



AMC Journal

Link : <https://doi.org/10.3126/amcj.v4i1.63835>

ISSN: 2717-4808 (Print), 2738-9987 (Online)

Research Management Cell
Adarsha Multiple Campus

Feminist Transformation: Result of the Waves of Feminist Movement

Mr. Laxmi Prasad Bhandari *

Abstract

This article is about feminist transformation. The main objective is to draw the connection of feminist transformation to waves and types of feminism. Document analysis has conducted under qualitative research design for drawing conclusion. The main intention of feminist transformation is to eradicate various forms of oppression and injustice that exist on the basis of gender difference. The right to vote and property ownership, legal and social rights and the use of social media for ending oppression were the achievement of the waves and these achievements were for feminist transformation. On the other hand, all feminism types have the same motive to end oppression on the basis of gender which makes feminist transformation easier. It is concluded that there is the means-end relationship between waves and types of feminism to feminist transformation. The saying and doing of people and authority must be same for true feminist transformation.

Keywords: Feminism, feminist movement, document analysis, power relation, sexuality, means-end relationship

Introduction

The social system in which females hold the primary power positions in roles of political leadership, moral authority, social privilege and control of property is matriarchy

* Mr. Laxmi Prasad Bhandari is a PhD scholar, at Graduate School of Education, Tribhuvan University, Kathmandu. Email: laxmibhandari740@gmail.com

whereas the social system in which males hold such power positions is patriarchy. From the ancient time, patriarchy has always been a part of human civilization, although it was not in favor of justice. The cause of being patriarchy in practice may be the roles that have been assigned to the genders. There were the gender practices that had always demanded women to give more to the world than she takes from the world.

Feminism focuses on the experience of women's lives and the oppression of women in this culture. The way of conceptualization of feminism can be of different nature. Feminism is a range of social movements, political movements and ideologies that aim to define establish and achieve the political, economic, personal and social equality of the sexes (Hawkesworth, 2006).

Feminist Sociological theory aims to understand the nature of gender inequality and focuses on gender politics, power relation and sexuality. Firstly, feminist ideas emerged in the Western society and then expanded all over the world in different ways (Chandrika, 2019).

There are different issues related to women. Violence against women like rape, domestic violence, sexual harassment, reproductive rights, work conflict and family conflicts should be discussed from the feminist perspective.

Campbell (2012) argued that Feminist theory highlights the presence of gendered social structure. According to feminists, gender is socially constructed and acts as a mechanism for social stratification in male dominated society. Feminism is a social movement and political program aimed at ameliorating the position of women in society.

In fact, women and men are complement to each other. Progress can be achieved by the joint effort of both. There should be equal role of both in each and every aspect of life-long activities. Feminism is the belief of social, economic, and political equality of sexes (Burkett, 2019).

In Nepal, women were engaged in each and every patriotic movements with courage and bravery in past. During Anglo-Nepal war at Nalapani on 1814, they had fought against British East India Company and impressed even the opponents by their bravery. Not only that, Nepalese women had great role in the movement for overthrowing the Rana regime. They had participated themselves in the movement against Party-less Panchayat system. They had great role in achieving multi-party democracy in 1990 and federal republic in 2006 (Pandey, 2016).

Women/female in general has always been treated as second-class citizen. As time is passing on, things have changed more than the people's imagination. But the present

picture of Nepal is quite different. In Nepal, the important event in feminist movement was the women's movement in 1951 where women fought for their rights to vote. It is the journey from there to this day that Nepal got Onsari Gharti Magar as its first female speaker of the parliament, Sushila Karki as first female chief justice of supreme court and of course not to forget Bidhya Devi Bhandari as the first female president. It is a remarkable achievement for a country like Nepal where patriarchy has always subordinated women's position. In private household level or in state level, the oppressed and marginalized are always women. Nepal have achieved significant changes in state level with women in the major positions and 33 percent quota in parliamentary body. Now the question to be asked is whether the progress in state level has brought any positive changes in local level for women. Main motive to promote women at state level is to bring changes in local level but Nepal's situation has not been able to make significant changes in day to day life of women. It is only few percentages of women who live in cities are able to live independently and with much freedom but for the rest, situation remains almost similar as past. Women are still struggling to get citizenship in the absence of their father or husband. Single mothers are still struggling to provide their children an identity. Female feticide still exists, women labors still work in low wages than that of men, and not to forget ever existing torture that women have to face in name of dowry (Devkota, Bagale and Devkota, 2016).

The level of consciousness and awareness among Nepali women has improved over the years. Women who had not the right to cast vote in the country are now able to become candidates in election. The victims who faced violence in the past have now become activists. From followers, women have now become leaders. Women's participation in politics has increased remarkably. Thousands of women have joined politics, enabling them to enter the top decision-making level. They are now able to play critical role in the overall affairs of the state. Now there is a need for changing perception of seeing women. Women should not be considered as a weak victim, but should be taken as a very powerful force for change. They are very much ready for this. If we ignore this force, this will be a blunder. We have to understand that women are not only seeking rights, but have been preparing themselves to take responsibilities as well. Knowingly and unknowingly we are redefining the masculinity. There are many young generation people breaking gender stereotypes in many contexts. Mostly in the urban and educated communities, the most conventional gender roles are changing (Rimal, 2022).

In this overall situation, there are not the remarkable studies about the connection of feminist transformation to the waves of feminist movements and different types of feminism.

Objectives

This article tries to review feminism in general. The following are the specific objectives of this article:

- To draw the connection of feminist transformation to the waves of feminist movement,
- To relate feminist transformation with types of feminism.

Literature Review

For achieving the above objectives, the following literatures are studied:

Feminism is the thought that describes a political, cultural or economical movement aimed at establishing equal rights and legal protection for women. Although largely originating in the west, it is manifested worldwide and is represented by various institutions committed to activity on behalf of women's right and interest (Burkett, 2019). The voice of Draupadi in eastern epic 'Mahabharat' and the story of goddess Sita in 'Ramayana' are also remarkable in this context.

West and Zimmerman (1991) had argued that the research project in the social sciences have often ignored women and issues of concern to women, have created differences between men and women, girls and boys that are not a natural, essential or biological.

According to the argument of West and Zimmerman, the social science researches have not paid their attention to women and girls related issues. By the cause of this fact, there is not adequate support of research studies on feminist transformation and the patriarchal concept is indirectly highlighted.

Alcoff (1988) had argued that feminist thinkers have articulated two major responses towards the world situation. The first response has the claim that feminists have the exclusive right to describe and evaluate women. Thus cultural feminists argue that the problem of male supremacist culture is the problem of a process in which women are defined by men. They reappraise women's passivity as her peacefulness, her sentimentality as her proclivity to nature, her subjectiveness as her advanced self-awareness and so forth. But the second major response has been to reject the possibility of defining women as such at all. According to this response both feminist and misogynist attempt to define women are politically reactionary and ontologically mistaken. Replacing women as housewife with women as Supermom (or Earth mother or super professional) is no advance.

The first response that feminist thinkers have articulated towards the world situation clarified by Alcoff (1988) is the problem of male supremacist culture in which women are defined by men and men reappraise women's passivity, sentimentality, and subjectiveness as peacefulness, proclivity to nature, and self-awareness respectively. This reappraisal has supported men's control over women indirectly. The second response has defined women as politically reactionary. I think Alcoff's interpretation to feminist thinkers work includes both motivation and empowerment to women which is positive but the culture of 'women define by men' is not positive towards feminist transformation.

Feminist movements have campaigned and continue to campaign for women's right including right to vote, to hold public office, to work, to earn fair wages and equal pay and for eliminating the gender pay gap, to own property, to receive education, to enter contracts, to have equal rights within marriage and to have maternity leave. Feminist have also worked to ensure social integration and to protect women and girls from rape, sexual harassment and domestic violence (Echols, 1989). Echols highlighted all matters including social integration are in favor of feminist transformation.

Spivak (1978) had said that the production of housework is not strictly organized in the capitalist mode, such an analysis would bring us face to face with a paradox. The contemporary women, when she seeks financial compensation for house work, seek the abstraction of use-value into exchange-value. The unremunerated household works have too much use-value then the exchange-value. She tried to define the word 'woman' by deconstructing the meaning. She had opposed to defining the word 'woman' as resting on the word 'man' is a reactionary position. She had the opinion that we should make the condition of making to define women for them without connecting to men.

I think Spivak's argument in favor of deconstruction of meaning of 'women' is the true representation of feminist transformation which argued that we should make the condition of making to define women for them without connecting to men. It has also addressed the importance of 'use value' of different works performed by women.

Mcrobbie (2004) argued that post-feminism positively draws on and invokes feminism as that which can be taken into account, to suggest that equality is achieved, in order to install a whole repertoire of new meanings which emphasize that it is no longer needed, it is spent force. The social construction of categories 'women' and 'men' has historically been justified by reference to biological differences but the objectivity of hard science in this area can be questioned so that the biological definition of sex itself becomes untenable (Muldoon and Reilly, 1998 as cited in Campbell, 2012, p. 137).

I have the idea that social construction of categories 'women' and 'men' justified by reference to biological differences as stated by Mcrobbie can be slightly tolerable but

defining each and every activity on the basis of this construction is not justifiable for feminist transformation.

Meagher (2012) sharing her experiences argued that formal institutional changes can and do to play critical roles in the transformation of an organization. So they are necessary but not sufficient conditions for ensuring that social democracy takes place. We need to work to counter the various behaviors which are seen to control or dominate women. Control was still exhausted through sexual harassment, through the tokenization of women, through gender segregation and by the placement of burdens on women to have to translate their work explaining how and why it was relevant to mainstream continental philosophy projects.

Meagher have focused on formal institutional changes which can truly support the feminist transformation.

Although economically women are not empowered, they are empowered while performing household and other works. The work of female is not evaluated in money. The society has put sex and rape in the same category when we talk about women violence. That is social taboo. There is a social strategy to marry the victim with the rapist. Such mentality never helps female to free the discrimination (Pokhrel, 2019).

This is the reality in most of the developing countries like Nepal that most of the household and other works performed by women are not evaluated in money. On the other side the social strategy to marry the victim women with the rapist increases the strength of rapist. So this type of provisions must be ended for feminist transformation.

Campbell and Wasco (2000) had argued about multiple feminism. According to them, there are multiple feminisms and these are similar in that they focus on the experiences of women's lives and the oppression of women in this culture. But they are different in how they conceptualize that marginalization. Identifying feminism and conceptualizing marginalization can help on feminist transformation.

Parashar (2016) discussing about feminism and post colonialism said that post colonialism offers feminism the conceptual tool box to see multiple sites of oppression and to reject universalism around gendered experiences of both men and women.

I think Prashar's idea of post-colonialism finding out the multiple sites of oppression and rejecting universalism around gendered experiences supports in strengthening feminist transformation.

Offen (1988) had discussed about relational and individualist feminism. Relational feminism proposed a gender based but egalitarian vision of social organization and the main features of relational feminism were stated like the primacy of a companionate, non-hierarchical, male-female couple as the basic unit of society etc. On the other hand individualist feminism posited the individual as the basic unit irrespective of sex or gender.

I think male and female both are companion to each other and they are couple as the basic unit of society. Relational feminism truly supports feminist transformation, but the relation of male and female must be equal weighted and balanced.

Methods

I used qualitative research design for this study. I collected the secondary data. I searched articles related to feminism and feminist ideology using Google. I downloaded the related articles using booksc.org, researchgate.net etc. After downloading the articles, I printed them. Then I studied the printed materials thoroughly for several times and wrote up the matters related to my objectives in rough paper and analyzed them. In this way, I have conducted document analysis.

Result and Discussion

In this part I have presented the concept of feminist transformation and the connection of waves of feminist movement and the types of feminism by using the document analysis. That is presented below:

Feminist Transformation

Feminist transformation is a deeply-seated response to the restriction and inequalities of gender oppression especially by women but also by many men. In organized women's movements it also seeks to eradicate other forms of oppression and injustice which women suffer from, such as racism, class oppression and the destruction of nature (Matthaei and Brandt, 2013). They also stated seven distinct processes United States had focused on feminist transformation. These processes are the feminist questioning/envisioning, the equal rights and opportunity process, the valuing the devalued feminine process, the gender integrative process, the feminist discernment process, the feminist combining process and the feminist unifying/diversifying/globalizing process.

This means feminist transformation is not only the campaign of women but also the campaign of men for ending the restriction and inequalities of gender oppression.

Feminist transformation tries to eradicate various forms of oppression and injustice from which women are suffered. Feminist transformation seeks to free woman as well as men from on unhealthy and oppressive gender straightjackets.

Snare (2013) argued that it is for achieving equal rights for both men and women as long as they step up and work together. Snare's view is in favor of equal rights for both men and women in each and every aspects of life activities.

Safarik (2003) investigated academic feminism as a case of transformation in higher education. She argued that feminist scholarship is transformative in that it has introduced a new paradigm for enquiry as a cultural shift that has transpired in academe over past 30 years. Feminist transformation has the idea 'Heal yourself, Heal the world.' It can help you find your true self, empower yourself, and heal yourself and your relationships. In its organized form, feminist transformation is helping transform our world into a more just, free and sustainable place.

As Matthaei and Brandt (2013) stated that the main motto of feminist transformation is to eradicate various forms of oppression and injustice which are in existence on the basis of sexual difference, Snare (2013) had the opinion that feminist transformation is for achieving equal rights for both men and women as long as they step up and work together. When various forms of oppression and injustice, which are in existence on the basis of sexual difference are eradicated, the equal rights for both men and women can be established. So, the ideas of Matthaei and Brandt and Snare correlate to each other. On the other hand, the focus of Safarik (2003) on academic feminism and on healing self, healing world and healing relationship have also the aim to establish equal rights between sexes. So, her idea also correlates with that of Matthaei and Bandt, and Snare. So, there is triangulation of ideas.

Based on the study of literature and above all discussions, I came on the conclusion that feminist transformation is the long process that is for breaking up the restriction and inequalities of gender oppression and for empowerment of backward sexual group mainly women and in some cases men also. The feminist theory also keeps the same view. Therefore, there is the clear triangulation among research finding, the theory and the related literature.

The Connection of Feminist Transformation to the Waves of Feminist Movement

Feminist transformation is affected by the waves of feminist movement. There is some kind of connection of feminist movement to feminist transformation. So, the connection of the waves of feminist movement to feminist transformation is discussed here on the basis of document analysis.

The first wave feminism was a period of activity during the 19th and early 20th century. It focused on the promotion of equal contract, marriage, parenting, and property rights for women. In 1839 AD, the custody of infants act formulated, which gave women the right of custody of their children for the first time (Mitchell, 1997). UK formulated "Married Women's Property Act" in 1870. With the turn off of 19th century, activism focused primarily on gaining political power mainly the right of women's suffrage and sexual, reproductive and economic power too. Women's suffrage for parliamentary office began in Britain's Australian Colonies at the close of nineteenth-century such as 1893 in New Zealand, South Australia in 1895, Australia in 1902 AD (Freedman, 2003).

Based on above all studies, I have concluded that the first wave movement was related to property ownership and suffrage mainly. By the attainment of suffrage and property ownership, the overall condition of women was changed. They had got the deciding power to choose the political leadership. Gradually, they developed the decisive power for different state activities. Their self-confidence level increased. The involvement in different activities like social, cultural, political and household works had changed. I think the first wave movement became the milestone on the way of feminist transformation. So, there is the connection of feminist transformation to the first wave feminist movement.

After managing the voting rights, the feminist movement gradually turned to women's inequality in wider society. Second wave feminists coined the phrase "the personal is political" as a means of highlighting the impact of sexism and patriarchy on every aspect of women's private lives (Munro, 2013).

The second wave of the women's liberation movement began in 1960s and campaigned for legal and social equality for women (Krolokke and Sorensen, 2005). It got success in breaking down the gender stereotypes and emphasized that feminism was of importance to man as well as to women.

Guillaumin (1994) had the view that feminists continued to campaign for the reform of family laws which had given husband's control over their wives during second wave.

Thus, it is the conclusion that the second wave movement was for reforming family laws that refer to the ideas and actions associated with the women's liberation movement. It began on sixty's decade which campaigned for legal and social rights for women. It reformed the family laws. By the reform of family laws women's position in family activities was strengthened. They empowered themselves and developed their decisive power for management of household activities. All those activities contributed to feminist transformation.

The third wave refers to a continuation of and a reaction to the perceived failures of second wave feminism beginning in 1990s. In or around 1992, the third wave was identified, which focused on individuality and diversity (Krolokke and Sorensen, 2005).

Munro (2013) had stated that third-wave feminism has been critiqued for its focus on individual emancipation, in contrast to the 'personal is political' debates of the second wave. While the third-wave's focus on micro-politics is in keeping with a well-documented shift towards individualism in the latter years of the 20th century. Some argue that this can be depoliticizing, shifting the onus for change onto the individual.

Thus, the third wave movement was identified during ninety's decade which focused on individuality and diversity and it was the continuation and reaction of second wave movement. By addressing the individuality and diversity factors, this wave contributed in enhancing the confidence level, self-decision capacity and coordinating ability, which have also connection with feminist transformation.

The fourth-wave feminism is associated with the use of social media that began around 2012. Its focus is justice for women and opposition to sexual harassment and violence against women. Its essence is incredulity that certain attitudes can still exist (Chamberlain, 2017).

The fourth-wave feminism is defined by technology and is characterized particularly by the use of Facebook, Twitter, Instagram, YouTube and Blogs such as feministing to challenge misogyny and further gender equality. The message issues that forth-wave feminist focus on include street and workplace harassment, campus sexual assault and rape culture. Scandals involving the harassment, abuse, and murder of women and girls have galvanized the movement.

Thus, it is the conclusion that the technology-based fourth wave movement is a campaign of justice for women through social media which is in the opposition to sexual harassment and violence against women. The development and use of technology against oppression towards women have contributed in feminist transformation. Therefore, there is the connection of fourth wave movement to feminist transformation.

It is the central idea of this discussion that all the four waves were the important parts of feminist transformation and they had the common motive directly or indirectly i. e. challenging to the oppression on the basis of gender and establishing equality. In other words, all the four waves had the common motive and that is feminist transformation. The views of all related literature presented above have also the same intention or sense. The feminist theory also have the view of ending oppression on the basis of gender and

establishing equality. So there is the triangulation of ideas among my reflection, the related documents' view and the intention of theory.

The Relation of Feminist Transformation to Different Feminism Types

Feminist transformation had different nature. That means different types of feminism came in existence according to the nature of feminist transformation. So, there is some kind of connection of feminist transformation to types of feminism. So, the connection of feminist transformation to the types of feminism must be the matter of discussion for clearance about feminist transformation. Therefore, the connection of feminist transformation to the types of feminism is presented here on the basis of document analysis.

Liberal feminism clarifies that women's unequal access to legal, social, political and economic institutions caused women's oppression and it widens advocacy for women's equal access to resources (Jones and Budig, 2008). It works within the structure of mainstream society to integrate women into that structure. It gives stress for building connections among all women to advocate for equal access to resources in society. The liberal feminists are those who advocate such reforms as legal equality between the sexes, equal pay for equal work, and equal employment opportunities. But they deny that complete equality requires radical alterations in basic social institutions as capitalist economic system, the biological family, monogamous marriage, biological motherhood etc. (Warren, 1980 as cited in Kramarac & Treichler, 1985).

Liberal feminism is an assimilationist and reformist rather than revolutionary approach. It aims to fit women into existing society and to remove obstacles to their public advancement (Beasley, 2005).

Radical feminism is a movement that believes sexism is to deeply rooted in society that the only cure is to eliminate the concept of gender completely. It claims women's oppression originate in sexuality and women's bodies are controlled through violence, objectification and social institutions such as religion. Radical feminist see sexism is the oldest and most pervasive form of oppression; they argue that the eradication of patriarchy and compulsory heterosexuality are key to ending gender oppression. This would be accomplished by increasing women's control over their bodies, including transforming sexuality, childbirth and motherhood (Jones and Budig, 2008).

Marxist feminism argues that capitalism is the root cause of women's oppression, and that discrimination against women in domestic life and employment is an effect of capitalist

ideology (Bottomore, 1991). Marxist feminism claim patriarchy is produced by capitalism and will end up with capitalism's demise (Jones and Budig, 2008).

On the other hand socialist feminism distinguishes itself from Marxist feminism by arguing that women's liberation can only be achieved by working to end both the economic and cultural sources of women's oppression (Ehrenreich, 1976). It argues that patriarchy and capitalism are separate systems of oppression. Socialist feminism calls for the transformation of relations within the family through a redistribution of responsibilities, and changes in access to education, healthcare, economic opportunities and political power (Jones and Budig, 2008).

Thus socialist feminism focuses on more social change and on movement that calls for an end of capitalism through a socialist reformation of economy where as Marxist feminism argues that women are oppressed due to the private property system or the capitalism. The way to end the oppression of women is to overthrow the capitalist system. That is the main view of Marxist feminism.

Ecosystem feminism is more spiritual than political or theoretical in nature. It may or may not be wrapped of with goddess worship and vegetarianism. The basic tent is a patriarchal society exploits its resources without regard to long-term consequences as a direct result of the attitudes fostered in a patriarchal culture hierarchical society.

Warren and Cheney (1991) said ecological feminism is a feminism which attempts to unite the demands of the women's movement with those of the ecological movement. Ecofeminist often appeal to ecology in support of their claims. Particularly claims about the importance of feminism to environmentalism.

Cultural feminism is the ideology of a female nature or female essence re-appropriated by feminists themselves in an effort to re- validate undervalued female attributes. For cultural feminists, the enemy of women is not merely a social system or economic institution or set of backward beliefs but masculinity itself and in some cases male biology. Cultural feminist politics revolve around creating and maintaining a healthy environment-free of masculinist values and all their offshoots such as pornography-for the female principle. Feminist theory, the explanation of sexism, and the justification of feminist demands can all be grounded securely and unambiguously on the concept of the essential female (Alcoff, 1988). Thus cultural feminism is a movement that points out how modern society is hurt by encouraging masculine behavior. It argues that society would benefit by encouraging feminine behavior only. When radical feminism died out as a movement, cultural feminism got rolling.

Relational feminist tradition proposes a gender-based but egalitarian vision of social organization. It addresses the primacy of a companionate, non-hierarchical, male-female couple as the basic unit of society, whereas individualist Feminism focuses the individual, irrespective of sex or gender, as the basic unit. Relational feminism emphasizes women's rights as women (defined principally by their childbearing and/or nurturing capacities) in relation to men. It insists on women's distinctive contributions in these roles to the broader society and makes claims on the common wealth on the basis of these contributions. By contrast, the individualist feminist tradition of argumentation emphasizes more abstract concepts of individual human rights and celebrates the quest for personal independence (or autonomy) in all aspects of life, while downplaying, deprecating, or dismissing as insignificant all socially defined roles and minimizing discussion of sex-linked qualities or contributions, including childbearing and its attendant responsibilities.

Relational feminism represented the dominant line of argument prior to the twentieth century throughout the Western world. Indeed, relational arguments dominated European continental debate on the woman question until very recently. Individualist feminism also had deep historical roots in European culture, but it had become increasingly characteristic of British and American discourse. New historical work on Anglo-American feminism, however, increasingly reveals relational modes of argument in the British tradition existing side-by-side with individualist approaches (Offen, 1988).

Psychoanalytic feminism applies Freudian theories to gender inequality. It seeks to correct the male bias in psychoanalytic theory, producing theories that explore women's experiences with their emotions, bodies and sexuality. Theories argue early childhood experiences shape women's psyches and create differences between men and women. They argue the phallus, a symbol of male power, dominates Western culture. Solutions call for an androgynous society, possibly created through dual parenting (Jones and Budig, 2008)

Psychoanalytic feminism is closely related to the view of the fourth wave feminism which includes the unfinished business of the first three waves of feminism. In other words, the inequalities that persist in the political and personal spheres should be the idea that these unfinished agendas will contribute to the fourth wave, in which social action and spiritual psychological practice converge must be included (Diamond, 2009).

No matter which type of feminism is, all have the motto of feminist transformation. For example, liberal feminism argues feminist transformation through liberal process whereas radical feminism by increasing women's control over their bodies, including transforming sexuality, childbirth and motherhood. Likewise Marxist and Socialist feminism take

capitalism as the cause of women's oppression and advocate for women's liberation. Ecosystem feminism is in favor of attaining equality with ecological balance and cultural feminism focuses on creating and maintaining a healthy environment-free of masculinist values and all their offshoots for eradicating inequality. Relational feminism focuses on making balanced and good relation and individualist feminism focuses the individual, irrespective of sex or gender, as the basic unit but both relational and individualist feminism aim to attain equality between sexes in each and every aspects. Psychoanalytic feminism is related mainly with the fourth wave feminism but the aim is same to others. In this way all feminists have the same aims of their academic discourse and that is to establish equal rights between sexes.

All the literature stated above have the intention that all types of feminism were for ending oppression on the basis of gender and establishing equality. My argument on the basis of document analysis, we have to end all types of violence and oppression for establishing the ideal society and maintaining justice. Feminist theory highlights the presence of a gendered social structure and aims to understand the nature of gender inequality and focuses on gender politics, power relations and sexuality. Therefore feminist theory also have the same interpretation. So, there is the triangulation among my reflection, the related documents' view and the intention of theory.

Conclusion

The study had drawn the connection of feminist transformation to the waves of feminist movement and feminism types. It is concluded that feminist transformation have the connection to the waves of feminist movement and all feminism types. The right to vote and property ownership, legal and social rights and the use of social media for ending oppression were the achievement of the waves. All these achievements were for feminist transformation. On the other hand, all feminism types have the same motive to end oppression on the basis of gender which makes feminist transformation easier. Therefore the clear reflection of this study is, the waves of feminist movements and the feminism types are the important means and feminist transformation is the end itself. Therefore, here is the means-end relation. In other words, all the waves and types of feminism were the important efforts on the way of feminist transformation. If the people work according to the sentiment of these waves and types, feminist transformation can be possible. The saying and doing of people and authorities must be same for eradicating oppression and injustice and maintaining feminist transformation.

References

- Alcoff, L. (1988). Cultural feminism versus post-structuralism: The identity crisis in feminist theory. *Signs*, 13(3), 405-436. <https://booksc.xyz/book/27682033/98c39f>
- Beasley, C. (2005). *Gender and sexuality: Critical theories, critical thinkers*. Sage Publication Ltd.
- Bottomore, T. B. (1991). *A dictionary of Marxist thought*. Wiley-Blackwell. p. 215. ISBN 978-0-631-18082-1.
- Burkett, E. (2019). Feminism. *Britannica*. <https://www.britannica.com/topic/feminism>
- Campbell, A. (2010). Feminism and evolutionary psychology. *Oxford Scholarship online*. <https://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780195130027.001.0001/acprof-9780195130027-chapter-2>
- Campbell, A. (2012). The study of sex differences feminism and biology. *Zeitschrift für Psychologie*. <https://econtent.hogrefe.com/doi/abs/10.1027/2151-2604/a000105?journalCode=zfp>
- Campbell, R. and Wasco, S. M. (2000). Feminist approaches to social science: Epistemological and methodological tenets. *American Journal of Community Psychology*, 28(6), <https://link.springer.com/article/10.1023/A:1005159716099>
- Chamberlian, P. (2017). The feminist fourth wave: Affective temporality. *Palgrave Macmillan*. ISBN 978-3-319-53682-8.
- Chandrika, A. M. M. (2019). Feminism and emancipation: Influence of feminist ideas on women's socio-economic and political liberation in Sri Lanka. *Scientific Research*. <https://m.scirp.org/papers/95882>
- Devkota, S. P., Bagale, S. and Devkota, S. (2016). Feminism and Nepal. *The Nepal Today* (12th September 2016). http://www.nepaltoday.com.np/home/diplomacy_detail?id=1726
- Diamond, D. (2009). The fourth Wave of feminism: Psychoanalytic perspectives. *Studies in Gender and Sexuality*, 10(4), 213-223. 10.1080/15240650903228187
- Echols, A. (1989). *Daring to be bad: Radical feminism in America, 1967-1975*. University of Minnesota Press. ISBN 978-0-8166-1787-6. <https://archive.org/details/daringtobebadrad0000echo>
- Ehrenreich, B. (1976). "What is socialist feminism?" *feministezine.com*
- Freedman, E. B. (2003). *No turning back: The history of feminism and the future of women*. <https://archieve.org/details/noturningbackhis00free/page/464>
- Guillaumin, C. (1994). *Racism, sexism, power, and ideology*, 193–195. Colette Guillaumin - Google Books.

- Hawkesworth, M. E. (2006). *Globalization and feminist activism*, 25–27. Rowman & Littlefield. ISBN 978-0-7425-3783-5.
- Jones, K. L. and Budig, M. J. (2008). Feminist theory. *Encyclopedia of Social Problems*. Sage Publication.
- Krolokke, C. and Sorensen, A. S. (2005). Three waves of feminism: From suffragettes to girls. *Gender Communication Theories and Analysis: From Silence to Performance*. Sage. ISBN 978-0-7619-2918-5
- Matthaei, J. and Brandt, B. (2013). Feminist transformation. *Feminist Transformation Home*. <http://avery.wellesley.edu/Economics/jmatthaei/transformationcentral/feministransmain/femtransmain.html>
- McRobbie, A. (2004). Post feminism and popular culture. *Feminist Media Studies*, 4(3). ISSN 1468-0777. <https://www.tandfonline.com/doi/abs/10.1080/1468077042000309937>
- Meagher, S. M. (2012). Feminist transformation. *The Journal of Speculative Philosophy*, 26(2), 200-210. <https://www.jstor.org/stable/10.5325/jspecphil.26.2.0200?seq=1>
- Mitchell, L. G. (1997). *Lord Melbourne, 1779–1848*. Oxford University Press.
- Munro, E. (2013). Feminism: A fourth wave? *Political Insight*, 4(2), 22-25. <https://journals.sagepub.com/doi/10.1111/2041-9066.12021>
- Offen, K. (1988). Defining feminism: A comparative historical approach. *Chicago Journals*. <https://www.jstor.org/stable/3174664>
- Pandey, B. (2016). Feminist movement in Nepal: Historical foot-steps toward gender equality. *Population and Development Journal*. Ministry of Population and Environment. <https://www.linkedin.com/pulse/feminist-movement-nepal-historical-foot-steps-toward-gender-pandey>
- Parashar, S. (2016). Feminism and post colonialism: (En) gendering encounters. *Postcolonial Studies*, 1(4), 371-377. <https://www.tandfonline.com/doi/full/10.1080/13688790.2016.1317388>
- Pokhrel, J. (2019). Feminism not a fight between men and women. *The Rising Nepal* (9th Dec. 2019). <https://risingnepaldaily.com/interview/feminism-not-a-fight-between-men-and-women>
- Rimal, P. (2022). Looking back at Nepal’s feminist movement – and looking forward. *The Record*. www.recordnepal.com
- Safarik, L. (2003). Feminist transformation in higher education: Discipline, structure, and institution. *The Review of Higher Education*. 26(4), 419-445. <https://doi.org/10.1353/rhe.2003.0035>

- Snare, V. E. (2013). *My two months feminist transformation*. UN Women ad Campaign. <https://sites.udel.edu/honorsblog/2013/11/12/my-two-month-feminist-transformation/>
- Spivak, G. (1978). Feminism and critical theory. *Women's Studies International*, 1(3), 241-246. <https://www.sciencedirect.com/science/article/abs/pii/S0148068578901707>
- Warren, K. J. and Cheney, J. (1991). Ecological feminism and ecosystem ecology. *Hypatia*, 6(1), 179-197. https://www.researchgate.net/publication/229671524_Ecological_Feminism_and_Ecosystem_Ecology1
- West, C. and Zimmerman, D. H. (1991). Doing gender. In J. Lorber & S. A. Farrel (Eds.). *The Social Construction of Gender*. Sage.