

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH



ABDELHAMID IBN BADIS UNIVERSITY – MOSTAGANEM
FACULTY OF FOREIGN LANGUAGES
DEPARTMENT OF ENGLISH

Third-wave Feminism and The Seven
Necessary Sins For Women And Girls
2019 By Mona Eltahawy

A dissertation submitted in partial fulfilment of the requirements for the Master
Degree in “Literature and Interdisciplinary Approaches”

Submitted by:

Sarah Baiod

Board of Examiners:

Chairperson: Mrs. Benmaati F/Z

Supervisor: Mrs.Nadia Abdelhadi.

Examiner: **Mrs. Rima Mekkadem**

Dedication

It is my genuine gratefulness and warmest regard that I wholeheartedly dedicate this thesis to

My family:

My beloved parents, thank you for providing me a moral, and a financial support, endless sacrifices and love and for believing in me.

My classmates and close friends:

My best friend Ines, whom she has been friends with me almost a decade, I very much appreciate your existence in my life, I thank you for dealing with my immaturities and tantrums, I'm exceedingly lucky to have such a caring friend around me. My friends, Nedjla and Chaimaa, you're the best classmates, your help has really made my studies much easier and more fun. I really appreciate you taking time out of your busy schedule to give me a hand during my university's journey, and Yousef, Thank you for always being humble and generous to me and for educating me, I thank you from the bottom of my heart.

My friends:

To the dearest Ayoub, it is hard to find words to express my gratitude to you, my life has changed for the better because of you. You've always been there for me, standing next to me not only through this trip but also throughout my life in the past four years, thank you so much for all. To my male best friend Hitch, I would love to avail myself of this opportunity to express to you my gratitude and appreciation for being an unpaid therapist to me and putting an enormous energy, happiness and effort into me, and last and not least I would like to dedicate this work to my virtual-life friends Manel, Zineb, Cad, Lydia and Aya.

Acknowledgments

There are no proper words to convey my deep gratitude and respect my supervisor Mrs Nadia Abdelhadi for her guidance and assistance, as well as the honorable juries for evaluating my thesis.

Besides, I would like to express my gratitude to my dearest Ayoub for helping me write and finish this thesis within the limited time through advising me and encouraging me during this process, I am also deeply indebted to my friend Tarek for his priceless intellectual exchanges and his frequent insight and expertise that greatly assisted the research, I extend my sincere thanks to my best friend Hitch for his unwavering support throughout the proceedings.

My sincere thanks must also go to my family because this journey would not have been possible without their continuous support they have given me throughout my time.

Abstract

Women have been shackled to unjustified social, political and economic chains, they've been subjected to whole slew of sexism and degradation, and in order to recertify the fundamental imbalance between men and women, the latter created a movement that acknowledges the weight of their issues and this movement was called "Feminism", in the early 1990s, the feminist battle continued until the present day under the name of third-wave feminism, in the limelight of this dissertation, the discussion will be centered around the struggles of this wave concentrating on how the third wavers have been fighting for reproduction rights and against sexual violence in addition to other subjects of patriarchy, through enlightening girls to challenge the traditional views of women in order to raise awareness of their oppression, furthermore, this research calls attention to the Neo-feminist literature as one of the most powerful weapons to fight the gender inequality and to address problems such as rape, domestic abuse and sexuality and more important female empowerments to encourage women to be able to create a gender-equal world where women would feel safe.

Keywords: Feminism, Patriarchy, feminist literature, misogyny, gender roles.

Table of Contents

Dedication:	I
Acknowledgments:	II
Abstract:	III
Table of content.....	IV
General Introduction:	VI
Chapter one: Feminism, an Overview	1
I.1Introduction:.....	2
I.2Historical Background	2
1.2.1_Seneca Fallsconvention	2
1.2.2_Declaration ofSentiments	3
1.2.3-Reactions to the Seneca Falls Convention	4
I.3. Defining Feminism	4
I.4Three Waves of Feminism.	6
I.4.1.2first wave feminism.....	7
I.4.2 Second wave feminism.....	7
I.4.3 Third wave feminism	8
I.5.Feminism: Types andideologies	8
I.5.1.Liberalfeminism	8
I.5.2 Radical feminism	9
I.5.3Marxistfeminism	9
I.5.4.Culturalfeminism:.....	10
I.5.5Socialist feminism.....	10
I.5.6Ecofeminism.....	11
I.5.7Blackfeminism/Womanism.....	11
I.6Conclusion.....	12
Chapter two: Third-Wave of Feminism.....	13
II.1Introduction	144
II.2 Definining Third-wave Feminism	144
II.3 Beginnings	155
II.3.1Riot Grrrl	15
II.3.2- The feminist Sex Wars	16
II.3.3-Anita-Hill	16
II.4-third-wave feminism's issues	17
II.4.1-Violence against women	17
II.4.1.1-Rape culture.....	17
II.4.1.2-sexual harassment and assault	18
II.4.1.3- domestic abuse	199

II.4.1.4 Child marriage	19
II.4.2 Sexual and reproductive health and rights (SRHR).....	19
II.4.2.1-Sexual health	20
II.4.2.2-Repruductive health.....	21
II.4.2.3-Sexual rights.....	21
II.4.2.4-Reproductive rights.....	21
II.4.3- The gender wage gap.....	21
II.4.4-Gender roles	21
II.4.5-Toxic masculinity	222
II.4.6-The Pink tax	222
II.5-Third-wave feminism's accomplishments.....	233
II.5.1-Intersecionality.....	23
II.5.2-The Me Too movement	23
II.6-Third-wave feminism: misconceptions and myths.....	244
II.7Conclusion	255
Chapter three: The Seven Necessary Sins for Women and Girls:	266
III.1Introduction	277
III.2.The author'sbiography	277
III.3-The Seven Necessary Sins for Women And girls: summary:	288
III.4-III.4 Feminism within the Story	31
III.5Conclusion.....	32
General conclusion.....	VII
Works cited	VIII
Secondary sources Magazines:.....	VIII
Books:	VII
Articles and newspapers.....	IX
Websites.....	IX

General Introduction:

"Feminism is the radical notion that women are people" - Cheris Kramrae and Paula Treicheler- Yet, Feminism does not have one definition or perspective since it has more than one dimension. However, the term, 'feminism' can very broadly defined as: the advocacy of women's rights on the grounds of political, social and economic equality to men. With the change of the terms in this definition over time, feminism evolved and developed into three movements. The one we are going to be dealing with in this paper is Third Wave Feminism: the restoration of the movement that began in the early 1990's, chiefly in the United States (Evans 2015, 22), till present day; the social justice movement aiming to reform Feminism "The Third Wave of Feminism" Archived 2019-05-28 at the Way back Machine, (Encyclopedia Britannica.) in order to shave away all traces of patriarchy in the movement itself and in society at large. The term 'third wave' was created by Rebecca Walker in an article she wrote in Ms. Magazine in 1992. (Baumgartner & Richards 2000, p.77).

"I am as committed to fighting fiercely for equality as I am committed to disturbing the notion that there is an essential feminism" Roxane Gay, feminism is a movement that Perseus to end gender inequality, discrimination against women, sexism and all subjects of patriarchy. The latter can seem to be the only insurmountable obstacle that is facing women in general and feminism in particular. But recently the statement "I am a feminist" has become synonymous to the statement "I hate men," the mere idea of feminism is being misconstrued as the idea of misandry. That's why a great deal of individuals nowadays tend to be against feminism, hate it and even try to take it down.

So how did feminism begin?

How is it presented today and why is it mistaken as a man-hating movement?

And how are the third wavers feminists fighting altogether against the patriarchal system?

In order to discuss the questions that have been asked, a myriads of hypothesis are going to be mentioned:

First, feminism is a revolutionary movement that seeks to dismantle structural equalities and the third wave focused less on laws and the political process to give more attention to the individual identity and arisen out the realization that women are of many colors, nationalities and cultural backgrounds.

Second, the major reasons that plague the feminists movement is the misapprehension of it and the idea that in order to gain equal footing, the other side has to be emasculated, but in fact, men and women need to be part of pushing the needleforward

This research paper focuses on the missing data about feminism and women, the large number of problems that are facing them, the blind spot, and the misunderstanding of the term 'feminism.' The Seven Necessary Sins for Women and Girls (2019) by Mona Eltahawy is the book that I have selected for analysis. This Neo-Feminist piece of literature is a feminist manifesto that shows women and girls how to defy, distrust and destroy the patriarchy by addressing the issue of inequality and the concept of maleprivilege.

The chosen book is an intense, intimidating and an inspiring work, Eltahawy's breakdown

VI

of how the patriarchy has oppressed people across various demographics (sex, gender, race and class) is enlightening and freighting. This paper examines the exploration and the representation of the feminist movement and its relation with both men and women.

The Egyptian American activist Mona Eltahawy's book is a striking anti-patriarchal manifesto that presents a platform of female empowerment and gender equality supported by seven essential traits (anger, attention, profanity, ambition, power, violence, and lust) every woman should have in her feminist arsenal. The author advises women on how to individually resist and collectively deconstruct society's "universal and normalized" patriarchal hierarchy by employing an interlocking series of "sins," traditionally tabooed beliefs about women's outward expressions of contrary opinion.

The present study will be mainly focused on the feminist movement and gender roles in a patriarchal society at the present time, the sources will be collected from miscellaneous data that are firstly drawn from articles, interviews and real life experiments and secondly, gathered from the selected book "the seven necessary sins for girls and women".

The first chapter deals with the theoretical and the historical study on the feminist movement, in addition to its beginning and the reasons for it.

In the second chapter I will shed the spotlight on the problems that are facing the third wave from the misunderstanding to the non-standers, and the oppression that women and girls all around the world are facing.

The third chapter intensifies an attention to the analysis of the chosen book and the presentation of the ways the writer provides in a feminist perspective.

VII

Chapter one

Feminism, an Overview

I.1 Introduction

The purpose of this chapter is to introduce feminism and how it started as a movement giving a fleeting history and mentioning the circumstances that led to the initiation of the women's liberation movement while highlighting the various waves of it, and then at the end of the chapter the schools and types of feminism are going to be tackled including the great figures of each kind.

I.2 Historical Background

American society was based on an unequal treatment for women, throughout the history men dominated the public sphere by working, voting and participating in politics while women stayed home to cook, clean and raise children and that was the common and traditional 19th century gender roles, there were restrictions on women voting, owning properties and having control of their own income, the kinds of jobs women were suitable for were housewife, maid or seamstress and they were described for them by men because of the idea that women were weak, subservient and only good for domestic jobs, in the light of these abuses woman's rights convention was triggered.

I.2.1 Seneca Falls Convention

Most historians agree that this is the first women's convention in history, it formally began in Seneca Falls, New York on July, 19th and 20th 1848, when both men and women rallied to the cause of equality for women, it became known as "the Seneca falls convention" advertised as a quote "a convention to discuss the social, civil and the religious condition and rights of women". Kicking off a long time struggle of gender inequality.

The convention's two main organizers were Elizabeth Cady Stanton and Lucretia mott Stanton had earned a reputation as an influential activist for years known first as a leading abolitionist and then later as a leading proponent of women's suffrage, Mott was known for the same in addition of being a powerful speaker and a Quaker, although they were outspoken activists against slavery and other social injustices, their

Voices remained unheard in a world where men's voices dominated. At that anti-slavery convention in England the men forced the

women to leave and sit in a separate area behind the curtains in order not to be seen or heard solely because of their sex which did upset Stanton and Mott and the pair talked about the possibility of changing the way women were treated and starting a woman's rights convention, eight years later on 1848, Together, the duo vowed to work toward a society where women's voices would resound loudly and their rights would be equal to men's with the help of other Quaker women , the meeting was held from July 19 to 20, 1848 at the Wesleyan chapel in Seneca falls and that was when the convention took place, it is originally known as the woman's rights convention, despite the lack of advertisement 300 people showed up and 40 of them were men , one of the famous men to attend and show support was the African American abolitionist and writer Fredrick Douglass.

Elizabeth and Mott gathered around the genteel table of Jane Hunt, a New York woman who had invited them with other two Quaker women to dine with her while they were passing cups of brewed beverages, Hunt's guests were about to air their complaints about the world's injustices toward women and to give birth to the convention on women's rights that resulted in the formation of the American women's movement. The fateful meal took place on July 9, 1848, all five women started the afternoon as individuals. But by the end of the day, they were at the helm of a collective movement that would change women's lives forever.

I.2.2Declaration of Sentiments

As any other type of conventions, the Seneca Falls convention featured some lectures and discussions, and the most famous contribution was the signing of the Declaration of Sentiments, it was written primarily by Elizabeth Cady Stanton and signed by the other organizers and a slew of other women and men that appeared at the convention, it modeled itself after the Declaration of Independence to highlight the importance of women, it was a manifesto that described women's grievances and demands and called on women to fight for their constitutionally guaranteed right to equality as U.S. citizens

"We hold these truths to be self-evident; that all men and women are created equal," the document stated. Inspired by the Declaration of Independence, the Declaration of

Sentiments asserted women's equality in politics, family, education, jobs, religion and morals.

The declaration was also known as the declaration of rights and sentiments, it listed all the ways that men hold tyranny over women and intended to persuade and raise awareness, especially leaders, influential people and other women to join their movement and most importantly to clearly state that the U.S has not lived up to its ideals as women had not been granted actual rights

Elizabeth Cady Stanton, one of the meeting's organizers, began with a speech on the convention's goals and purpose

"We are assembled to protest against a form of government, existing without the consent of the governed—to declare our right to be free as man is free, to be represented in the government which we are taxed to support, to have such disgraceful laws as give man the power to chastise and imprison his wife, to take the wages which she earns, the property which she inherits, and, in case of separation, the children of her love."

1.2.3 -Reactions to the Seneca Falls Convention

There was a large public response to this convention in the newspapers. Most newspapers did ridicule the convention, as it was a new idea to give women rights, and seemed outrageous. However, even the negative reactions were beneficial as they made woman's rights a public issue. The Declaration of Sentiments was published in newspapers, so even people that did not attend the convention were given access to this.

However, the fight for women's rights was still ongoing, two weeks later, on August 2, 1848, the Seneca Falls Convention reconvened at the First Unitarian Church of Rochester, New York, to reaffirm the movement's goals with a larger audience. Moreover, in the following years, the convention's leaders continued to campaign for women's rights at state and nationwide events.

I. Defining Feminism

"Feminism is not here to dictate to you. It's not prescriptive, it's not dogmatic. All we are here to do is give you a choice. If you want to run for Prime Minister, you can. If you don't, that's wonderful, too. Shave your armpits, don't shave them, wear flats one day, heels the next. These things are so irrelevant and surface to what it is all really about, and I wish people wouldn't get caught up in that." Emma Watson -Elle U.K.'s Feminism Issue (2014).

Feminism is a very liberating idea asking for a just and an equitable society between men and women in rights, entitlements and gender roles by encompassing every single person across the world, it is so important and vital for empowering and providing women the proper opportunity to voice their opinions and have a platform to do their things. Feminism is one of the oldest and most powerful social justice movement that the world has ever witnessed, it is to liberate women and all of society from patriarchy by which is meant a world where men dominate every mainstream institution of power and influence politically and culturally. It is a revolutionary movement that seeks to dismantle, challenge and destroy structural inequalities such as sexism and to spread awareness of women's oppression and exploitation and the efforts to fight for it and it exists to advance and protect the rights of diverse womenandgirls.

Feminism

focuses on the idea that since women comprise one-half of the world population, true social progress can never be achieved without the complete and spontaneous participation of women, it is considered as a catalyst for women to promote changes in society and end patterns that have disadvantaged them. Feminism focuses on discrimination and exclusion on the basis of sex and gender, objectification, structural and economic inequality, power and oppression, gender role andstereotypes.

Feminism is about respecting diverse women's experiences, identities, knowledge and strengths, and striving to empower all women to realize their full rights and levelling the playing field between genders, and ensuring that diverse women and girls have the same opportunities in life available to boys and men and giving women the freedom to make their own choices. Feminism by definition is the theory of the political, social and economic equality of men and women.

The use of the word "feminism" to describe the support for women's rights, French philosopher and utopian socialist Charles Fourier coined the word “féminisme” to mean advocacy of women's rights and the term migrated from France to the United States by 1910.

"The purpose of feminism is to free the uniqueness of the individual and to understand that inside each of us is a unique human being who is a combination of heredity and environment" - Gloria Steinem

I.4Three Waves of Feminism

The Feminist movement's history is conventionally divided into three time periods, or "waves", each with slightly different aims and varied purposes and characteristics to create a broad timeline of the progression of feminism.

I.4.First wave feminism

The first wave of feminism took place during the end of the nineteenth century and the early twentieth century throughout the western world. This wave was connected with the abolitionist movement in the USA at the time because both the movements aimed at social reformation and liberation from oppression, the former from patriarchy and the latter from racial bias.

Years after the Seneca Falls convention and exactly during the roaring twenties and under the "not the church, not the state, women will decide our fate "and "votes for women" slogans women demanded to be seen as full citizens because according to society at that time they did not have the calmness of temperaments or the balance of mind to exercise judgment in political affairs otherwise that would cause loss of social structure thus, they were presented by their fathers ,brothers and husbands, They did not have the ability to file for divorce or be granted custody of their children.

First-wavers fought not only for white women's suffrage but also for equal opportunities to education and employment, financial independence and for the right to own and control properties, women were fighting for a time in which every little girl born into the world will have an equal chance with her brother.

For a myriads of years campaigners known as suffragettes labored peacefully to secure the vote for women, yet they have been ridiculed ignored and battered so as a response to that they came to the realization that deeds and sacrifice must be the order of the day, the first-wavers would march, lecture, and protest, and face arrest, ridicule, and violence as they fought tooth and nail for the right to vote.

New Zealand was the first country to grant women the right to vote in 1893 the, women progressively gained the right to vote in Australia in 1902, in Britain the vote were given to certain women aged over 30 in 1918 and 7 years later the law recognized the mother's rights over her children and In 1928 women achieved the

Same voting rights as men. In the US In 1920, Congress passed the 19th Amendment granting women the right to vote but, it remained difficult for black women to vote, especially in the South. Then votes for women spread nationally all over the world in France (1944) Italy (1945) China and India (1949) Qatar (2003) then In Saudi Arabia women were first allowed to vote in December 2015 in the municipal elections.

I.4.2 second wave Feminism

After securing the vote, there was still work to be done, this wave was spurred on by another social justice advocacy movement, furthermore it focused on the social equality rather than the political one, it came during 1960's and tackled more controversial issues such as reproductive rights and women in the workplace, feminist during this era focused on passing the equal rights amendment which will ensure civil rights for all regardless of a person's sex.

It was the most significant freedom movement in terms of number of people involved and long-lasting effects, the publication of Betty Freidan's book *the feminine mystique* set out to describe the quote "the problem that has no name" which is Misogyny, she described a constricting social and economic system that affected women, moreover, the participation in the civil rights' movement led nineteenth- century women to identify themselves as members of the group that was systematically discriminated against. thus, women got jobs in sectors in which they were considered extension of their nature such as nursing and teaching and their chances to choose the subject in college was very limited, correspondingly, women believed that their oppression will end only through their liberation a revolution was needed thus, the second wave turned into women's liberation movement demanding end of every patriarchal values and institutions.

Whereas the first wave was not inclusive, the second one brought in women of color and differing economic classes, this wave tried to demonstrate how problems of race, class and gender oppression are all related, in addition, the second wavers adopted the idea that sex and gender are two various things, women fought for equal pay and financial independence in a measure to end gender-based disparity, early twentieth's literature helped portraying gender inequality as it created a new form of female's self-expression and aspiration like Virginia Woolf and Simone de Beauvoir who rethought the gender construct and paved the way to the wave which resulted in some important milestones for women and by the end of the 20th century, European

And American feminists had begun to interact with the feminist movements of Asia, Africa, and Latin America with an aim to increase equality for women by gaining more than just enfranchisement.

I.4.3 third wave Feminism

Third wave feminism is the act of feminism that began in the 1990s and has lived up until current day, embracing the idea that women can be assertive and powerful and challenging gender norms, Kimberlé Williams Crenshaw coined the term “Intersectionality” in 1989 explaining how discrimination overlaps and happen everywhere, thereby, feminism spoke to more people than ever before and cultural representation became key.

Third wavers focused more on diversity and inclusion than just emancipation, Some of the most important values of this wave are gender equality, identity, language, sex positivity, breaking the Glass Ceiling, body positivity, ending violence against women, fixing the media's image of women, and environmentalism, Sexual harassment and assault have always played a significant role in feminism throughout this wave.

This movement is connected strongly with anti-racism and seeks to include women of color in the conversation, it is arguably believed that a complete intersectionality is not truly possible yet feminist are least trying to ensure that their activism helps all causes of social justice, rather than hindering them.

I.5 Types and Ideologies

A myriad of philosophical types of feminism exist that purpose different sources of gender inequality and the most effective solutions to uproot it, all theories of feminism share similar and often identical concerns, but their remedies and solutions vary.

I.5.1 LiberalFeminism

According to this school, female oppression is rooted in the legal and institutional discrimination that denies women complete personhood and the liberty, hence liberal. Liberal feminists are all about changing laws and institutional policies to promote things like equal pay, breaking gender lines and winning political rights, as opposed to other forms of feminism, liberal feminism is an individualistic rather than a group- based, it focuses on women's ability to maintain their equality through their own

actions and choices, also, liberal feminism aims to make society and law gender- neutral, since it saw recognition of gender difference as a barrier to rights and participation within liberal democracy and it is not against the established basic structures of society ,liberal feminists believe that equal rights should not be abridged because of sex and laws should uphold equal rights and equal opportunities for women in all areas, including schools and workplaces.

Liberal Feminism believes in equality of rights, not in equality of outcomes. For example, if a profession is dominated by only one gender that does not necessarily mean that something is wrong, it could be the result of individuals making different decisions in life.

I.5.2 Radical Feminism

It is a branch that was formed during the second wave of feminism in the 1960's, it is based on the idea that women's oppression originates from the social roles and institutional structures constructed from male supremacy and patriarchy and that sexism is deeply rooted in society that the only cure is to eliminate the concept of gender completely, radical feminists asserts that gender is a men's tool to keep women oppressed, they seek to eliminate male's supremacy by challenging the existing social norms and institutions. As opposed to Liberal Feminism, which takes the individual as its focus, radical feminism affirms that women must come together and end this oppression by rejecting traditional gender role, it links between men's objectification of women and sexual violence and abuse in addition, it emphasizes that Prostitution, pornography, and advertisements that sexualize women are therefore not decisions that can be left to individual choice. They must be resisted by women everywhere as forms of male oppression.

"The personal is political "is the slogan used by second wave radical feminists during the 1960's indicating the idea that social relationships and hierarchies matter and should be publicly debated, whether inequalities are gender related, economic, or social, in other words, the shared experiences of women all over the world will rally them together.

I.5.3. MarxistFeminism

It is a form of feminism that confirms that capitalism is what holds women back, Marxist Feminists argue that the structures of capitalist economies coerce women into

Assuming responsibility for unpaid domestic tasks such as homemaking and child-rearing while leaving men free to earn money in the public sphere, gender equality can therefore never be achieved in a capitalist economy, this kind of feminism holds that the mode of production in capitalist societies is organized in a way that favors men's abilities over women's.

Not just women, but also people of color, sexual minorities, and transgender people have become focal points for Marxist Feminism in recent years. Intersectional Feminism is essentially a fusion of Marxist Feminist ideas and it is settled that women's liberation can only be achieved by dismantling the capitalist systems in which they contend much of women's labor is uncompensated.

I.5.4 Cultural Feminism

Cultural Feminism is the view that men and women have dissimilar approaches to the world around them and that a greater value should be placed on the way women process the world. This perspective aims to unite all women, regardless of ethnicity, race, class or age, by adopting the idea that women and men are essentially different and that women are generally more nurturing, more empathic, and less violent than men, cultural Feminists seek to celebrate these qualities, which they believe have been oppressed by men, this feminism's ideology assures that both men and women are hurt by contemporary male-dominated society, which they see as encouraging male behavior such as competition and conflict, according to Cultural Feminism, if women were given more power there would be less violence, fewer wars, and more understanding in the world because the essence of being a woman is what makes a women special and different compared to men.

Cultural feminism overlaps with radical feminism due to the fact that it was originally evolved from it, the branch is about finding ways to make the female essence a more appreciated part of society and using women's special gifts to contribute positively to the world, the belief includes the idea that women in leadership positions would be more likely than men to cultivate a more peaceful, less war-torn world.

I.5.5 Socialist Feminism

This branch focuses on both the public and private sphere of a woman's life and argues that liberation can only be achieved to end both the economic and cultural

sources of women's oppression, it is a two-pronged approach that broadens the Marxist feminism's view of capitalism and the radical feminism's argument of the patriarchy, like Marxists, Socialists recognized the oppressive structure of a capitalist society through fighting for decades to create a more equal society that did not exploit the poor and the powerless in the same ways that capitalism did, and they also distinguish the fundamental oppression of women in a patriarchal society and foster the idea that gender roles need to be abolished, like radical feminists, but they see gender and sexuality as social constructs both capable of transformation.

Feminism has frequently been condemned as exclusionary representing only white heterosexual middle class women, but socialist feminists encourage inclusivity, it circles all groups that suffer as a result of capitalism, male dominance, or discrimination in their fight.

I.5.6 Ecofeminism

It is also called ecological feminism, it is a framework that seeks to combine, re-examine and augment the environmental and feminist movements, and it has grown and evolved since it was first coined in 1974 by Francoise D'Eaubonne. Ecofeminism call for the exhibition of the connection between the oppression of women and the destruction of the environment, in essence, it claims that women's liberation is intertwined with the liberation of the environment from human harm, and that there is an interconnection between all kinds of oppressions (gender, race, class and nature) Ecofeminists care about the environment and want to adjust their habits to be more ecofriendly, they are also passionate about equality across the gender spectrum and generally think that all living things should be treated with a sense of respect and dignity.

I.5.7 BlackFeminism/Womanism

"Womanist is to feminist as purple is to lavender." -Alice walker, The Color Purple (1983). it is a branch of feminism for black women, it holds an idea that the experiences of black women ties sexism to both racism and class oppression, black women realized that white feminism does not speak about their issues in particular and it ignores intersectionality and excludes any woman who is not cisgender, straight and white, thus, they created a branch that open a larger and a more diverse space to be

Heard and highlights the importance of their color on their already gender based issues because they happen to be not just women but also women of color.

I.6 Conclusion

After the oppression of women throughout history, women have created a movement of their own namely the “feminist movement” in order to raise awareness and accountability of their issues and fight for their rights whilst making their voice heard, through this movement, women marched, protested, wrote, planned, rebelled and organized meetings to obtain equal rights to men, and thanks to it society became a better place to women than before and women in the western world are capable to vote, get access to education, have the right to work and to initiate divorce proceedings and to make individual decisions regarding pregnancy and a myriads of other accomplishments, overtime, women from with different or more issues created schools to acknowledge the weight of their problems tying them to sexism, however, the fight is still ongoing until the current day and to open doors for women that have previously been closed due to some reasons and Feminism is yet to be achieved.

Chapter Two

Third-Wave of Feminism

II.1 Introduction

This chapter illuminates the main theoretical and historical causes that gave birth to the Third-wave feminism examining its differences from the previous waves and its achievements and change that affected women's lives on a political, social and economic level all over the world, based on an obtained quantitative data that is going to provide the information, a light will be shed on the issues, misconceptions and myths of feminism, this piece also draws a large portrait on the necessity of feminism and the reasons third wavers are still fighting for equality in a patriarchal society.

II.2 Defining Third-wave Feminism

"We are the first generation for whom feminism has been entwined in the fabric of our lives, it is natural that many of us are feminists.....this country has not heard enough from young feminists, we are here and we have a lot to say about our ideas and hopes and struggles and our place within feminism" (Findlen 2006 6,7,9).

As feminism has evolved, it branched out into various areas of discourse and this wave embraced individualism and diversity and sought to redefine what it meant to be a feminist for every woman, this movement is usually perceived as a reaction or continuation of second wave feminism, although third-wavers benefitted significantly from the legal rights and protections that had been obtained by first- and second-wave feminists, they also critiqued the positions and what they felt was unfinished work of second-wave feminism, third wavers attempt to distance themselves from the previous movements throughout pointing out the flaws in their movements and fixing the problems that were left behind by first-wave and the second-wave feminists, third-wave feminists want to be more inclusive and global and to connect gender issues with broader social concerns, they want their own version of feminism that addresses their different societal contexts and the particular set of challenges they face, they are more alert to see women's lives as intersectional, demonstrating how race, ethnicity, class, religion, gender, and nationality are all significant factors when discussing feminism. It

tends to be more pluralistic about sexuality and sexual expression scrutinizing issues related to women's lives on an international basis focusing on cultural norms and stereotypes.

Third wave make tactical moves that respond to a series of problems within the second wave, the leaders of this movement foreground personal narratives and illustrate an intersectional and multi-perspectival version of feminism as a response to the collapse of category for “women”, moreover, the third-wave leaders emphasize an inclusive and nonjudgmental approach that refuse to police the boundaries of the feminist political responding to the divineness of the sex wars.

II.3 Beginnings

The third-wave of feminism commenced in the mid-1990s. It was carried out by The Xers' generation who, born in the 1960s and 1970s in the developed world, came of the media's age in a well-advanced and diverse culturally and economically atmosphere, there are several reasons that triggered the way to this wave.

II.3.1 Riot Grrrl

During the 21st century punk rock became fractured and toxic in many ways especially to women who would get assaulted at shows and not taken seriously as artists, they were faded underground while male artists were occupying the stage, and so, in the early 1990's a group of women came with a vision that would change the history of women and music forever.

After the encounter of a few fanzines and the combination of music and literature “Riot Grrrl” was born on Olympia, Washington, this last was a Punk rock movement that did not redefine Punk only but also united feminism with music, members of the bands like “Bikini Kill” and “Bratmobile” and other bands held a meeting to discuss the subject of sexism in the punk scene therefore, this movement came as a feminist response to the gender discrimination within the musical male-dominated world bringing feminism into the cultural world in a hipper way that had not been before, female musicians carved out their own niche by making statements and songs' lyrics about their desire to free themselves from social oppression fighting against misogyny talking about topics like sexual violence and gender equality substantially pushing forward a new agenda of female empowerment through their music and paving the way of a future where females performances are considered equal to their male counterparts, these brave daredevils went around challenging a system that worked hard to

ignore their voice in order to create a space that was very focused on making a room for women and giving them a platform to speak out against abusers.

"BECAUSE in every form of media I see us/myself slapped, decapitated, laughed at, objectified, raped, trivialized, pushed, ignored, stereotyped, kicked, scorned, molested, silenced, invalidated, knifed, shot, choked, and killed..... BECAUSE a safe space needs to be created for girls where we can open our eyes and reach out to each other without being threatened by this sexist society BECAUSE we girls want to create mediums that speak to US. We are tired of boy band after boy band, boy zine after boy zine, boy punk after boy punk... " Darms, Lisa, ed. (2013). *The Riot Grrrl Collection*. The Feminist Press at the City University of New York. 168.

II.3.2 the Feminist Sex Wars

This phrase is the name given to the feminist heated debate that has been going on between feminists and made the second wave lose its momentum playing an important role in the development of the third wave feminism, during the 1970's the feminist's discussion table joined "sexuality" as a new subject, this included the controversy over heterosexuality, pornography, sadomasochism, and sex work, and of the issues, that of pornography, was quickly taken up by some in the feminist movement as a central issue, and thus the anti-pornography feminist movement took place, this open argument was mostly waged between two groups within the feminist movement, anti-pornography feminists wanted to end the porn industry because they believed that the overly sexual portrayal of women being bound, raped, tortured, killed, or degraded for sexual stimulation or pleasure in pornography dehumanizes workers in general and women in particular and invaded their civil rights due to the fact that it was catered only to men and that essentially encouraged violence towards women and was a focal point of their oppression specifically in regards of controlling women's bodies, Anti-porn feminist Robin Morgan put it bluntly: "Pornography is the theory, rape is the practice" [source: D'Emilio and Freedman], in the early 1980's ,sex-positive or pro-sex feminists, on the opposite end of the spectrum, argued that sexual freedom is fundamental component to women's freedom as a whole, they considered sex industry work a means of female empowerment not degradation because of the personal sovereignty of women who chose sex work that had to be accounted for so they saw the abolition of sex work undemocratic and repressive.

II.3.3 Anita-Hill

Anita Hill is an African American attorney and professor that made history in 1991 when she testified in a televised testimony before Congress about the sexual harassment she said she had experienced while she was an aide to Clarence Thomas, an African American Supreme Court nominee who had been her supervisor at the Equal Employment Opportunity Commission, Thomas came forward in front of the all-white senate and retaliated by denying the allegation claiming to be a victim of high tech lynching, after a comprehensive debate, the United States Senate voted 52–48 in favor of Thomas and he was eventually appointed to the supreme court, thence, Hill's reputation was ruined by the huge backlash she faced, in response to this, Rebecca Walker , the daughter of novelist and second-waver Alice walker, published an article in Ms. Magazine entitled "Becoming the Third Wave" (1992) about how she is sick of women being silenced and men using their privilege to get away with sexual harassment and other forms of oppression, coining the term “third-wave feminism “ she stated: “So I write this as a plea to all women, especially women of my generation: Let Thomas' confirmation serve to remind you, as it did me, that the fight is far from over.Let this dismissal of a woman's experience move you to anger. Turn that outrage into political power. Do not vote for them unless they work for us. Do not have sex with them, do not break bread with them, and do not nurture them if they don't prioritize our freedom to control our bodies and our lives. I am not a post-feminism feminist. I am the Third Wave “

II.4 Third-wave Feminism's Issues

The greatest foe of the third-wave feminism is the patriarchy, which is a social system where men establish power, authority and exhibited control over women in all aspects of society, patriarchal society's characteristics come in various sizes and shapes, from those that are completely patriarchal to those that are minimally patriarchal, but all have institutions that naturally privilege males over females, and they include:

II.4.1Violence against women

Rape, domestic violence, child marriage, sexual harassment and assault became crucial concerns of feminism that must be eradicated

II.4.1.1Rape culture

Although the term was coined on 1970's by the second-wave feminist, it is still a problem that has to be dealt with, rape culture is an environment or a concept in which rape and forms of sexual violence is prevalent, normalized and excused in society, and it is perpetuated

throughout the use of misogyny language and the objectification of women's bodies by blaming the victim, and trivializing sexual assault, and accusing the victim falsely, and scrutinizing and controlling a victim's dress, thereby, living in a society where women are taught to avoid getting raped instead of teaching men not to rape.

II.4.1.2-sexual harassment and assault

The aforementioned are types of sexual abuse, sexual harassment is any form of unwelcome written, verbal or physical sexual behavior including offensive sexual remarks, unsolicited sexual advances and unwanted requests for sexual favors while sexual assault is the sexual contact that occurs without the explicit consent of the other recipient or is inflicted upon a person who is incapable of giving consent such as children, mentally disabled and unconscious people, it is an umbrella term that contains rape, forcible sodomy, attempted sexual acts.

In January 2013, An Overview of Sexual Offending in England and Wales, the first ever joint official statistics bulletin on sexual violence released by the Ministry of Justice (MoJ), Office for National Statistics (ONS) and Home Office, revealed:

Approximately 85,000 women (aged 16 - 59) experience rape, attempted rape or sexual assault by penetration in England and Wales alone every year; that's roughly 11 of the most serious sexual offences (of adults alone) every hour and only around 15% of those who experience sexual violence report to the police. And according to a survey by the Center for Talent Innovation, 1 in 3 professional women say they've experienced sexual harassment at workplace.

Twenty-three per cent of female undergraduate university students reported having experienced sexual assault or sexual misconduct in a survey across 27 universities in the United States in 2015. Rates of reporting to campus officials, law enforcement or others ranged from five to 28 per cent, depending on the specific type of behavior (Cantor, D., Fisher, B., Chibnall, S., Townsend, R., Lee, H., Bruce, C., and Thomas, G. (2015)

Statistics on rape and other sexual assaults are commonly available in industrialized countries, and are becoming a global common epidemic common throughout the world.

The table below shows statistic of the annual number of males and females who were victims of rape or sexual assault in the U.S. each year from 2015 to 2018. In 2018.

Year	2015	2016	2017	2018
------	------	------	------	------

Rape/Sexual assault	431.873	298.407	393.979	734.632
Female	368.921	252.547	363.393	652.676
Male	62.916	45.860	30.586	81.956
Percentage of female	85%	85%	92%	89%
Percentage of male	15%	15%	8%	11%

Published by Statista Research Department, Nov 7, 2019

II.4.1.3- domestic abuse

It is a pattern of controlling, coercive, threatening, by a partner or a family member, it is either physical, sexual or psychological and it can take many forms, such as physical violence, sexual abuse, stalking, female genital mutilation or forced marriages, it is overwhelmingly experienced by women and perpetrated by men

It is estimated that of the 87,000 women who were intentionally killed in 2017 globally, more than half (50,000- 58 per cent) were killed by intimate partners or family members, meaning that 137 women across the world are killed by a member of their own family every day. More than a third (30,000) of the women intentionally killed in 2017 were killed by their current or former intimate partner (United Nations Office on Drugs and Crime (2019).

II.4.1.4- Child marriage

The abovementioned is a manifestation of violence against girls, countering the normalization of this kind of violence is one of the greatest challenges in the feminism's schedule.

It is assessed that there are 650 million women and girls in the world today who were married before age 18. During the past decade, the global rate of child marriage has declined. South Asia had the largest decline during this time, 42 per cent. Still, 12 million girls under 18 are married each year and in sub-Saharan Africa—where this harmful practice is most common—almost four out of 10 young women were married before their 18th birthday, child marriage often results in early pregnancy and social isolation, interrupts schooling, limits the girl's opportunities and increases her risk of experiencing domestic violence.

II.4.2Sexual and reproductive health and rights (SRHR)

The term refers to the fundamental human rights that are related to sexuality and reproduction, it is a combination of four sectors which are sexual health, sexual rights,

reproductive health and reproductive rights, these allow people to make meaningful decisions about their own sexual well-being such as their sexual orientation, relationships and it is the freedom of individuals to control decisions regarding their bodies such as contraception, abortion, sterilization, and childbirth, the struggle for sexual and reproductive rights of women and girls has been the basis of global Feminist activism for many decades, it has, and continues to be, a battle to hold firm the ground gained fighting on every front to protect women's reproductive rights, from access to birth control to keeping the doors open at women's health clinics because they provide free and accessible abortion, access to safe contraceptives and to comprehensive information about all aspects of sexual and reproductive health.

Women and girls around the world, especially those living in poverty, face restricted or no access to information and services about their reproductive health and rights due to the barriers that include discrimination, stigma, restrictive laws and policies, and entrenched traditions, third-wave Feminists believe a woman's ability to access comprehensive sexuality education, control her own body, and access the health services she needs— regardless of her sexuality, ethnicity, where she lives or her income level,—is a fundamental right for all women, girls, and LBTQI people and they shall be entitled to live without fear of violence or discrimination, and should be able to make decisions about their sexuality and sexual health that are best for them.

Violations of women's sexual and reproductive health rights are often deeply engrained in societal values pertaining to women's sexuality, patriarchal concepts of women's roles within the family mean that women are often valued based on their ability to reproduce. Early marriage and pregnancy, or repeated pregnancies spaced too closely together, often as the result of efforts to produce male offspring because of the preference for sons, has a devastating impact on women's health with sometimes fatal consequences. Women are also often blamed for infertility, suffering ostracism and being subjected various human rights violations as a result.

II.4.2.1Sexual health

Sexual health presupposes a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having sexual development, equitable and responsible relationships and sexual fulfilment, freedom from discrimination, coercion, illness, disease, violence and other harmful practices related to sexuality.

II.4.2.2Reprotoctive health

It implies to the capability to reproduce and the freedom to decide if, when and how often to do so at all stages of life, it may involve family planning that allows individuals to anticipate and attain their desired number of children

II.4.2.3Sexual rights

The rights of women to have control over and decide freely and responsibly on matter related to all aspects of their sexuality without discrimination and to be recognized as individuals before the law.

II.4.2.4Reproductive rights

The vital right to make decisions concerning reproduction free of judgment, it compromises body autonomy, access to a safe and a legal abortion and birth control, and the freedom of choice.

II.4.3the Gender Wage Gap

The gender wage gap is a systemic discrimination that refers to the difference in earnings between women and men, regardless of having the same job title and that happens in many industrialized countries. Although, In the US, an Equal Pay Act was signed in 1963 aimed to abolish any possible wage disparity based on sex it is very much still an issue today and becoming more apparent as to why the pay gap still exists.

According to statistics from 2018 from the U.S. Census Bureau, to every \$1.00 a white cisgender man makes a white cisgender woman makes \$0.79. The wage gap is affected by race/ethnicity as well, since black women make \$0.62 and Hispanic women earn \$0.54 in comparison of a full dollar of a white male.

In conformity with the article, “The Narrowing, but Persistent, Gender Gap in Pay” it is confirmed that the wage gap is explained largely due to education, workplace discrimination, and experience but there are complexities behind it that don’t appear at the surface level of people’s activism. This feminist economic issue has been a long feminist battle which has definitely constricted over time from a 36 cents difference between male and female in the 1980s compared to 15 cents in 2018.

II.4.4 Gender Roles

Gender roles are gender stereotypes of how a person should act, speak, dress, groom, and conduct in a certain way based on the society's expectations related to their assigned sex, such as for instance, people who were born males are expected to be tough, athletic and violent whilst individuals who were born females are foreseen to be kind, nurturing, emotional and domestic. These strict patterns of masculine or feminine behavior are considered as a hasty generalization fallacy per se, and they can have negative connotations that police emotions and manners, and that certainly leads to toxic masculinity and hyper femininity that harm an individual in particular and society in general, while women suffer most notably from gender roles in the workplace, the household, and in society, the gender norms also thrust upon men unfortunate circumstances and injustice.

II.4.5 Toxic Masculinity

It is defined by adherence to traditional male gender roles that consequently stigmatize the socialization of masculine that starts at a young age and determines the ideal masculinity as related to toughness, stoicism, heterosexism, self-sufficient attitudes and lack of emotional sensitivity, by way of example, men are usually expected to be self-confident, aggressive and dominant and work as pilots, doctors, CEOs and engineers, society's traditional gender roles place men in a box where they demonstrate power and control and view women as their own properties and cannot express their emotions openly, moreover, Machismo harms all genders. It promotes sexism, misogyny, violence, suicide, homophobia, sexual harassment and rape culture and since these roles are simply learned through society, Feminists believe that they can create more equal societies by 'unlearning' social roles aiming to diminish the influence of socialization.

II.4.5-The Pink tax

It is a feminist economic issue that is caused by the society's gender roles, it is a gender-based pricing that upcharge on products traditionally intended for women which have only cosmetic differences from comparable products traditionally intended for men, this includes basic products like shampoo, razors and clothes. As reported by the New York City Department of consumer affairs, women pay more than men half of the time because the women's clothing product costs 8% more than men's, another example for The pink tax are personal care and hygiene products targeted to women which costs upwards of 13% more than those for men. The study also found out that female-targeted products aren't just expensive for adults, but also for children, by way of illustration, toys for girls cost 7% more

than toys for boys for the functionally identical ones, in one example in the report that showed a listing from a website for two radio flyers scooters which were exactly the same, except one was pink and it costed \$49.99 and the other was red while it costed \$ 24.99.

The US government has no explained why they add extra to imported women's clothing more often than men's, but over the years a number of retailers have filed lawsuits against the government alleging that it uses tariffs based on gender, yet the case have largely been dismissed, therefore modern feminism is still fighting this unethical and unfair issue.

II.5 Third-wave Feminism's accomplishments

II.5.1 Interseccionality

With third-wave feminism the increasingly common usage of the term 'intersectionality.' It was originally coined by civil rights activist and Professor Kimberlé Crenshaw in 1989, she has spoken about Intersectionality theory by stating that it is the study of how different power structures interact in the lives of minorities struggle by indigenous feminists and other women of color specifically black women in view of the fact that not only they experience sexism but also racism, into the bargain, Intersectionality has become the predominant way of conceptualizing the relation between systems of oppression.

Intersectionality shows that feminism over the previous years had always been working in favor of the needs of those women who are white, middle-class, cisgender, heterosexual and able bodied so it came as heroine to reduce this and create a sphere for all women in term of gender, race, class, sexuality, disability, nationality, or other social categories, as a result, third-wave feminism is inextricably linked with other social justices such as anti-racism, anti-ableism, anti-homophobia, anti-caste and anti-ageism

By dint of intersectionality, feminism went international and has reached more countries than before, it has become inclusive more outlining how women may face multiple types of overlapping discrimination depending on their characteristic that might place them in a minority box, as an exemplification, a disabled homosexual black women experiences a series of repression as follows: sexism, ableism, racism and homophobia. Hence, third-wavers have attempted to include the voices of women who may previously have been silenced.

II.5.2 The Me Too Movement

It was founded by the African Americana social activist Tarana Bruke in 2006 on the social networking service Myspace , it is a leeway that helps survivors of sexual assault and

harassment all over the world and most importantly the black and the underprivileged women and encourage them to come forward reclaiming their stories and feelings, find pathways to healing and find each other to connect in their gloomiest experiences knowing that it has and will never be their fault, it also puts predators on notice that such crimes will not be tolerated and they will not escape with their behaviors, “ this is a movement about the one in four girls and the one in six boys who are sexually assaulted everywhere and carry those wound into adulthood, it is about the 84 percent trans women who will be sexually assaulted this year, and the indigenous women who are three and a half times more likely to be sexually assaulted than any other group or people with disabilities who are seven times more likely to be sexually abused, it’s about the 60 percent of black girls like me who will be experiencing sexual violence before they turn 18, and the thousands and thousands of low-wage workers who are being sexually assaulted right now on jobs that they can’t afford to quit, this is a movement about far-reaching power of empathy and so, it’s about the millions and millions of people who, one year ago, raised their hands to say ‘Me too’” -Tarana Bruke –TedTalk- (2018). In the beginning of this online movement, victims of sexual violence shared their experiences and voiced their grievances for the sole purpose of seeking psychological help through sending a message to other women that they are not alone by reading similar and relatable stories.

In 2017 it gained widespread attention and spread across the globe touching every part of a society when high-profile women began speaking out about their experiences using the hashtag MeToo on social media, consequently, the campaign broadened and a large number of powerful men were accused and toppled and even criminally charged, like the film

Producer Harvey Weinstein, who was sentenced to 23 years in prison for rape and sex assault in late October, 2017.

II.6 Third-wave Feminism's misconceptions and Myths

“The more I have spoken about feminism, the more I have realized that fighting for women’s rights has too often became synonyms with man hating “-Emma Watson (2014), notwithstanding the fact that feminism has gone intersectional to include not only all women but also other marginalized minorities from men, feminism has frequently been equated to misandry, or being prejudiced against men and unfairly blames men for women’s challenges, feminists has been claiming that the enemy of their movement is not men but the patriarchal

system and even women who internalized misogyny can support that system whole men can support the fight for gender equality. It has also become a widely spread belief that feminists are merely a group of homosexual furious women who want to abolish the concept of men's existence and get undressed in the street, another myth to b added is that feminism has achieved its goals of making men and women equal even although the feminists indicated that the work is yet to be done.

II.7Conclusion

Multitudinous women's dissatisfaction with their societal and economic positions, as well as with a host of sexually discriminatory attitudes and policies provoked what many refer to as a new feminist wave of awareness and protest under the name of Third-wave feminism examining the intersections between women of various backgrounds with emphasis on identity, cultural representation and power. Despite the obstacles feminism is confronting it is still very much engaged in the battle for hearts and minds aiming for gender equality and a collapse of the patriarchal structures through focusing on broadening feminism concepts

Chapter Three

The Severn Necessary Sins for Women and Girls

III.1 Introduction

The present chapter's focal point is directed to the literary analysis of the book 'The Seven Necessary Sins For Women And Girls' "By Mona Eltahawy, describing the factual information and providing a brief overview and synopsis of the literature piece, apart from that, this section is going to discuss the author's background and motivation for writing this book throughout studying the context and purpose in which she wrote her book identifying the its principal theme or message.

III.2 The author's biography

Mona Eltahawy is a freelance Egyptian-American journalist who was born in Egypt on August 1, 1967 and has lived in the United Kingdom, Saudi Arabia and Israel and is currently living in New York. She is writer and a social activist and an award-winning columnist and international public speaker on Arab and Muslim issues and global intersectional feminism as she has written essays and op-eds for publications worldwide on Egypt and the Islamic world.

Eltahawy was a news reporter in the Middle East for many years, including in Cairo and Jerusalem as a correspondent for Reuters and she reported from the region for The Guardian and U.S. News and World Report, on 2000 she moved to the United States and gained the American citizenship on 2011. She got arrested two times during her lifetime, once was on November 24, 2011, in Cairo while covering renewed protests in Tahrir Square. She was held in custody for 12 hours and accused those who held her of physical and sexual assault, her left arm and right hand were fractured. And on On September 25, 2012 when she spray-painted over an American Islamophobic advertisement in the New York subway.

Mona also speaks publicly at universities, panel discussions and interfaith gatherings on human rights and she has got many honors for that such as in 2012, the Missouri School of Journalism awarded her its Honor Medal for Distinguished Service in Journalism and the Columbia Journalism Review named her as one of 20 women in the media to watch. And In 2010 the Anna Lindh Foundation awarded her its Special Prize for Outstanding Contribution

to Journalism and the Estlow International Center for Journalism and New Media at the University of Denver gave her its Anvil of Freedom Award.

She published her first book “Headscarves and Hymens: Why the Middle East Needs a Sexual Revolution” on April 21, 2015, the book talks about the misogyny within the Arab world.

Mona Eltahawy is known as a free voice and uncensored tongue as she slaps the patriarchal system with profane and brave words which proves how earth breaking her books are and “The Seven Necessary Sins For Girls And Women” is a living proof.

III.3 The Seven Necessary Sins for Women And girls: summary

Mona Eltahawy starts her book in the wake of sexual violence by telling a story about her 15 years-old-self being sexually assaulted in Mecca, Saudi Arabia while on a religious pilgrimage, that made burst into tears, traumatized, and silent until feminism increased in her that had gotten her, at an advanced age, share it with an international group of women in Cairo and also publicly on an Egyptian prime-time television show in 2013 which caused her receive a severe backlash because it is considered as a taboo in the Arab world, yet Mona kept on sharing her story on twitter to in order to raise awareness, break the years of silence and warn her fellow Muslim women, and that followed with women saying “ me too “ as she launched #MosqueMeToo on twitter, furthermore, Mona writes about another story of sexual assault on a dance club at the age of fifty saying :“I remembered my fifteen-year-old self at hajj, covered from head to toe with just my face and hands showing. Now, on that dance floor in Montreal, I was wearing a tank top and jeans. It did not matter—hijab or tank top – a man’s hands still found me.” Notwithstanding, the reaction was vastly different as she did beat her assaulter with enoughrage.

On this book’s introduction Eltahawy goes on to describe her treatment by the media, by the Egyptian government, and by the men who have harassed or assaulted her, showing the reader through personal anecdotes the urgency of her words and the need to empower women as much as possible by way of describing to the reader how patriarchy is universal and works in tandem with other forms of oppressions and that feminism has to be just as universal.

This book is broken up into seven sections which are: Anger, Attention, Profanity, Ambition, Power, Violence, and Lust, these sins that the author argues that they are necessary to take the patriarchy down.

In the first chapter, “Anger”, Mona starts by honoring her 4 year-old-self as she enraged at a man who got naked in front of her proving that anger is important to defend oneself, Eltahawy says that women are angry, and they should be angry. Anger, she says, can be used as a tool of female empowerment, within this chapter she speaks about how anger and rage are key components in the combat against the patriarchal society that keeps women unable to be loud or speak out unless they want to be called names such as “Crazy, Feminazi, witch “that are not only designed to insult, but also designed to imply women are too angry to be taken seriously but Mona takes pride in those names that are supposed to bring women down and says “Yes, I am those things, we must say. Yes, I am an angry woman. And angry women are freewomen.”

In the section on attention, she says, “Attention is power. When you command attention, you command power,” encouraging women to take the attention they deserve, she insists that attention should be paid to female voices instead of promoting efforts to silence them, She broaches a subject in this chapter by reminiscing about being accused of angling for attention after she has spoken out about her sexual assault. By the end, she defines “attention” as a revolutionary power of saying “I count” and encourages women to have faith in themselves and to claim the right to be heard through demanding and seizing attention in order to be a warrior against patriarchy that disarms women and girls, and leaves them insufficiently prepared for the war and scares them into a false humility by calling them “attention seekers ”.

“Profanity” is the third chapter, the author indicates how she is uninterested in self-censoring, or presenting a sanitized version of herself, especially because she knows that as a brown Muslim woman, her profanity is unexpected. Her profanity, she tells, “is the verbal equivalent of civil disobedience.” Mona supports women to reject politeness because there is nothing polite about oppression, she states that she does not want to be a part of a community that polices her language and expect her to be demur, ladylike and civil and get chastised if dares to be otherwise, she asks to invest the energy spent policing women’s mouth into policing the real harm of patriarchal violence and she, she explains how decorum and modesty are always associated with femininity and she, as a result, dismisses the idea and adopts profanity as way to break the patriarchy’s rules “I swear because I insist that my language be as free as I want to be.”

The following chapter is about “ambition” naming it as one of many urgently needed forms of women’s disobedience to patriarchy that puts women and girls into a box that limits

their dreams, she argues that ambition is a defiance against patriarchy's insistence that women have to shrink themselves, being ambition to her is declaring that "I am more than" and "Someone who I believe is more than what she is told she could be", she expresses that the book she wrote was her ambition as she always wanted to be an author whose writings are read worldwide and she earned it by breaking the society's chains that could crush her aspiration.

Power is a section that attempts to engage women in business and social leadership, Eltahawy calls women and girls to embrace power as a sturdy brush with which they can draw, indelibly, on their own slates, and to seek power when they are supposed to be weak and dependent, she makes a strong case for rejecting male definitions of power and redefining it for herself through clarifying that being powerful is doing more than what men do and being more than what men can be. Besides, she says that the power of patriarchy is strong, and women's power to imagine freedom from it must be even more murderous.

The chapter "Violence" opens with a deliberately hyperbolic conjecture: What if women just started killing men off in increasing numbers, as part of a systematic campaign for dismantling the patriarchy? "How would men feel?" The patriarchy relies on its use of violence, she writes, "to keep women scared shitless," and Eltahawy wants women to consider what it would mean to scare them right back and fight back against the violence of men. Mona writes about her story when she pounded some dude in the face after he grabbed her body in a Montreal nightclub; she knocked him down and screamed, "Don't you ever touch a woman like that again!" with fists flailing. It is obvious that Eltahawy hasn't written this part to play nice. Instead, she has written a call to arms, to become soldiers in the battle against patriarchy and to advocate for physically fighting back in a world where violence against women is normalized but women fighting back is not.

The seven and the last sin of this book is "Lust", she talks about sexual desire and orientations, gender identity and relationships lifestyle, she starts her chapter by talking about bodily autonomy and freedom of engaging with relationships with whoever and whenever she wants with their full consent, whether with a cisgender or a transgender, a man or a woman, multiple men or multiple women and with people whose gender identity is non-binary or fluid. She, then, writes about the right to own one's body and the right to desire sex without being called degrading names, thereafter, she continues to talk about gender identity and the LGBTQ+ community declaring that a real revolution is a queer revolution, after this, Mona writes about herself moving away from monogamy and embracing ethical nonmonogamy,

monogamy, she suggests, is about being a possession and possessing one's beloved and those restrictions are stuffed down people's throats by the monormative community and so, she considers adopting polyamory, and being free to express lust, desire, and pleasure as part of the defiance of patriarchal dictates around sex.

At the end of the book, Mona Eltahawy writes about a story of an eighteen-year-old woman launched her own rocket with such a breathtaking amount of disobedience, it is Saudi Arabian called Rahaf Mohamed who was physically and mentally abused by her family since the age of 16, forcing her to risk her life and flee the kingdom, she detailed the mistreatment by her family saying she hoped her story would encourage other Saudi women to be "brave and free", Her case drew international attention on social media and reached Eltahawy who translated her tweets into English describing what was happening and alerted human rights activists and journalists she knew to help, the author cherishes the valor of Rahaf giving word to the fire that sparked feminism, she, at the end, writes "Let us celebrate teenage girls whose ability to "sin" catapulted them above the derision too often directed toward their cohort. Let us celebrate women and girls who sin!"

III.4 Feminism within the Story

The book is a bold and striking uncompromising feminist striking anti-patriarchal manifesto that shows women and girls how to defy, disrupt, and destroy the patriarchy by embracing the qualities they've been trained to evade that are: to be angry, attention-seeking, ambitious, profane, powerful, violent and lustful. It is a mix of personal anecdotes, cultural criticism, history, and current events all meant to strengthen the idea that women need to fight back against the patriarchal structures that form a society, the feminist activist Mona Eltahawy call for a muscular, out-loud procedure to teaching women and girls to harness their power through what she calls the "seven necessary sins" that women and girls are not supposed to commit, She writes about injustices that women are facing all over the world, The Seven Necessary Sins for Women and Girls showed up during a new age of feminism, which is the current third-wave of feminism to educate women and girls to dismantle the discrimination rather than survive the poisonous system they have found themselves, she writes, "I want patriarchy to know that feminism is rage unleashed against its centuries of crimes against women and girls around the world, crimes that are justified by 'culture' and 'tradition' and 'it's just the way things are' all of which are euphemisms for 'this world is run by men for the benefit of men'.

Mona Eltahawy penned this educational manifesto with enough rage in order to help the marginalized women everywhere recognize and combat the dangers of a male-dominated society, throughout this book the writer clarify the way patriarchy works in tandem with other forms of oppression such: classism, racism, ableism, capitalism, homophobia, transphobia and how to take back the power that society tries to take away, it also exhorts and advocates for more confidence, more clarity, more of a sense of value and rights, more pleasure and joy for women.

III.5 Conclusion

Feminist literature had created a form of female self-expression and aspiration, it is essential that women and young girls have strong, inspiring females to look up to in a male dominated society as it strives to alter inequalities between genders across societal and political arenas establishing and defending equal rights and increasing awareness of female's oppression enabling women to have a heard voice.

General conclusion

Feminism is a philosophy that holds with the idea for equality, it is the belief that although men and women are different, they are equal, since the first wave of feminism to the third wave of it, it is recognized that women have always been oppressed and repressed in societies, it also carries with it the commitment to change the attitudes and behaviors of those who do not see people equal, feminists are still challenging the systemic inequalities women face on a daily basis in the patriarchal society that is an unjust social system that contributes to gender inequality and is harmful to both men and women, thus feminism seeks to highlight the disastrous impact of patriarchy upon people's lives.

Feminism is a political and a social movement as well as a literary approach, Feminism in literature portrays characters that attempt to change gender norms, it tends to examine and argue for change against established and antiquated gender roles through the power of words, feminist literature provides a voice to women who want to express their opinions and question the world's unfairness, literature to the feminist writers is the heart of songs and harmonious pieces that raise awareness and send a message to other women that patriarchy is alive and universal.

Works cited

Primary sources

- The Seven Necessary Sins for Women and Girls, 2019 -Mona Eltahawy.

Secondary sources

Magazines/zines

- Ms.Magazine. (December,03 2019 , Rebecca walker)
- FembotMagazine. (January, 03 2019 , Roxane Gay)
- Elle Uk Magazine (Mars, 16 2020 , Emma Watson)
- Riot Grrrl Collection (Mars, 19 2020 ,Darms, Lisa)

Books

- The Color Purple, Alice Walker(1983)
- Evans, Elizabeth (2015). The Politics of Third Wave Feminisms: Neoliberalism, Intersectionality, and the State in Britain and the US.

- To be Real: Telling the Truth and Changing the Face of Feminism (Rebecca Walker) 1995.

Articles and newspapers

- Allen, Ann Taylor. "Feminism, Social Science, and the Meanings of Modernity: The Debate on the Origin of the Family in Europe and the United States, 1860–1914". *The American Historical Review*, 1999 October 104(4).
- The Guardian

Websites

https://en.wikipedia.org/wiki/Seneca_Falls_Convention

<https://www.youtube.com/watch?v=cCCDUuz1OBY>

https://en.wikipedia.org/wiki/Declaration_of_Sentiments

<https://www.hollywoodreporter.com/news/emma-watson-turns-25-7-788925>

[https://www.researchgate.net/publication/238363178 On the French origin of the word s feminism and feminist](https://www.researchgate.net/publication/238363178_On_the_French_origin_of_the_word_s_feminism_and_feminist)

https://en.wikipedia.org/wiki/Timeline_of_women%27s_suffrage

<https://www.britannica.com/topic/feminism/The-second-wave-of-feminism>

https://www.uah.edu/woolf/feminism_kinds.htm

<https://www.britannica.com/topic/feminism/The-third-wave-of-feminism>

https://en.wikipedia.org/wiki/Third-wave_feminism

https://en.wikipedia.org/wiki/Feminist_sex_wars

<https://www.statista.com/statistics/642458/rape-and-sexual-assault-victims-in-the-us-by-gender/>

<https://www.americanprogress.org/issues/women/reports/2020/03/24/482141/quick-facts-gender-wage-gap/>

<https://www.nytimes.com/2019/07/12/us/tampon-tax.html>

https://en.wikipedia.org/wiki/Mona_Eltahawy#Career