

Chapter II

A Representation of Femininity and Feminism in Chapman's *Brave* Movie

2.1 Femininity

Femininity is an exercise that is embedded inside the female frame. consequently, femininity is usually ingrained and embedded within female thoughts so it makes it an "obedient frame". this is constantly accomplished to maintain with adjustments to obtain what's referred to as "ordinary" or "perfect" according to with the customs winning in society. just like that defined with the aid of Bartky that femininity is intelligence and fulfillment or a manner of reviving common gender norms (Bartky in Ramayanti, 2021:7). Femininity in women is called a fulfillment if she is capable of presenting her body in a body that's known as an excellent and ordinary mindset for ladies. so that the female has reached gender-proper ordinance. Femininity in Bartky's concept is how disciplinary practices produce a body of rules in movement and feminine appearance (in Ramayanti, 2021:7). There are three categories of femininity practice described by Bartky, the first is a disciplinary practice that aims to get a certain size and general configuration. The second is the attitude/behavior, body gestures, and movements that are produced in their daily lives. Finally, the body is directed at the outer appearance which is full of polish (a decorated surface). The three categories of discipline produce how women's bodies often view themselves as inferior and feel less (Bartky in Ramayanti, 2021:7).

In the first discipline category regarding the female body, the rule is always targeted continuously to pursue a certain body size and general configuration. Diet

is one form of discipline that can be observed. As the body's docile bodies women are required to continue to achieve the body's "ideal size". Therefore, women must follow special disciplines to create the feminine side of their bodies. That's why you don't know if it's a diet or exercise that is done for health purposes or just for female fitness requirements. In essence, the female body is always towards the structure when it is applied. Continuing or adjusting the body to practice discipline can not be satisfied and the body always feels less disciplined (Bartky in Ramayanti, 2021: 8).

In the second type of discipline according to Bartky, the female body relates to problems with a woman's gestures, movements, or posture. Bartky said there were significant differences in movement, posture, and gestures between men and women with limited living space for women. The practice of the third discipline produced especially for women is an embellishment (outer form). In this section, it is related to appearance outside a woman's body, where they must carry or attach a large number of foreign objects to continue the general configuration or "ideal beauty" of the female body. Women are asked to wear appropriate makeup for the event or event they wish to attend. The meaning of some events or spaces requires different types of makeup to use women let their bodies continue to be decorated (Bartky, in Ramayanti, 2021: 8).

Meanwhile, according to Wijngaarg (in Biasini, 2018: 115) femininity is an attribute and behavior that is generally associated with women. Femininity is often considered a social construction that involves factors that are defined both sociologically and biologically. From this definition, it can be concluded that

femininity is a habit that is usually associated with women and is often considered a social construction that includes sociological and biological factors.

Darity (in Clare, 2017: 1) states :

“Femininity is defined in various dictionaries in either a circular manner as the quality of being feminine or indirectly as qualities associated with the female sex”

From the theory above, it can be concluded that femininity is part of the quality of manners to be feminine as a woman.

2.1.1 Feminine Disciplinary Practices

Notable arguments that run through the texts of the Gender Studies course are Femininity as a discipline. The Early Feminist of Feminine Beauty "Interrogation" practices the female body as a socially formed and colonized territory, confined and dominated by a dominant ideology imposed from the outside by men." (Crow and Gothel in Hoskin, 2013: 101). Although this early theory of femininity has been criticized. It can be concluded that femininity is a discipline and The Early Feminist of Feminine beauty observes that femininity also practices the female body as a socially colonized area dominated by the ideology of men.

It was criticized mainly for not only imposing femininity on the outside, but also for ignoring it. A discipline that leaves no room for self-actualized female expression, "maintained by female self-management" (Crow and Gotell in Hoskin, 2013: 102).

In an analysis derived from Foucauldian theory, femininity was theorized

as a form of self-discipline, patriarchy, and association with the panorama effect. Self-regulation through female discipline rituals is described as learned, specifically by a "girl" through "her" peers, and expressed by adults' behavior, appearance, and body control (Rice in Hoskin, 2013: 102). In theory, through these principles, feminine subjects are conditioned to fear becoming less feminine (Wendell in Hoskin, 2013: 102). It is said that men are not afraid to "become a woman" (Wendell in Hoskin, 2013: 102). expose one more normative subject in feminist theory, the writer argues that the perpetual submission of femininity is experienced beyond the white cisgender, experiencing heterosexual femininity. Moreover, the existence theory of the body reaffirms the feminist subject, as it ignores many ways in which gender is chosen, some of which are sexist and socialized to express a female gender. In short, the principles of femininity are theory in gender studies courses is imposed by external and internal forces (Wendell in Hoskin, 2013: 102). Such a reduction assumes that female subjects are not a picky system at other locations - again, assume a white female subject, frankly /cis.

Inspired by the work of Michel Foucault, normative systems create a "body" (Wendell in Hoskin, 2013: 102). The docile body can be understood as the body that does not challenge, oppose, or disrupt the dominant structures of normality. In this model, disciplinary practices attributed to femininity are attributed to a "much broader discipline, a system of oppressive and unequal sexual dependence" (Foucault, quoted in Wendell and Hartley in Hoskin, 2013: 103).

It is this system, affirming feminist texts, that aims to transform –women [read: female subjects] to be docile companions of men (Wendell in Hoskin, 2013: 103), and to create the "lower body" (Hartley in Hoskin, 2013:); a comparison process for the military to turn recruited subjects into soldiers (Wendell; Bartky in Hoskin, 2013: 103).

The Panopticon is a "modern prison design in which a single warden, among the sight of the prisoners, would provide a central watchtower (Bartky in Hoskin, 2013: 103).

Because the guardian is not prisoners can see, they can never know if they are being watched, the result is the interiority of the watchman's ever-watching gaze, self-rule afterward, and a prisoner "who would never dare to rebel" (Bartky in Hoskin, 2013: 103). gender studies texts often adopt the Panopticon idea of femininity as a form of inculcation of patriarchal obedience (Bartky in Hoskin, 2013: 103).

Femininity is seen as a force of discipline increasingly dispersed, anonymous with invisible power, and at the same time "Invest in each and no one in particular" (Wendell in Hoskin, 2013: 103). Femininity is what –women are trained to conform to, as opposed to femininity reconfigured to reflect the theme (Weitz in Hoskin 2013: 103). Sandra Bartky relates Foucault's theory to every female body, drawing that "women" internalize male expectations and assess "rules of femininity" on themselves (Bartky in Hoskin, 2013: 103).

According to Bartky, these practices keep pint-size, weaker, inferior massive women who constantly struggle with shame when they can't gain seemingly unattainable aim (Bartky in Hoskin, 2013: 103). Therefore, this diligence (i.e. femininity) not only images women's submission to men's contemplation but also toughens it (Bartky in Hoskin, 2013: 103). From this statement, it can be concluded that the practice of femininity is quite limiting for women in achieving their dreams and this practice not only illustrates women's compliance in fulfilling men's desires but also this practice is binding.

2.1.2 Feminity as Natural/Unnatural

Amid many other cultural contradictions, through which femininity is brought culturally conclude, the "natural/unnatural" binary bold by gender studies course textbook. Natural/unnatural arguments have been used to advocate masculinity cognate as congenital and femininity are abnormal, also known as the spiritualism of the woman. Here conceptual classification has assisted to promote objectification and also to justify violence against women.

Femininity is constantly described as synthetic or concealed, while masculinity is described in muscular also desirable terms continually to domesticate masculinity, Sontag speculated that the standards of male attractiveness are compatible with what is possible or congenital for most men (Sontag in Hoskin, 2013: 104).

This statement not only reverses the problematic definition of masculinity as natural and feminine as unnatural, but it is also clearly cissexist. The feminine subject's barometer of appearance is said to be abnormal and they are measured by heavy social pressure to look a certain way, which "men" do not (Sontag in Hoskin, 2013: 104).

While physical signs of sexual intercourse in men, such as "beard, mustache, longer or less hair", are measured supplied by character, they are not considered "disguised" as physical signs of the female sex (Sontag in Hoskin, 2013: 104). Example: a woman (i.e. a female subject) does not process her face naturally - her face is "the canvas on which she draws a modified corrected her portrait" (Sontag in Hoskin, 2013: 105).

This illustration is understood as a resemblance of –she asks to be treated by others, especially men" (Sontag in Hoskin, 2013: 105). Feminine face establishes its subject as a thing. Once again, the internal feminine construction feminist theory embodies the objectification of women's mysticism and supposed ideology contribute to rape culture.

2.2 Representation

According to Stuart Hall (in Noor Mas, 2019: 9), representation is one of the important practices that create culture. Culture is a very broad concept, culture

is "experience sharing". A person is said to be from the same culture if the people who live there have the same experiences, share the same cultural rules, and speak the same language.

The concept of representation itself is considered a product of the representative process. representation is not just about how cultural identity is expressed or rather built-in text but also built during production and consumer perceptions of cultural values previously displayed.

According to Stuart Hall, there is three approaches representative: (1). Reflective approach, the only meaning is created by people through ideas, media objects, and experiences in real society. (2). purposeful approach, words, both spoken and written, give their meaning in each of his works. Language is the medium used by the speaker to convey meaning in each unique special effect. (3). constructor approach, speakers and writers, select and assign the meaning of messages or the work (thing) they made. However, it is not the physical world (objects) that are the result of works of art that gives the meaning that humans determine its meaning.

Based on the theory that has been explained, the writer concludes that representatives mentioned the construction of all forms of communication for all aspects of reality or reality, such as people, objects, events, and cultural identities. This representative can be in oral or written form, it can even be seen in a good movie.

2.2.1 A Summary Chronicle of the Study of Representation

Research on how representative media convey meaning derived from philosophy, linguistics (linguistics), and literary analysis. American philosopher Charles Sanders Peirce and Swiss linguist Ferdinand de Saussure are one of the scholars credited with inventing semiotics, a term coined by Peirce in 1867 to describe the study of symbols or signs and the logic of conveying their meaning.

Saussure, in the study of language and how words and their arrangement give meaning, is called a study of this semiotic direction. For example, the arrangement of words in this sentence is an illustration of how structure relates to meaning.

These ideas were developed by researchers known as structuralists. These researchers analyzed stories, language, and elements of popular culture related to the impact of semantic structures.

These researchers analyzed stories, language, and elements of popular culture related to the impact of semantic structures. Structuralism is based on the assumption that words, images, objects, and behavior in cultural systems have meaning, derived from their relationship with other objects in the system in a recognizable structure.

For example, the meanings are said to lead to binary opposites (such as good/bad, mild/dark, and sacred/obscene) creating meaning through contrast.

Scholars such as anthropologist Claude Lévi-Strauss and the literary theorist Roland Barthes popularized structuralism in their respective fields. Levi-Strauss pioneered structural anthropology in studies about kinship and folk tales popular in remote areas of the world.

He argued that a universal system of meanings includes binary structures such as heroism and cowardly, repeated character patterns are announced, and stories he finds in very different cultures.

Barthes, which in turn introduced structuralism to the mass press and literary studies. In his writings, he seems to have discovered objects and events from mid-1950s France culture - from margarine to movie stars' cereal boxes - as listed with associated cultural connotations and what he calls legend, reinforcing ideology of the times.

For example, in "World of wrestling", Barthes emphasized the appeal of professionals fighting. Rate this performance style of the struggle through the lens of structuralism, he describes such as the spectacular staging of clashes between good and evil, with brilliantly portrayed wrestlers versions of the heroes and villains ending receiving a well-deserved reward for their vileness.

To provide another illustration, we may consider Mattel's Barbie® doll, whose hair is always offset face ratio and waist-waist-hip ratio life will measure an extraordinary 35–22–32.

Although it acts as a children's toy, this doll serves to endorse an ideal of skinny, buxom, and blonde beauty when it entered American culture in 1959.

These examples demonstrate Barthes's conceptual formation myths associate representation with ideology, with system normative ideas and social values. his mythological theory also usefully overlaps with the concept of hegemony, as conceived by Karl Marx and developed by social theorist Antonio Gramsci to describe the struggle for dominance by a ruling group, in part through the control of representation and society.

The myths as described by Barthes are the elements of hegemonic influence, espousing ideas and values of dominant groups in a society.

Structuralism was challenged in the 1960s and the 1970s by scholars such as the philosopher Jacques Derrida, theorist These researchers are often referred to as poststructuralists, although they do not always accept the term.

These researchers are often referred to as poststructuralists, although they do not always accept the term. currently, distinct groups play an important role in the critical study of agency thought, psychoanalytic theory (a psychoanalytic-guided concept of personality development and organization), and, in Foucault's case, taking into account the social and historical context and its influence on the many meanings likely attached to the representations.

Foucault, later became poststructuralist when they began to reexamine assumptions about how the aggregate of social structures gives meaning to society. pictures and stories.

For example, Barthes' 1967 essay "The Death of the Author" expressed his new belief that the ultimate meanings of a text lie in the reader's interpretation rather than the text itself.

Among its differences from structuralism, post-structuralism is based on the assumption that there is no underlying structure of relationships that provides single or definite meanings to social phenomena.

Poststructuralism also overlaps with postmodern theory, which will be discussed below, especially in the difficult "big stories".

The term, coined by theorist Jean-François Lyotard, refers to narratives that have a historical influence on social relationships, cultural memory, and the public's interpretation of meaning. such as the ancient belief of an "America melting pot" that contributed to all Americans' equal status.

Derrida's pro-academic catch-up in anatomizing, representative analysis from a faultfinding post-structuralist stance.

Solely dispose of, deconstruction is reading a text go against the current to consider many ambiguities inherent in its history, its associated meanings, and its root ideologies.

For example, Jordon Peele's 2017 thriller *Get Out*, is about a young African-American man who faces mortal danger when his white girlfriend takes him home to meet his parents. me, deftly deciphering Hollywood models.

To do this, he relies on his audience's knowledge of the typical African-American marginalized state of horror movies to create tension and spark humor.

Deconstruction is pushed to the maximum measurements by Derrida and other researchers who have looked at the post-structuralists and finally found meaning itself is so vague that it is impossible to identify it, the theoretical position that most media scholars do not have found useful as an important tool.

The study of representation also includes a traditional criticism of how different social groups and identities have been portrayed in the media and popular culture more broadly.

This scholarship is informative and consistent with feminist principles research, critical racial studies, gay studies, Postcolonial Studies, Classroom Studies, and Disability research, solving representation with a main focus on gender, race and ethnicity, sexuality orientation, colonization and its consequences, class and consequences, and class and corresponding.

The expansion of film and television studies to focus on the representation of these identity axes coincided in the late 1960s and early 1970s with the rise of identity politics, or consciousness and identity activism. Women, people of color, LGBTQ, and working-class people are among the groups that actively think about the impact of identity on their status and opportunities and agitation for the better.

Criticisms of depictions in film and television relating to identity and disadvantage joined the public conversation through the forum of the popular press.

This includes books and magazines articles by feminist writers like Betty Friedan, who wrote *The Feminine Mystique* in 1963, and Molly Haskell, including *From Reverence to Rape: The Treatment of Women in Movies* was published in 1974 and has a great impact on public perception regarding sexism in popular culture.

The authors also participated in the first articles on race and sexual orientation in media representation including James Baldwin and Donald Bogle, who wrote about how African-American characters and stars have been portrayed in Hollywood movies and commercials, and Vito Russo, who wrote *The Celluloid Closet*, the first in-depth investigation into the treatment of homosexuals and lesbian characters of Hollywood movies.

The first scholars of representative politics engage in image analysis, regularly studying prejudice, a false image of a social group, detractors, and/or homogeneity. George Gerbner and Gaye Tuchman, for example, pioneered the study of what Gerbner called symbolic destruction.

Tuchman broke this concept down into three distinct dynamics - omission, trivialization, and condemnation — in her research on how women were distorted and often removed from films and television in the early 1970s.

Questions about realism, or whether media depictions accurately reflect real life, sometimes feed into these criticisms. For example, feminist critics have challenged representatives who said that women and girls are "the most fragile gender," emphasizing this incorrect construction of supposedly natural differences between women and men as constitutive.

As part of this work, several activist writers have called on their groups to ask for more "positive" images and to match the tools produced to counter the representative archetypes of Hollywood.

Over time, media advocacy groups, such as the National Association for Progress of People of Color (NAACP), National Hispanics Media Alliance (NHMC), and Gay and Lesbian Anti-Defamation Coalition (GLAAD), begin to assume these burdens, while scholars seek more nuanced and theoretically grounded studies of representation.

Scholars are part of this next wave the scholarship includes but are not limited to Laura Mulvey, bell hook, Richard Dyer, Edward Said, and Charlotte Brunsdon.

Scholars with theoretical knowledge and basic knowledge of postcolonial studies and cultural studies such as Said and Stuart Hall participated in research on this they call it Othering, a dynamic whereby marginalized people groups of society are built through portrayed in popular culture as potential threats or when guidance and control are needed.

With similar goals but in the field of women's studies, Mulvey and Brunsdon are among the pioneering scholars studying images of women and how feminist views are often absent or distorted in film and television.

With an academic background in film studies and ethnic studies, Dyer's *White* is the first comprehensive study of white privilege in Hollywood cinema, while scholars such as Jacqueline Bobo, Jane Gaines, and Bell Hooks have created a new breakthrough in the analysis of Africa. The representation of American women in the media and how they negotiate boundaries in representation through their viewing practices.

This and other scholarships represent that Ethnic groups are ultimately the basis of what is now known as critical race studies, the application of critical and scholarly theory in various fields to the study of the link between race and social power in society. Bobo, Gaines, Hooks, and others have also modeled interstitial analysis or studies that pay attention to elements of identity, such as gender and race, along more than one axis.

Interlacing has been advocated by African-American feminist theorists such as Kimberlé Crenshaw and Patricia Hill Collins, who challenged white feminist scholars to consider how they conceived the concept of "women." women of color emphasized the need for analysis instead focus on multiple recognition axes.

Cultural studies, an approach developed in part at the University of Birmingham in the UK in the 1960s, has also made a major contribution to the study of representativeness. Incorporate theories and methods from a variety of fields, including sociology, women's studies, anthropology, history, and art/literary criticism, with a particular focus on the dynamics of rights, social power, and the audience's negotiations with what they consume in media.

Antonio Gramsci's work, described above concerning his concept of hegemony, also influenced investigates scholars' ideas about self-determination and resistance, or anti-hegemonic activity, in audience reactions to hegemonic popular culture.

Cultural studies scholars and theorists have played an important role in studies of the media representation of marginalized individuals, and social groups, particularly youth and subcultures (e.g., the work of Dick Hebdige), people of color (as in the work of Stuart Hall and Paul Gilroy), and girls and women feminine (as in Angela McRobbie and Charlotte Brunsdon's scholarship).

Hall was particularly influential in building upon Gramsci's understanding of hegemonic culture. In doing so, he emphasizes the pluralism (multiple meanings) of media texts and how the public interacts positively with what they consume in the media. His theory of encryption and decryption is fundamental in the field.

Postcolonial studies also had an influence on the development of research on representation, in particular, compared to the global hegemon. Postcolonial studies examine the effects of colonialism and imperialism, the enduring subjugation of entire nations, peoples, and cultures to colonization, and how this oppression affects cultures.

In the mid to late 20th century, influential scholars of postcolonial studies included literary scholar Homi K. Bhabha, and psychiatrist Franz Fanon, who studied the dynamics of denuclearization. character experienced by colonial peoples, and cultural theorist Edward Said, who is best known for his explanation of orientalism, a concept related to the dynamics of Othering.

Said saw Orientalism as the driving force through which Western scholarship and literature on the East improved the global structure of power and imperialism by reinforcing notions of an Eastern binomial West. Through this binary system, the West cultures are considered intellectual, rational, and stable, and Eastern cultures and peoples as primitive, irrational, and weak.

Finally, experts in postmodernism, such as Jean Baudrillard and Fredric Jameson, there are emphasizing that representation and identity do not fix and can be hybrid, flexible, and performant.

Postmodernism is defined by researchers in many and sometimes different ways. More broadly, it is described as an aesthetic or worldview that disrupts and challenges the great narratives of the past and is associated with an era when increasingly fragmented culture, is media-driven and hybrid. complex.

Concepts of hybridity and performance, rooted in postmodern and postcolonial studies, are described in more detail below.

2.2.2 Replay Representative: Concepts and Terms for Your Important Toolbox

Communication scholars with different theoretical orientations use distinct terms and concepts, and really can disagree on the most constructive object research and questions to ask when it comes to representative study. It would be helpful to learn about as many modes and concepts as possible to understand their overlap and distinction.

In this section, we will look at some of the concepts, terms, and approaches used that may use for your critiques of representation in text media entertainment and to clarify your conclusion.

In semiotics, the study of representation begins to emphasize a narrative unit rarely but occasionally considered in media criticism, signs. Dashboards are meaningful units further subdivided into two parts, the signifier, and the signified person.

The signifier is the physical part of the sign, while the sign refers to the social meanings attached to this symbol. For example, a heart-shaped box of chocolates giving to others is both a container full of sweets (symbol) and a symbol of love for the lover (sign).

Two other terms derived from semiotics commonly used by other researchers to explore representation are signifier and connotation. A study of presentation in a film, television episode or other media text typically begins with a focus on representation, visual evaluation of the documentary and story, as well as external qualities. they are the most public.

This will involve emphasizing aesthetic elements or a stylistic approach to analyze a media text. The media speaker will then proceed to distinguish the implications of these stylistic choices - the cultural, ideological, and mythological implications involved.

These meanings are not only associated with a particular image but are culturally constituted concerning the particular image. the time and place where a representative circulates.

For example, in an episode of the TV sitcom *The Big Bang Theory* (TBS, 2007–), about a group of nerd male friends in contemporary America, Sheldon, the most socially awkward of the group, was getting educated on his roommate's semiotics tie hanging outside the locked door of their apartment while romantic music plays inside.

What he eventually understands is that the tie is a warning to stay away when his roommate is inside with a woman he hopes to fall in love with. While at first glance it is just equality (its denotation meaning), concerning its connotative meaning in contemporary culture, he told Sheldon, "Don't bother! " The two directions of the association illustrate how the representation can be efficiently analyzed concerning denotative and inclusive meaning as understood within a social-cultural context.

The related concepts of ideology and discourse are also helpful in understanding expression concerning related meanings and social impact. Ideology refers to systems of beliefs and ideals, especially those that underlie the dominant social and political values in a society, such as capitalism and socialism. patriarchy in the United States.

As noted above, Barthes was one of the first scholars to allude to this representation as ideological. The discourse of overlapping terms refers to socially accepted terms. way of thinking determines what can be said about a subject and how it is expressed.

Discourse can therefore also be understood as having a godly meaning. Michel Foucault has remarkably illustrated how powerful speeches can be felt in popular culture and powerful in his in-depth tests of speech-making. about how knowledge and power are deeply shaped and shaped in the West.

For example, in the History of Sexuality, he examines past and present discourses on sex that perpetuate laws and taboos that support the social structure of the family as we know it.

The concept of stereotypes, although limited in what it illuminates, serves as the first springboard to study representation. Disciplinary terms have philosophical, psychological, and sociological origins.

As cognitive psychologists note, we mean the world by classifying objects and people into categories, in a process becoming negative plus xenophobia, fear, or disgust who we consider different from our group.

When these ideas are incorporated into media narratives, intermediate stereotypes can take the form of common characters misplacing a group. Walter Lippman is credited with coining the term in 1922.²⁸ A public intellectual focused on democratic issues, Lippman (in Kearney, 2018: 102) argued that prejudice about socially marginalized groups was widespread. transformed through the new medium at the time, the press.

The subsequent rise of cinema, radio, and television draws social scientists' attention to the integration of cultural stereotypes and their impact on the public.

For example, a study from the 1930s included in the Payne Foundation study found that the 1915 film *Birth of a Nation* reinforced disparaged African-American prejudice and ultimately encourage young white people who viewed it to form strongly negative views about them.

In a layered humanities-based approach, Hall described historical patterns of inhabiting non-white groups as racist representative regime(s), similar to Said's interpretation of Orientalism.

Ella Shohat and Robert Stam helpfully expand on earlier work by exploring what they call Europeanism, the historical patterns represented in film privileged to the Western, white, and global patterns of oppression. In a layered humanities-based approach, Hall described historical patterns of inhabiting non-white groups as racist representative regime(s), similar to Said's interpretation of Orientalism.

Contemporary gender or race studies similar images check these images with historical patterns representing a genre or for a particular racial or ethnic group.

In turn, the concept of looking back emphasizes these dynamics in production practice. male gaze, a term coined by Laura Mulvey, describes the dynamics of objectification concerning women characters in the movie.

As Mulvey notes (in Kearney, 2018: 102) from a male perspective, the female characters in the film were (and often are) still) are built mainly as passive objects, in other words, are considered miserable people in distress or one-way love preference, unlike men characters, usually constructed as an active subjects in the cinema.

In addition, two concepts help researchers to solve nuances in social dynamics related to representation: Hybridity and performance. The concept of hybrid, developed by Homi K. Bhabha, Gloria Anzaldúa, Nestor García Canclini, and others called note and describes the identification of mixtures and liquids and cultures often formed in the post-colonial period and postmodern societies such as contemporary society in the United States.

Hybridization also aims to challenge essentialism in the study of social categories, identity, and representation. Performance refers to the construction and implementation of identities by individuals, based in part on social discourses that also influence how these identities are perceived. Judith Butler, Teresa de Lauretis, and Werner Sollors are one of several scholars who have written about the effectiveness and flexibility of social categories such as gender (in the case of Butler and Lauretis) and race (the Sollors'accent).

Such research reminds us that representation in itself should not be taken for granted, that identity categories can be permeable, volatile, and complex, and that media play a role in shaping our ideas about social categories.

It is also helpful to understand three terms that aim to tackle contemporary representation but have been challenged by the media academic, post-racist, post-feminist, and post-homosexual. Post-racial is a term that has been used specifically by conservative professionals to describe American society that has risen above race and racism.

It is probably not surprising that the term started appearing in the papers was written in 2008 when President Métis Barack Obama took office. Since then, it has sometimes been deployed to describe media texts, especially those with themes and aesthetics relevant to multiculturalism, such as the *Fast and Furious* series.

In media studies, post-racialism has been criticized by scholars such as Ralina L. Joseph and Catherine Squires for falsely implying that racially representative samples have changed significantly. Post-sicknesses and aesthetic trends and related themes in performance have also been debunked by scholars.

Cultural theorists Rosalind Gill and Angela McRobbie (in Kearney, 2018: 103) have depicted the representation of post-feminism in media culture as a sensibility that often rejects feminism, even though it can paradoxically draw on feminist discourse and aesthetics.

In other words, the post-feminism media argues that sexism is defeated and gender equality exists. As a style of ideological representation, clumsy refers to the depiction of women and girls as confident to some extent, but also traditionally feminine and/or anti-feminist.

For example, an almost nude Miley Cyrus performing "Wrecking Ball" in her 2013 music video could be considered a clumsy celebrity image, in light of the contradictions she presents as a strong, independent woman while making her body the object of sexual display.

Eventually, the hitch post-queer holds existing traces in two distinctive highways. In common parlance, post-gay (or similarly, post-gay or post-lesbian) refers to the belief that sexual orientation no longer matters due to advances in LGBTQ. such as the right of gay, lesbian, bisexual, and transgender people to choose openly.

This belief has been challenged by scholars such as Michael Warner, who argues that American social institutions continue to view natural heterosexuality as the preferred social norm.

In an area of overlapping debate, post-queer addresses the push by some scholars of homosexual theory to move beyond the emphasis on subjectivity and sexual orientation categories so that heterosexism can be studied as a broader social force.

2.3 Feminism

Feminism is a theory of men and women should be equal politically, economically, and socially (Aprilia, 2019: 8). This is at the heart of all feminist theories. Sometimes this definition is also mentioned as emancipation or the struggle of women (Aprilia, 2019: 8). While feminists are the ones who believe that women and men must be equal economically, socially, and politically as stated above (Aprilia, 2019: 8). Feminist theories have evolved from year to year, such as the feminist movement, challenges traditions, methodologies and

priorities in every aspect of life. At that time, it was called emancipation (Aprilia, 2019: 20).

Feminism is also a women's movement to combat discrimination and stereotypes that portray women as powerful individuals. Feminism is a discourse that covers a variety of movements, theories, and philosophies that deal with gender equality and uphold women's rights and interests. According to Cheri Kramarae (in Aprilia, 2019: 8), feminism is the fundamental concept that women are humans. In addition, feminism is an advocacy ideology that focuses on the status of women in society to achieve equal rights between women and men.

Mary Wollstonecraft, in *A Vindication of the Rights of Woman* (1792), was one of the first "feminist" writers. She believes that women should have the same legal rights as men based on equality in humanity, moral values, rationality, and freedom. Identifying women by their gender is so wrong that they are denied educational, legal, economic, and political rights. Once equality is established, there will be a beneficial revolution in relations between men and women.

Many tests of human behavior on feminist theory are a very comprehensive understanding and multiple points of view. To Andermahr, Lovell & Wolkowitz (in Aprilia, 2019: 8) feminism is often associated with women's rights. It is simple and complete.

There are broad concerns, including epistemological, ontological, and methodological assumptions specific to the discipline, but there is no single feminist perspective but multiple perspectives with theoretical foundations difference.

The oppression of women is not only related to other social relations such as the class system. Repression is seen as a structural part of the world and is not the same as traditional culture.

Another goal is to elevate feminism and women to the same status as men. Include feminist efforts to achieve this goal with her. Feminist literary criticism has looked at women and understood women. What has become the center of attention is the image of female readers and stereotypes of women in literature.

2.3.1 History of Feminism

Feminism was born in the early 20th century, pioneered by Virginia Woolf in her book *A Room of One's own* (in Aprilia, 2019: 10). Derived from the etymology of the feminist word femme (women), means that women have to fight for women's rights as a social class. The goal is to include feminist, interesting genres. In the popular sense, feminists the women's movement rejects all that is divided, and hurt by the ruler culture, both politically and economically and in social life in general.

The historical development of the feminist movement is also an identification in the "waves" of people with specific priority social needs in different historical periods. There is a three-time wave. As cited by Hewitt (in Aprilia, 2019: 10), the concept originated with the Irish activist Frances Power Cobbe in 1884, who shared that movements "are like the tides of the ocean, where each wave follows a more uniform momentum and directs the water forward and to the shore".

2.3.2 The First Wave Feminism

The first wave occurred in the 19th and early 20th centuries in the United States, Britain, and America, and focused on women's suffrage. Inside the beginning of the first wave that focused on equality and women's rights and protested marriage and property rights of married women and their children by their husbands. Also, the first stage of first-wave feminism involved other reform movements, such as moderate, and initially closely attended by working-class women. Following Krolokke, Charlotte, and Anne Scott Sorenson's "Three Waves of Feminism: Suffragettes to Girls" (in Aprilia, 2019: 11), first-wave feminists pursued arguments about the innate morality of women primacy, thus embracing what might be called -first wave distinct feminism.

This argument is part of equity and has developed together in Europe and in the United States, a country that shares a liberal political and labor structure. According to this view, patriarchy is understood as an unreasonable, unprofitable, and invalid failure, but strengthens women's status and domination and makes women a cultural icon of deficiency.

2.3.2 The Second Wave Feminism

The second wave occurred in the 1960s and 1990s. It raised the profile of the antiwar and civil rights movements as well as the growing self-awareness of a wide range of disadvantaged groups around the world. According to Rampton in Aprilia, 2019: 11), the second wave differs from the first in that it "attracts women of color and from developing countries, seeks brotherhood and solidarity and assumes that the struggle of women is a class struggle". In this second wave, war and everything related to violence began to be replaced by brotherhood and high solidarity.

Women will continue to improve their social status, equal to men and better. During this period, women will continue to develop and be equal to men in terms of education, politics, etc. According to Martina Halirova (in Aprilia, 2019: 11), the difference from the first-wave movement is that the groups are now much smaller and women focus on discussing specific issues, sharing their experiences, and finding common ground. as a woman. Not only the topics of discussion listed above, but rape also played an important role in second-wave feminism and even today.

Simone de Beauvoir is an author best known for her book *The Second Sex*. In her book, Simone explains existential feminism as a kind of conceptual feminism.

2.3.3 The Third Wave Feminism

The Third Wave is considered a time machine from the 1990s to the present day. It informed post-colonial and post-modern thought. This part, changed very quickly compared to the past, women have gone through many changes and additions of certain accessories. From that point when women and men begin to be equal and women can do what men usually do, economically, politically, and socially. No more gender issues and problems.

Third-wave feminists are motivated by the need to develop feminist theory and a politics that celebrates conflicting experiences and deconstructs categorical thinking. Young feminists celebrate the work of earlier feminists while criticizing feminists, and they try to overcome the conflicts they experience in their own lives.

They accept ambiguity rather than certainty, engaging in a variety of positions and practices with inclusive and exploratory strategies.

2.4 Conceptualizations of Feminism

There are several concepts or variations of feminism. A division of feminism that has its views and is linked or related and built upon each other. Feminism has grown on all fronts. Feminism is no longer an assemblable concept. The variations of each region are different.

According to Valerie Miller on the Official We Rise Toolkit (in Aprilia, 2019: 13), most commonly used are eight distinct feminist theories: black feminism, radical feminism, liberal feminism, Marxist feminism, feminism cultural and ecological feminism, as well as visionary and global feminism.

As to Andermahr, Lovell, and Wolkowitz (in Aprilia, 2019: 13) and Evans (in Aprilia, 2019: 13), some theories can be grouped because of similarities, but the differences provide a broader critical perspective on a multitude of political, social, and economic theories. economic, national, and cultural.

Djelloul (in Afridi, 2022: 363), also adds Islamic feminism as part of the concept of feminism.

2.4.1 Variation of Feminism

Feminism has several variations and concepts that have different goals, even though in essence it is about the struggle for human rights, especially for women. In this section, the author will explain one by one the variations or types of feminism based on existing theories and definitions.

2.4.1.1 Black Woman Feminism

The primary is Black Woman feminism (or Black Feminist Thought). According to ACPA College Student (in Aprilia, 2019: 14) motion comes from the feminist movement of the 1970s and is an immediate interface with the civil rights motion, because it acknowledges that girls of African descent within the U.S. confronted a unique set of troubles that have been now no longer being addressed through the predominantly white feminist motion. Social fame in black feminism is a completely important shape of well-being. The lifestyles of movements towards racism strongly help welfare in social life.

According to Collin (in Aprilia, 2019: 14), they noticed the priority of black feminism is resisting oppression via empowerment, which entails information about the intersection of racism. Black feminists thought –that each modified cognizance of people and the social transformation of political and monetary establishments represents an important component of social change.

Changing our attitude and don't judge, it's far very powerful in social life, even the extent of racism and the growth the feel of socialism in the direction of humans. Differences because of race, culture, religion, ethnicity, etc. are in reality visible in each united states of America. Therefore each united states of America has a social function to remove racism in life. Knowledge of race, gender, class, etc. is Interrelated. This expertise calls for unique attention and expertise and isn't always present in different theories of feminism.

2.4.1.2 Radical Feminism

In the late 1950s and 1980s in America, radical feminism was Feminism. Most of the things that women in developed countries take for granted today, such as access to education, financial freedom and, more importantly, reproductive freedom, are a consequence of the second wave of women's liberation movement. However, there are still many societies in the world where women do not even enjoy this right.

Radical feminism is based on the belief that the oppression of women is the most basic form of oppression found in all societies. Jelena Vukoičić writes that the root of oppression, discrimination, and injustice is patriarchy. In this system, men are at the top of the hierarchy, and according to radical feminist theory, gender inequality is the basis of all other inequalities.

Male domination is created and maintained through factors such as 1) the reproductive imperative. Simply because women are capable of giving birth. This does not mean that all women have to have children.

Compulsory motherhood passed from generation to generation limits women's reproductive freedom. 2) The translation of the female image, which means femininity and the feminine gender (often expressed in the media and passed down through generations in the upbringing of girls) is constructed socially constructed and often gives us the image of woman, woman to man, helpless and in need of -protectionl.

3) Violence against women is another factor that causes

male domination. Unequal power and domination by one man can turn into violence against women. Domestic violence, rape, and prostitution are examples of physical abuse that men commit against women, very often knowing that there will be no punishment for their actions. The patriarchal power hierarchy has a long history and today, despite facing some criticism, still enjoys a lot of support 4) from influential institutions. The Church, traditional family models, pro-life movements - all restrict women's freedoms by continuing to accept male domination.

Vukoičić suggests that radical feminism evolved from certain basic tenets of Marxism. Discourse on class, conflict, production, exploitation, etc. is often "reused" in classical feminist texts because it fits the oppressive paradigm. Changing "class" to "gender", "Production" instead of "reproduction", "capitalism" instead of "patriarchy", etc., can explain the problems that radical feminism highlights and see the solutions method it proposes to change the system.

Radical feminism connects the oppression of women with men. The energy of men has to be analyzed and understood and now no longer decreased to different explanations. This radical feminism is the 2nd maximum famous feminism.

According to Jonesy (in Magdalene, 2019: 1) it is divided into two points of view, namely radical libertarian and cultural radical feminism.

Libertarian radical feminism emerged in the 1960-the 1980s and focuses on the freedom of personal choice over women regardless of their body and sexuality, whether they are heterosexual, lesbian, or transgender. This flow of feminism believes that feminine gender identity limits women and considers their main enemy patriarchy.

Meanwhile, radical cultural feminism believes that apart from patriarchy, men are also involved in the emergence of oppression against women. This school assumes that men control women's sexuality for their satisfaction. Therefore, many adherents of this sect choose to live a celibate life, and lesbians are also seen as liberation from the culture of heterosexuality.

2.4.1.3 Liberal Feminism

Next is Liberal Feminism, This feminism is approximately women`s rights consisting of education, the economy, the proper to vote, and politics. In this principle, feminism could be very excessive within side the function of women consisting of the emancipation of women. Not most effective men can do the matters they want, however women too.

According to Saulnier, (in Aprilia, 2019: 15) prescribed roles are challenged in that prescriptions lead to inequality. Many women enjoy the techniques of liberal feminism and its recognition of the public lives of women; however, it's been critiqued for this very reason, in that it does not appropriately cope with personal issues, consisting of infant care and poverty. Since defending and promoting civic autonomy is the appropriate role of the state in a liberal vision, liberal feminists argue that the state can and should be an ally of the women's movement in promoting women's autonomy.

1. Personal Choice

Liberal feminists argue that women should enjoy personal autonomy. In other words, they believe that women should live the life they choose. Some provide 'procedural' accounts of individual autonomy (MacKenzie and Stoljar discuss this in Halif 2019, 19).

These stories suggest that to say that women enjoy personal autonomy means that they are entitled to a range of empowering conditions.

Therefore in view, the women's movement should try to identify and promote these conditions. Identifying these favorable conditions requires careful attention to the specific ways in which a lack of autonomy occurs in the diverse lives of women.

Free from violence and threats of violence

Violence and threats of violence violate women's dignity; they force women to do what others want or reduce the scope of women's activities to avoid evil. In some cases, violence fractures them and robs women of their sense of self-esteem (Brison in Halif, 2019: 16). The feminist literature on violence against women documents the specific role of violence and its threat in the disenfranchisement and unjust restriction of women (Cudd, in Halif, 2019: 16).

2. Women's autonomy and rights

Classical liberalism or libertarianism holds that women and men as owners of themselves can gain ownership of everything.

Thus, women and men both have the right not to be forced to interfere in their people and property.

This right to protection from coercive interference includes at least the freedoms of conscience and expression, freedom to control what happens to one's body, freedom to associate, freedom to have, to control and the transfer of property, freedom of association, as well as the right to redress in case of violation of rights.

The role of the state is exclusively to protect citizens from coercive interference by protecting their rights. However, some reject even a restrictive state, believing that non-governmental means to protect rights should take precedence.

3. Equal Feminism

a. The political role of feminism

Equal feminism is a form of classical liberal or liberal feminism that argues that the political role of feminism is simply to ensure that the rights of everyone, including women, are against coercive intervention is respected (Sommers in Halif, 2019: 17). Wendy McElroy, an equal feminist writes:

-I have always maintained that the only reason I call myself a feminist is because of the government. I mean if the government (or an anarchist advocacy group) recognized the full equality of women without the protection or oppression of the father, I would stop writing about the issues. of women (McElroy in Halif, 2019 : 17).

The political role of feminism is to ensure that women's rights against forced interference by private individuals are recognized and protected by the state (for example, women's rights against groping on the street or marital rape (McElroy in Halif, 2019: 17) and women's rights to resist coercive state intervention are respected.

The latter means that feminists should oppose laws that restrict women's freedoms in particular (e.g. laws restricting women's employment options (Taylor 1992, 228)), and laws protecting women in particular (e.g. laws favoring women (Paul in Halif, 2019: 17)).

Equal feminists argue that this was largely done by countries like the United States. Joan Kennedy Taylor explains: "The feminist goal of equal political freedom for women has been largely achieved in the United States" (Taylor in Halif, 2019: 18).

b. The non-political role of feminism

While egalitarian feminists argue that the political task of feminism - ensuring women's rights are free from coercive interference - is nearing completion, some equal feminists believe that feminism has a role to play in women's personal lives. In their non-political role, feminism can help women develop character traits and strategies that will help them benefit from their freedom; and that can help women navigate their evolving choices personally.

Karen Lehrman writes: "Men with common sense have a whole number of character traits that women can now hold edge of. In addition to ambition, assertiveness and independence, there is also assertiveness" (Lehrman in Halif, 2019: 18).

Other figure traits emphasized by equivalency feminists include self-assurance (Stevens et al. in Halif, 2019: 18), the capability to think and explain independently (McElroy in Halif, 2019: 18), and the capability to allow responsibility (Taylor in Halif, 2019: 18). Some egalitarian feminists assert that feminism delivers an occasion pro women and men to clear out gender-role agreement (Lehrman in Halif 2019, 18; Taylor in Halif, 18).

Equality feminists recommend strategies for success for women in education and employment as alternatives to state regulation. For example, in male-dominated fields, equal feminists recommend that women mentor each other or organize support associations, using 1960s feminist techniques such as advocacy policy (Taylor 1992, 100-101). In *What You Can Do About Sexual Harassment When You Don't Want To Call the Cops*, Joan Kennedy Taylor argues that women can avoid sexual harassment or lessen its impact if they learn to defuse their conflict with men and understand the role of sexual jokes between men. culture (Taylor in Halif, 2019: 18).

Equal rights feminists also recommend that women make the most of their contractual rights by switching their interests for example, one that gets paid and/or promoted on a performance basis. their own and not on a sexual basis - in contractual rights. (Epstein in Halif 2019, 18; Taylor in Halif 2019, 18).

Some equality feminists point out that women do not have to give up their gender differences to enjoy their freedom (Lehrman in Halif 2019, 19). As Karen Lehrman writes, -the fulfillment of the feminist revolution... primarily involves [women] completing their personal development (35). Lehrman quotes Elizabeth Cady Stanton:

-The strongest reason for a woman to be completely liberated from all forms of the bondage of customs, dependence, and superstition is loneliness and personal responsibility for her personal life. (Lehrman in Halif 2019, 19). According to Lehrman (in Halif, 2019: 19), an important part of this personal life is navigating between gender differences and likeness in building a life of personal fulfillment.

2.4.1.4 Marxist Feminism

Next is Marxist Feminism, this variation is an instance of a completely excessive emancipation of women, who are concerned for others, family, friends, and loved ones and this variation explains what's treasured in lifestyles.

As even though the useful resource of the use of Andermahr, Lovell, & Wolkowitz (in Aprilia, 2019: 16) Marxist feminism is focused on the emancipation of women via hard manufacturing of tough paintings on your very own circle of relative life, as it's miles worried about capitalism. The Marxist concept sees artwork as developing our social lives and growing what is of value: artwork creates who we are. Theory with the useful resource of the use of Marxists is getting a reputation inside social life.

2.4.1.5 Cultural Feminism

Cultural feminism is a diversity feminism that emphasizes fundamental differences between men and women, based on biological differences in fertility. Feminist culture attributes these differences to special and superior qualities in women. What women share, in this view, provides the basis for 'fraternity', or unity, solidarity, and shared identity. So cultural feminism also encourages the building of a shared feminist culture (Johnson, 2019: 1).

The phrase "fundamental difference" refers to the belief that differences between the sexes are part of the nature of women or men, and that differences are not chosen but are part of the nature of women. female or male. Cultural feminists differ on whether these differences are based on biology or acculturation. Those who believe that the difference is not genetic or biological but cultural, conclude that women's "necessary" qualities have been so embedded in the culture that they have always existed (Johnson, 2019:1).

Cultural feminists also tend to value qualities identified by women as superior or superior to those identified in men, even if those qualities are a product of nature. nature or culture. In the words of critic Sheila Rowbotham, the focus is on "living a liberated life". Some cultural feminists as individuals are active in political and social change.

2.4.1.6 Global/Transnational Feminism

In the broadest sense, transnational feminism holds that globalization has facilitated feminist solidarity across national borders. On the one hand, globalization has enabled transnational processes that create injustices for women in many geographical locations, such as global assembly lines (see below). On the other hand, however, technologies related to globalization have created new political spaces that allow feminist political protest. Transnational feminists thus integrate the critical ideas of postcolonial, Third World, and caring feminists into a positive vision of transnational feminist solidarity.

Transnational feminism is sometimes contrasted with global or international feminism, a second-wave theory that emphasizes solidarity among women across national borders based on their shared experiences. around patriarchal desolation.

However, transnational feminism differs from global feminism in at least three important respects.

2.4.1.7 Eco Feminism

These are variations of feminism that focus on control and centralization of feminism. Follow Valerie Miller's toolkit in *We Rise* (in Aprilia, 2019: 17) is only a source of female oppression, but as harmful to mankind as well as destroying all living things and the earth.

Combining a more comprehensive analysis of power often with a broader spiritual perspective, ecologists see women's rights and empowerment as closely tied to politics, economics, society, and cultural factors that are beneficial to all living things and Mother Nature.

2.4.1.8 Visionary Feminism

This variation is derived from African-American writing that blends class, race, or other oppression of women. It also differs in the characteristics of love and men. Love cannot exist if in there are many contradictions and constraints. Man cannot love himself.

According to Valerie Miller in *We rise Toolkit* (in Aprilia, 2019: 17) Men can't love each other in a patriarchal culture if their even self-definition is based on submission to patriarchal rules. When men embrace feminist thought and practice, which emphasizes the value of mutual development and self-awareness in all relationships, their affection will also be enhanced. A real feminist policy always takes us from slavery to freedom, from lack of love to love.

2.4.1.9 Existential Feminism

This theory holds that a woman was not born to be a woman but to become one woman.

According to Simone de Beauvoir (in Aprilia, 2019: 18), they developed another concept of feminism, existentialist feminism.

According to this theory, a woman must free herself from politics, the economy, individuals, and society. Women should be free to do whatever they want and many give this part to women to share that part and not give up anything.

Existential feminism can also be explained as a woman making thoughtful choices about her life, and her path and suffering from the anxiety associated with this isolation, or freedom, while remaining free, embodying the principles of existentialism.

According to Hiatt Mary P, the editor of ERIC in 1978 (in Aprilia, 2019: 18), existentialism is a broader term characterizing an individual's perception of life choices and the ultimate definition of her life in a meaningful context. Therefore, a woman writer or woman fictional character who chooses her way of life and suffers from anxiety related to being free, isolated and non-conforming, and always free, embodies the principles of existentialism. A woman who has the right to prioritize her life or is considering life choices is typical of existentialism. She wants to survive and not be underestimated by men.

Hiatt Mary P is a theory related to Simone de Beauvoir, an important existentialist who spent most of her life as an associate of Sartre, writing about feminism and existential ethics in his works, including *The Second Sex* and *Ethics of Ambiguity*.

Although often overlooked because of her relationship with Sartre, de Beauvoir integrated existentialism with other forms of thought such as feminism, unheard of at the time, resulting in the alienation of his fellow writers such as Camus.

According to Emmy van Deurzen (in Aprilia, 2019: 19), therapists often philosophy as an explanation for anxiety. What is certain is that anxiety manifests itself from a completely free to make personal decisions and taking full responsibility for the results of decisions. Psychotherapists using existential approaches believe that a patient can exploit their worries and use them constructively. Instead of suppressing anxiety, patients are advised to use it as a reason to change.

According to Luis David in his Journal of Ideas and Culture vol. 1 -Feminism and Michel Foucault in Philippines: Ateneo De Manila University (in Aprilia, 2019 : 21) Simone De Beauvoir stated approximately feminism, there are positive range of women who exalt menstruation, maternity, etc. and who agree with that possible discover a foundation there for a special form of writing. I am really in opposition to all this, when you consider that in my opinion, it method to fall yet again into a masculine trap, there's no cause to fall into a few wild narcissism and construct on the foundation of those given a device which will be the way of life and existence of women.

Feminism is an existential point of view, we need to realize how important feminism is in life and society. According to Arun Prakash in his article on the community of philosophers (in Aprilia, 2019: 21), the road to feminism is not

easy but also bumpy and full of storms. The trip revealed that feminism affects all areas of human existence.

This detailed research is very helpful to understand the feminist process in the world more deeply, focusing on existential feminism by Simone de Beauvoir and specific references to Indian feminism, often identified as a women's movement.

2.5 Islamic Feminism

Islamic feminism is a movement that promotes the rights and interests of women in Muslim societies. It is generally defined as the application of feminist ideals to Muslim society or the use of feminist methodologies in the study of Islamic heritage.

Muslim feminists often work to create a kind of religious analysis that will support their feminist views by developing a moral reading of Islam's founding book (Koran and Sunah). It would be appropriate to discuss the establishment of a new Islamic discussion as well as the appropriate allocation of religion in general.

To achieve political and socioeconomic equality with men, Islamic feminists critically analyze historical commentary on Islamic literature and offer new interpretations. They use a strong gender perspective to conceptualize hadith teachings. This means that Muslim feminists actively work for social change and analyze Islamic sources. They are devoted to gender equality and want to change the status quo. (Djelloul in Afridi, 2019 : 363).