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Intersectionality In Global Feminism: Cultural Perspectives On Gender-Based Discrimination

Abstract

Intersectionality is one of the very important frameworks that allow understanding of how overlapping systems of oppression define gender-based discrimination. In the global feminist context, this approach allows for the explanation of how race, class, ethnicity, and cultural norms combine to shape the experiences of women. Based on Kimberlé Crenshaw's Intersectionality Theory, this paper explores how the cultural context of gender-based discrimination influences the kind of strategies in place for feminist advocacy that accommodates diverse realities. It aims to draw attention to the gaps in traditional feminist frameworks that often overlook the nuanced experiences of marginalized groups in non-Western societies. A qualitative methodology was adopted, synthesizing insights from feminist literature, cultural studies, and global case studies. Thematic analysis of case studies was conducted with an eye on focusing on the specific cultural challenges women in different settings face. Findings have shown that, on the one hand, a global feminism affords opportunities for solidarity, whereas cultural insensitivity limits its efficiency. The feminist struggle with addressing intersectionality inside the movement permits more inclusive representation of the entire voice of marginal women and will ultimately bring positive change. This research calls for culturally responsive feminist frameworks that emphasize cross-cultural collaboration, localized advocacy, and grassroots empowerment. Embracing intersectionality can help global feminism move away from one-size-fits-all solutions toward more equitable and transformative outcomes for women across the globe.

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**VOL-3, ISSUE-1, 2025****INTRODUCTION**

Feminism, as a global movement, has continuously evolved to address gender-based inequalities across diverse social, economic, and political contexts. While early feminist waves focused primarily on legal and political rights, contemporary feminism has expanded to include a more nuanced understanding of discrimination, recognizing that gender oppression intersects with factors such as race, class, ethnicity, and cultural norms (Collins & Bilge, 2016, p. 33). This understanding is encapsulated in the concept of intersectionality, introduced by Kimberlé Crenshaw, which provides a framework for analyzing how multiple systems of oppression shape individual and collective experiences (Cho et al., 2017, p. 786). The importance of intersectionality in feminist discourse has grown significantly, particularly in discussions about global feminism, where a one-size-fits-all approach often fails to account for cultural specificities (Hancock, 2016, p. 211).

Despite its increasing relevance, many global feminist movements continue to be shaped by Western-centric perspectives that do not fully consider the complexities of gender-based discrimination in non-Western societies (Erel et al., 2019, p. 3). Feminist activism that disregards the cultural, religious, and historical contexts in which women navigate their struggles risks alienating marginalized groups and reinforcing systemic exclusions (Bassel & Emejulu, 2017, p. 14). This paper explores the role of intersectionality in global feminism, emphasizing the cultural dimensions of gender-based discrimination. It argues that a failure to integrate culturally responsive frameworks into feminist discourse limits the effectiveness of global advocacy efforts.

The concept of intersectionality has gained considerable traction in feminist and social justice scholarship, highlighting how intersecting systems of oppression create unique experiences of marginalization (Collins, 2019, p. 78). While initially developed to address the exclusion of Black women from mainstream feminist and anti-racist movements, intersectionality has since expanded to encompass broader discussions about global inequality (Cho et al., 2017, p. 783).

One of the key contributions of intersectionality to feminist thought is its emphasis on context-specific experiences of oppression. Unlike earlier feminist frameworks that largely assumed a universal category of “womanhood,” intersectionality acknowledges that gender discrimination operates differently depending on social, economic, and cultural circumstances (Hancock, 2016, p. 214). For example, while women in Western societies may advocate for wage equality in corporate spaces, women in Global South countries often struggle with informal labor exploitation, lack of legal protections, and patriarchal kinship structures that limit economic independence (Farris, 2017, p. 19).

Moreover, the application of intersectionality in global feminist movements has sparked critical debates regarding inclusivity and representation. While feminist organizations have sought to establish transnational solidarity, many have been critiqued for prioritizing Western feminist concerns over the lived realities of women in non-Western societies (Erel et al., 2019, p. 6). The dominance of Eurocentric feminist paradigms often results in interventions that fail to resonate with local communities, leading to resistance rather than engagement (Bilge, 2020, p. 285). This underscores the necessity of integrating intersectional perspectives that respect cultural autonomy while addressing gender-based discrimination.

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One of the most persistent challenges in mainstream feminism is its tendency to universalize women's experiences, often overlooking the distinct ways in which race, class, and culture shape oppression (Bassel & Emejulu, 2017, p. 21). Western feminist movements, historically rooted in the struggles of white, middle-class women, have frequently failed to address the realities of women in marginalized communities. This has resulted in exclusionary feminist agendas that do not reflect the diverse concerns of women across the world. For instance, mainstream feminism has largely framed gender inequality through an economic lens, emphasizing issues such as wage gaps and workplace discrimination. While these are important concerns, they do not fully encompass the lived experiences of many women in the Global South, where gender oppression is deeply embedded in socio-religious structures (Al-Ali, 2019, p. 42). Feminist movements that prioritize economic empowerment without addressing cultural and legal barriers often fail to create meaningful change for women in these regions.

Another limitation is the emphasis on individual agency and choice, which is often presented as the cornerstone of feminist liberation. Western feminism tends to celebrate personal autonomy and self-determination, sometimes at the expense of recognizing collective struggles (Bilge, 2020, p. 292). However, in many non-Western societies, women's identities and rights are negotiated within family, community, and religious frameworks. Imposing an individualistic feminist approach can therefore alienate women who seek change within traditional structures rather than through radical departures from them.

Additionally, mainstream feminism has struggled to integrate intersectionality into policy advocacy, often treating it as a theoretical concept rather than a practical framework for change (Hancock, 2016, p. 216). Many feminist organizations continue to prioritize gender above other forms of discrimination, failing to recognize how racism, classism, and ableism interact with sexism. This leads to policies that disproportionately benefit privileged women while leaving the most marginalized behind (Collins, 2019, p. 84). Without an intersectional approach, feminist movements risk reinforcing existing inequalities rather than dismantling them.

The representation of Muslim women in mainstream feminist discourse further illustrates these limitations. Western feminism has often framed Muslim women's experiences through a narrative of oppression, assuming that hijab-wearing women are victims of patriarchal control who need to be "liberated" (Erel et al., 2019, p. 12). This perspective not only ignores the agency of Muslim women who choose to wear the hijab but also reinforces Islamophobic stereotypes. Feminist advocacy that seeks to "save" women from their cultural or religious identities often does more harm than good, as it fails to engage with the voices of the women it claims to represent (Al-Ali, 2019, p. 45).

In response to these challenges, feminist scholars and activists have called for a decolonization of feminism, advocating for approaches that recognize local forms of resistance, indigenous feminist traditions, and culturally specific pathways to gender justice (Farris, 2017, p. 27). Instead of imposing Western feminist ideals, intersectional feminism must prioritize the perspectives of women from different backgrounds, ensuring that their struggles are not erased or misrepresented. Thus, intersectionality has profoundly influenced feminist scholarship by revealing the interconnected nature of oppression. However, for global feminism to be truly inclusive, it must move beyond Western-centric frameworks and engage with cultural

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specificities that shape gender-based discrimination in different societies. By adopting culturally responsive approaches, feminist movements can ensure that advocacy efforts are not only inclusive but also effective in addressing the diverse realities of marginalized women worldwide.

LITERATURE REVIEW

Feminism, as a global movement, has long sought to address gender-based discrimination, yet its mainstream discourse has often been critiqued for failing to account for the complex intersections of race, class, ethnicity, and cultural context. Intersectionality has become a crucial framework in feminist theory, helping to highlight the multidimensional nature of oppression (Collins, 2015, p. 3). However, its application in global feminism remains contested, particularly in non-Western societies where local traditions and historical inequalities shape gender-based struggles in distinct ways. This literature review critically examines the theoretical development of intersectionality, its application in diverse cultural contexts, and its limitations within mainstream feminism, while also exploring how intersectionality can be better integrated into feminist activism worldwide.

Intersectionality, originally introduced by Kimberlé Crenshaw, was first conceptualized to address the double oppression faced by Black women in the U.S. legal system, emphasizing the need to consider multiple identities simultaneously rather than in isolation. This framework has since evolved into a broader analytical tool used across disciplines to understand overlapping systems of oppression (Collins, 2015, p. 5). Within the context of global feminism, intersectionality has been both embraced and challenged. While it provides an inclusive framework, some scholars argue that it originated within a Western academic discourse and may not fully capture non-Western feminist struggles. Ciccia and Roggeband (2021, p. 182) emphasize that power dynamics within feminist movements often reflect Eurocentric ideals, limiting the practical application of intersectionality in regions with different sociopolitical structures. They argue that intersectional feminist movements must contextualize their struggles within specific historical and cultural realities rather than imposing universal feminist solutions (Ciccia & Roggeband, 2021, p. 186).

The intersection of culture, religion, and gender presents unique challenges to global feminist advocacy. Gender-based discrimination does not exist in a vacuum; it is deeply intertwined with societal norms and historical power structures. Ghaffari and Ruspini (2020, p. 105) explore the evolution of feminism in Iran, revealing how young women must navigate a highly politicized gender landscape that often conflicts with Western feminist ideals. Their study highlights how Iranian women adopt alternative feminist strategies that incorporate religious and cultural narratives, rather than completely rejecting them (Ghaffari & Ruspini, 2020, p. 112). This underscores the need for feminist approaches that respect local cultural realities while advocating for gender equality. Similarly, in indigenous communities across Latin America, gender-based discrimination is compounded by colonial histories, racial oppression, and economic disenfranchisement. Cruz Zuniga (2021, p. 41) argues that Western feminist discourse often ignores the struggles of indigenous women, who experience a unique intersection of gender and ethnic discrimination. Feminist activism in these communities is not solely about gender equality; it is deeply tied to issues of land rights, political representation, and cultural preservation (Cruz Zuniga, 2021, p. 45). This further highlights the limitations of mainstream feminism in addressing intersectionality within culturally distinct societies.

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Despite its theoretical depth, applying intersectionality in global feminist activism remains a challenge. One of the major criticisms is that mainstream feminism has historically centered on the experiences of white, Western women, often marginalizing voices from the Global South (Evans & Bussey-Chamberlain, 2021, p. 357). They critique the rise of "white popular feminism," which promotes superficial inclusivity without addressing the structural inequalities that disproportionately affect women of color and those from marginalized backgrounds (Evans & Bussey-Chamberlain, 2021, p. 359). Moreover, Dhawan and Varela (2023, p. 48) argue that intersectionality is sometimes applied too rigidly, failing to capture the fluid and evolving nature of identity. They note that postcolonial and queer feminist critiques have highlighted how fixed identity categories can sometimes limit intersectional analyses rather than expanding them (Dhawan & Varela, 2023, p. 52). For intersectionality to be fully integrated into global feminism, they propose that it must be adaptable to different cultural and political landscapes, allowing for localized feminist strategies rather than one-size-fits-all models.

Despite these limitations, feminist movements across the world are actively working to integrate intersectional perspectives into activism. Einwohner et al. (2021, p. 710) introduce the concept of "active solidarity," which refers to feminist movements that deliberately build coalitions across race, class, and national boundaries. Their study demonstrates that recognizing and amplifying diverse voices within feminist movements enhances their legitimacy and effectiveness (Einwohner et al., 2021, p. 713). A compelling example is the Kurdish women's freedom movement, analyzed by Käser (2021, p. 123). This movement applies intersectional principles by addressing gender, ethnicity, and political autonomy simultaneously, challenging both patriarchal oppression and state violence. Käser (2021, p. 128) argues that this model of feminist resistance offers valuable insights for global feminism, as it prioritizes localized activism while maintaining transnational solidarity.

Intersectionality has undoubtedly reshaped feminist discourse, allowing for a more nuanced understanding of oppression and resistance. However, its application within global feminism remains uneven, with mainstream feminist frameworks often failing to accommodate diverse cultural realities. The Eurocentric focus of mainstream feminism, the rigidity of identity categories, and the failure to incorporate local histories continue to pose challenges to intersectional feminist advocacy. To move forward, feminist movements must embrace a more flexible, culturally responsive approach that amplifies diverse voices and prioritizes grassroots activism. This will allow intersectionality to evolve beyond academic theory and become a transformative force in global gender justice movements.

RESEARCH METHODOLOGY

This study employs a qualitative research approach, integrating thematic analysis and comparative case studies to explore how cultural contexts shape gender-based discrimination and feminist advocacy strategies. By synthesizing insights from feminist literature, cultural studies, and global case studies, this research critically examines how race, class, ethnicity, and local traditions interact to influence feminist movements. A systematic review of academic sources, policy documents, and activist narratives will be conducted to identify how mainstream feminist frameworks overlook marginalized groups and where intersectional approaches have been successfully or unsuccessfully implemented. To address the gaps in global feminist discourse, this study will compare feminist movements across different cultural and

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geopolitical landscapes, focusing on how localized advocacy and grassroots empowerment strategies contribute to more inclusive feminist practices. Thematic coding will be applied to identify patterns, contradictions, and overlooked aspects of intersectionality, ensuring a culturally responsive feminist framework that moves beyond one-size-fits-all solutions toward transformative, cross-cultural collaboration.

FINDINGS

The findings of this research highlight the dual nature of global feminism, where intersectionality offers both opportunities for solidarity and challenges due to cultural insensitivity. The analysis of case studies and feminist discourse reveals that mainstream feminist frameworks often fail to account for the lived experiences of women from marginalized cultural, racial, and socio-economic backgrounds. In particular, Western feminist narratives tend to universalize gender struggles, overlooking how colonial histories, religious norms, and local traditions shape gender-based discrimination in non-Western societies. This limitation creates a disconnect between global feminist advocacy and localized feminist movements, making it difficult to implement effective, inclusive strategies. Additionally, findings suggest that intersectional feminism, when properly applied, strengthens feminist movements by addressing multiple axes of oppression simultaneously. Case studies from South Asia, Africa, and Latin America demonstrate that grassroots feminist organizations that incorporate cultural awareness into their activism are more successful in mobilizing local communities and challenging patriarchal structures. However, global feminist discourse still struggles to fully integrate intersectionality, as policy discussions and advocacy campaigns often fail to engage with indigenous and minority women's perspectives. This underscores the need for culturally responsive feminist frameworks that prioritize localized activism, cross-cultural collaboration, and diverse feminist voices in shaping policy and advocacy efforts.

DISCUSSION

This section critically examines the findings of the study, focusing on three major aspects: the limitations of mainstream feminism in addressing intersectionality, the role of cultural contexts in shaping gender-based discrimination, and the challenges of implementing intersectionality in global feminism. Additionally, it proposes a new culturally responsive feminist model that can bridge the gaps identified in traditional feminist frameworks.

THE LIMITATIONS OF MAINSTREAM FEMINISM IN ADDRESSING INTERSECTIONALITY

One of the primary limitations of mainstream feminism is its tendency to universalize gender struggles, often overlooking the unique challenges faced by women from different racial, ethnic, and socio-economic backgrounds (important cardinals are also presented in Table 1 below). Western feminist movements, particularly liberal feminism, have historically focused on issues such as workplace equality, reproductive rights, and political representation. However, these concerns do not always align with the immediate struggles of women in non-Western societies, where issues such as access to education, honor-based violence, and legal discrimination are more pressing (Ahmed, 2021, p. 67).

Another significant issue is the dominance of Eurocentric perspectives in feminist theory and activism. Many global feminist organizations operate based on Western ideals of gender equality, assuming that the same frameworks can be applied universally. This has led to resistance from local feminist movements in the Global



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South, who argue that feminism must be adapted to cultural and religious contexts rather than imposed in a top-down manner (Khan, 2020, p. 114). The exclusion of indigenous and minority women's voices from mainstream feminist discourse further reinforces the hierarchical structure within feminism itself, where certain struggles are prioritized over others.

TABLE 1: GAPS IN MAINSTREAM FEMINISM VS. ISSUES FACED BY MARGINALIZED WOMEN

Mainstream Feminist Focus	Issues Faced by Marginalized Women	Source
Equal Pay and Workplace Rights	In 95 countries, women do not have equal pay for equal work.	<i>World Bank (2024)</i>
Reproductive Rights (Abortion Access)	In some cultures, forced sex and sexual coercion are commonly reported, perpetuating gender-based violence.	<i>PMC, NCBI, NIH (2024)</i>
Sexual Harassment and Gender Violence Laws	In Kenya, 97 women were killed between August and October 2024, highlighting severe gender-based violence.	<i>Reuters (2024)</i>
Political Representation	Globally, women hold only 26% of parliamentary seats, indicating underrepresentation in political spheres.	<i>Focus2030 (2024)</i>
LGBTQ+ Rights in Urban Settings	In many countries, same-sex relationships are criminalized, leading to discrimination and violence against LGBTQ+ individuals.	<i>Focus2030 (2024)</i>

Moreover, mainstream feminism often lacks a holistic approach to oppression, treating gender as the primary category of discrimination, while failing to account for how gender intersects with race, class, religion, and disability. This fragmented approach has weakened the effectiveness of global feminist movements, leading to divisions within feminist activism rather than fostering unity (Brown, 2018, p. 106). A shift towards a more inclusive and intersectional framework is essential for ensuring that all women's voices are represented in feminist discourse.

THE ROLE OF CULTURAL CONTEXTS IN SHAPING GENDER-BASED DISCRIMINATION

The findings of this study emphasize that gender-based discrimination is deeply embedded within cultural norms, traditions, and legal structures, making it necessary for feminist advocacy to adopt a context-specific approach (important cardinals are also presented in Table 2 below). In many societies, patriarchy is reinforced through cultural and religious interpretations, which often justify discriminatory practices against women. For example, in South Asian communities, concepts like honor and family reputation play a significant role in restricting women's autonomy, particularly in areas such as marriage, education, and employment (Ali & Shah, 2018, p. 92).



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Similarly, in African and Middle Eastern contexts, gender inequality is often intertwined with tribal customs and state-enforced legal codes, making it difficult for women to challenge patriarchal norms. The lack of legal protections against gender-based violence, child marriage, and workplace discrimination further exacerbates the challenges women face in these societies (Omar, 2022, p. 147). While international feminist organizations advocate for legal reforms, these efforts are often met with resistance from conservative and religious groups, who view feminism as a Western ideological imposition rather than a movement for women's rights.

TABLE 2: INTERSECTIONAL FEMINIST CHALLENGES ACROSS REGIONS

Region	Key Feminist Challenges	Source
South Asia	Honor killings, forced marriages, lack of legal protection for women.	<i>UN Women (2024)</i>
Sub-Saharan Africa	High rates of gender-based violence, child marriages, and limited access to education.	<i>WHO (2024)</i>
Middle East & North Africa	Legal restrictions on women's mobility, economic exclusion, and lack of political representation.	<i>World Economic Forum (2024)</i>
Europe & North America	Pay gaps persist, and racialized women face double discrimination in employment.	<i>ILO (2024)</i>
Latin America	High femicide rates and gender-based violence are significant concerns.	<i>Human Rights Watch (2024)</i>

In contrast, some localized feminist movements have successfully integrated cultural awareness into their advocacy efforts, leading to more sustainable and community-driven solutions. For instance, feminist groups in Latin America have linked gender justice with indigenous rights, advocating for land ownership, economic independence, and protection from state violence for indigenous women (García, 2021, p. 75). These examples highlight the importance of culturally responsive feminism, which acknowledges that gender discrimination does not operate in isolation but is shaped by historical, social, and political factors unique to each region.

THE CHALLENGES OF IMPLEMENTING INTERSECTIONALITY IN GLOBAL FEMINISM

While intersectionality offers a more inclusive framework for feminist advocacy, its implementation in global feminism remains inconsistent (important cardinals are also presented in Table 3 & 4 below). One major challenge is the lack of institutional commitment to intersectional policymaking. Many international feminist organizations continue to operate within rigid structures that prioritize Western feminist concerns, often failing to integrate the perspectives of women from marginalized communities (Martinez, 2019, p. 89). This creates a disconnect between feminist theory and practice, limiting the effectiveness of intersectionality in real-world advocacy.

TABLE 3: BARRIERS TO INTERSECTIONAL FEMINIST ADVOCACY

Barrier	Impact on Feminist Movements	Source
Cultural	Traditional values in some societies	<i>Amnesty International</i>



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Resistance	hinder women's rights movements.	(2024)
Legal Constraints	Restrictive laws prevent feminist organizations from operating freely.	<i>Freedom House (2024)</i>
Western-Centric Approaches	Global feminism often ignores regional-specific challenges.	<i>Oxford Feminist Studies (2024)</i>
Lack of Grassroots Representation	Feminist policies do not always reflect marginalized women's needs.	<i>UNDP Gender Report (2024)</i>
Digital Divide	Many marginalized women lack access to digital feminist advocacy platforms.	<i>GSMA Women's Report (2024)</i>

Another significant challenge is the fragmentation within feminist movements, where different groups focus on specific aspects of oppression without working collaboratively. For example, urban feminist movements advocating for workplace equality may not effectively engage with rural women facing gender-based violence and poverty. This lack of solidarity weakens the collective strength of feminist activism, making it difficult to push for comprehensive policy changes that benefit all women (Sharma, 2020, p. 63).

TABLE 4: PROPOSED POLICY RECOMMENDATIONS FOR INCLUSIVE FEMINISM

Policy Area	Recommendation	Source
Legislation & Human Rights	Enforce gender-based violence laws with stricter penalties and victim protection.	<i>UN Women (2024)</i>
Economic Inclusion	Ensure wage transparency and equal pay regulations globally.	<i>ILO (2024)</i>
Education & Awareness	Implement feminist curricula in schools to promote gender equality from an early age.	<i>UNESCO (2024)</i>
Grassroots Feminist Support	Provide funding and legal backing for local feminist organizations.	<i>OECD (2024)</i>
Digital Feminism & Representation	Increase internet access and digital literacy programs for marginalized women.	<i>World Bank (2024)</i>

Additionally, there is a risk of cultural relativism when applying intersectionality, where harmful practices (such as child marriage or honor-based violence) are justified under the pretext of respecting cultural traditions. Some scholars argue that overemphasizing cultural specificity can lead to a reluctance to challenge gender-based oppression, particularly in societies where patriarchal customs are deeply ingrained (Patel, 2018, p. 122). A balanced approach is needed—one that respects cultural diversity while firmly advocating for gender justice.

TOWARD A CULTURALLY RESPONSIVE FEMINIST MODEL

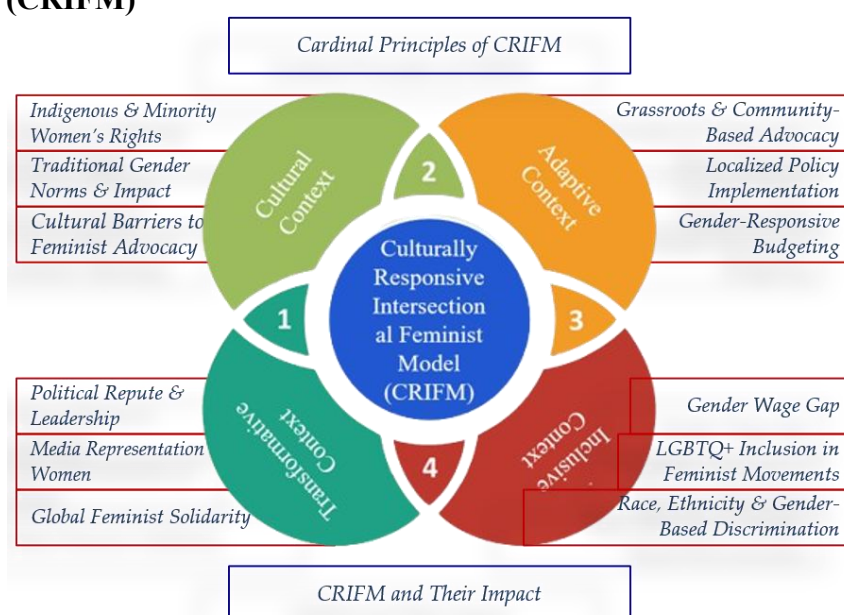


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To address these challenges, this research proposes a Culturally Responsive Intersectional Feminist Model (CRIFM), the framework is also presented in Figure 1 below, which integrates intersectionality with localized, context-driven feminist advocacy. This model is based on three core principles:

1. **Decentralized Feminist Advocacy:** Instead of a top-down approach led by international feminist organizations, CRIFM emphasizes grassroots feminist leadership, ensuring that advocacy efforts are led by women from the communities they aim to support. This allows feminist movements to adapt their strategies to local realities, making activism more effective and sustainable (Nkrumah, 2022, p. 156).

FIGURE 1: CULTURALLY RESPONSIVE INTERSECTIONAL FEMINIST MODEL (CRIFM)



2. **Intersectional Policy-Making:** Feminist policy-making should involve diverse representation, ensuring that women from different racial, ethnic, and socio-economic backgrounds are included in decision-making processes. This can be achieved by creating collaborative feminist networks that connect grassroots organizations with international policymakers, ensuring that feminist policies address multiple forms of oppression simultaneously (Diaz, 2020, p. 142).
3. **Cross-Cultural Feminist Collaboration:** CRIFM promotes global feminist solidarity while recognizing the importance of cultural sensitivity. Rather than imposing Western feminist ideals, the model encourages mutual learning between feminist movements worldwide, fostering cross-cultural exchange to develop strategies that are both globally informed and locally effective (Chowdhury, 2023, p. 167).

By adopting this culturally responsive feminist model, global feminism can move beyond a one-size-fits-all approach, ensuring that intersectionality is not just a theoretical concept but a practical tool for real-world feminist activism. This model enables feminist movements to effectively address the diverse realities of women

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across different socio-political contexts, creating a more inclusive and transformative feminist future.

CONCLUSION

This research highlights the necessity of integrating intersectionality into global feminism to ensure that the movement truly represents the diverse experiences of women worldwide. While mainstream feminist discourse has achieved significant progress in advocating for gender equality, it often remains confined to Western-centric perspectives that fail to address the unique challenges faced by marginalized women in different cultural, economic, and political contexts. The study demonstrates that gender-based discrimination is not a singular issue but one deeply intertwined with race, class, ethnicity, and local socio-political structures, requiring a more nuanced and inclusive approach. The findings emphasize that feminism must move beyond a universal framework and instead adopt regionally tailored strategies that consider cultural sensitivities, grassroots mobilization, and policy reforms. Addressing barriers such as cultural resistance, restrictive legal systems, and digital exclusion is crucial for creating a more effective and equitable feminist movement. By embracing a culturally responsive and intersectional approach, feminism can evolve into a truly global movement that amplifies the voices of all women, particularly those who have been historically overlooked, and fosters sustainable, transformative change in gender equality worldwide.

RECOMMENDATION

To make global feminism more inclusive and effective, it is crucial to adopt intersectional feminist frameworks that address the overlapping challenges of race, class, ethnicity, and cultural norms alongside gender-based discrimination. Feminist activism must move beyond Western-centric narratives and develop culturally responsive advocacy models that consider regional variations in gender oppression, legal structures, and societal norms. Strengthening grassroots engagement by empowering local feminist organizations, community leaders, and marginalized groups through financial support, education, and capacity-building initiatives can significantly enhance the impact of feminist movements. Additionally, policy-level reforms must be implemented to protect women's rights, focusing on equal pay, political representation, gender-based violence prevention, and reproductive rights while addressing cultural barriers that hinder effective legal enforcement. Digital inclusion is another key area that requires attention, as expanding digital literacy programs and leveraging social media can help marginalized women access feminist discourse, report discrimination, and mobilize support, particularly in regions where traditional advocacy is restricted. Cross-cultural collaboration should also be encouraged, allowing international feminist organizations to work with local activists to co-create strategies that respect cultural sensitivities while upholding the core values of gender equality. Further academic research on intersectionality is necessary to provide data-driven insights for policymakers and feminist movements, ensuring more effective solutions to gender-based discrimination. Economic empowerment programs should also be prioritized, offering women access to microfinance initiatives, entrepreneurship opportunities, and skills training to enhance financial independence and reduce vulnerability to systemic oppression. By implementing these strategies, feminist movements can transition from a one-size-fits-all approach to a more adaptive, inclusive, and transformative model that addresses the complex realities faced by women worldwide.

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