

Is There a Need for a World Feminist Movement?

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Abstract

In today's society, gender is still a topical issue and there are still obstacles to the development of women's status in society. In this paper I explore whether it is necessary to establish a world feminist movement, and I explain the need for a world feminist movement from the perspective of postcolonial feminism.

Keywords: postcolonial feminism, female inequality, gender ideology

1. Introduction

The author's main focus in this essay is basically to answer whether there is a need for a world feminist movement. Feminism can be divided into four phases in the course of history. In the first wave of feminism, from the 19th to the beginning of the 20th century, women wanted to obtain equal rights with men to participation, employment and education (Ali, 2007). The 1960s saw the second wave of feminism, which, in addition to the most basic rights, aimed to narrow the gender gap and help women break the shackles of traditional attitudes. This wave went far beyond the first and divided feminism into different schools of thought: liberal feminism, radical feminism, socialist feminism and postmodern feminism.

Koggel (2011) states that with the emergence and development of feminism, it is difficult to distinguish it from "postcolonial feminism and other feminisms, of which there are many schools of thought, but all they are designed to address the problems women encounter in society" (Koggel C.M., 2011). There are many

schools of feminism, but they all exist to address the problems that women face in society. The creation of a 'world feminist movement' is therefore essential. It will make feminism a global and worldwide issue that will broadly reflect the position of women in society, the problems they encounter and the situation that needs to get addressed. Although there are many different classifications of feminism, they are all related to the formation of feminism.

2. Main Body

The early days of feminism are based on how women were treated unequally, discriminated against or otherwise persecuted in society. Schwarz and Ray (2008) explained that these conclusions were drawn from observing women's everyday lives (Schwarz, H. & Ray, S., 2008). At the same time, because these inequalities harmed women, the goal of feminism was to eliminate or reduce the inequalities suffered by women in society, and to achieve this goal, feminists proposed specific measures to guarantee women's status and rights. Nevertheless, feminism, in its formation,

has explored these issues arising from the commonalities embodied in women and has largely ignored the differences. It is clear that there are many different reasons for the unequal treatment of women and other possible oppressions in the past, so feminism has a different understanding of discrimination, oppression and other phenomena and different policies to address them. Hu (2011) indicates that postcolonial feminism wants to express theories related to Third World women through a cross-cultural space and discourse. Hence, it is not only deconstructing and countering postcolonial theories and male hegemony but also trying to build a new theoretical paradigm and discourse system that can express Third World women (Hu yukun, n.d.).

Additionally, the development of postcolonial feminism is mainly devoted to criticism and construction, in which the main one of the main critiques is that postcolonial studies are more of a relatively masculine field, which focuses on male-centric perspectives and biases. Still, these perspectives tend to ignore the differences in social sex ratios in colonialism. In addition to this, postcolonial feminism has also worked to critique Western feminism, as postcolonial feminism is also known as Third World feminists instead of women of colour growing up in the United States and women. The latter originally lived in the Third World. Therefore, postcolonial feminists represented by Spivak have also critiqued the insensitivity of Western feminism to class, religion, race and other peculiarities. Spivak (1999) argues that Western feminists have often taken it upon themselves to think of (Third World) women (Spivak, G.C., 1999). The concept of marginalization has helped create a classic Western culture while reinforcing the East-West dichotomy and cultural hierarchy. Therefore, she criticizes the Western feminist position and its use of 'marginalization'. In this article, the author wants to answer whether it is possible and necessary to create a world feminist movement while critically assessing this question from a postcolonial feminist perspective.

Mohanty (1988) argues that gender ideology is an essential component in the development of society, and it can broadly bring about profound effects on social movements. The image that women project and work within the same movement is different from that of men (Mohanty, C., 1988). Although the results may be

different, we must recognize the power of women in politics and the need to form our way of organizing. This is why it is necessary to build a world feminist movement. Furthermore, postcolonial feminism can be seen as the embodiment of a world feminist movement. Postcolonial feminism does not exist independently of colonialism but is an expression of its political power, and Mishra (2013) argues that it was colonialism that was oppressed by exploitative racism. Therefore (Mishra, R.K., 2013), postcolonial feminists argue that women are disproportionately represented among the oppressed races, and therefore the issue of female oppression should also be given attention. It was also a response to Western feminism. Western feminism largely ignores the differences in race, class and environment in the colonies. Hackstaff's (1985) (Hackstaff, K. & Pierce, J., 1985), indicated that in the 1980s, there was a global trend toward the oppression of women suggests that Western feminism sees the oppression of women around the world as homogeneous, i.e., that the forms of oppression are the same. Ali (2007) states that postcolonial feminism can be seen as a form of eradication of white racism (Ali, S., 2007). Once the problems mentioned above of oppression that women may encounter for different reasons are combined. It is clear that Westernism is the limitations of Western feminism. Often Western feminism differs from other feminism ideas.

For example, at the UN Women's Conference in Copenhagen in 1980, a clear divide was expressed between the political and class differences between regions of the globe, whether North and South or East and West and the heterogeneous character of postcolonial feminism was emphasized. They, therefore, offer a critique of Western racism and an emphasis on listening to marginalized peoples. In doing so, postcolonial feminists, heavily influenced by Foucault, use language as a powerful tool to better integrate into the world, both in terms of authentic expressions in English and texts (Mishra, 2013). The French writer Helene Cixous, for example, expresses in her literary works a discourse that is utterly different from male language and belongs to a typically feminine discourse. In addition to correcting the ideas of Western feminism, a vision of global feminism was put forward, which consisted mainly of the dilution of class, nationality and race. The creation of a world feminist movement was

therefore essential. McEwan (2001) says postcolonial feminism was primarily concerned with addressing patriarchy and gender inequality but largely ignored the differences within particular cultural regions (McEwan, C., 2001). Schwarz and Ray (2008) state that some of the theories of postcolonial feminism seem to have emerged only from distinctions with Westernism feminism, such as a critique of Western feminism while denying a conventional role for Third World women (Schwarz, H. & Ray, S., 2008). Its theories are therefore often seen as evolving from Western feminism in defense of its aims, and its main critique is of the homogeneity of Western feminism. However, equally, postcolonial feminism considers the different injustices that women may suffer. According to Ali, (2007) (Ali, S., 2007), postcolonial feminism is unique in its development, which largely contributes to the feminist movement's inability to focus on the same goals, so there is also a voice that sees postcolonial feminism as divisive. Secondly, in attacking Western feminism, postcolonial feminism in its development may run the risk of being ethnocentric and prone to sacrificing the world to address the limitations of its own culture. Although it is trying to avoid cultural relativism in its development, it is unavoidable in dealing with issues related to the international feminist movement. In cultural relativism, there is a boundary between identity and culture, which, while not dissimilar to the concept of culture itself, can bring idealists into this theory. In addition, Goetz (1991) argues that postcolonial feminism can be controversial and even the subject of criticism in relatively formal contexts (Goetz, A.M., 1991). For example, in international conferences at the UN, 'postcolonial feminism' can be seen as 'unofficial' feminism and therefore largely dismissed by other 'official' feminism as the development of 'postcolonial feminism' can be seen as 'unofficial' feminism, and therefore primarily prevented by other 'official' feminisms that ignore the idea of 'cultural respect', which is contrary to the cultural relativist idea of 'respect'. When faced with issues of gender oppression, race and other issues, it may be possible to bring women's groups together in the same way traditional women's issues are addressed (Mishra, R.K., 2013).

The world feminist movement can be defined as a women's discourse and movement for the

empowerment and advancement of women. Although there are still class, cultural and ideological differences between women in the world, the disadvantages and forms of the organization worldwide are the same. Postcolonial feminism was, therefore, not only a critique of the Western feminist world but also a deconstruction and counter-attack on male hegemony. Mohanty (1988) states that women are often labelled as victims of male violence is essentially evidence of the restricted status of women and, therefore, the homogeneity of women in Western feminism, as they are considered a group because of the uniformity of their unequal treatment (Mohanty, C., 1988). She also critiques five specific ways in which Western feminist discourse portrays Third World women as a 'homogeneous, disempowered group that is also positioned as the hidden victim of a particular social system'. She also questions the objectification of Third World women in white women's texts. In these texts, women are portrayed as "victims" of violence (male, colonial processes, Arab family systems, economic development processes and Islamic codes). Finally, she argues that these representations are a general concept of "subordination", which leads to cultural reductionist social class and ethnic identity. In this context, women can easily be labelled with discriminatory terms such as "sexual harassment" (Mishra, R.K., 2013). For example, there are two groups in society, African women and Vietnamese women, who are female victims despite their ethnicity, language and region of life. African women, in particular, have an underground status. More often than not, a large proportion of them have to work as sex workers to make ends meet, although not for a living, as a source of living expenses, and this phenomenon is so common that sex workers exist as a form of work among African women, even today. The status of African women has not improved and has even increased this inequality. Such a phenomenon is a sign of the "inequality" of women in Africa. Such a phenomenon shows that 'gender difference' can be a source of oppression.

McClintock (1995) states that the difference in lifestyle between men and women is due to the global militarization of men and the impoverishment of women who were subjected to many predicaments (McClintock, A., 1995). This is, for instance, allowed to participate in

politics, inherent disadvantages in education, and vulnerability to violence, predominantly domestic and sexual violence. This was not entirely due to colonialism but also to the Christian emphasis on masculinity and the influence of Confucianism and other schools of thought. For example, Schreiner's book gives a history of women's oppression in which he argues that women have not always been subservient, that their history of oppression and their resistance is historical and political, and that in the course of the development of the women's movement they have become motivated and empowered to resist (Kerner, 2017). The feminist movement has evolved, and postcolonial feminism has offered some critiques of Western feminism. However, postcolonial feminism also had some shortcomings in its development. The development of postcolonial feminism seems to have taken a radical path. Despite some increase in women's labour participation and some alleviation of gender discrimination, women are still in a disadvantaged position.

Bidegain and Rodri quiz (2016) says that women still bear the role of shrinking the cost of the state due to their dependence on public resources and work support (Bidegain Ponte, N. & Enríquez, C.R., 2016). The stereotype of "patriarchy" still exists in society, which means that women are still responsible for most things in family life, such as caring for children and the elderly and doing household chores. However, the time and energy spent in the home are not rewarded, and therefore women's contribution to the home is easily overlooked. Suppose women's labour is not valued in this particular context. In other words, if this form of the informal economy is not recognized, then gender inequalities between men and women will continue to exist. In southern Africa, for example, every man has absolute power over his wife and children's land. Every wife has her field in which she not only works but also lives in a separate house with her children. This includes where she not only works but also does housework, cooks, takes care of the children and so on, so that women are regarded as a form of labour, which serves as the basis for men's social and political rights. Kerner (2017) says that the development of postcolonial feminism is rooted in intersectional studies, which primarily suggests that a transnational orientation has emerged in its development (Kerner, I., 2017), in

which postcolonial feminists struggle to find boundaries beyond difference. However, it neglects to empirically study these boundaries and thus, for the time being, there is still not a path suitable for its development. Although it is a questioning of power imbalances and a challenge to them, there is no clear theory to guide its path. So, in its subsequent development, scholars prefer to pursue it with a transnational, historical focus on power. It is therefore essential to establish a world feminist movement.

3. Conclusion

In conclusion, postcolonial feminism is a relatively new school of thought. At the beginning of its development, it was only a genre derived from a critical perspective on Western feminism and postcolonialism. Postcolonialism is a critical perspective on power relations between North and South, striving for a development that can be integrated with global power relations, especially the economy. Postcolonial feminism, therefore, addresses gender from these issues. The development of Western feminism as homogeneous feminism in the face of gender issues, mainly ignoring race, class, environment and other differences, is one of the reasons why postcolonial feminism emerged as a pathway for the development of all marginalized women in the world (Lazarus & Neil, 2004). Its most characteristic feature is its heterogeneity, pursuing goals not only religious, cultural and economic but also many other aspects.

On the one hand, it is a deconstruction of and a reaction to imperial and colonial hegemony and male hegemony. In other words, a rejection of whiteness and male-centrism and a belief that the root of oppression comes from patriarchy. On the other hand, postcolonial feminism focuses on a critique at the level of discourse, particularly at the textual level. Lazarus and Neil (2004) argue that knowledge as a means of resistance allows for a gentler understanding of the lives of Third World women and that only by giving voice to this so-called 'underprivileged' group of women can it be possible to make their voices heard (Lazarus, N. & Neil, L., 2004). "Voices of this supposedly 'disadvantaged' group can be given a real insight into women's lives". This is not only a powerful attack on the four angles of Western feminism but also provides the intellectual basis for the global women's movement. As an

academic capable of providing reflection and critique, postcolonial feminism is not only very inclusive, but it incorporates marginalization. Secondly, it is not a new type of study but simply critical thinking that takes stock of and reflects on the past in a highly historical and political way. Despite its strengths in development, it also suffers from several weaknesses. Heterogeneity is the most crucial feature of its development, but this does not mean that the importance of women's solidarity can be ignored. It still needs to focus on the oppression of women that still exists in the context of globalization, and it also needs to think about the right rational path to end this oppression. Globalization has provided a new context for the development of the feminist movement. At the same time, the development of feminism must give a logical place to experience, i.e., theorizing, which can essentially unite women while also focusing on listening to the literature of third world women. Therefore, the ability to translate and read becomes particularly important, not just for improving competence but to see the global world as a whole. It is also about interpreting the world through a different disciplinary lens and seeing the world as a whole to find a way out of the inequalities suffered by women in development (McEwan, 2001). Finally, as globalization continues and transnational feminist movements emerge, feminists should seize on their interpretations of the world and the urgency of women's issues to develop feminism more objectively and scientifically. It is, therefore, necessary to establish a world feminist movement.

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