

How feminism theory influences global civilizations through time? Clash of Civilizations Investigation by Samuel P. Huntington's View

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Abstract

Feminism is a complex ideology and one of the oldest movements that seek to bring gender equality and end structural inequalities and violence against women in every sphere of life. Feminism has developed along with human civilization. The feminist movement consists of 3 waves in different periods and distinct characteristic goals and objectives mark each wave. The idea of the Clash of Civilizations explains that the causes of conflict in today's context are ideology, religion, culture, and social norms. Feminism being misunderstood as a movement to disturb the current structure and hostile towards men can bring conflicts within society and between the propagating and resistance forces of feminism. The world is divided into different civilizations, each having a different perspective towards feminism. Western civilization claims to achieve gender equality and non-Western societies and religions are often criticized as inherently opposed. The propagation of feminism and women's rights can potentially lead to a clash between the West and religious societies, especially Islamic civilization. Feminists become universally recognized due to the rise of liberal democracy and have challenged the status quo of structures and civilizations. Feminist movements challenge the status quo and push for changes social, economic, and political changes can lead to resistance and pushback from individuals, groups, and certain societies who are invested in maintaining the current brutal, patriarchal system leading to conflict.

Keywords: Feminism, Civilization, Clash of Civilizations, Theory of Feminism

1 Introduction - Feminism; a voice that remained unheard

Feminism is one of the oldest movements that function on the ideology to bring gender equality and ending gender-based discrimination (Abbas et al. [2019](#); Abbas et al. [2020](#); Aman et al. [2021](#);

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Shuja et al. [2020](#); Toqeer et al. [2021](#)). The ideology of feminism did not come over night though the struggle to promote women's empowerment was a long process that appeared in the form of waves (Aman et al. [2019](#); Aqeel et al. [2021](#); Aqeel et al. [2021](#); Azhar et al. [2018](#); Paulson et al. [2021](#)). The concept of waves in feminism refers to the various stages or periods of feminist activism and thought that have occurred throughout history (Aqeel et al. [2022](#); Jaffar et al. [2019](#); Micah et al. [2023](#); Peter et al. [2017](#); Shoib et al. [2022](#)). Each wave is characterized by its own set of issues, goals, and strategies and represents a response to the social and political context of the time, which has affected human society (Al Halbusi et al. [2022](#); Jaffar et al. [2022](#); Jaffar et al. [2021](#); Mansourian et al. [2019](#); Zhuang et al. [2022](#)). The seed of feminism was sewed in the 19th century and is also coined as one of the first actual political movements for women's rights to secure social, cultural and economic equal rights (Ali et al. [2015](#); Jaffar [2020](#); Jaffar [2020](#); Jawad et al. [2023](#); Su et al. [2021](#)). The women of that time wanted rights for women, primarily focusing on the women's right to vote, which could improve humans' wellbeing (Iorember et al. [2022](#); Lebni et al. [2021](#); Mohammadi et al. [2021](#); Soroush et al. [2021](#); Su et al. [2021](#)). The struggle continued for years leading to the second wave. This wave emerged in the 1960s and 70s. The wave was focused on the traditional gender roles laid out by the society inspired by the civil rights movement and social change for economic and mental well-being (Farzadfar et al. [2022](#); Hafeez et al. [2023](#); Liu et al. [2021](#); Moradi et al. [2021](#); Zafar et al. [2022](#)). In the second wave, two main types of feminist opinions arose: liberal and radical feminism (Azadi et al. [2021](#); Geng et al. [2022](#); NeJhaddadgar et al. [2022](#); Schmidt et al. [2022](#); Zeidabadi et al. [2022](#)). Liberal feminism focused on the institutional reforms to reduce inequality and gender discrimination. Radical feminism focused on the patriarchal system of the society, trying to reshape the structure of the entire male-dominated society. The third wave focused more on the freedom for women in terms of reproductive rights, clothing, jobs and economic opportunities (Ge et al. [2022](#); Li et al. [2022](#); Li et al. [2021](#); Local Burden of Disease [2021](#); Yu et al. [2022](#)). But it also focused on the racial aspect in feminism (Evans, [2014](#)). The three waves of feminism spread around the world, and dwelled roots in Pakistan in the late 2000s.

1.1 Theory of feminism

Feminism is a social and political movement that seeks to bring about gender equality. It is a movement that has been around for centuries and is still evolving. The primary goal of feminism is to create a society in which women and men are equal in all aspects of their lives, from the workplace to the home (Li et al. [2022](#); Maqsood et al. [2021](#); Mubeen et al. [2021](#); Rahmat et al. [2022](#); Wang et al. [2021](#); Yao et al. [2022](#); Zhou et al. [2021](#)). This includes equal opportunities for education, employment, leadership roles, and the right to make decisions about their own bodies and lives (Aman et al. [2019](#); Fattahi et al. [2020](#); Khazaie et al. [2021](#); Pouresmaeil et al. [2019](#); Yoosefi Lebni et al. [2021](#)). Feminism challenges the idea that women and men are inherently different, and it works to eliminate the gender-based inequalities that exist in society (Abbas [2021](#); Azizi et al. [2021](#); Hussain et al. [2021](#); Lebni et al. [2020](#); Moradi et al. [2020](#)). These inequalities include unequal pay, gender-based violence, and discrimination against women in the workplace (NeJhaddadgar et al. [2020](#); Yoosefi Lebni et al. [2020](#)). Feminism also works to raise awareness about the oppression of women in other cultures and countries, and to advocate for the rights of all women, regardless of race, religion, jobs, economic or sexual orientation (Abaalzatamat et al. [2021](#); Al-Sulaiti [2022](#); Balsalobre-Lorente et al. [2023](#); Shah et al. [2023](#)). Feminists believe that all forms of oppression are connected. They recognize the ways in which sexism, racism, homophobia, and other forms of bigotry intersect to create a system of power and privilege that disadvantages certain groups (Al-Sulaiti and Almwajeh [2007](#); Ismail et al. [2009](#); Sulaiti et al. [2006](#)). As a result, feminists strive to create a world where everyone is free from oppression and is treated with dignity and respect. Feminism has evolved over the centuries and continues to struggle till date. As more women become involved in the movement, new strategies for achieving

gender equality are being developed (Al-Sulaiti [2007](#); Al-Sulaiti and Baker [1998](#); Khalid and Baker [1997](#); Khalid and Fontenot [2004](#); Khalid et al. [2005](#)). Feminists are also working to make sure that the experiences of women of all backgrounds are included in the conversation and that their voices are heard both, at domestic and at international level.

Feminism is often stereotyped as a movement that is only concerned with the rights of women, without acknowledging the rights of other genders (Abachi and Iorember [2017](#); Dabwor et al. [2020](#); Goshit and Iorember [2020](#); Goshit et al. [2020](#); Philip and Iorember [2017](#)). This stereotype fails to recognize the fact that feminism is a movement to achieve equality for all genders and is not exclusive to just women (Iorember and Jelilov [2018](#); Iorember et al. [2021](#); Jelilov et al. [2020](#); Usman et al. [2019](#); Usman et al. [2020](#)). Additionally, feminism is often portrayed as a movement that is overly aggressive and hostile towards men, which is not an accurate representation of the movement (Iorember et al. [2019](#); Iorember et al. [2020](#); Iorember and Jelilov [2018](#)). Feminism as a discourse, was the need of hour. This movement came to rescue the rights of genders that were gravely deep into the patriarchal system of the world. Some may question, why are such movements important and how do they contribute to the betterment and prosperity of our society?

The answer to this is that feminist movements are essential for the protection of women's rights. These movements fight for gender equality and strive to end discrimination and violence against women. Feminism also advocates equal social and economic opportunities for women and ensure that women have a voice in decision-making processes. Feminist movements also work to advance laws that protect women's rights, including laws against sexual harassment, domestic violence, and workplace discrimination. Additionally, feminist movements challenge the status quo and promote more inclusive, equitable, and diverse societies. Finally, feminist movements are necessary to combat the patriarchal systems of oppression that continue to marginalize and harm women around the world.

There is a huge need localizing the theory of feminism in Pakistan and in the world as well. Localizing feminism is essential in order to ensure that feminist theories and practices are relevant to the diverse communities that make up the world. By localizing feminism, activists and scholars can better understand the unique needs of the people in their specific communities and develop strategies and solutions that address those needs. Additionally, localizing feminism can help to create more inclusive spaces for individuals of all backgrounds, identities, and experiences. This includes making sure that the voices of marginalized communities are heard, as well as fostering broader conversations around gender-based oppression and the role of power and privilege in our societies (Goulmari, [2020](#)).

2 Different waves of feminism

The history of the feminist movement is divided into three distinct “waves” which refer to the different periods of the movement and the distinct issues they addressed. Generally, the first wave of feminism is seen as beginning in the late 19th century and ending with the passage of the 19th Amendment in 1920, granting women the right to vote. The second wave is seen as beginning in the 1960s, with the civil rights movement, and ending in the late 1980s. Finally, the third wave of feminism is seen as beginning in the late 1980s and continuing today (Malinowska, [2020](#)).

2.1 The first wave of feminism

The first wave of feminism in the United States began with the Seneca Falls Convention in 1848 and ended with the passage of the Nineteenth Amendment in 1920. The first wave of feminism was a struggle for women's suffrage and legal rights. Women had been excluded from voting in the United States until the 19th Amendment was passed in 1920. Women also lacked legal rights and were not considered equal to men in the eyes of the law. This wave of feminism sought to



change the laws to allow women to vote, own property, and have equal access to education and employment. It also included the suffragist movement of the 19th century, which fought for women's right to vote. Women such as Susan B. Anthony, Elizabeth Cady Stanton, and Lucy Stone were key figures in this movement. They organized conferences, petitions, and protests to gain support for women's suffrage. They also travelled around the country to speak to women's clubs and other organizations about the importance of suffrage. In addition to the suffragist movement, the first wave of feminism also included the Temperance Movement. This movement fought for the prohibition of alcohol and was led by women such as Carrie Nation and Frances Willard. The Temperance Movement was closely linked to the suffragist movement, as women believed that if they were given the right to vote, they could use it to pass laws banning alcohol. Moreover, the first wave of feminism also met with resistance from both men and women. Men were threatened by the idea of women having more power and autonomy, while some women argued that women's suffrage would only benefit white, middle-class women. However, the first wave of feminism was ultimately successful in achieving some of its goals, such as women's suffrage, legal rights, and access to birth control. This wave laid the groundwork for the second wave of feminism in the 1960s. This wave focused on expanding women's rights beyond suffrage and legal rights to include social, economic, and political equality. The second wave of feminism was successful in achieving many of its goals, such as the passage of the Equal Rights Amendment, the legalization of abortion, and the establishment of affirmative action programs.

2.2 The second wave of feminism

The second wave of feminism refers to a period of feminist activity that began in the United States and the United Kingdom in the early 1960s and lasted through the late 1980s. The term was coined by Martha Lear and popularized by Betty Friedan in her book *The Feminine Mystique* (1963). The second wave of feminism was characterized by a broad range of goals and strategies, and a more assertive and proactive approach to women's issues than the first wave. The second wave of feminism focused on the problem of the "double burden" of work and family that many women faced. It was also concerned with the lack of job opportunities for women, pay discrimination, and the limited educational and professional opportunities available to women. It also sought to eliminate gender-based discrimination in the workplace, to recognize the value of women's work, and to promote equal access to education and resources. This wave was also characterized by a strong emphasis on intersectionality, or the idea that race, class, gender, and other identities intersect in complex ways that must be considered when analyzing and addressing gender inequality. It was during this period that the term "woman of color" was coined, and the development of Black feminism and Chicana feminism was a major focus of the second wave. The second wave of feminism further saw the formation of the women's liberation movement, which was a decentralized collection of groups that sought to challenge traditional gender roles and empower women politically, economically, and socially. The movement was characterized by its emphasis on grassroots organizing and direct action, with tactics that included public protests, consciousness-raising groups, and other forms of civil disobedience. This period of feminist movement also saw the emergence of a number of new feminist theories and ideas, such as the "sex-gender system" developed by Simone de Beauvoir, which sought to challenge the notion that gender is an immutable biological category. Other important feminist theorists of the second wave included Judith Butler, who wrote extensively on gender performativity, and bell hooks, who wrote extensively on the intersection of race, gender, and class.

The second wave of feminism was also a period of intense debate over the role of men in the feminist movement. While some argued that men should be included in the movement in order to increase its power and effectiveness, others argued that men could not be trusted to act in the best interests of women, and that the movement should focus on women's issues and not on issues of gender equality in general. The second wave of feminism was also marked by a number of important legal victories, such as the passage of the Equal Pay Act in the United States, which outlawed wage discrimination based on gender. Another important victory was the *Roe v. Wade* decision in 1973, which legalized abortion in the United States. This wave of feminism ultimately ended in the late 1980s, but its legacy continues to shape the feminist movement today. The second wave of feminism laid the groundwork for the third wave of feminism, which began in the 1990s and focused on issues such as body positivity, gender fluidity, and intersectionality. The second wave of feminism also provided the foundation for the current fourth wave of feminism, which is characterized by its use of digital media for activism.

2.3 The third wave of feminism

The Third Wave of Feminism began in the early 1990s, and is generally considered to be a continuation of the Second Wave. The Third Wave was driven by a desire to further deconstruct and challenge the foundations of feminism, and to expand the definition of what it means to be a woman. It focused on reclaiming traditional feminine traits, such as femininity and beauty, while rejecting the notion of a singular "feminine" identity. The Third Wave also embraced intersectional feminism, recognizing the importance of considering multiple identities, such as race, class, gender, and sexuality, when discussing women's rights and experiences.

The Third Wave was also marked by a greater emphasis on the importance of individual choice and self-determination (Snyder, 2008). This included a focus on issues such as reproductive rights, sexuality, and body image. This wave also saw the emergence of "girl power" as an empowering slogan for young women. In addition, the Third Wave included an increased focus on media representation of women, and an effort to challenge stereotypes and create positive images of women in the media. This wave was heavily influenced by the rise of the internet, and the growth of social media. This allowed for a more decentralized form of organizing, and provided a platform for online discussion and activism. This wave also saw the emergence of "cyber-feminism", and the increased use of technology to challenge traditional gender roles and promote feminist values. It also saw the emergence of "girl power" as an empowering slogan for young women. This phrase was popularized by the Spice Girls, and served as a rallying cry for young women to take control of their own lives and assert their rights. The phrase was also used to challenge traditional gender roles and expectations, and to encourage young women to embrace their femininity.

Majorly, this wave of feminism saw an increased focus on issues of sexuality and gender identity. This included an effort to challenge the traditional binary gender roles that had been enforced by society for centuries. The Third Wave also saw an increased focus on intersectional feminism, which recognizes the importance of considering multiple identities, such as race, class, gender, and sexuality, when discussing women's rights and experiences. Overall, the Third Wave of Feminism was a critical moment in the history of the women's movement. It was marked by a greater emphasis on individual choice and self-determination, an increased focus on intersectional feminism, and a push to challenge traditional gender roles and expectations. It also saw the emergence of "girl power" as an empowering slogan for young women, and an increased focus on issues of sexuality, gender identity, and body image. The Third Wave was a critical moment in the history of the women's movement, and it continues to have an impact on the current feminist movement.

3 Intro - Localizing Feminist Theory to prevent the clash of civilizations: thesis of Samuel P.



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Huntington

In 1993, an article was published in the *Foreign Affairs* by Samuel Huntington stating the idea of “clash of civilizations”. According to this thesis, the preliminary source of conflict after the Cold War would be cultural and religious identities (Huntington, 1993). Whether it is culture or religion, the bone of contention can be long-lived, causing an up-riot capable enough to cause generational effect on the region. Considering the idea of clash of civilizations in today’s context, religion, social norm, difference of opinion, and cultural difference are all the causes of conflict among the people today. All these conflicts may seem like everyday issues, but they can have long-term consequences. This thesis further argues that after the end of the Cold War, the world had been divided in cultural and religious lines, not ideological ones. Huntington argued that the new world order would be characterized by a struggle between different civilizations, such as the Western and Islamic worlds, that would be the most significant source of conflict in the post-Cold War world. In the light of his work, we can estimate the heat and intensity of clash between different groups i.e., religious, ethnic, cultural or gender. Revolt is built-in in human nature. When a gender is suppressed by another gender that is in no way superior to it, will definitely cause revolt by the one that is being suppressed.

In Pakistan, multitude of people co-exist with different perspectives and opinions. Two of the main communities that exist on the land of Pakistan but cannot stand each other’s opinions based on the two points of conflicts presented by Samuel Huntington i.e., culture and religion. It is assumed that the Pakistani feminist group stands high against the extremist Islamic religious group of the community. The two parties have no issue in standing up against each other face to face. The infamous attack by stones and shows on women in Aurat March shows the extent of hatred among the two groups. (NDTV, 2020). Similarly, the extremist feminist groups have no fear to talk contrary to the religious scholars. While the debate right now is growing at a steady pace, the end of this conflict has the potential to cause a civil war in the state, changing the course of peace in Pakistan and its surroundings.

3.1 Analysis of the thesis of Samuel P. Huntington on clash of civilizations

In my opinion, the thesis of Samuel P. Huntington's on the "Clash of Civilizations" argues that in the post-Cold War world, conflicts will increasingly occur along cultural and religious fault lines rather than ideological or economic ones. According to Huntington, the world is divided into several major civilizations, each with its own unique cultural, religious, and historical identity. These civilizations include the Western, Islamic, Confucian, Japanese, Hindu, Orthodox, and African. One aspect of Huntington's thesis is its treatment of women's rights and feminism with the extremist ideologies that have become a social fabric of the contemporary world, especially the extremist religious ideologies. Huntington argues that the Western civilization's emphasis on individualism and gender equality conflicts with the traditional values of other civilizations, particularly the Islamic world. He suggests that the spread of feminism and women's rights could potentially lead to a clash between the West and Islamic civilization.

However, some critics argue that Huntington's analysis lacks nuance as it is incorrect to assume that all Western societies have achieved gender equality, and that non-Western societies are inherently opposed to it. There are significant differences within civilizations regarding the status of women, and the extent to which gender equality is valued and practiced. While the West has made significant progress in promoting gender equality, gender inequalities still persist in various forms. Here are some examples that portray the unachieved goals of west to raise the voice for women empowerment:

- Gender wage gap

In many Western countries, women continue to earn less than men for doing the same job. According to data from the European Union, the gender pay gap in the EU-27 was 14.1% in 2020. In the United States, women earn about 82 cents for every dollar earned by men.

- Gender-based violence

Gender-based violence, including domestic violence and sexual assault, remains a significant problem in the West. According to data from the World Health Organization, one in three women worldwide has experienced physical or sexual violence, with the highest rates of violence occurring in intimate partner relationships.

- Underrepresentation in leadership positions

Women continue to be underrepresented in leadership positions in the West, including in politics, business, and academia. For example, women make up only about 27% of members of parliaments in the European Union, and only 7.4% of Fortune 500 CEOs in the United States are women.

- Gender stereotypes

Gender stereotypes that limit women's opportunities and reinforce traditional gender roles persist in the West. For example, women are often expected to prioritize caregiving and family responsibilities over their careers, while men are expected to be the primary breadwinners.

- Reproductive rights

Access to reproductive healthcare, including abortion and contraception, continues to be a contentious issue in the West. Some countries have restrictive laws that limit women's access to these services, and women's reproductive rights are often subject to political debate and controversy. So, here I've mentioned some structural and cultural violence that are gender oriented and pose a staunch dent the way of achieving gender equality. This shows that women's rights are not exclusively a Western concept. Women in non-Western societies have long been involved in struggles for gender equality and have developed their own unique approaches to these issues. In fact, many feminists in the Global South have been critical of Western feminism, arguing that it is culturally insensitive and fails to address the specific needs and challenges facing women in their own societies. But what I think is that it is very important to acknowledge and address all forms of violence and discrimination, regardless of their severity or magnitude. Every act of violence or discrimination has the potential to harm and traumatize individuals, families, and communities, and should be taken seriously. However, it is also important to recognize that some forms of violence and discrimination have a greater impact and are more systemic and pervasive than others. For example, systemic racism and sexism can result in more widespread and long-lasting harm than isolated incidents of violence or discrimination. Furthermore, different forms of violence and discrimination may require different approaches and strategies for prevention and intervention. For example, addressing intimate partner violence may require different interventions than addressing hate crimes or institutionalized ableism. Therefore, while all forms of violence and discrimination should be condemned and addressed, it is also important to recognize the different ways in which they may impact individuals and communities and to tailor interventions accordingly.

Thirdly, the issue of women's rights cannot be separated from broader political and economic factors. Poverty, political instability and conflict often exacerbate gender inequality and limit women's opportunities and freedoms. Addressing these underlying issues is essential to promoting gender equality and women's empowerment, regardless of cultural or religious identity. Regarding religious extremism, Huntington argues that conflicts between civilizations are often driven by religious differences, and that religious extremism poses a significant threat to global stability. He



notes that Islamic fundamentalism has been particularly influential in recent decades, and that it represents a challenge to Western values and interests.

While it is true that religious extremism can be a destabilizing force, critics argue that Huntington's analysis fails to take into account the complex social, political and economic factors that contribute to its rise. Poverty, inequality, political repression, and conflict can all fuel extremist movements, regardless of religious identity. Furthermore, the rise of religious extremism is not bound to the Islamic world, as there are several examples of extremist movements in other civilizations, including the West as well.

Although, much of the discourse on religious extremism in the West has focused on Islamic extremism, but here are some of the examples of violent religious extremist movements from other religions as well.

- Jewish extremist groups

there have been instances of Jewish extremist groups in Israel and the occupied territories who have targeted Muslim women. One notable example is the group Lehava, which is composed of Jewish extremists who seek to prevent Jewish assimilation with non-Jewish people, particularly Arabs. The group has been known to harass and intimidate Arab men who are seen with Jewish women and has also targeted Arab-owned businesses and homes. In addition, there have been reports of Jewish extremists attacking Muslim women who are wearing traditional Islamic clothing, such as headscarves or burqas. These attacks are often fueled by anti-Muslim sentiment and xenophobia.

- Christian Identity Movement

The Christian Identity Movement is a white supremacist and anti-Semitic ideology that originated in the United States in the 20th century. The movement holds that white people are the true Israelites and that Jews are impostors. They believe that the Bible teaches that God's chosen people are the white, Anglo-Saxon race, and that they are in a battle for survival against the forces of the "New World Order," which they believe is a Jewish conspiracy to take over the world. The Christian Identity Movement has been associated with a number of violent crimes, including bombings, murders, and robberies. In 1995, the Oklahoma City bombing, which killed 168 people, was carried out by Timothy McVeigh, who was associated with the movement. The movement has also been linked to other extremist groups, such as the Ku Klux Klan and neo-Nazi groups. While the movement has a small following, its extremist views have had a significant impact on the broader white supremacist movement in the United States.

- Sikh extremism

Sikh extremism refers to a militant movement that emerged in the Punjab region of India in the 1980s and 1990s. The movement was led by the Khalistan movement, which sought to establish a separate Sikh state called Khalistan. The roots of Sikh extremism can be traced back to the political and economic marginalization of the Sikh community in India, as well as to the tensions between Sikhs and the Indian government. In 1984, Indian Prime Minister Indira Gandhi ordered the Indian Army to storm the Golden Temple, the holiest site in Sikhism, to remove Sikh separatists who had taken control of the temple. The operation, known as Operation Blue Star, resulted in the deaths of hundreds of Sikhs and sparked a wave of violence and unrest. Sikh extremists carried out a number of violent attacks in the following years, including bombings, assassinations, and kidnappings. The movement was responsible for the assassination of Indian Prime Minister Indira Gandhi in 1984, as well as for the Air India Flight 182 bombing in 1985, which killed 329 people. The Sikh extremism movement has largely been suppressed in recent years, but tensions between Sikhs and the Indian government continue to simmer.

- The Lord's Resistance Army

The Lord's Resistance Army (LRA) is a Christian extremist group that has been active in central Africa since the late 1980s. The group was founded in Uganda by Joseph Kony, who claims to be a prophet sent by God to purify the Acholi people and establish a government based on the Ten Commandments. The LRA has been responsible for widespread violence, including massacres, abductions, and forced recruitment of child soldiers. The group has targeted civilians, particularly in rural areas, and has been known to commit horrific acts of violence, including mutilations and sexual slavery. The LRA's activities have caused significant humanitarian crises in the countries where it operates, including Uganda, South Sudan, the Central African Republic, and the Democratic Republic of the Congo. The group has been designated as a terrorist organization by several countries, including the United States. While the LRA's leaders claim to be Christian, their actions are condemned by most Christians and are not representative of the broader Christian faith. Many Christian leaders in the affected countries have spoken out against the group and have called for an end to the violence.

These are some of the movements that caused huge damage to the world and all of them weren't ignited by any specific gender. There is a huge need to understand that the incidents of violent religious extremism are not representative of the beliefs or practices of the larger religious communities to which they are associated. The vast majority of Christians, Muslims, Sikhs, Jews and members of other religions reject violence and promote peace and coexistence.

This shows that there is no religion that is associated with violence nor vice versa. But still there is a huge possibility of clash of civilizations, Western and Religious, resulting into building a new track towards war. Radical feminist movements and extremist Islamic scholars have had a complex and often contentious relationship, with some feminists arguing that Islamic teachings and practices perpetuate patriarchal oppression and others arguing that feminism and Islam are compatible. Some radical feminist movements, particularly in the West, have been critical of Islam, viewing it as a patriarchal religion that subjugates women. They have pointed to practices such as the requirement for women to wear hijab, restrictions on women's freedom of movement and association, and the prevalence of gender-based violence in some Muslim-majority countries as evidence of the systemic oppression of women in Islamic societies.

On the other hand, there are Muslim feminists who argue that Islam promotes gender equality and that patriarchal practices are cultural rather than religious. They point to examples of women in Islamic history who were leaders, scholars, and activists, and argue that the Quran and Islamic teachings offer a framework for women's empowerment and liberation. These feminists seek to reinterpret Islamic texts and practices in ways that support gender equality and challenge patriarchal norms. Going back in the history we can find many examples of women in Islamic history who have made significant contributions as leaders, scholars, and activists. Here are just a few examples:

Khadija bint Khuwaylid: Khadija was the first wife of the Prophet Muhammad and one of the earliest converts to Islam. She was a successful businesswoman and is credited with playing a key role in supporting the early Muslim community.

Fatima al-Fihri: Fatima was a wealthy Muslim woman who founded the University of Al Quaraouiyine in Morocco in 859 CE. It is considered the oldest continually operating university in the world and has played a significant role in Islamic scholarship and education.

Rabi'a al-Adawiyya: Rabi'a was an early Sufi mystic and poet who lived in the 8th century. She is known for her teachings on love and devotion to God and is considered one of the most important female figures in Islamic mysticism.



Zaynab al-Ghazali: Zaynab was an Egyptian activist and leader of the Muslim Brotherhood's women's section in the 1940s and 1950s. She was a vocal advocate for women's rights and played a key role in organizing women's social and political activities.

These are just a few examples of the many Muslim women throughout history who have made significant contributions in various fields. It is important to recognize and celebrate the diverse accomplishments of Muslim women and to challenge stereotypes and misconceptions about their role in Islamic society. This shows that it is extremely important to recognize that there is no monolithic feminist or Islamic perspective, and that both movements encompass a diversity of views and experiences. It is also important to approach discussions about Islam and feminism with nuance and sensitivity, avoiding blanket generalizations or stereotypes. Ultimately, any conversation about feminism and Islam should prioritize the voices and perspectives of Muslim women themselves, who are best positioned to understand the intersectional challenges they face.

4 Work of Francis Fukuyama

Francis Fukuyama was an American political scientist, who had a staunch grip on international relations, furthermore he was a very influential writer who wrote the article, "The End of History?" which says that people will continue to progress politically until each state achieved its end, the ultimate form of human society (Fukuyama, 1989). Fukuyama believed that after the Soviet Union faced its collapse, so did its ideology. Liberalism was the main form of ideological belief to exist today. Similarly, he stated that the ideas of fascism and communism also faced their dismay (Abaalzat et al., 2021). According to Francis, although Chinese called themselves communists, there political, social, and economic reforms were according to the liberal school of thought.

5 Future aspects of feminism

The intersection of feminism and religion has been a topic of controversy and debate for many years. Some religious traditions and beliefs can be perceived as oppressive towards women, while others may promote gender equality and empower women. At the heart of the conflict between feminism and religion is the question of whether or not religious beliefs and practices can coexist with feminist values. Some religious traditions explicitly state that men are superior to women and that women should have limited roles in society, such as not being allowed to lead religious services or have equal rights in marriage. This could be a point of contention between the two influential movements i.e., feminism and religious extremists. The relationship between feminism and religion has a complex history that has been marked by both conflict and cooperation. In many cases throughout history, religious institutions and beliefs have been used to justify the oppression and subjugation of women. At the same time, many religious feminists have found strength and inspiration in their faith traditions. One of the earliest recorded examples of a clash between feminism and religion is the biblical story of Eve, which has been interpreted by some as suggesting that women are inherently sinful and inferior to men. This interpretation has been used to justify male dominance and female subordination for centuries. During the 19th and early 20th centuries, many feminist activists in Western countries were also involved in the women's suffrage movement and the fight for legal and political equality. These movements often came into conflict with traditional religious values and beliefs, which held that women should be confined to the domestic sphere and not have a voice in public life. In the mid-20th century, feminist theologians began to emerge, challenging traditional religious beliefs and interpretations that reinforced gender inequality. Many of these theologians drew on feminist insights and perspectives to reinterpret religious texts and traditions in ways that supported women's empowerment and equality. However, many religious feminists argue that feminism and religion can coexist, and that religious texts can be interpreted in ways that support gender equality. They may point to examples of female religious leaders or reinterpret traditional texts to reflect modern values of

equality and social justice. There have also been movements within different religious traditions to reform patriarchal practices and promote women's empowerment. For example, some Muslim feminists have pushed for a reinterpretation of Islamic texts to promote gender equality, while some Jewish feminists have sought to challenge the patriarchal norms of Orthodox Judaism. Overall, the relationship between feminism and religion is complex and multifaceted, with both conflicts and alliances. However, it is important to acknowledge and address the ways in which certain religious beliefs and practices can be harmful to women, while also recognizing the diversity of religious experiences and the potential for positive change.

6 Conclusion

To sum up everything that has been stated above, I believe that there is often a clash between women right movements and religious extremists who seek to impose strict, patriarchal interpretations of religious teachings and practices. This clash can manifest in various ways, including restrictions on women's education, employment, political participation, and freedom of movement. These restrictions can result in major conflict between women right advocates and untutored religious extremists. Although, there is no religion that promotes women oppression and for a fact, Islam has huge contributions for women empowerment but our contemporary extremist scholars mold Islam the way that suits them in the best interests. The lack of true interpretation of Islam leads to the clash of civilizations and circulation/practices of such myths results in the wrongly portrayed version of Islam and links it with terrorism and extremism. There is a strong need to spread awareness about the teachings and preaching of Islam because one of the biggest issue in our contemporary world is the misinterpretation of Islam and linking of Islam with women oppression. True religious scholars and leaders have argued for more inclusive and egalitarian interpretations of their faiths that prioritize women's rights and empowerment. Ultimately, the clash between women rights and religious extremists reflects larger societal tensions between progressive and conservative forces. It is important for policymakers, activists, and religious leaders to engage in dialogue and promote a nuanced understanding of the complex intersections between religion, culture, and gender, in order to promote greater respect for women rights and gender equality. We should engage religious extremists and feminists in dialogue to prevent clashes of civilizations, which is a very important task in promoting tolerance and understanding between different groups. We should encourage dialogue, focus on common goals, educate both groups and provide a mediating panel to help facilitate dialogue between the two groups. A neutral third-party panel can help to keep the conversation productive and ensure that both groups are heard and respected. This is how we can prevent the clash between the above-mentioned movements. If this factor will be ignored than it might further strengthen its roots and become a part of our social fabric, posing serious security challenges to the state as well as the society.

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