whether it be in the form of assets , real estates or cash .she has the rights to use her wealth in any manner she wishes and of course under Islamic rules .Thus , she can buy , sell , trade, exchange etc all these actions do not require the consent of any male whether this be her father , brother or husband .

2.4.4 In Politics

The woman's role of being a mother and a wife are not her only roles , she can take up employment , exercise the vote , run her own business and even engage in politics .woman has a greater role in civic life and she can become a strong voice in politics .In fact , Islam gives her the right to express her political allegiance and opinions to take part in politics .

Muslim women engaging in politics is not a new phenomenon, we have an example of this at the time of the Prophet Muhammad (peace be upon him) when the leaders of Yathrib ¹⁷(Madinah) sent a party of Bani Khazraj¹⁸ to pledge their allegiance

¹⁷ The ancient Arabic name of Medina a city of western Saudi Arabia

¹⁸ One of the tribes of Medina during the prophet Mohammed's era

to him . This group consisted of sixty-two men and two women who pledged allegiance; the pledge of Aqabah¹⁹ is well known to have had both spiritual and political implications. The pledge was not only a declaration of accepting Islam but was a promise of political support and military protection.

Muslim women have been able to increase their representation in parliament through the use of quotas and appointments. In September 2008, the following countries had the highest female representation in their lower houses of parliament: Iraq (25.5%), Tunisia (22.8%), United Arab Emirates (22.5%), and Djibouti (13.8%) According this same report, women's participation in government at the ministerial level has increased slightly, but remains low. The most significant change took place in Morocco, where the cabinet of October 2007 included seven women.(Galloway ,2014)

Muslim woman is still working hard in order to increase her presence in politics and public arena and to break down the stereotypes that said ,it is recognized that too many Muslim women still remain on the margins of society and the economy and they are too far from politics . In 2010, three women were identified as Muslims and were elected to the house of commons they were joined by another five in 2015. A large number of Muslim women also participated in women's community organizations these organizations work not just on issues concerning Muslim women-empowering them to deal with oppressive, cultural and religious practices but also to build capacity among Muslim women and they provide them with the knowledge and skills needed to enter public life and the labor market .More recently we have the example of the involvement of Muslim woman in supporting the Syrian refugees. (Nicholson , 2016)

During the civil war (1975-1991),The Palestinian woman in Lebanon played an active role politically . Even though they may not have been part of a particular political party or groups . These woman saw themselves as being politically active because they raised their children and teach them about the Palestinian cause and to become civilian soldiers capable for fighting for that community . This mindset

¹⁹ An important event that preceded the migration to Medina

partially comes from a Hadith in which it is strongly emphasized that mothers should be highly valued and respected members of the community. They mentor and protect not only their own children, but also those of their entire community.(Gibson ,2014)

2.4.5 In Arts , culture and sports

Many Muslim feminists use arts to tell their stories , to convey messages in powerful and innovative ways . Art has an important role in the life of Muslim woman , it can provide a means of self-expression , building a strong sense of confidence and identity .The participation of Muslim woman in arts and culture is fun and energizing , breaking down many barriers as there is no right or wrong way to express yourself as an artist . Today Muslim women are getting involved in many artistic works for instance Drama workshops ,musical performances, paintings etc these works are effective tools in conveying messages to wide audiences as well as being a means of self-expression, identity exploration and empowerment of Muslim woman and it creates a positive contacts which break down stereotypes. Blears (2008:36) said that :''...*creating safe spaces for women to pursue their artistic talents provides a powerful platform to challenge prejudice and stereotypes about the roles and expectations of women...* ''

Ulfah arts is a pioneering arts organization specializing in linking faith and the arts. Naz Koser founded Ulfah Arts in 2004 to promote the understanding and appreciation of the arts among Muslim women. She was motivated by the scarcity of opportunities for Muslim women to participate in the arts and felt that they were missing out on the opportunity to explore the benefits that art brings to people's lives. It is the first practising Muslim female band and is one of Ulfah Arts' most high profile projects. The group performs universal themes in Nasheeds²⁰, gospel, hymns and rap. Its notable achievements to date include performing live at the Edinburgh International Festival of Middle Eastern Spirituality and Peace 2006 and sharing a stage with Robin Gibb of the Bee Gees at Wembley Arena. Since its inception Ulfah Arts has supported and developed over 200 artists, 80 per cent of which are Muslim

²⁰ Islamic songs

women. It has engaged an audience of over 30,000 and involved over 200 people in its projects, again the majority of whom have been Muslim women of all ages. This organization continues to pioneer opportunities for Muslim women to perform and explore their artistic talents in an environment that does not compromise their cultural or religious values. The women are provided with the necessary skills and training in a nurturing environment that builds their artistic and performance confidence.

The participation of Muslim woman in sports is beneficial not only for her physical health . the involvement of Muslim woman in sports provides alternative norms , values , attitudes , knowledge , capabilities ,and experiences . In addition ,the participation of women and girls in sports challenges gender stereotypes and discrimination and it can be a vehicle to promote gender equality and the empowerment of women and girls . Therefore ,in particular women in sport leadership can shape attitudes toward women's capabilities as leaders and decision makers , especially in traditional male domains and also it provide Muslim woman to be contributed to public life and community development . More important sport enables women and girls to enjoy freedom of expression and movement and increases their self-esteem and self-confidence . (Sandys ,2007)

2.5 Western views of Muslim Women

Over the past two decade , the number of Muslims leaving in Western Europe has steadily grown, rising from less than 10 million in 1990 to approximately 17 million in 2010, this growth of Europe's Muslim population raised a host questions socially , politically, economically and even in terms of culture and religion .Tensions have arisen over such issues as the place of religion in European societies , the role of Muslim woman , the obligations and rights of immigrants and also the support for terrorism . (Mandaville , 2010)

The dominant western views of women and Islam are largely marked by stereotypes rather than knowledge . The western generally have a negative view of the relationship among Islam as a religion and women , they see woman as living in oppressive patriarchal societies and shackled by a long list of cultural and religious

codes of conduct oppressing them .in fact , when we see and analyze the condition of Muslim woman in the less civilized Muslim states , we can say that the west is partially right .

Eventually, the image of Muslim women emerged in the West. Was of an ignorant and repressed woman whose culture, based on religion, forced her into servitude behind the veil. Her father, husband or brother was responsible for her and had the power to physically mutilate her, and prevent her from leaving her home to be educated, earn a living or choose her partner in marriage. She could not assume public office, pursue a profession or have a say in any matter related to her destiny, and her role was confined to raising a family behind closed doors. (Ahmad, 1992)

Muslim woman is seen as oppressed in the eyes of the west , this could be partly explained through the dual image of Muslim woman which has been predominantly represented among today's western public . on one hand , the example of veils such as the Hijab²¹and Burqa²² have been the subject of political debates , security concerns and media coverage .Muslim woman's veils are seen as a controversial symbol in the west which emphasizes the differences and divisions between "western "and "Muslim" values . the veil is regarded as a sign of backwardness that is in conflict with the progressive west .On the other hand , various form of the veil ranging Hijab to Niqab and Burqa²³ , represent Islam a long standing perceived security threat to the west .For instance , western political leaders , including George washington Bush , Nicolas Sarkozy and Tony Abott have expressed their sympathy and feelings for these "oppressed " covered women . Consequently , the veil has been represented extensively as a symbol of oppression , Fundamentalist beliefs and a threat to western democratic values .(Soltani, 2016)

²¹ Is a veil worn by Muslim woman in the presence of any stranger male

²² Is a garmant of clothing that covers the face which is worn by a small minority of Muslim woman

²³ An envlopping outer garmant worn by Muslim woman in some islamic traditions

2.6 Muslim Women's activities in the west

Muslim women have been fighting for their human rights all over the world. They are facing discrimination and violence both in Islamic and non-Islamic countries.

The population of Muslim woman living in Europe reflects different character of the broader Muslim population of the Europe . They belong to a variety of religious tradition in Islam and have different background in terms of ethnicity, culture, language , nationality and personal history of relationship to Europe or to the Muslim world , from Asia to the Mediterranean .Most of them are of immigrant descent . Europe's Muslim women faced a double key challenge . First, in contemporary European society in which they have to fight to claim their rights to existence as woman , as committed and pious individual and as a citizen and secondly both within and beyond the contours of the domestic space ie the ethnic or faith community to which they belong . In other words , Europe's Muslim women are daily resisting and negotiating on two sides : with patriarchal norms and family structures in the community and externally with the prejudice coming from the non-Muslim environment .(Aydemir, 2015)

There are many examples of Muslim woman who struggled , resisted and achieve success and gained a higher profile in the west like Malala yusefzay²⁴this young women like her who deserve the highest rank. She is an activist at the age of 16, she was the youngest holder of the Nobel Peace Prize at the age of 17, standing up for the right of education and education .(Shaheen , 2015)

In short, although Muslim woman in Europe faced discrimination and segregation from the two sides as it was stated above . They have developed the capacity to be resilient and they undertake paths of self-empowerment ; through education , jobs, networks of friends in which choose to study , practice and interpret

²⁴ A pakistani activists for female education and the Youngest nobel prize laureate , she is known for human rights advocacy , especially the education of women and children

more critically . at the same time they protect their Islamic identity but also they wanted to be fully accepted , respected and integrated in European society .

2.7 The Egyptian Feminist movement

The first half of the twentieth century was a critical period of social change in Egypt, particularly the years between 1919 and 1952, known as the “liberal age.” More than before, middle- and upper- class women were visible in the public sphere, participating in activities such as journalism, education, philanthropy, and the fight for their political rights. Women claimed public space in Egypt, and individual women in Cairo rose to prominence as leaders of the movement for social change, with the ultimate goal of improving the lives of women. Leading female figures increasingly acquired national attention, which inevitably impacted their daily lives, both public and private. As they navigated through professional and personal endeavors, the public followed their actions through the Egyptian and international press. Moreover, a number of women expressed themselves , they wrote memoirs that reflected upon their individual lives. (Mokalled, 2016)

The fight for women’s right is by no means new to Egypt , especially when It comes to the continuous battle for political inclusion. In the early twentieth century , women revolted against colonial practices and they were active participants during 1919revolution along side men in the demands for liberation of Egypt . At that time , political leadership was granted to their male comrades in 1922. However , women were not granted political rights . This what makes them resorting to informal networks of activism .(Magdy,2017)

Historians also agree on the importance of nationalism in the rise of the feminist movement. The nationalist struggle of 1919-1922 created an opportunity for women to escape the domestic sphere and engage in public activity. In the wake of the 1919 Revolution, middle- and upper- class women sought liberation for their nation and for themselves, both politically and socially. They use symbolism of the family, home, and marriage to explain the reforms occurring in the lives of women.

The Egypt feminist movement was known by its three leading women engaged in feminist activity in the early twentieth century. Huda Shaarawi, Doria Shafik, and Umm Kulthum were prominent in the media because of their strong participation in feminist activities. Each woman represents a different social class, resulting in varying social, political, and feminist experiences. Huda sha'araoui²⁵ founded the Egyptian Feminist Union in 1923, in which she famously known for removing her face covered. Authored and submitted a list of demands to the Egyptian parliament, she called for the End of personal status laws for woman and a multitude of other societal norms. However, This focus on social reforms in the face of political oppression came to dominate the Egyptian women's movement. (Haller,2011)

sh'aaraoui (2017) mentioned in her book :

I consider myself a messenger for woman, carrying their message, whether from the East or West, to define the true meaning of being a woman. This definition is a culmination of stories and experiences from different perceptions and angles of life, and I hope that they can make all women proud of their womanhood.(p7)

Other Egyptian Feminist achieved success in many works .for instance , Zaynab Al Ghazali²⁶ Founded the Muslim woman's society in 1936. In addition , Doria Shafiq²⁷ founded the daughter of the Nile Union (Bint AL- Nile)in 1948. At that time , The Biggest achievement was that woman were granted the right to vote in 1956in addition to some changes occurred which includes an increasing number of women's right started to emerge . (Al Ali ,2002)

Unlike the demands of British and American feminists were different in certain specifics from the EFU like Polygamy and repudiation , these demands were not issues for British and American Feminist while property rights and legal

²⁵ An Egyptian Feminist who influenced not only women in Egypt but throughout the Arab world

²⁶ An Egyptian activist and the founder of the Muslim women's association

²⁷ A Feminist , poet and editor and one of the principle leaders of the women's liberation movement in Egypt

personhood were not issues for Egyptian feminist but there was a broad agreement on other issues like : suffrage , education , work . This , western and Egyptian women could unite on common issues and the need for legal and constitutional reform to achieve their aims . (Fay, 2003)

The Egyptian Feminist movement brought many changes and improvement that led to the progress and development of Egypt . Women of different social classes explored the new opportunities available to them under the new political conditions in Egypt. Women of different social classes explored the new opportunities available to them under the new political conditions in Egypt.

2.8 The Islamic Feminism in Turkey

Turkey occupies a unique position in the world It occupies a land in two continents , It is a bridge between the Muslim world and Europe . This Geographic position makes the situation of woman and especially Muslim woman particularly interesting .

The issue of woman became first public in the mid 1800s , the Ottoman empire tried to modernize itself , the feminist movement gradually became part of the Kemalist²⁸ modernization efforts. the state started with encouraging the women's education in order to wide the labor pool in some areas . Although they used to educate woman simple things like : midwifery ,crafts and teachings .However , women made many small gains like equal inheritance rights to male siblings .(Özkazanç-Pan,2015)

At the end of the Ottoman Empire in the 19th century educated women began organizing themselves as feminists within the elites of Istanbul. These feminists fought to increase women's access to education and paid work, to abolish polygamy, and the peçe, an Islamic veil. Early feminists published woman magazines in different languages and established different organizations dedicated to the advancement of women. Also during this time the first women association in Turkey Ottoman Welfare Organization of Women was founded in 1908 and became partially involved in the

²⁸ A follower of Kemal Ataturk a turkish army officer and the founder of the republic of Turkey

Young Turks Movement which was a driving force in the founding of the Turkish Republic, They focused not only for advocating equality of Muslim women, but for women of all religions and ethnic backgrounds. After the founding of the Turkish Republic in 1923, the feminist movement gradually became integrated into state polity, which inherently inhibited its practice outside the state. (Gurpinar,2006)

The Feminist movement in Turkey started with the political organization of the educated high –class women . Their first demand was the access to the public sphere , and they focused more on education . Therefore , the modernist Elite aimed at controlling Islam and its policies actively supported women’s participation in public life . Later , this attitude named as ‘state Feminism ‘ which focused primarily on women’s public emancipation but it was little concerned their private live as woman , this what made the republican reformers fearing that encouraging to be active in public might encourage individualism and a decline of the family duty and responsibility . Thus , this can lead to a moral decline of society .(White,2015)

During the eighteen century , young Turks , women who were coming back from Europe , they were educated there and brought back the principles of Libert , Egalit , Fraternit  of the French revolution . these educated women were inspired by European thoughts . Moreover , they created a space and a political ground from which they demanded a series of reforms in order to alter the government through a new constitution Consequently, the existence of women in both public and private spheres, as defined by *Sharia*, should be revised and clarified. In such an atmosphere, a number of women supported those ‘egalitarian’ ideas and they expressed their opinions in various magazines and newspapers such as Garden (*S kufezar*) (1887), Newspaper for Women (*Hanımlara Mahsus Gazete*) (1895-1908), Bouquet (*Demet*) (1908).(Tomas, 2011)

Other issues that Turkish women deal with are the ability to express their sexuality, the ability to express their Muslim identities through veil wearing in government which is currently illegal, and some issues that should sound familiar to American women. These other issues are the so-called “double shift” in which women who work outside the home are responsible for both their jobs and all or most of the domestic tasks, and the multiple conflicting ideals of motherhood and freedom, sex-

object and virgin. Virginity is seen as very important to personal and familial honor, and there are still cases of honor-killings in Turkey when women are raped or have sex outside of marriage.(Yambasky, 2002)

The first ban on veiling was implemented through the Ministry of Education as early as 1924. The issue of women's veiling in institutions of higher education remained an issue throughout the 1980s, 90s and 2000s, as women in Turkey protested the denial of their access to universities since 1980s, in the aftermath of regulations set by Higher Education Committee , and the debate on this issue has become a national concern which has been taken up repeatedly in the national assembly. The recent “democratic package” lifts the ban on the veil in public institutions, except for the police and military establishments.(Mine,2002)

The Islamic Feminist movement helped the Muslim Turkish woman to realize her dreams and reach her goals. For instance , In the 1930s, Turkey gave full political rights to women, including the right to elect and be elected locally .There still remained, however, a large discrepancy between formal rights and the social position of women. In the 1980s, women's movements became more independent of the efforts to modify the state. After the 1980 Turkish coup d'état, women from both urban and academic milieus began to meet in reading groups and discuss feminist literature together. In these "awareness-raising groups", which were established notably in Istanbul, Ankara and Izmir, they criticized the standard construction of the family as well as the gender-specific role behavior that was forced on women. Independent feminist women's magazines were founded to expose the frequency of sexual harassment and violence against women. In 1987 feminists organized the first public protest against male violence, followed by campaigns against sexual harassment, "purple needle", and campaigns seeking the right of self-determination over the female body. These campaigns arose due to women's wish to reject the traditional patriarchal code of ethics, honor, and religion which left men to decide the fate of the female body. (Gündüz, 2004)

2.9 Conclusion

The second chapter dealt with the explanation of what is the real meaning of Islam , and it shows how Islam grants woman and gives her full rights in addition ,it sheds light on participation of Muslim women in many fields and how she played a very important role in the economical , political , educational domains . This chapter played a very important role in showing the situation of Muslim woman living in non-Islamic countries ; Europe and United State in which she faced obstacles and barriers that empower and strengthen them . Therefore, she achieved her goals and dreams .It also sheds light also on Islamic Feminist movement both in Egypt and Turkey.

General Conclusion

Islam is a religion that honored woman and protected her rights through Quraan and Sunnah . however , Muslim woman is still discriminated and dehumanized by man . despite all these obstacles and problems she struggled and resisted until she reached her goals and achieved success in many fields .

Over time , Muslim woman has been regarded as a tool that needs protection and she can do anything without man's control . in addition she was deprived from the right to work outside home or to participate in any political, social and economical activities and her only job is being a housewife who takes care of home and children.

After all these obstacles and difficulties woman challenged man and she joined Feminism , which helps her to raise her voice ,to speak about their problems and change her position in society . This work tries to give an overview of the concept of Feminism , The first chapter was theoretical in which I presented the definition of Feminism , in addition to its history and its different types . It also sheds light on the three feminist waves .

The second chapter showed a real explanation of Islam and how this religion granted woman and gave her full rights , It gives also importance to the role of woman in many fields in which she achieved success in economy , politics , society , arts and sports . despite the obstacles and problems she faced even in European countries she was able to improve herself and reach her goals .This chapter contains two examples of Islamic feminist movements in Egypt and Turkey in which many examples of Islamic feminists achieved success .

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