Feminism is having a new moment. Merriam-Webster declared feminism as the word of the year in 2017, and across political affiliations, high-profile women have screamed their identity as feminists. This moment has grown through the ashes of postfeminism and from the seeds of third-wave feminists, who advocated for intersectional feminisms and multiple versions of woman/personhood. In this chapter, we discuss the recent upsurge in gender justice projects and argue that these action-oriented movements are indicative of a different kind of feminism; a fourth wave of feminist advocacy that presupposes intersectionality, prioritizes both targeted and comprehensive social justice agendas, and yet also calls for progress for “women” broadly defined. We argue that gender advocates in the fourth wave have collaborative agendas around sexual harassment and gendered violence, and a renewed momentum toward social justice.

**Feminist waves**

The term “feminism” dates back to 1895, but gender advocacy has existed for centuries. Feminist advocacy has morphed and changed through its history, organizing around particular issues and moments in time, dependent on other societal and cultural ideologies and events, and influenced by technology. Continuous throughout is the concept of feminism in waves. The metaphor has been critiqued as matrophobic and colorblind, representing mostly white feminism. As we will argue, postfeminism and third-wave feminism both grappled extensively with broadening the scope of concerns with which feminist advocates must grapple. While the postfeminists certainly tried to distance themselves from second wave, primarily white feminism, we argue that fourth-wave feminists largely assume that differences among humans exist, are important, and should be represented in the scope of feminism writ large. At the same time, fourth-wave feminist activism is still concerned with equality and representation.

When a wave crashes, it does not dissipate into thin air; rather, it recedes and becomes part of the next wave. It is in this way that postfeminist, postcolonial, and third-wave critiques of second-wave feminism are still relevant for fourth-wave advocates. Joined with sophisticated critiques of the latter movements as well, fourth-wave activism seems to embrace inclusivity and social
justice while still grappling with exclusion and privilege. This tension is highlighted in the 2019 Women’s March, which was canceled in some cities because the participants were too white or anti-semitic. Much work remains in decolonizing white feminism, and most fourth-wave advocates have retained the importance of this lineage in their work.

First wave

Although the first wave of feminism is often characterized as the movement to get voting rights for women, advocates in the first wave also worked tirelessly to get women recognized as humans worthy of consideration beyond their roles as daughters and wives. In 1792, Mary Wollstonecraft wrote *Vindication of the Rights of Woman*, which advocated for a woman’s right to education. She appealed to the patriarchy by saying, “If woman isn’t fitted by education to become man’s companion, she will stop the progress of knowledge.” Wollstonecraft marketed educating women as a benefit to men. By using this communicative strategy, she lessened the threat to men. Although Wollstonecraft’s reputation was diminished through her advocacy, her legacy and feminist beliefs lived on through the work of many upcoming scholars.

Feminism in the United States is typically marked as beginning at the Seneca Falls Convention in 1848. Activists Elizabeth Cady Stanton, Fredrick Douglass, Lucretia and James Mott, and Martha Wright, among others, came together with 300 people to discuss “social, civil, and religious conditions and rights of woman” and the right to vote. At the convention, the Declaration of Sentiments put into writing that men and women are created equal and are entitled to the same basic rights, serving as a catalyst for the first wave of feminism in the United States. Influential women during this first wave advocated to change laws about divorce, rights for married women to own property, and, of course, the right to vote. The battle of suffrage began in the 1830s and continued for almost 100 years. It was not an easy battle: women were divided over joining the fight for gender equality versus preserving traditional gender role differences—a division that has stayed constant through all waves of feminism and has prolonged the end to gender inequality.

The first wave of feminism came from primarily privileged white women. It focused heavily on education for women so that they could help contribute to society. Women were eventually granted the right to vote, but this did not mean that every woman was able to vote or wanted to. Black women during the turn of the early 20th century were enslaved and were considered second-class citizens. Black feminists like Sojourner Truth, Fredrick Douglass, Maria Stewart, Frances E. W. Harper, Anna Julia Cooper, Ida B. Wells, and Mary Church Terrell advocated for women of color during the 19th century, but most history books do not recount their advocacy into the history of first-wave feminism. It is important to say the names of these feminists and recognize their contributions to feminism as the fourth wave crests.

Also excluded from the narrative of first-wave feminism were Indigenous women, despite some strong feminist contributions. For example, the Navajo Origin story *The Changing Woman* describes the celebration of the eternal and ever-changing strength and beauty of women. The story remains important for young girls as they become women and is itself activist writing. Reverend Anna Shaw’s 1891 paper “Woman Versus the Indian” argued that the rights of women and people of color would come to fruition together, and Waheenee’s 1921 “An Indian Girl’s Story Told by Herself to Gilbert L. Wilson” accounts for a way of life, gone forever at the expense of white settlers. White suffragists advocating for the rights of Indigenous women have also been overlooked in mainstream reporting of feminist works at this time. For example, Matilda Joslyn Gage protested the forced citizenship and subsequent sale of tribal lands in 1878, yet these efforts are often overlooked in the discourse of suffrage. Rather than advocating for the
right to vote per se, Indigenous advocates during this time focused on human rights to life and land.

The first wave of feminism faded after women were legally allowed to vote, and advocacy efforts remained relatively quiet for a few decades. World War II and the economic status of the United States are generally credited with suppressing feminist efforts during this time. Nine years after women gained the right to vote, the United States faced “conditions that were among the most difficult and chaotic in its history,” the Great Depression, which lasted from 1929 to the start of World War II in 1939. World War II gradually pulled the United States out of its economic downturn, but with the war came an “all-hands-on-deck” approach. With war looming over the world, issues of gender inequality were put on the back burner.

The popularity of Rosie the Riveter during World War II is sometimes credited as a brief uptick in feminist activity during the war years. In actuality, the notion of Rosie the Riveter, the strong, iconic woman worker, is a “modern day myth” for feminism. Rosie the Riveter was simply a recruitment strategy to help get women into the workforce while men were away at war. Although this “historical accident” did empower women to enter the workforce, the second wave of feminism did not arrive until the 1960s.

Second wave

In 1963, a new book swept through the United States, reigniting feminism. Betty Friedman’s (1963) *Feminine Mystique* captivated upper-middle-class white women. In the 15 years after World War II, many privileged women took on the role of housewives: cooking, cleaning, raising children, and supporting their husbands’ careers. As Friedman described, women seemed to lose their identities and purpose during this postwar “bliss.” The *Feminine Mystique* described this general malaise as the *problem with no name*—women’s experiences in their roles as supporters—and inspired women to find identities beyond their roles as wives and mothers. Like the first wave, the second wave emerged out of the need to leave the domestic lifestyle.

Although advocacy in the second wave of feminism is colloquially known for focusing on the right to work, feminists were remarkably successful in a number of gender justice areas. In particular, feminist advocacy in the second wave focused on disrupting the patriarchy by improving political representation, defying gender roles, increasing reproductive rights, and resisting the subordination, subservience, and exploitation of women. However, advocacy for workplace rights was particularly successful.

The first half of the second wave of feminism was successful in promoting equality for white women in the workplace, but was focused almost exclusively on the issues of white, middle-class women. However, at the turn of the decade, women of color were not only participating in the mainstream feminist organizations like the National Organization of Women (NOW) but actively created their own organizations that took on the intersection of race and feminism. Although the term *intersectionality* was not yet introduced, identifying the advocacy of second-wave feminists beyond the white, heterosexual, middle-class feminists, is, of course, imperative to understanding how third-wave feminism developed. Hijas de Cuauhtemoc, The National Black Feminist Organization, Third World Women’s Alliance, National Alliance of Black Feminists, Black Women Organized for Action, and many more women of color oriented organizations started during this second wave.

The Third World Women’s Alliance (TWWA) was founded in 1968 with the intentions of advocating for a feminism that supported women of color. They incorporated social justice issues into their mission and educated others on the second layer of issues women of color face.
Communicating gender advocacy

The Third World Women’s Alliance “brought the struggles, condition, and statues of women in Latin American, Asia, Africa, and the Middle East to the forefront.” This organization fought to deconstruct feminism and sought to meet the needs of women of color. It is organizations like TWWA that worked to include all voices during the second wave of feminism.

Advocacy in the second wave focused around reproductive rights, equal access to work, and equal opportunities in educational spaces. The longest and hardest fight during the second wave of feminism was the Equal Rights Amendment. This amendment to the U.S. Constitution would have ensured legal gender equality. In 1972, Congress passed the Equal Rights Amendment, leaving ratification to the individual states. After 10 years of trying to get at least 75% of the 50 states to ratify this amendment, second-wave feminists came up three states short. It was, perhaps, the heartbreak of not seeing this amendment come to fruition, combined with serious critiques of second-wave feminism ideology, that ultimately ended the second wave of feminism.

Postfeminism and the third wave

After the success of the second wave of feminism, gender equality advocates again experienced a dramatic lull in activism from the late 1970s until the early 1990s. Eventually, two related camps of feminist thought emerged: postfeminism and third-wave feminism. Around 1990, postcolonial feminists such as Gayatri Spivak, T. Minha Trinh, and Chandra T. Mohanty, and other feminist theorists such as Judith Butler and Donna Haraway fully interrogated the essentialist nature of the second wave and moved feminist thought toward a more inclusive representation of women of different races, sexualities, and bodies. Theorists Julia Kristeva, Hélène Cixous, Catherina Clément, and Laura Mulvey are often labeled as postfeminists as well, in part for their conceptual work with gender deconstruction and identity. Naomi Wolf is perhaps the most identifiable face of postfeminism. Her understanding of a postfeminist position sees failure in earlier feminist movements to capitalize on these gains, and in her later work, she called for women to seize their own power.

British scholars Imelda Whelehan, Angela McRobbie, Ros Gill, and U.S. journalist Susan Faludi described postfeminism as backlash against the achievements of the first and second waves of feminism, and saw postfeminist agendas as undermining gender equity progress and hypersexualizing the images of thin women. Ringrose defined postfeminism as “part backlash, part cultural diffusion, part repressed anxiety over shifting gender orders.” Uneasy about the direction of the feminist movement, many activists found themselves in an uncomfortable limbo. Had they achieved all they wanted in the pursuit of gender justice? As Germaine Greer put it in the introduction of her book, “The future is female, we are told. Feminism has served its purpose and should now eff off. Feminism was long hair, dungarees and dangling earrings;…ostentatious sluttishness and disorderly behavior.” Generally speaking, the postfeminist debate centers around images of victimization, autonomy, and responsibility, assuming that women, newly empowered through second-wave feminism, act as independent agents.

Increasingly, young women started to distance themselves from the politics of postfeminism and instead embraced third-wave feminism. Third-wave feminism is distinctly different from the essentialism of the second wave, and uniquely individual. Third-wave feminism is more optimistic than postfeminism and characterized by high beauty standards, consumer culture, and consumption, and the assumption that women are individuals, in charge of their own destiny. Postfeminism is markedly different, critical of the progress third-wave feminists too easily claimed. Thus, while postfeminists worried that flippant commercials would undo the hard
work of the first and second waves, third-wave feminists often embraced (and found power in) hyper-feminine identities.

Third-wave feminism accepted pluralism as a given. As Sarah Gamble described,

We know that what oppresses me may not oppress you, that what oppresses you may be something I participate in, and that what oppresses me may be something you participate in. Even as different strands of feminism and activism sometimes directly contradict each other, they are all part of our third wave lives, our thinking, and our praxes.39

Both the postfeminist and the third-wave feminist movement are rife with contradictions. They are at once concerned with continued violence against women yet resistant to cast women as “victims” of assault and harassment; grappling with inequities in the paid and unpaid labor forces yet insistent that women choose their work–life destiny; against objectification of women yet reveling in visible body positivity and hyper-sexualized confidence; and heteronormative but sexually freer than previous generations. Perhaps the most enduring contradiction to emerge from these social movements is the acute focus on individual problems and issues, which do not require collective action.40 As Julia Schuster argued,

Everyday feminism and related branches of third wave feminism, such as DIY-feminism, lipstick-feminism, feminist online activism and power-feminism all focus on the private rather than the public sphere of women’s lives and therefore are less suited to the broader mobilization of a women’s movement.41

It is here that differences between the activist of the third wave and the fourth wave of feminism are most obvious.

The fourth wave of feminism

In recent years, there has been a noticeable uptick in collective feminist movements.42 Unlike the third-wave feminists, who built political alliances primarily for issue-specific or individual concerns rather than long-lasting coalitions, fourth-wave feminism is much more collaborative. Gender activism is different now than in previous waves in three primary ways: (1) the mode of organizing and message sharing through social media has drastically changed the face of feminist activism; (2) fourth-wave feminists are particularly concerned with reducing gender-based violence and sexual harassment and assault; and (3) fourth-wave feminists presuppose intersectionality and advocate for different groups of individuals. Flowing through social media, and with powerful supporters in high-profile positions, gender activism in the last few years is loud and collective, and demands accountability for gender-based violence.

Because the third wave focused on diverse experiences and was informed by Black feminism, postcolonial feminism, queer and intersectionality theories, international and transnational feminism, and anti-essentialist understandings of “women,” fourth-wave feminists begin with the understanding that gender identities are fluid, multiple, intersectional, and situated in systems of power.43 Fourth-wave feminist advocacy presupposes intersections and embraces differences among women.44 They have demonstrated a renewed momentum toward social justice for the everyday lives of individual women. At the same time, these feminists simultaneously collaborate in order to make progress for “women” broadly defined.

Previous waves of feminism laid much legal groundwork for gender equality, yet discrimination and oppression continue. Most women are still paid less than men, mothers face continued
Communicating gender advocacy

discrimination in the workplace, and sexual assaults on college campuses and at work remain rampant. Women of color, LGBTQ+ individuals, women with disabilities, and low-income white women experience discrimination at incredibly high rates. Thus, while previous waves have made some progress toward greater equality, renewed passion to drive forward gender advocacy is welcome. The tides of the fourth wave are increasingly visible around the world, making both tidal and incremental changes in the name of social justice. Increasingly, this advocacy often occurs through social media.

Fourth-wave feminism and social media

Advocacy groups increasingly use social media sites to improve their outreach and messaging efforts. Social media platforms, especially Facebook and Twitter, have facilitated a number of international social movements in recent years, changing the means through which advocacy groups function. For example, antigovernment protests in Brazil, Indonesia, Bulgaria, and Turkey; revolutionary protests during the Arab Spring; the It Gets Better Campaign for LGBTQ+ youth empowerment; and Occupy Wall Street and #MeToo in the United States all used social media to mobilize participants, frame news and events, and incite people to join the movements.

However, how social media is used for advocacy is still in the early stages of research, and remains quite contested. Some scholars see social media as an effective tool for grassroots advocacy, with the ability to connect and empower people, foster faster communication, and reach dispersed populations. At the same time, others suggest that social media campaigns rarely generate action, and worse, foster false sense of participation, or *clicktivism*.

In their study of how advocacy groups use social media, Jonathan Obar, Paul Zube, and Clifford Lampe found that most organizations place great importance on social media platforms and use either volunteers or paid employees to manage mobilization, message framing, and daily communication. The participants in their study found that Facebook and Twitter were the most effective for civic engagement and collective action. Chao Guo and Gregory Saxton also found Facebook and Twitter were the most used social media sites by advocacy organizations. They found that advocacy groups used these platforms to communicate informational messages, community messages, action messages, support messages, and strategic messages—highlighting the many ways and reasons advocacy groups can use social media.

Fourth-wave feminist activism has evolved to deeply embrace social media. Like other advocacy groups, feminist activists use social media sites to organize, discuss, share information, protest, coordinate, and network. Social media has enabled a major increase in feminism, breathing new life into how women share their stories, join together, and shine light on important feminist issues. Fourth wavers are incredibly savvy in their use of social media, creating campaigns to solve both micro and macro gender-based problems.

Social media has enabled fourth-wave feminism to connect across national borders, and thus audiences for feminist issues are global. When organizing happens at an international scale, and in view of large publics, action and problem solving can happen faster. Put simply, social media has sped up the process of feminist activism, broadened the audience for feminist messages, connected multiple groups of women, and yet also made feminism accessible for individual everyday women.

While most scholarship and popular press coverage positions social media as a benefit to advocacy, feminist activism on social media is particularly vulnerable to harassment, flaming, trolling, and e-bile. These can include threats of violence, rape, and accusations of ugliness or a lack of intelligence, all designed to silence feminist activism through social media. Larisa Mann cautions that the publicity, visibility, and connectedness promised from social media may not always be
beneficial and can make it difficult to manage images and messages. She argues, “Traditional mass media channels (and academia) have historically excluded, silenced, or heavily mediated/edited the words of Black women and others on the wrong side of hegemonic power.” Thus, while social media does open space for wider audiences and provides opportunities for women of color to bring their voices into important conversations with mainstream feminists, it is important to be mindful of the ways in which power and representation operate through the transparency and openness of social media.

**Sexual harassment and assault advocacy**

Recent feminist activism has sprung up around a variety of issues, but as the fourth wave takes shape, activism to prevent and reduce gendered violence, sexual harassment, and sexual assault is coalescing into primary focus. This focus is evident through the global movement #MeToo, and repercussions of the movement are particularly obvious in the political scene of the United States. As these cases demonstrate, activism to reduce sexual assault and harassment moved through social media, reaching wide audiences and resulting in social justice action. Activism against sexual harassment and assault has empowered the pursuit of gender equality and continuously fueled the fourth wave of feminism.

**Intersectional and decolonial activism**

Having learned from their postfeminist and third-wave predecessors, fourth-wave feminists presuppose the importance of intersectionality and are moving toward decolonizing feminism. A number of campaigns emerged to support women from marginalized groups around the world, and advocacy for women previously left out of mainstream feminism is a priority in the fourth wave. As mentioned earlier in this chapter, decolonizing white feminism is far from complete, and women of color, women with disabilities, and LBTQ+ individuals are continually marginalized, oppressed, and left out of many advocacy campaigns, organizations, and the media. However, advocacy for inclusion and equality is heightened, and, as evidenced in the recent 2016 U.S. presidential election, finally gaining traction. A few high-profile movements highlight this aspect of fourth-wave feminism.

Some recent intersectional movements specifically focus on race (discussed here as it is constructed in the United States). For example, Black Lives Matter began in response to the acquittal of George Zimmerman, who murdered Trayvon Martin in 2012, during a time of multiple shootings of young Black men in the United States. The movement is feminist and intentionally intersectional, insisting on inclusivity for Black women, Black LGBTQ+ individuals, Black people with disabilities, or undocumented status.

In another example, the Lakota People’s Law Project has a number of advocacy campaigns. First, Empowering Native Voters is geared toward increasing voter rights for Indigenous people. Second, Reuniting Children & Families protects families from state separation and the removal of children from tribal lands. Finally, Defending Dissent protects native rights.

In addition to advocacy for particular race/ethnic groups around the world, the fourth wave has also seen a significant increase in advocacy for LGBTQ+ people. Although the Human Rights Campaign (HRC) originated in 1980, it has expanded its advocacy to support a wide variety of issues in recent years, and is the largest advocacy group for LGBTQ+ rights. The organization is responsible for iconic campaigns #LoveConquersHate (supporting LGBTQ Russian Olympians during the 2014 Games) and #AsktheGays (to identify political agendas, in response to President Trump’s challenge to “ask the gays” about where he stood on LGBTQ equality). The HRC was
Communicating gender advocacy

also instrumental in the fight for marriage equality, and now continues to work to reduce discrimination for LGBTQ+ people in workplaces, family law, and politics. Another campaign, the It Gets Better Project, seeks to empower and connect LGBTQ+ youth through uplifting stories of acceptance and welcome. In another example, the National Center for Transgender Equality advocates for transgender and nonbinary people across a multitude of issues.

Other fourth-wave feminist movements specifically advocate around particular issues that affect women from marginalized groups. For example, Daughters of Eve creates awareness and provides support for women at risk of female genital mutilation. Free a Girl advocates to free minor girls from prostitution, particularly in Bangladesh, Brazil, India, Iraq, Laos, the Netherlands, Nepal, and Thailand. At the same time, the Red Umbrella Project advocates for sex workers rights. Girl Up focuses on a multitude of issues and is region specific so that it can best aid local women around the world. It aims to create equality for girls in education, health, and economic viability. While it began as a movement for girls in the United States, it is now borderless and has specific initiatives to support girls in Liberia, India, Guatemala, Ethiopia, Uganda, and Malawi. It supports refugee programs, leadership education, violence prevention, ending child marriage and pregnancy, improved nutrition, sustainable development, and documentation. Ni Una Mas is a movement to prevent femicides in Mexico, and United We Dream provides support and advocacy for undocumented youth in the United States.

Significant momentum has occurred in the effort to decolonize feminism and in decentering white feminism. Fourth-wave feminists take an intersectional lens and apply it often to unjust conditions in society. While goals of intersectional feminism are not yet met, fourth-wave activists continue to make women of color, women with disabilities, and LBTQ+ individuals part of feminist campaigns.

Fourth-wave backlash

As is true for all social justice movements, fourth-wave feminism has experienced some backlash. Some people have critiqued the continued use of the wave metaphor. Others have accused fourth-wave feminism slacking and for continuing to exclude groups of people who should be included. Conservative backlash, concerns about call-out culture, and a belief that society no longer needs feminism are also critiques leveled at fourth-wave feminism.

As discussed earlier, the wave metaphor is highly critiqued as mataphobic, unclear, and reductive. Often, waves are considered to be monolithic, discrete periods, in which newer wave feminists critique previous waves and fight for united causes. This conceptualization of feminism and its movements is inaccurate, and overlooks how waves continue and blend into each other. It also overlooks the multitude of feminisms and projects occurring within each wave. Feminist arguments exist simultaneously, yet disagreements about if there is a fourth wave (or a third wave, for that matter) and convoluted dates and definitions complicate understanding feminist activism as waves. There is much debate among Anglo-Saxon academics and activists regarding the true definition of the third wave of feminism. In addition, it can be difficult to apply the wave metaphor on a global scale because waves did not occur at the same time in different regions, nor did they focus on the same project.

As mentioned, fourth-wave feminism has been ridiculed for clicktivism or slacktivism. Because it is defined in large part by social media, concerns about whether or not change is actually accomplished is often part of the discourse against fourth-wave feminism. It may seem like less of a commitment to action that people are willing to show support to a cause by signing a petition, sharing a post, or wearing a bracelet. There is little cost or sacrifice in this sort of activism, and critics worry that it reduces the occurrence of more engaged activist agendas.
Although inclusivity and intersectionality are cornerstones of fourth-wave feminism, the movement has been critiqued for persistent exclusion. Some critiques have pointed out that fourth-wave feminism is only inclusive in Western feminist movements and that it still focuses primarily in the global north, ignoring other regions. Ragna Rök Jóns argued that disproportionate access to social media devices creates an inherently classist, ableist, and privileged space. Some politicians, public figures, and feminists have expressed particularly transphobic rhetoric, claiming that feminism is only for “real” women. This faction pushes against the inclusivity of the fourth wave and seeks to refocus efforts on cis, heterosexual, white women.

Conservative backlash to fourth-wave feminism often focuses on the inclusion of LGBTQ+ individuals. In some geographic regions, trans-exclusionary activists reject queer feminism. Others reject gender studies altogether. From this conservative backlash is a strong contingent of men’s rights—a carryover from previous feminist movements. Fourth-wave men’s rights activists claim that men are forgotten when there is a focus on women’s advancement. Others have pointed out that men are suffering from false sexual assault accusations and from a lack of opportunity when women take their jobs.

Another issue with fourth-wave feminism lies in call-out culture. In part based on social media, the tendency to aggressively call people out on missteps is part of the fabric of fourth-wave feminism. The emergence of privilege checking, open letters, high-profile media, and other forms of conscious raising has been critiqued as too aggressive to be effective. These critiques are often in defense of white feminism, patriarchy, men, and people engaging in so-called innocuous, everyday sexism. Other critics claim that while white feminism and patriarchy should be critiqued, strong allies are lost when they fear public shaming for accidental missteps.

Finally, fourth-wave feminism has experienced some backlash because people believe women have achieved equality. Those drawing on this critique claim that girls outperform boys in school at all levels and that women hold many positions of power in all sectors. This argument has plagued many feminist movements, in multiple iterations, but cries that feminism is over have only intensified in recent years.

Conclusion

To conclude, there are clear demarcations in recent feminist advocacy that are different from previous waves. First, the means through which people advocate are strikingly different. Social media has completely changed how people organize, frame messages, and share information. Second, the new wave of feminism is particularly concerned with reducing gender-based violence and sexual harassment and assault, as evident in the #MeToo movement. Finally, because fourth-wave feminists already assume intersectionality, advocacy for myriad groups of women has emerged to significantly broaden the scope and mission of feminist advocacy. The fervor with which fourth wavers advocate is inspiring; yet through their passion and reach, it is clear there remains much work to do in the quest for gender equality.

Looking forward, we expect to see continued activism against sexual harassment and assault, and in political representation. We imagine that feminist activists will pursue justice for women who have not been sufficiently represented by earlier waves of feminism, including women of color, LGBTQ+ individuals, sex workers, and immigrant women. We also envision a global impact of feminist activism, as women rally around issues in local contexts that both differ and connect with simultaneous feminist movements. It is likely that greater attention to toxic masculinity and how men are implicated in patriarchy and gender norms will help include men in feminist movements, and how environmental impacts affect people in a variety of ways. This list is at once global and local, expansive yet promising, as the seeds of these movements have been
Communicating gender advocacy

planted and are beginning to grow. While we remain optimistic that fourth-wave feminism can overcome some of the challenges of earlier waves, addressing multiple audiences and issues, feminist activists must continue to be vigilant in efforts of inclusivity and engagement.

Notes
7 Valerie Sanders, First Wave Feminism (New York: Routledge, 2006), 15.
8 Ibid., 16.
10 Ibid., 17.
11 Ibid., 17.
14 Ibid., 20.
18 Mann, Susan Archer, and Ashly Suzanne Patterson, Reading Feminist Theory: From Modernity to Postmodernity (New York: Oxford University Press, 2016).
19 Ibid., 422.
20 Ibid., 409.
Sarah Jane Blithe and Mackenna Neal


29 Ibid., para 2.


34 Gamble, The Routledge Companion to Feminism and Postfeminism.


38 Press, Feminism and Media in the Post-Feminist Era.


43 Ibid.

44 Cochrane, All the Rebel Women, 2013.


Communicating gender advocacy

51 Cochrane, All the Rebel Women, 2013; Looft, 2017.
79 Ibid.
81 Munro, “Feminism,” 2013.
82 Ibid.
Bibliography


Communicating gender advocacy


583


