

NAVIGATING DIVERSITY IN A
TAPESTRY OF CULTURES

INDIA
&
IDENTITY
SOME REFLECTIONS

DR. FIROJ HIGH SARWAR
BISWARUP GANGULY

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Feminism and Intersectionality in India: Challenges and Opportunities

Rajarshi Maity

It has become a staple of feminist activism to ensure that diverse, converging persecutory systems are used to shape women's lives. Antiracist movements are where this understanding that persecution is most definitely not a particular cycle or linked political connection but is instead best seen as constituted of various, unifying, or united frameworks begins. Women's rights activists examine the claim that women's oppression may be discovered by looking solely at their orientation. The lengthy and painful heritage of its rejections is perhaps "the most pressing challenge confronting contemporary feminism," and intersectionality is offered as a speculative and political answer. The "primary commitment that ladies' examinations have made to date" has been praised as the intersectionality theory¹.

Women's activist artistic analysis has existed for around 200 years at this point. This academic analysis is made in light of the perception of women's circumstances in the long run and accomplishment of their unique and helpful activity without assistance from anyone else. Feminism serves as the foundation for scholarly research of women's activist movements. Two waves of feminism have come and gone. In the Primary Wave, women had successfully fought for their social liberties, the opportunity to pursue higher education, and the ability to obtain positions in the relevant business sectors. The fact that this wave served as a prelude to later women's activists' more profound and unpretentious social activism was more significant. The Second Wave, also known as the Ladies' Freedom Movement,