

Remembering The Feminist Movement



Research Module
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Investigating the Influence of the Feminist Movement in Fostering a Sense of Place, Belonging and Identity.

This piece of research is delving into the feminist movement and investigating how the feminist movement is remembered in the primary ethnographic research. The literature review being secondary research, is intended to help interpret the ethnographic findings. The findings will either support or dispute the research topic: *Investigating the Influence of the Feminist Movement in Fostering a Sense of Place, Belonging and Identity.* Nottingham City Centre will be the area explored within the ethnographic research, looking at ways the community interacts and remembers the feminist movement.

Firstly, it is important to gather the primary research in Nottingham, and research the key ideas which surround the research topic within the literature review. This will help gain subsequent knowledge on how the feminist movement is remembered, and whether or not, the movement fosters a sense of place, belonging and identity, which will be explored through the discursive essay.



Figure 1. Location Map (Vickery, R., 2023) ●●● Journey taken

Focusing on Nottingham City Centre and looking at how the feminist movement is remembered around this location.

Nottingham Trent University Old Market Square Sneinton



Figure 2. Site Plan
Scale 1:5000 (Vickery, R., 2023)

Main areas for the ethnographic research of sketch observations.



I observed the exterior of Pitcher & Piano, an old church conversion into a restaurant. Here, families and friends gather to experience the space which preserves the historical gothic roots.

Figure 3. Observational Sketches of Pitcher & Piano (Vickery, R., 2023)



Observing the types of people interacting with the space. I captured groups of young women together, and middle aged women on their own in the daytime with relaxed body language.

Figure 4. Observational Sketches along Pelham Street (Vickery, R., 2023)



Figure 5. Observational Sketches of Market Square (Vickery, R., 2023)

A diverse group of people came to sit, relax and shop. When I visited the space to observe, they were celebrating Black History month which generates remembrance in Nottingham's diverse community.



Figure 6. Poster Making (Vickery, R., 2023)

Reclaim The Night Protest holds an activity before going on the protest where individuals can come together and create their posters together.



Figure 7. Meeting for the Protest (Vickery, R., 2023)

They start by meeting at Seinton and leaders will start the chant ready for the protest to begin.



Figure 8. Protest in Market Sqaure (Vickery, R., 2023)

Many of the individuals involved were female, they link arms and share posters reflecting the sisterhood bond they have of being a female, sharing their collective feelings.

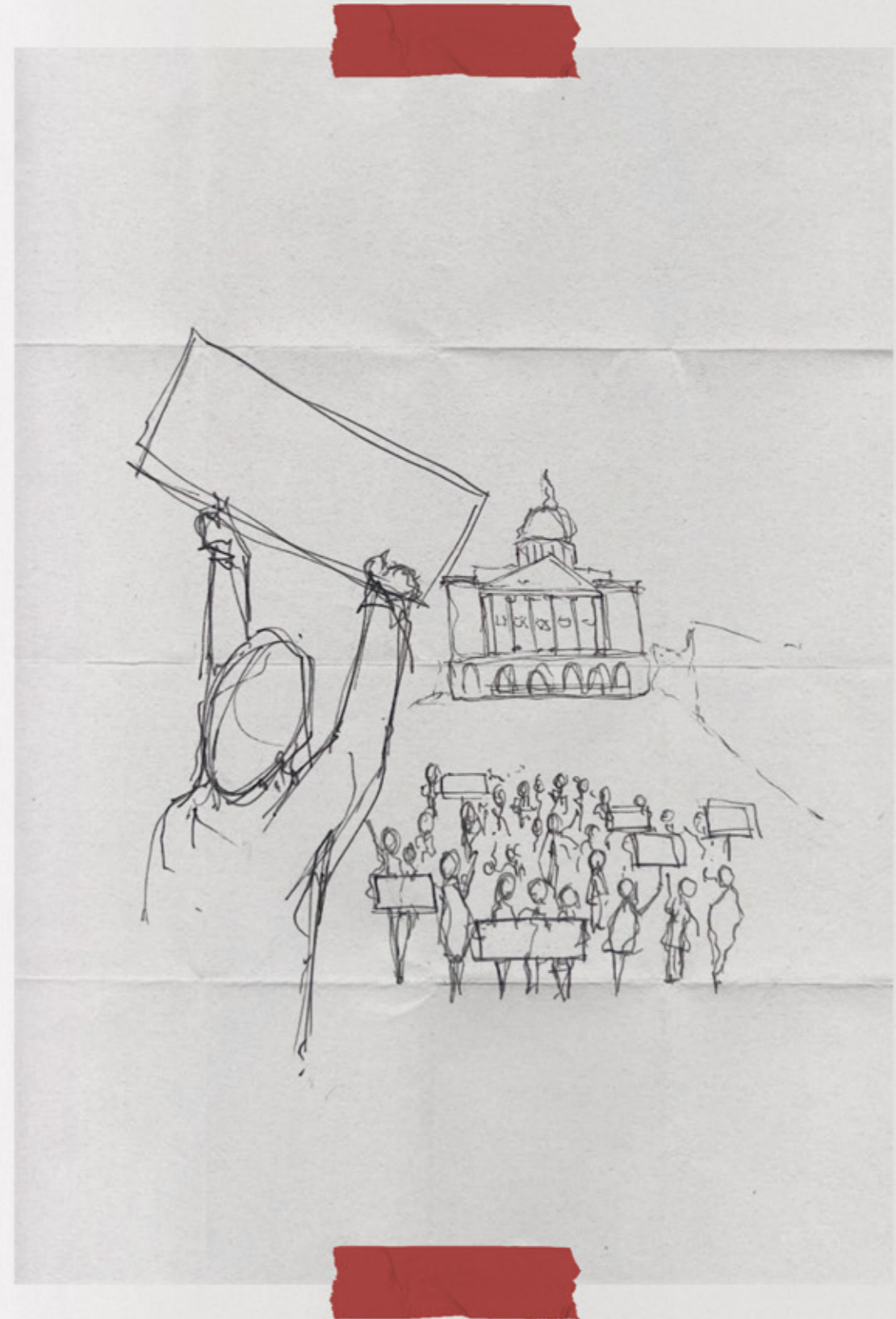


Figure 9. Protest through Market Sqaure (Vickery, R., 2023)



Figure 10. Behaviour of Women During Day (Vickery, R., 2023)

This collage represents how there were more women observed out during the day alone, less so in groups, suggesting they feel more safe during the day.



Figure 11. Behaviour of Women After Dark (Vickery, R., 2023)

This collage shows the behaviour of women after dark around Nottingham. I noticed a higher density of women in groups rather than in the daytime when they were alone.

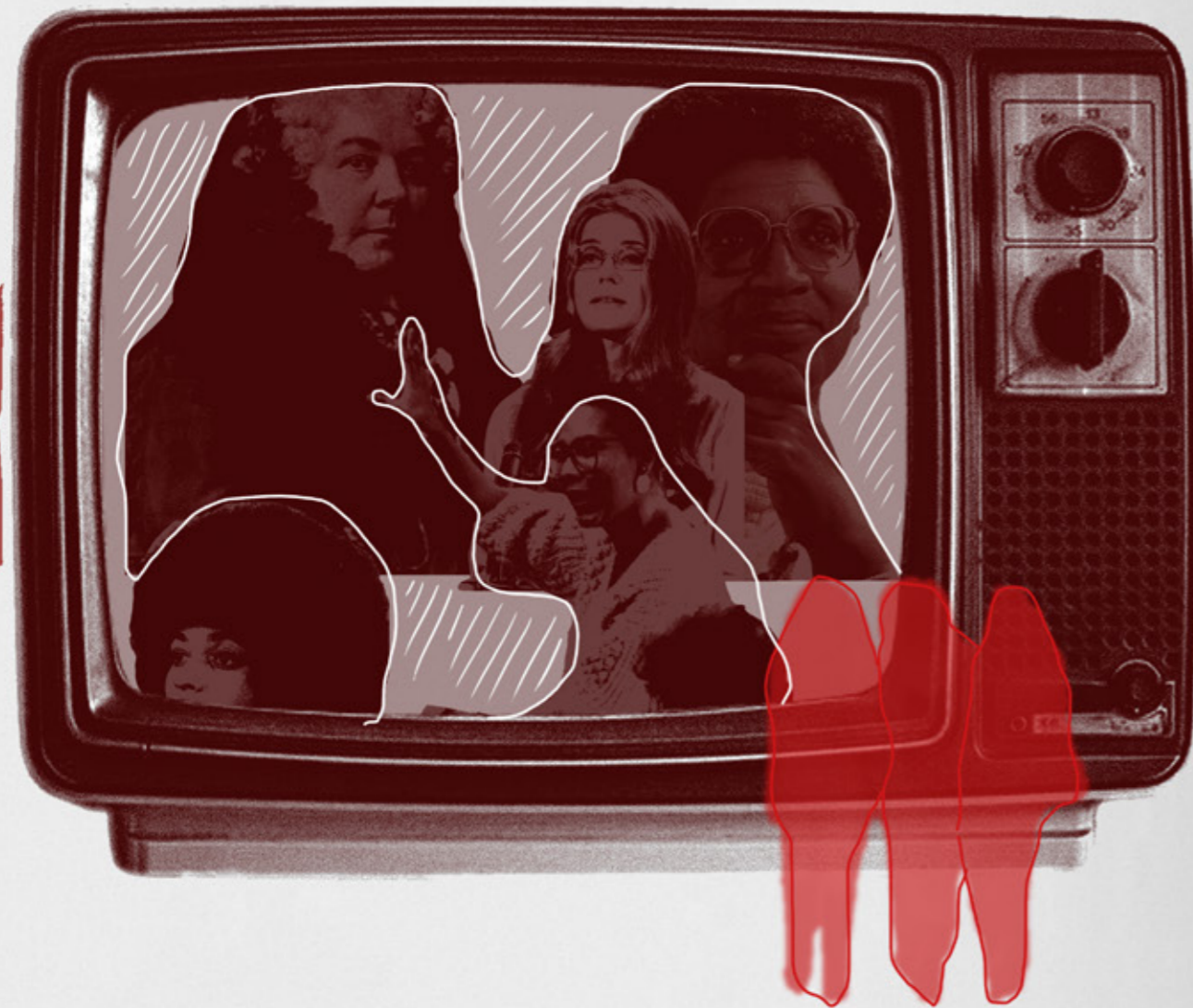


Figure 12. NTU Feminist Society Activities (Vickery, R., 2023)

I visited the NTU Feminist Society. They hold activities for the committee, one of which is where they watch film on significant feminist women in history, as well as viewing hidden figures following a true story about women improving the NASA's policies. I saw young students gathered together appreciating these significant moments in history.



Figure 13. Reclaim the Night Protest Aims (Vickery, R., 2023)



Figure 14. Movement of Protest Diagram (Vickery, R., 2023)

The Reclaim the Night protest takes place annually in Nottingham, starting in Seinton and ending outside the Dryden centre. The movement of people through the city centre creates awareness and attention to the fight against misogynistic oppression women face.



Figure 15. Sound of Protest Diagram (Vickery, R., 2023)

I captured a sound recording from the start to end of the protest. I noted that where the protest ends at Dryden, part of the NTU campus, is where the high frequency of noise happened to insure their voices are heard in the high density of people at NTU.



Figure 16. The Achievements of Women (Vickery, R., 2024)

Due to the early suffrage activists, women now have the right to equal pay, positions, education, contraception and abortion. The now recognition to a women's body as being her own.

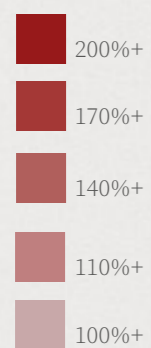


Figure 17. The Current Struggles (Vickery, R., 2024)

Women still are struggling with feeling safe, referring back to figure 11, with feeling targeted, watched and enduring verbal and physical harassment.



Figure 18. Nottingham vs National Violence Crime Rates (Vickery, R., 2024)



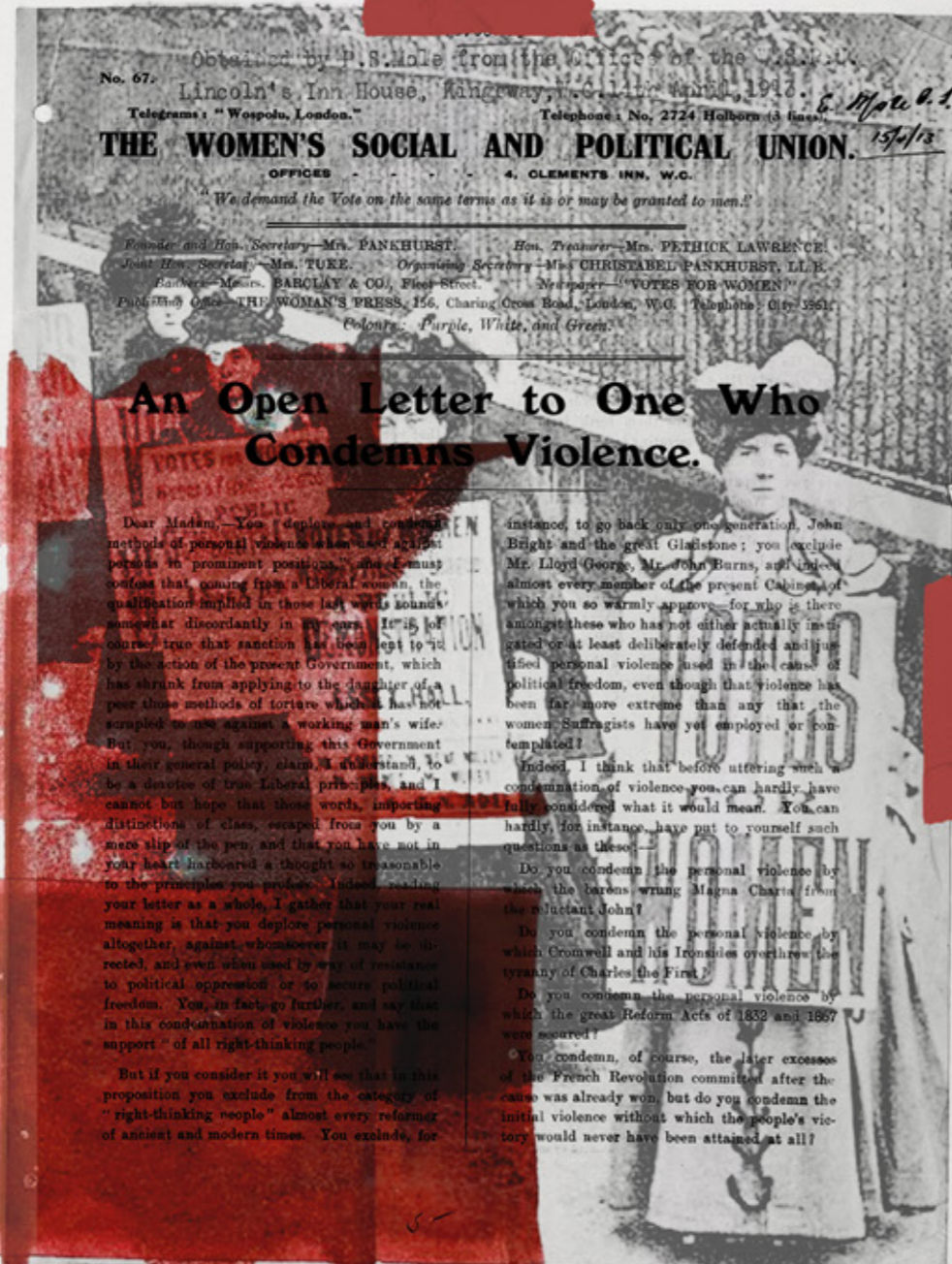
The high percentage of violent crime rate compared to the national rate. This data can suggest how people, especially women, may feel more unsafe in the Nottingham area. Support groups are there for ensuring women feel safe.



- 1 - Safe Alternative Centre CIC
- 2 - All Women and Girls
- 3 - Nottingham Women's Centre
- 4 - JUNO Women's Aid
- 5 - St Ann's Advice Centre
- 6 - Nottingham's Muslim Women's Network
- 7 - Asian Women's Project

Figure 19. Nottingham Safe Spaces for Women (Vickery, R., 2024)

There are multiple safe spaces for women to go and seek safety and sisterhood. The Safe Space Pledge in Nottingham is also available and it acknowledges the fears women and girls endure.



An Open Letter to One Who Condemns Violence.

Dear Madam, — You deplore and condemn methods of personal violence which are used against persons in prominent positions, and it must confess that, coming from a Liberal woman, the qualification implied in those last words sounds somewhat discordantly in the ears. It is, of course, true that sanction has been left to us by the action of the present Government, which has shrunk from applying to the daughter of a peer those methods of torture which it has not scrupled to use against a working man's wife. But you, though supporting this Government in their general policy, claim, I understand, to be a devotee of true Liberal principles, and I cannot but hope that those words, importing distinctions of class, escaped from you by a mere slip of the pen, and that you have not in your heart harboured a thought so treasonable to the principles you profess. Indeed, reading your letter as a whole, I gather that your real meaning is that you deplore personal violence altogether, against whomsoever it may be directed, and even when used by way of resistance to political oppression or to secure political freedom. You, in fact, go further, and say that in this condemnation of violence you have the support "of all right-thinking people."

But if you consider it you will see that in this proposition you exclude from the category of "right-thinking people" almost every reformer of ancient and modern times. You exclude, for

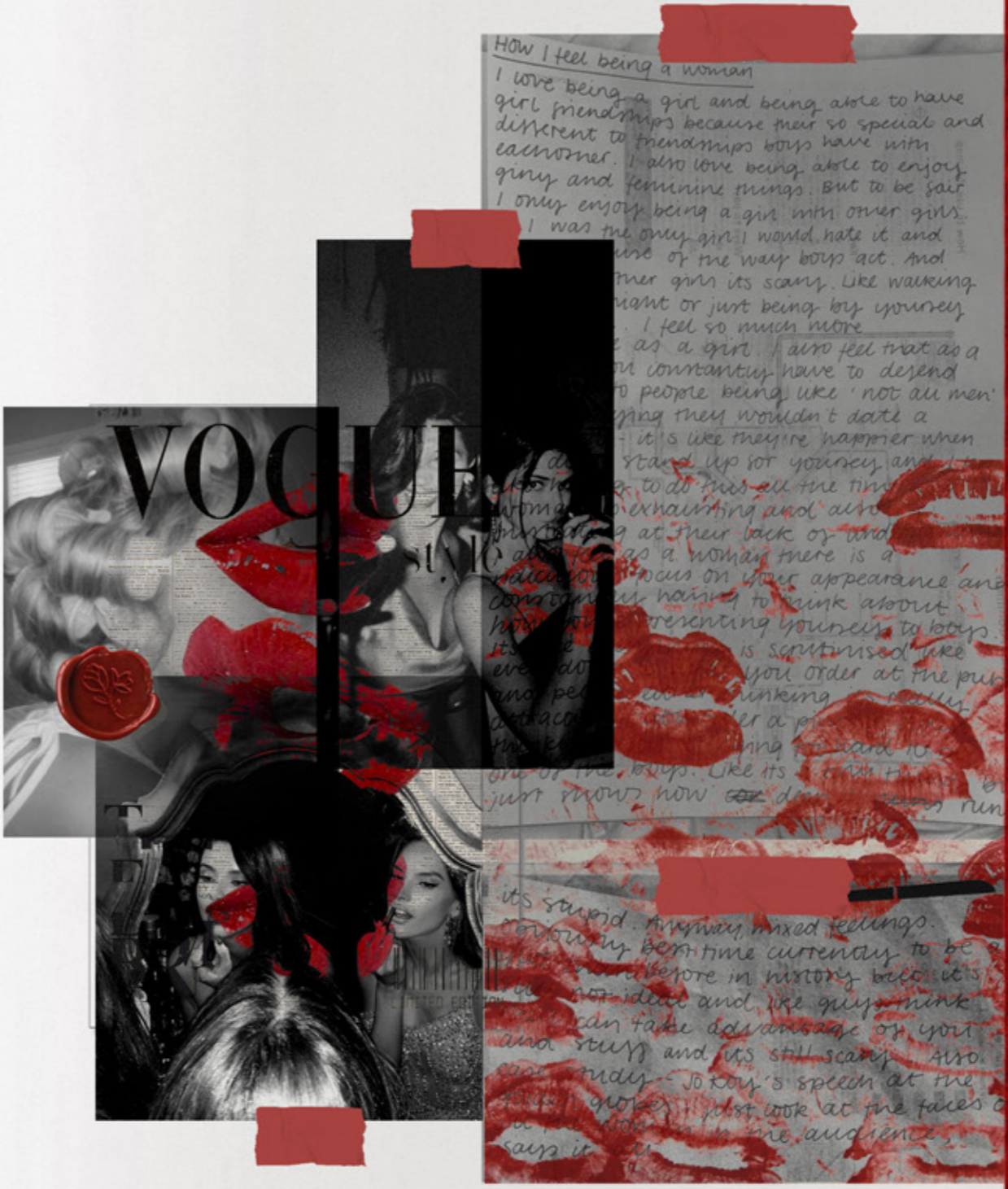
instance, to go back only one generation, John Bright and the great Gladstone; you exclude Mr. Lloyd George, Mr. John Burns, and indeed almost every member of the present Cabinet, of which you so warmly approve — for who is there amongst these who has not either actually instigated or at least deliberately defended and justified personal violence used in the cause of political freedom, even though that violence has been far more extreme than any that the women Suffragists have yet employed or contemplated?

Indeed, I think that before uttering such a condemnation of violence you can hardly have fully considered what it would mean. You can hardly, for instance, have put to yourself such questions as these: —

- Do you condemn the personal violence by which the barons wrung Magna Charta from the reluctant John?
- Do you condemn the personal violence by which Cromwell and his Ironsides overthrew the tyranny of Charles the First?
- Do you condemn the personal violence by which the great Reform Acts of 1832 and 1867 were secured?
- Do you condemn, of course, the later excesses of the French Revolution committed after the cause was already won, but do you condemn the initial violence without which the people's victory would never have been attained at all?

Figure 20. Suffrage Fighting for Women's Rights (Vickery, R., 2024)

A comparison between historical women, fighting for the equal rights for women, to the present day. The historical letter highlights the struggles women faced, having to use militant forces to express the passion for equality.



How I feel being a woman

I love being a girl and being able to have girl friendships because their so special and different to friendships boys have with eachother. I also love being able to enjoy girly and feminine things. But to be fair I only enjoy being a girl with other girls. I was the only girl I would hate it and I think of the way boys act. And other girls its scary. Like walking at night or just being by yourself. I feel so much more as a girl. I also feel that as a woman constantly have to defend people being like 'not all men' saying they wouldn't date a girl - its like they're happier when a girl stands up for yourself and do things to do this all the time. Its exhausting and also looking at their back or odd things as a woman there is a constant focus on your appearance and how you are presenting yourself to keep its not even about looking like you are perfect or better than other girls. Its like its not about you order at the pub and people who are drinking. Its like its about how you are looking forward to one of the boys. Like its not about just how you are doing.

its stupid. Anyway mixed feelings. I know my best time currently to be a girl before in history but its not ideal and like guys think they can take advantage of you and stuff and its still scary. Its not really - Jokoy's speech at the... just look at the faces of the audience, says it all.

Figure 21. Being a Women in 2024 (Vickery, R., 2024)

The present day letter reveals the love for being a female, with the feminine aspects and sisterhood females have. However, the stress and pressure of being a female on appearance, being sexualised and harassed is still a current day issue.

An ethnography is the study of different groups or fields within a society, studying how they view a space in various ways and how this affects their interpretation and behaviour of their specific identity. This depends on each individual cohering with their own identification and how they act within the space. To understand this further, Simons (2021) writes how behavioural enaction involves the combination of behavioural intention and action, evaluated alongside factors such as identity and support, all of which change a person's perception of a space. According to Woolcott (2009, p.37), there are some questions the researcher must ask themselves while carrying out the study, such as "What is going on here?" "How do things happen as they do?" "What do people in this setting have to know to do what they are doing?" which are documented as field notes while participating in the visual ethnography research.

A visual ethnography is a creative way to experience, interpret and represent culture and identity, and it is described by Schembri and Boyle (2011, p. 1252) as "a window on the world in which we can analyse consumer experience and particular culture." By analysing consumer experience and culture, an understanding of a person's satisfaction within a community and space can be gathered.

In this essay, a visual ethnography of the feminist community and how they preserve the feminist movement in today's society is used, along side with secondary research in a literature review. The research collected is supported by field notes, collages, sketches, interviews, and diagrams, situated in Nottingham City Centre. This allows for a broad and in-depth analysis of the feminist community, exploring how they remember the feminist movement and whether this creates a feeling of place, belonging, and identity for a diversity of women today.

What is Memory

The meaning of memory is often viewed as the regeneration of past experiences. Each memory varies from each individual to the next and may be perceived differently depending on that individual's identity. However, for each person, it is reproducing what has been retained in the past through associative techniques. Ahmed (2017) describes how memory is a recollection that allows for crisp clarification of past events. The memories individuals have, are often shared within a group known as collective memory.

Collective Memory within Feminism

Collective memory is the shared representations of a group, based on a common identity (Cordonnier et al., 2022). Traditions, ceremonial activities, and practices are all part of a system for a community to remember the past collectively. According to Halbwachs (1992), collective memory discusses identity on individuals and groups that are alike, bringing people together in commonality. Argued that without collective memories, there would be no place for communities to persist (Bellah et al., 1985) expressing the importance of collective memory, in creating a valued sense of place and identity within a specific community. The collective memory of feminists reflects the experiences and memories that they as a group share in forming their identity. Supported by Hirsch (2019, p.2) as he states "memories," of perceived injuries and injustices that occurred in the past and that shape group identities." Suggesting that the memories feminists hold as a collective is vital in shaping their collective identity.

What is Identity

Individuals are who they are depending on their beliefs, values and appearance making them belong to certain group. It is argued that "identity is a powerful organising presence in social life today" (Leve 2011, p.513). Proposing that individual and collective identities play a significant role in shaping social contemporary life. The term "powerful organising presence" (Leve 2011, p.513) highlights how identity serves as influential forces that structure how people and groups interact and behave in social settings. They explain how the recognition of identity-based injuries has been crucial in rectifying injustices and reforming democratic discourse internationally (Leve 2011). This suggests that contemporary focus on identity goes beyond individual recognition, but it is a means for change in democratic practices. Viewed by Leve as a defining factor in developing political views globally. Expressing the importance of identity recognition for a change in contemporary society for equality.



Figure 22. Equality Has No Gender (Vickery, R., 2024)

Feminist Identity

Feminism is suggested by Ahmed (2023, p. 27) to "redescribe the world we are in" a means of experiencing the world from a gender and racial stance, to push for equality in political, economic, and social constructs. The feminist community shares an identity of belonging through personal and shared experiences of remembering, which has allowed for the rights women have today. Supported by "the idea of a shared oppression that unites women in their struggle for liberation" (Charles, 2013, p.2).

Feminism first came into existence back in 1848 promoting the stance of women through means such as attaining political and legal rights equivalent to those for men (Offen, 1988) highlighting the disadvantages and inequity women had to endure before 1848. The first movement of feminism stemmed from suffrage (Hughes-Johnson and Jenkins, 2021). After the vote was granted to women in 1918 in Great Britain, the movement began for women to stand up to other issues, as for so long men were valued over women on the principle of gender (Offen, 1988). This intensified the feminist movement to create equality by protesting other issues such as the achievement of equality and “entry into male-dominated professions and institutional hierarchies” (Offen, 1988, p.123). This demonstrates the importance of which women were oppressed, allowing for the feminist movement to create the opportunities they have today.

What is an Oppressed Community

Feminists have long realised the oppression women face, yet “have had a hard time convincing others that women are oppressed” (Cudd and Lovell, 2006, p.9) who define oppression as an injustice to another person or social group. Feminists realise the confinements which women face, being succumbed to domestic activities as a form of oppression. Feminists view the household as a place of women’s oppression but argue that this work was classed as productive labour, without household labour, workers are unable to sustain themselves (Vogel, 2013). Vogel suggests the different views on domestic labour women within the household have, that it is an important role that is relied on for the reproduction of society. Vogel suggests a “socialist and feminist dual-system” as opposed to a “socialist-feminist” (2013, p.12), arguing the views of Cudd and Lovell, as they dispute for the recognition of the oppression of women. In contrast, Vogel talks about the importance of combining the socialist and feminist oppression ideologies. Therefore, indicating whether the oppression of women is more convincing when combined with other social oppressions.

Women within Community & Space

Architectural spaces and community have come hand in hand for giving oppressed women a sense of empowerment. When women share their common experiences, they feel heard and empowered. The acknowledgment of women’s experience in space being different from men is recognised in the movement. Supported by a woman’s understanding to risk, the realistic risks they encounter, and their behavioural “implications for their equal participation in society” (Pain 1991, p.415). Women’s perception of risk is influenced by various factors, including personal experiences, cultural norms and societal expectations, which allows them to evaluate a situation as being risky based on their individual perspectives. Inequality may rise when a woman’s experience to risk limit their approach to opportunities, resources and decision making processes. By the development of spaces and community women can come together in sisterhood and seek a safe space where they can share a sense of place and belonging, creating a shared identity.



Figure 23. The Significance of Intersectionality (Vickery, R., 2024)



Figure 24. Diagrammatic Representation Women vs Men During the Day (Vickery, R., 2024)

When walking through the city centre mid week, daytime, I noticed how there were more middle aged women walking around compared to men. The reading on how women have household roles while men go out to work, this observation could be interpreted as the reason why less men were sighted during the 9am-5pm period.

Introduction

Collective memory, a shared recollection of the past, is pivotal in the construction of identity, bringing together shared values and a sense of belonging within a community. Focusing on the feminist movement as being an influential force that shapes collective identity of women, being the core focus of this essay. Thus, the essay delves into the complex relationship between collective memory and the feminist movement in the ongoing pursuit for justice and equality. The essay will also discuss how the movement in the past may have excluded the diverse experiences of individuals, hindering their view on the movement, and how it is remembered in contemporary society. How did feminism “enter collective memory as an exclusionary thing distinct from the experiences” of diverse identities? (Enke, 2018, p.9). Enke emphasises the need to acknowledge the diverse experiences of individuals, to gain an accurate view when remembering the feminist movement (see figure 25). By exploring the thesis: *Remembering the feminist movement successfully fosters a feeling of place, belonging and identity to the community for diverse women*, the essay will investigate the aspects of the movement on the relationship between collective memory and identity, the historical context, intersectionality, identity politics and space, exploring how these shed light on the feminist goal in expanding their motive to improve inclusivity of diverse identities. This exploration is supported by the thesis statement that remembering the feminist movement is not only acknowledging the successes, but the continuous advocacy for the struggles for equality, which is crucial for fostering a sense of place, belonging, and identity within the community.



Figure 25. The Threads of Inclusivity in Collective Memory (Vickery, R., 2024)

Collective Memory & Identity

Collective memory is integral to identity formation as it provides a shared value and sense of belonging, identifying who a group is. Remembering the feminist movement is crucial in forming a shared sense of purpose and belonging by shaping collective identity, which is grounded in the historical, social, and cultural impact it has inherited. Supported by Valcarcel (2002) who writes that feminism has become the most significant and deep rooted change to early forms of democracy. Here, they are suggesting that feminism brought modifications to early democratic systems, which are not just small adjustments, but vital impactful changes. Feminism, with a focus on gender equality and patriarchal structures, has been significant in resolving the historical forms of democracy that were less gender inclusive. Before this, democratic rights were solely accessible to white rich males who owned property (Moghadam, 2008). The feminist movement is significant due to the history in a societal revolution which provides a historical anchor for the community (see figure 26). The feminist movement takes place in a way of remembrance that has been pivotal in challenging societal norms and advocating for gender equality, the memory of resilience, struggles, and achievements, which help to address systematic injustices. The cultural significance can be celebrated within the community and has created traditions, strengthening a shared cultural identity. The understanding of these aspects in the movement, creates the foundations for building collective memory and a sense of togetherness across generations, reinforcing a shared sense of purpose. This is supported in a short interview conducted in the primary research with Nottingham Trent's Feminist Society (see appendix), which said how their events and activities such as learning about historical feminist figures (see figure 26), help with teachable moments to those who wish to gain knowledge, which brings a closeness in core values between the younger generation at the university. They also partake in the Reclaim the Night Protest annually, to express their devotion to the feminist movement, raising awareness for safety. To fully value the impact of feminism on collective memory, it is vital to explore its historical significance and context. The origins of the feminist movement date back to 1848 (Rampton 2015), when early activists made the way for later waves of feminism. Exploring the historical context emphasises the importance of understanding the movement to gain an appreciation to remember it and how it reinforces the shared narratives that bind generations of feminists together in a common fight for equality.



Figure 26. Feminist Memory Lane (Vickery, R., 2024)

Historical Context - The Waves

Exploring the historical roots of the feminist movement is fundamental in creating a shared identity and sense of belonging as it reveals the complex ways it has adapted to address evolving challenges in society. However, the movement can be questioned whether the success created female dominion and male bashing, as supposed to equality. The first wave, 1848, of feminism was all about opening opportunities for women, focusing on suffrage. The second wave, 1960s and 1990s, led to an intersection between sex, class and race, that a “woman’s struggle is a class struggle” (Ramptom, 2015). Thus, the intersection allowed for a voice for other social movements in seeking sisterhood and creating woman-only organisations as spaces for woman was still a struggle in the first wave. The third wave consisted of younger feminists, remembering the mothers of the first and second wave, were empowered through the idea of establishing their own definitions of feminine beauty as active participants, as suppose to objects within the sexist patriarchy (Ramptom, 2015) which could be seen as no longer aiming to achieve the goal of equal rights in a political, economic and educational sense. None the less, Ramptom (2015) does suggest the success of the second wave of the feminist movement goals in achieving equality, namely female leadership in business and politics, woman-only spaces and organizations, contraception, as well as the success of bringing awareness to a broader spectrum of issues, such as minority groups of class and race (shown in figure 27). Furthermore, the feminist movement continues to evolve in response to contemporary challenges in the fourth wave of feminism, such as LGBTQ+, and further race and class issues, fostering inclusivity across diverse identities. Therefore, the feminist movement waves were successful in achieving their goals of equal rights and not intended to create female dominion (see figure 28) and has created an ongoing acknowledgment for inequality across multifaceted identities, creating a more inclusive movement known as intersectionality feminism.



Figure 28. Female Dominion (Vickery, R., 2024)

Figure 27. The Aims of the Waves (Vickery, R., 2024)

Intersectionality of Feminism

The emergence of intersectionality within the feminist movement ensures feminism is a versatile and inclusive space that addresses the unique experiences of all individuals who face injustices and inequality. This allows a more rounded appreciation for the movement for a range of diverse individuals. Around 2012, the fourth wave of feminism began, intertwined with intersectional feminism, supported that in the last decade, the movement has developed momentum “through widespread transnational activism” (Strauss, 2023, p. 16) suggesting the emergence of other social movements into the feminist movement and indicates a globalised and interconnected approach to feminist advocacy. It is the acknowledgment of the various ways each woman experiences discrimination that extended the term “feminist” to become more inclusive, bringing together the challenges of gender and race. In the past white feminists may not have considered or understood this issue, supported by Muñoz-Puig (2023) that feminists of different races, have long challenged the concept of common oppression as it has reflected on a white woman’s experience, without the acknowledgment of the complex and varied social realities of other women (see figure 29). This emphasises the need to move beyond the narrow focus on common oppression. As intersectionality aims to create a sense of belonging and identity within the feminist community, for a diversity of different women globally through the access of social media groups and organisations, which has generated “the formation of collective feelings” (Shiva and Kharazmi 2019, p. 132). The purpose of carrying on the wave movement aligns with a broader concept of identity politics to further feminist endeavours to reveal and challenge the enduring social discrepancies between gender, race and class (Strauss, 2023). The fourth wave dynamically engages in this pursuit by creating a togetherness and identity that unifies women explained by Strauss that it allows for all globally, among individuals of various gender identities and sexual orientations (Strauss, 2023). This inclusive approach reaches out to individuals of diverse identities, supporting the principles of identity politics that understand the value of these identities in the community. Therefore, the fourth wave acknowledges that intersectionality serves as a proactive challenge that contributes to the creation of inclusivity and an awareness of safety, value and respect for all.



Figure 29. The Different Experiences of Women (Vickery, R., 2024)

Identity Politics

The incorporation of identity politics serves as a critical point in the context of remembering the feminist movement, which has developed the need for intersectional feminism in creating inclusivity of identities. Politics based on identity enriches the collective memory of a community and helps to solidify a shared sense of belonging. Identity politics has battled “dominant conceptions of social justice” (Crenshaw 1991, p.1242) and inherent negative structures through which social power operates to marginalise or discriminate individuals who are perceived as different (Crenshaw 1991). It is suggested that the traditional idea of justice are being resisted, and identity politics aims to challenge these dominant notions to address the needs of marginalized groups concerning gender and race (see figure 30). Crenshaw (1991) critically explains the systemic biases that work against individuals who are different from the dominant white male, aligning with the intersectionality perspective on how individuals are negatively affected based on their intersecting identities. Antiracism and feminism, as two separate movements, that do not cover the discrimination of gender and race as one. Therefore, there is a divide between feminism and antiracism, that the representation being discussed falls within one category, which may not be addressed equally or simultaneously (Crenshaw 1991). Thus, leaving a lack of acknowledgment for individuals who can experience overlapping forms of oppression and discrimination. It is suggested that these factors need addressing when tracking the progress on women’s rights, according to United Nations (2017) highlighting that there is still a need for equality between race and gender. According to the research (United Nations 2017) that without the recognition of intersectionality, a country is stalled from utilising all the human resources necessary for development. Contrary to this, there is a concern of stereotyping when it comes to fighting for equality for women of colour. Referring back to Crenshaw, who explains how activists viewed that releasing data on violence against women of colour in domestic settings, would reflect poorly on “black and brown communities as being unusually violent, potentially reinforcing stereotypes” (Crenshaw 1991, p. 1253) which implies how women of colour can be “erased” through strategic silences (see figure 31) in both antiracism and feminism if the information is not strategically managed (Crenshaw 1991). This argument may disrupt the sense of belonging and identity that diverse identities feel within the feminist community if not acknowledged. However, as a whole, there is a need for intersectionality to develop identity politics, to therefore question the overlap of both race and gender discrimination, which if ignored, can leave the feminism movement as unsuccessful in creating a shared community of belonging and inclusivity across a multitude of identities that lay in the realm of the community aims of equality.



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Figure 30. The Importance of Antiracism and Feminism Coming Together (Vickery, R., 2024)



Figure 31. Women Being Silenced to Stop Violent Stereotyping of Women (Vickery, R., 2024)

The Role of the Feminist Movement in Space

The feminist movement has played a critical role in changing architecture and design spaces. The movement has challenged the social norms and advocated for more inclusive and empowering spaces for women, contributing particularly to a sense of place and identity for the feminist community. In the past, spaces were designed by the exclusion of women with limited opportunities. The idea that architecture is designed with exclusion is supported by Borden et al. (1999), who suggests that as it is exposed to gender and feminists analyses, demonstrating that architecture, in all the forms, carries gendered connotations which emphasises how architecture is not neutral and reflects societal concepts of gender. The feminist critics argue how traditional and historical design excluded certain gender identities, leading to biases against gender in the design of the space. On the other hand, with the success of the feminist movement in the aim of equality, the domestic setting such as the home have changed. In the past, domestic spaces were often seen as having gender related roles. Women were responsible for household duties such as cooking, cleaning, and child caring duties and men were not (see figure 32). Though, during the mid-20th century, the open floor plan design trend allowed for the breakdown of rigid room divisions for specific activities which helped develop the idea towards shared responsibilities between genders (see figure 32). The societal norm before the feminist movement marginalised women into the category of domestic work, as they were not allowed the same opportunity as men in careers, but it now empowers women to challenge traditional gender roles. To further expand on the succession of the feminist movement in regard to inclusive design, architecture has become a powerful way to preserve cultural identity, expression and safe space, for example, the use of building style and values represented in design for a range of cultures and diverse identities. Nottingham houses multiple safe spaces for women, such as the Nottingham Women's Centre, which acknowledges the diverse culture the city welcomes, fostering a sense of shared belonging within the city for multiple identities. Furthermore, the Nottingham Trent Feminist Society believes that "having others who also have the same core values as you can provide that safe space both physically and mentally" (see appendix), which empowers the individuals within the society space, creating a sense of belonging through collective values. Thus, the appreciation of the feminist movement is vital as contemporary society today would not be as it is without the effort of the movement for equality. Remembering the role it has played in spaces and architecture specifically has changed how women are viewed, and challenged their capabilities. Never the less, there are still challenges that are associated in regards to remembering the feminist movement.



Figure 32. The Influence of Open Plan Design in Domestic Gender Roles (Vickery, R., 2024)

Challenges Associated with Remembering the Feminist Movement

There are potential challenges that come with remembering the feminist movement which relate to the above headings already discussed. Selective historical memory, stereotyping, and the lack of inclusivity are gaps within the feminist movement that challenge how it is remembered. The feminist movement is diverse and encompasses many different goals, however, where certain waves of feminism are remembered (see figure 33), other aspects are forgotten, potentially leading to a lack of understanding of the movement. The gap between feminism and inclusivity historically lacked attention, leading to a potential resentment by diverse identities. This is supported by Meijer and Prins in their interview with Judith Butler, where they question how “disabled women suffer from being stigmatised as less feminine than their more able-bodied counterparts” and “black women are sometimes stereotyped as more female... in other contexts, they are considered less ladylike than white women” (1998, p.283). To address these challenges in remembering the feminist movement accurately, it is key to amplify diverse voices and work towards a more intersectional appreciation of feminism and not to focus on the success that only mainstream feminism discourse gained, as this does not reflect how proactive intersectional feminism is in their aims of achieving inclusivity. To disagree, when recognising the feminist movement on a boarder scale, it has had a positive impact on community identity and sense of belonging. Feminism has played a crucial role in creating communities to celebrate shared value and equality. Without the feminist movement, the recognition of the intersection between gender, race and class would not have been acknowledged to the extent it has been in contemporary society in the aim of establishing inclusivity (see figure 34). The importance of the movement has extended beyond local communities, reinforcing a sense of belonging to a broader global community of women advocating for equality.



Figure 33. The Mothers of the Feminist Movement (Vickery, R., 2024)



Figure 34. The Significance of Race, Sex and Gender for Inclusivity (Vickery, R., 2024)

Conclusion

In conclusion, the feminist movement is a recognition of progress, resilience and inclusivity. It has shaped the collective memory of communities but has also contributed to a shared sense of purpose and belonging. Through the acknowledgment of the historical context, intersectionality, identity politics, space and challenges by the movement communities can build on the foundation set by the movement, fostering a more equal and empowered future for the developing world. The feminist movement is not only significant in the rich history but a testament to the ongoing pursuit of equality and justice. By remembering the feminist movement as an active participation in the continuous pursuit. The thesis; *Remembering the feminist movement successfully fosters a feeling of place, belonging and identity to the community for diverse women*, is proven in the discussion on how the movement brings diverse identities together, with collective and individual experiences, to seek a core identity through a commonality of past and present oppression, continuously raising awareness for the pursuit of the movement but also to celebrate their successes (see figure 35). Through the primary ethnographic research, it is revealed how individuals who identify themselves as a feminist or support the movement, get involved in events around Notting ham such as university societies and protests to remember the feminist movement, which strengthens the movement legacy, and continues the feminist ongoing narrative, reinforcing their feeling of belonging and identity in a place.



Figure 35. Celebrating the Success of the Feminist Movement (Vickery, R., 2024)

- Figure 1. Vickery, R., 2023. *Location Map* [Digital Media].
- Figure 2. Vickery, R., 2023. *Site Plan* [Digital Media].
- Figure 3. Vickery, R., 2023. *Observational Sketches of Pitcher & Piano* [Digital Media]. Nottingham
- Figure 4. Vickery, R., 2023. *Observational Sketches along Pelham Street* [Digital Media]. Nottingham.
- Figure 5. Vickery, R., 2023. *Observational Sketches of Market Sqaure* [Digital Media]. Nottingham.
- Figure 6. Vickery, R., 2023. *Poster Making* [Pen on Paper]. Nottingham.
- Figure 7. Vickery, R., 2023. *Meeting for the Protest* [Pen on Paper]. Nottingham.
- Figure 8. Vickery, R., 2023. *Protest in Market Sqaure* [Pen on Paper]. Nottingham.
- Figure 9. Vickery, R., 2023. *Protest through Market Sqaure* [Pen on Paper]. Nottingham.
- Figure 10. Vickery, R., 2023. *Behaviour of Women During Day* [Digital Media]. Nottingham.
- Figure 11. Vickery, R., 2023. *Behaviour of Women After Dark* [Digital Media]. Nottingham
- Figure 12. Vickery, R., 2023. *NTU Feminist Society Activities* [Digital Media].
- Figure 13. Vickery, R., 2023. *Reclaim the Night Protest Aims* [Digital Media].
- Figure 14. Vickery, R., 2023. *Movement of Protest Diagram* [Digital Media].
- Figure 15. Vickery, R., 2023. *Sound of Protest Diagram* [Digital Media].
- Figure 16. Vickery, R., 2024. *The Achievements of Women* [Digital Media].
- Figure 17. Vickery, R., 2024. *The Current Struggles* [Digital Media].
- Figure 18. Vickery, R., 2024. *Nottingham vs National Violence Crime Rates* [Digital Media].
- Figure 19. Vickery, R., 2024 *Nottingham Safe Spaces for Women* [Digital Media].
- Figure 20. Vickery, R., 2024. *Suffrage Fighting for Women's Rights* [Digital Media].
- Figure 21. Vickery, R., 2024. *Being a Women in 2024* [Digital Media].
- Figure 22. Vickery, R., 2024. *Equality Has No Gender* [Digital Media].
- Figure 23. Vickery, R., 2024. *The Significance of Intersectionality* [Digital Media].
- Figure 24. Vickery, R., 2024. *Diagrammatic Representation Women vs Men During the Day* [Digital Media].

- Figure 25. Vickery, R., 2024. *The Threads of Inclusivity in Collective Memory* [Digital Media].
- Figure 26. Vickery, R., 2024. *Feminist Memory Lane* [Digital Media].
- Figure 27. Vickery, R., 2024. *The Aims of the Waves* [Digital Media].
- Figure 28. Vickery, R., 2024. *Female Dominion* [Digital Media].
- Figure 29. Vickery, R., 2024. *The Different Experiences of Women* [Digital Media].
- Figure 30. Vickery, R., 2024. *The Importance of Antiracism and Feminism Coming Together* [Digital Media].
- Figure 31. Vickery, R., 2024. *Women Being Silenced to Stop Violent Stereotyping of Men* [Digital Media].
- Figure 32. Vickery, R., 2024. *The Influence of Open Plan Design in Domestic Gender Roles* [Digital Media].
- Figure 33. Vickery, R., 2024. *The Mothers of the Feminist Movement* [Digital Media].
- Figure 34. Vickery, R., 2024. *The Significance of Race, Sex and Gender for Inclusivity* [Digital Media].
- Figure 35. Vickery, R., 2024. *Celebrating the Success of the Feminist Movement Achievements* [Digital Media].

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Interview conducted through the social media app Instagram with Nottingham Trent's Feminism Society. For confidentiality reasons, they are addressed as 'Interviewee'. The purpose of this interview was for primary research on how a committee in Nottingham remember the feminist movement through activities and events they partake in or hold themselves.

Question 1

How do you as a society remember the history of feminism?

Interviewee: We're really lucky to have a huge diverse group of members that continuously discuss feminism history, this also provides teachable moments to those who do not have that knowledge, but on top of this we've held events where we have watched films about key women in history, our most recent event for black history month featured a viewing of hidden figures following a true story about women who are fundamental in the improvement of NASA's policies. We have held events where our costumes are of significant feminist figures which again sparks conversations about history, not only in our society, but with others at NTU.

Each year we attend the Reclaim the Night protesting violence against women, we have provided self defence workshops and events outside of campus, we ensure there is always someone on the committee to talk to if there are any issues.

Question 2

What activities/structure do you have in place to help women feel safe?

Interviewee: We're in the process of arranging a planned discussion with our members on how we can create a more inclusive and respectful campus environment. I think that having others who also have the same core values as you can provide that safe space both physically and mentally, but we're always wanting to improve on that.

Appendix