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**Impact of Witch-Hunting on Feminism and
Legitimacy of Donald Trump's Politics**

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Abstract

The practice of witchcraft has existed all over the world for centuries. During the 1650s, the Puritans branded female spiritual leaders as witches who needed to be exterminated. Even today, contemporary witch hunts exist where women hold positions of power in the patriarchal society. These powerful women can be politicians, journalists, artists, or rebels etc. They are subjected to public shaming, the cultivation of guilt, isolation, and even sexual violence and molestation in many cases.

*Feminism, as mentioned by Charlotte Bunch (1984) is not adding in women's rights but instead a form of transformational politics which states that every single issue can be seen differently from a woman's perspective. Kate Millett (1970) in *Sexual Politics* further states that every avenue of power in the society is entirely in male hands which tends to have a significant impact on the politics of power. This further calls for the advent of Feminism in the given social order. Feminism as a theory can be studied in different contexts but wholly assails a social transformation that strives for an end to the oppression of women.*

The contemporary prevalence of rampant witch-hunting can be visualized in Trump-ruled-US. Donald Trump's presidency since January 20th, 2017 has targeted women from various walks of life and has been constantly attacking feminism, women's rights, identity, and women's agency in society. Counter to which, the US has been witnessing growth in the number of women's marches and feminist organizations, resulting in a widespread movement against the whole practice of witch-hunting as called by Donald Trump and his presidency.

As mentioned by Christina Larner (1984), given the history of witch-hunting and its subsequent transformation and proliferation into eventual 'women hunting', makes it an attack on feminism as in the current political spectrum in the USA. The given paper, therefore, aims to study the research gap in the field of feminism and witch-hunting via ethnographic secondary research of the growth of NGOs and Feminist organizations in the US after 2017 and carefully analysing the women marches carried out against Donald Trump's Presidency.

Keywords: *Feminism, Witch-hunt, Intersectionality, Donald Trump*

1.0 Introduction

The term ‘witch’ has carved a place for itself in every other culture around the world. While the term attaches itself to occult knowledge and magical skills, the political usage of the same has evolved to be used differently. While the witch trials of England officially ended in the 17th century, the term witch hunt has also shifted from the literal sense. In the contemporary political scenario, the term applies to the brutal and ruthless way in which political opponents are denigrated and persecuted (Merriam Webster Dictionary).

Christina Lerner (Witchcraft and Religion, 1984) mentions how witch-hunting often transforms into women-hunting creating demarcations based on gender lines. Various European texts like *Malleus Maleficarum* (1487) (translated as the Hammer of Witches) that deal with Witchcraft highlight the strong link of women and implied oppression emerging out of socio-political binaries. Overt sexuality, displays of ambition, and failure to behave in a circumspectly feminine manner were taken as evidence of witchcraft in women back in the 15th century. Because of this focus on weeding out women non-conforming with gender stereotypes, many scholars like Julian Goodare, Raisa Maria Toivo who have studied gender and sex about witchcraft have agreed that the witch hunts of the early modern period were a tool for reinforcing male-dominated systems of authority (Rowlands, 1995; Toivo, 2008; Goodare 2016). The background of this relationship has been further documented by Maggie Rosen who underpins discourses surrounding the functionality of women since the Biblical Times as a baseline of this narrative. The Puritan society regarded women’s roles as worthy of honour for being ideal wives but would deem them as witches if they ever went beyond those roles or somehow put the functionality of the society at stake. Therefore, these accusations of witchcraft preceded gender norms in the Puritan Society. Women who went beyond these traditionally defined roles (mothers, sisters, wives, caretakers etc.) were targeted and thereby seen as evil for putting the balance of the society at stake. The “good” women who remained subservient and holy were seen as “handmaids of the lord” while the ones who transcended boundaries were considered in possession of the devil. (Godbeer, p. 397, 2013). Thus, there exists a certain degree of gender dynamic to traditional witch-hunts, particularly when the man is the one attributing all the power.

In times when gender and power are more explicitly visible, Trump's politics is often scrutinised for the degree of equality and legitimacy it extends. In the current context, Trump's presidential campaign has been consistently linked to white identity politics and he has been dubbed as an ethnonationalism candidate repeatedly by *The New York Magazine*. Apart from linking the narrative of 'Make America Great Again' to protect the collective interests of white voters his campaign has also been considered highly gendered and various researches confirm that he was highly successful in activating hostile sexism. Therefore, via this witch hunting, the Trump presidency is demonizing and denigrating women and this widespread witch-hunting might have a considerable impact on feminism (Moulton, 2011). Caroline Criado Perez in the book 'Invisible Women Data bias in a world designed for men' refers to a 2016 study that remarks that men were on average more than twice as likely to interrupt women as women were to interrupt men. This is further explored by a 2016 televised debate for the US presidential elections wherein Donald Trump interrupted Hillary Clinton fifty-one times while she interrupted him only seventeen times. Journalist Matt Lauer also interrupted Hillary way more than he interrupted Trump and also questioned Clinton's statements more often.

Such studies are significant indicators of the disparity that continues to permeate through the social fabrics of even the strongest democracies and the most modernised nations. Jayeon Lee in his article 'Gendered Campaign tweets: The cases of Hillary Clinton and Donald Trump' also highlights that female politician, in this case, Hillary Clinton needs to emphasize their masculine personality traits and feminine issues to counteract damaging gender stereotypes often perpetuated by the male counterparts, in this case, Donald Trump. Another study by Sofia Romansky titled 'On Memes and Men: How Gendered Memes Influenced Trump's 2016 Election legitimacy' significantly revealed that memes circulated during the campaign propagated various trends and partially shaped the elections public discourse that influenced Trump's success. More significantly, memes containing gendered criticism legitimized Trump as a hyper-masculine political leader that granted him authoritative power to act as per traditional gender norms. Hillary Clinton was repeatedly vilified during her presidential campaign by the media.

Pictures of her as an evil, haggard witch flooded the internet and her pictures were captioned with phrases from movies or books about witches (Rosen, 2017). The same rhetoric was also painted on during Margaret Thatcher's candidacy in UK elections of 1970. While this gendered hierarchy has been very well rooted in history, none of the aforementioned female leaders was ever apologetic for their conduct, thereby facing complex consequences of not conforming to the subtle endorsed forms of femininity.

2.0 Literature Review

The term 'witch', most commonly used to refer to a woman, symbolises both female power as well as persecution, and it is used to describe a woman who is magical, liberated, divine, sexually mysterious and significantly ferocious, charming, bewitching, beguiling, and sexually irresistible with her mysterious feminine wiles; a woman who knows her power, in the face of oppression (Sollée, 2017). *Malleus Maleficarum* [in English *The Hammer of the Witches*], a 15th-century witch-hunting manual that is criticised for being deeply misogynistic, attributes the submissiveness of women before demons due to the lack of intelligence amongst women. One section specifically suggests that the very defect in women's intelligence makes them more prone to abjure their faith making them susceptible to inflict vengeance through witchcraft. This 'defect in intelligence' makes women vulnerable to engage in witchcraft and therefore a great number of witches exist in this particular gender, unlike their counterparts. Indeed, here we can see how the male gaze has constructed the character of women making it extensively chauvinist, sexist, and anti-feminist.

Feminism as a political theory has suggested various nuanced interpretations of these witch-hunts. First and Second Wave feminist scholars like Barbara Ehrenreich, Deirdre English highlighting the rampant misogyny of the times. Further theorized by modern scholar Edward Bever, it is suggested that the high number of women accused as witches was a result of rigid gender expectations and those who permeated societal stereotypes and boundaries suffered consequences. In the current wave, feminism has become inclusive of various identities.

Kimberlé Crenshaw coined the term intersectionality in 1989 in her paper titled “Demarginalizing the Intersection of Race and Sex” to describe how various individual characteristics such as race, class, and gender are closely intertwined with each other. In her 1991 article, “Mapping the Margins”, she carefully explains how gender inequalities and racial politics functions as to which people who are both women and people of colour are marginalized by discourses that are shaped to respond to one [identity] *or* the other,” rather than both (Coleman, 2019). Crenshaw’s theory became mainstream when it got published in the Oxford Dictionary in 2015 and gained widespread attention during the 2017 Women’s March. Its organizers stressed on the fact that women’s intersecting identities mean that they are victims of a multitude of issues pertaining to social justice and human rights (Coaston, 2019).

The term witch-hunting has always existed in political literature, only its usage has been largely limited. Concerning the same, David Cushman Coyle in 1948 wrote in the Yale review that a witch hunt is in a way a political campaign that is designed to blacken the moral character of the supporters of an opposing party. It, therefore, shifts the tangent of a political debate from undue personal remarks in place of aspersions on the intelligence or the honesty of its candidates that is normally considered just. This is a wider concept that also involves the use of public branding, and by blacklisting from all employment.

Later, Journalists Bob Woodward and Carl Bernstein while reporting on the Watergate Scandal on 22 July 1973 wrote in The LA Times that President Nixon and top aides believe that the Senate Watergate hearings are unfair and constituted a malicious “political witch-hunt”. The positioning of this term here hereby represents the history of the evident fallacious usage deployed by politicians over the years.

Trump's presidential campaign, his policy prescriptions and vulgar rhetoric generated widespread opposition among several individuals across the country who found his narrative largely misogynistic, racist, and discriminatory (Weber, Dejmanee, & Rhode, 2018). Throughout his campaign, Trump publicly called women debasing names, including dogs, fat pigs, and disgusting animals (Lusher, 2016).

In 2016, a Gallup poll found that every 7 out of 10 women were found to be against Trump (Newport & Saad, 2016). More than half of Trump's supporters believe that society would benefit if women would confine within the boundaries of traditional patriarchal gender roles (Public Religion Research Institute/Atlantic, 2016). As mentioned by Bella Abzug, what is largely problematic here is a political structure that tends to deny representation to a certain segment of its population and then winds up fingering the victims of this situation as responsible for it because of their inadequacies.

The literature review thus brings to the forefront, multiple shortcomings in Trump's presidency as well as the complex interconnection of a traditional witch-hunt, gender dynamics attached to witch-hunts, the construct of the identity of a witch and their equally prejudiced manifestation in the current political scenario.

3.0 Research Methodology

The given paper aims to study the legitimacy of Donald Trump's politics and the impact of widespread witch-hunting in the United States on Feminism via ethnographic secondary research. Ethnographic Research attempts to study the lives of people in their communities. It applies an emic perspective and is focused on observation followed by an analysis of people's interaction with each other and their environment to gauge their cultures. Ethnography exists in distinctive forms with different epistemological backgrounds and varied research practices. The given paper makes use of secondary virtual ethnography to make a detailed understanding of Trump's politics- the tactics, allegations, and campaigning manners to provide context to the activities of witch-hunting of female leaders carried under Trump's presidency. In a sense, the paper attempts to gauge the lives of people in the wake of a political witch-hunt which not only impacts the results of an election but also has a significant influence on the overall trajectory of new wave feminism. The paper also carefully studies the marches carried out in the USA and tries to understand the increase in the number of these marches and feminist organisations if any, after Donald Trump was inaugurated as the President.

The research hypothesis here upholds the idea that the impact of witch-hunting on feminism is detrimental in the context of Trump's presidency in the USA.

4.0 Results

4.1 Feminism in America

The trajectory of the inception of Feminism in the USA begins from a 17th century Massachusetts law that called for women to be subjected to the same treatment as 'witches' if they lure men into marriages via the use of high-heeled shoes. The law differentiates between a 'woman' and a 'witch' and signals the relative gulf of rights, character, and status between the two. Hence, reinforcing the social standing and treatment towards a woman suspected to be a witch. Furthermore, the law reduces the characteristic of a female figure merely of a 'seductress and a coquette'. This, therefore, somehow explains the emergence of various women's rights movements in the US during the first wave (DeMello, 2009).

The first wave of feminism in the USA started with a women's rights convention called, 'The Seneca Falls Convention' which took place at the Wesleyan Chapel in Seneca Falls, New York, on July 19 and 20, 1848 (Encyclopedia of women and religion in North America, 2006). The convention witnessed the delegates composing and ratifying a "Declaration of Sentiments" also called, "A Declaration of the Rights of Woman". The declaration was based on the format of the Declaration of Independence. The Declaration stated, "We hold these truths to be self-evident, that all men and women are created equal and endowed by their creator with certain inalienable rights. The history of mankind is a history of repeated injuries and usurpations on the part of man towards woman" (Susan B. Anthony & Elizabeth Cady Stanton, 1848).

By the 1880s, women got greater financial interdependence after the passage of The Married Women's Property Act of 1884. Women, therefore, got the right to control their property. The 1900s further witnessed mass labour movements which constituted various women strikes. Following this period, there has been a constant evolution in the idea of Feminism in The USA. Feminism in the USA over the years has encompassed the very core of feminism and has proliferated to talk about black feminism, fat feminism and Chicana feminism amongst others.

In present-day context with the thread of presidency in Donald Trump's hands, following widespread witch hunting feminism is seen under attack.

4.2 Donald Trump's politics and Witch-Hunting inflicted by him

Witch-hunting is a term that is understood differently in a political sense. The figurative meaning of the term originated during the cold war in America. George Orwell in his book, 'Homage to Catalonia' mentions how political persecutions became a common occurrence during the Spanish Civil War.

Later on, it continued to be excessively related to Joseph McCarthy which eventually gave rise to the term McCarthyism. Being a Senator, McCarthy engaged in questionable questioning of government officials that often involved defamation. Hence, as a result, the term McCarthyism is used about the defamation of one's character or reputation by indiscriminate or unsubstantiated allegations. Thus, following McCarthy's irresponsible tactics, wild accusations, and disregard for civil liberties and civil discourse, journalist Edward R. Murrow coined the term witch hunt in 1954 in McCarthy's Trials context.

Donald Trump, the current President of the USA has faced multiple sexual harassment allegations for the past 40 years. In a vivid investigative account by The Business Insider and NBC, the about 22 women during Trump's campaigning for the President, described their encounters of harassment with Donald Trump. The accounts were recorded in renowned papers like The NYT and Washington Post.

Jessica Leeds, a businesswoman, in October 2016 told The New York Times about an incident wherein Donald Trump tried to grope her on a flight from Midwest to New York in the early 1980s. Calling him an "octopus", she also mentioned how three years later she met him again where he verbally abused her (Twohey & Barbaro, 2016). Trump denied all these allegations and commented that Jessica was not "attractive enough for him to assault".

"People that are willing to say, 'Oh, I was with Donald Trump in 1980, I was sitting with him on an aeroplane, and he went after me. Believe me, she would not be my first choice,'" said he.

Model actor Kristin Anderson told The Washington Post in 2016 about an incident involving Donald Trump wherein he forcefully groped her. Donald Trump, in response to these allegations, called them “highly ridiculous” (Tumulty, 2016).

Similar allegations against Trump on charges of groping, assault and misconduct by various other women including Rachel Crooks, a receptionist in Trump Towers in 2005; Karena Virginia, Life Coach and Yoga practitioner Temple Taggart; former Miss Utah Cassandra Searles; Summer Zervos, a former contestant on NBC’s show ‘The Apprentice’. Donald Trump, on the other hand, has repeatedly denied these allegations calling them fabricated and a means of demeaning him by the Conservatives in opposition (Relman, 2019).

A series of Trump’s statements referring to women are as follows:

1. The 2005 ‘Access Hollywood’ tape was released in 2016 which had off-camera records of Trump having “an extremely lewd conversation about women” (Washington Post) in which he described being able to kiss and grope women because he was "a star": *"You know I'm automatically attracted to beautiful—I just start kissing them. It's like a magnet. Just kiss. I don't even wait. And when you're a star, they let you do it, you can do anything ... grab them by the pussy. You can do anything"* (Fahrenthold, 2016).

2. Arwa Mahdawi of The Guardian called his past remarks a "masterclass in rape culture", pointing to statements such as *"Women, you have to treat 'em like shit."* – (New York magazine, 9 November 1992) and *"26,000 unreported sexual assaults in the military—only 238 convictions. What did these geniuses expect when they put men & women together?"*, referring to the May 2013 tweet by Trump in which he claimed that sexual assault in the military was “expected” as women and men are allowed to serve together. Trump’s solution to the problem was to “keep the court system within the military” (Trump, 2013).

3. *"Women have one of the great acts of all time. The smart ones act very feminine and needy, but inside they are real killers. The person who came up with the expression 'the weaker sex' was either very naive or had to be kidding.*

I have seen women manipulate men with just a twitch of their eye – or perhaps another body part.” – Trump: The Art of the Comeback, 1997 (Lozada, 2015).

The statements and sexual harassment allegations against Trump provide the necessary context to analyse the subsequent witch-hunting inflicted by him on women from various walks of life. Many of Trump’s favourite scapegoats are women: Nancy Pelosi, Hillary Clinton, Elizabeth Warren, and Dianne Feinstein.

1. In early 2019 rightwing religious groups accused Democratic congresswomen Alexandria Ocasio-Cortez belongs to *“a coven of witches that casts spells on Trump 24 hours a day”*. (Stone, 2019)
2. In 2016, the first female Democratic nominee, Hillary Clinton, was accused of participating in ritual sex magic and attending a *“witch’s church”* with her female friends. (Doyle, 2019)
3. Trump referred to Republican Primary debate moderator Megyn Kelly by saying, *“You could see there was blood coming out of her eyes, blood coming out of her wherever”* (Lusher, 2016)
4. *“Look at that face! Would anyone vote for that? Can you imagine that, the face of our next president? I mean, she’s a woman, and I’m not s’posed to say bad things, but really, folks, come on. Are we serious?”* – Trump describing his then-Republican primary rival Carly Fiorina in Rolling Stone, 2015 (Lawler, 2015)
5. *“If Hillary Clinton can’t satisfy her husband what makes her think she can satisfy America?”* – Donald Trump retweeted this in 2015, later deleted (Martosko, 2015)
6. *“Lock her up!”* - recurring chant at Trump’s rallies with respect to Hillary Clinton.
7. Trump suggested that a group of recently elected Congresswomen namely, Ilhan Omar, Alexandria Ocasio-Cortez, Rashida Tlaib, and Ayanna Pressley, should “go back” to their native countries which resulted in a fierce verbal attack against people of colour and immigrants. In a campaign appearance by Trump in July 2019, people chanted *“Send her back!, Send her back!”*, referring to Ilhan Omar.

8. Trump said on CNN referring to Hillary Clinton, “*She is a woman, she is playing the woman card left and right ... Frankly, if she didn’t, she would do very poorly. If she were a man and she was the way she is, she would get virtually no votes.*” (Cassese & Holman, 2018)

Donald Trump’s remarks, comments, speeches since the beginning of his presidential campaign have not only been degrading an individual female but also strategically malignant on the gender as a whole, often reinforcing stereotypes that have managed to contribute to ramifications of this witch-hunt that has been translated to possible women hunt. Therefore, the given case of Trump’s statements and his hostile relationship with fellow female leaders can be transcribed as an issue that not only showcases examples of a contemporary political witch hunt but also helps to derive new interpretations of the existence and interplay of gender dynamics in contemporary society. Henceforth, while this witch-hunt under Trump’s regime may not be methodologically similar to the traditional witch-hunt yet it is played out on the same theoretical lines of subsuming the female gender either on one extreme of being weak and gullible or simply on the other where they are deemed to be vicious and deleterious. In both cases, the solution strides on the shoulders of the other gender.

Thus, while this present political witch-hunt may not involve physical violence (as in case of traditional witch-hunts) but thrives on a greater degree of harassment that translates to similar violations of liberty.

What adds another layer of discourse in Trump’s remarks and the trajectory of his rule is his unremitting use of the term witch-hunt as something that is being played against him by all his rivals and the opposition. His spurious victimisation thus throws the necessary light on the synergy between the historical and contemporary relevance of the term which is focused on the persecution of the “weaker” members of the society.

Since Trump's inauguration in 2016, he has tweeted the term 'witch hunt' more than 120 times in response to the Mueller investigation. In May 2017, Trump declared the Russia probe "the single greatest single witch hunt of a politician in American history."

"A total WITCH HUNT with massive conflicts of interest!" - Twitter, March 2018
"Greatest Witch Hunt in the History of our Country! NO COLLUSION" - Trump on Twitter when Roger Stone was arrested on federal charges wrt the Mueller probe. (January 2019) In 2018 alone, Trump tweeted the term 'witch hunt' 112 times (Field, 2018). *The New York Times* has printed the term "witch hunt" 336 times in 2018, which is more than triple the rate of its use before 2016. (Schoen, 2018)

Deliberately confusing sexual misconduct allegations as a political attack can be very well understood as a counter-practice to twist real concerns while simultaneously reinforcing the On June 24, 2013, Trump referenced media coverage of New York Attorney General Eric Schneiderman's investigation into several New York banks, which Trump described as "a witch hunt against Republicans." Schneiderman sued Trump for \$40 million alleging failure of the workshops to provide promised access to real estate experts, for which around 5000 students had paid as much as \$35000. Trump used the phrase again to refer to a liberal witch hunt against Trump University which delegitimizes an investigation by calling out the ulterior biases and motives underlying the allegations of fraudulent activities. These tweets reflect the modern usage of the term — as a metaphor that delegitimizes an investigation by calling out the partisan biases and ideological motives underlying accusations of wrongdoing (Schoen, 2018). Hence, Trump has also been attempting to change the connotation of the term altogether by using the term for himself and placing himself in a vulnerable position.

Defending sexual assault convicts like Judge Kavanaugh, Eric Schneiderman and providing safe havens to sexual assault convicts and trivialising accusations of sexual assault reaffirms the traditional power dynamic where men in positions of power assume greater social standing merely because they belong to a particular gender. Men in positions of power face accusations of sexual misbehaviour than their female counterparts.

Labelling such accusations as a witch hunt simply reduces the entire issue to an illegitimate power-grabbing by women and completely overrides the reality surrounding the abuse of women by powerful men all over the world. In this respect, the term is used to support the status quo when it comes to sexual harassment — one in which sexual harassment is common and the men who harass women face few consequences for their misconduct. (E. Cassese, 2018)

4.3 Women's Marches, Movements, Organisation, and Protests

Following the presidential election of Donald Trump, there have been widespread protests to express concern about a range of progressive issues, the first and largest being the Women's March that managed to get around 5 million people together worldwide. The 5,00,000 individuals demonstrating in Washington DC were joined by sister marches in more than 400 cities in the USA, in more than 80 countries around the globe (Schmidt and Almkhatar, 2017) and on all seven continents (Bowerman, 2017). Following a wide history of Donald Trump's lewd remarks and statements and vulgar rhetoric communicating misogyny and discriminatory practices which were often repeated during Trump's campaigning for the 2016 US Presidential elections, the march attempted to disseminate the message that women's rights are essentially human rights.

Research published by Central Michigan University, the USA that analysed various protest signs used in the 2017 women's march to conclude how various people had participated in the protest for multiple reasons, broadly categorised into (1) unity (2) women as powerful agents of resistance, (3) reappropriating pussy and words for vagina (4) criticisms of Trump, (5) defining and critiquing feminism (Weber, Dejmanee & Rhode, 2018). The most prominent protest signs were

1. "Support your sisters not just your Cis-ters."
2. "I have seen smarter cabinets at Ikea."
3. "Make America love again."
4. "We are the grand-daughters of the witches you could not burn."
5. "Keep your policies off my body."

Women's March became an annual practice and happened in 2018 and then in January 2019. It populated the phrase, "Reclaiming our Time."

During the last presidential debate, Hillary Clinton explained her hopes to improve Social Security by taxing the wealthy more to which Donald Trump replied, “Such a Nasty Woman”. The comment sparked immediate reaction on social media, mostly on Twitter and became an instant hashtag. This went onto become a feminist movement against Trump. Feminists now excessively use the term to describe themselves "just as nasty-maybe even nastier- than the woman [Hillary Clinton] Trump had attempted to denigrate, via a weaponized mutter." Nasty Women Exhibition apparel further made this movement renowned globally. (Woolf, 2018), (Gray, 2016), (Reinstein, 2016)

The most important visual of the literal coming in contact with the implied was visualised in the response of multiple witch organisations who organised marches protesting against the Trump regime. This is a prime example wherein there has been the coming together of witches and feminism. Via protest signs like “Hex White Supremacy”, “Witches against Hate” etc. the organisations attempted to use traditional discourses surrounding the identity of a witch to reclaim the conventionally allotted connotations to female identity, stereotypes, characteristics, and roles. As also mentioned by the members of W.I.T.C.H., the use of this figure of the witch in the current political climate is pertinent and highly powerful, majorly because the idea of being a witch was used to attack Hillary Clinton during her presidential campaign. Hence, protests by the witch organisation are in a way an affront to the current power structure. (Birnbaum, 2019).

4.4 Conclusion

The analysis of the marches and movements under Donald Trump gives quite a vivid picture regarding the number of women protesting against Trump's coercive regime. Trump's remarks and statements also give a clear image of the widespread witch-hunt he has inflicted which puts the idea of feminism in question. While a considerable chunk of scholars believe that this is indeed an attack on Feminism; the subsequent retraction to Trump's policies means that the voices are bold and are not at all submissive to the regime. As mentioned by Gloria Stein, the US today is at the peak of its activism.

“In my long life, I have never seen this level of activism in the US. It’s way more than during Vietnam—that was crucial, that movement stopped a war, but it also was concentrated in draft age, young people, while the so-called ‘resistance’ to Trump is cross-generational.” The given shift is therefore in compliance with the parallel resurgence of feminism in the American forefront which hence means the given

The situation might give feminism and women activism the pump it needed.

Therefore, in simpler terms, the impact of witch-hunting on feminism has largely made feminism a more empowered idea. As for Trump’s legitimacy with his politics, it remains largely questionable majorly also because of his records and allegations.

The research hypothesis, therefore, is disapproved because of the stark increase of protest movements against the Trump presidency which implies that the USA is currently witnessing a new wave of activism and hence, the rampant witch-hunt has empowered feminism as a political thought of action that is stirring more and more seeds of activism for equality instead of deterring it as a phenomenon. While attacking the idea of feminism, widespread witch-hunting has accelerated protests in large numbers, thereby, leading to greater involvement of people throughout. The fourth wave of feminism as operational in the US has continued to become more inclusive of various identities and equality as an issue has been long instilled into various political movements. While it is still vital to create spaces for women in US politics, the current election results are a step in the right direction that will pave the way for greater representation eventually.

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