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Editors
İbrahim Serbestoğlu
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Academic Studies in Social Sciences and Humanities

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FOREWORD

Developments in artificial intelligence technology reveal that humanity has entered a new era. Undoubtedly, our awareness of artificial intelligence is increasing as we encounter the concrete results of studies carried out for many years and as it serves us. In addition to positive sciences such as engineering and health, social sciences have also started to benefit from artificial intelligence. The main problem is how much scientific activities can benefit from artificial intelligence. Making a decision is subject to long discussions. However, there is a fact that the decision needs interdisciplinary cooperation and a holistic view. In other words, scientists must come out of their ivory towers, recognize that their fields of study are not "unique," and read about different disciplines. Today, when scientific financing wants products focused on service to society, qualified studies and scientists with scientific behavior will stand out and be supported.

Interaction and internationalization in Social and Humanities Sciences are increasing daily in this context. Technology leaves nothing hidden behind closed doors. Libraries and institutes have broken down the walls surrounding them. Electronic resources have facilitated researchers' mobility and access to data and increased collaboration. As seen in this book, cooperation, and a holistic view also raise the intellectual perspective.

On this occasion, our book, which includes academic studies on Social and Humanities Sciences, aims to present quality articles to serve the scientific world. We would like to thank our esteemed scientists Ayna Isababayeva Apaydın, Betül Özkaya, F. Müge Algan, Faik Ötün, Tuğba Nur, Gül Coşkun Değirmen, Z. Beril Akıncı Vural, Berk Özdava, Hatice Özdoğan Türkyılmaz, Kevser Yuvalı, Ayşegül Keskınkılıç, Muhammed Benli, Fatih Güneş, Mustafa Kara and Nuran Çetin for their articles that will make a sound and open the horizon in the field; we wish you pleasant reading.

Prof. Dr. İbrahim SERBESTOĞLU & Dr. Hakan TAN

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CHAPTER IX

THE OTHER FEMALES: THE RISE OF THIRD WORLD FEMINISM AND THE ENIGMA OF GLOBAL SISTERHOOD

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1. Introduction

The feminist discourse faces challenges in being inclusive, as it does not adequately address the needs and experiences of women from various racial, cultural, and linguistic origins. The preceding waves of feminism mostly centred around the concerns of white middle-class women, while neglecting to acknowledge the marginalisation endured by the Third World women who were additionally exposed to colonial enforcements. Presently, women residing in the Third World face marginalisation as they confront the many obstacles resulting from both colonisation and patriarchal structures within their colonised communities. The patriarchal system facilitates the subjugation of women, exerting control over their physical and spiritual realms. Furthermore, while the colonial structure permits the exploitation of women to advance the interests of males, feminist ideologies that focus on the Eurocentric viewpoint lack recognition of the specific difficulties experienced by the women of colour, thereby underscoring the inapplicability of the global sisterhood.

Insofar as the experiences and needs of women from diverse racial, cultural, and linguistic backgrounds remain inadequately addressed, feminist discourse continues to struggle with inclusivity, decades after the occurrence of one of the most powerful marches of women's activism in America around the 1970s. The first and second waves of feminism exhibit a strong focus on the current challenges experienced by white women belonging to the middle-class. Nevertheless, these groups do not sufficiently confront the lack of power

experienced by women of colour who were subjected to colonial discourse. As a result, women from the Third World face marginalisation and struggle with the combined difficulties caused by colonisation and the male-dominated structures present in colonised cultures. The authoritarian colonial structure, which serves as the bedrock of Third World feminism, allows for the exploitation of women for the advancement of male interests, whilst the patriarchal system facilitates the physical and spiritual subjugation of women. Moreover, the rights of women are vulnerable to many forms of mistreatment that contribute to the reinforcement of the colonial framework and the perpetuation of systems of oppression. Colonialism and the consequent merging of patriarchal systems between the coloniser and the colonised society create a self-reinforcing cycle that perpetuates the marginalisation of women in various areas, including educational, political, legal, and economic fields. Under colonial patriarchy, women, regardless of their ethnicity, are compelled to conform to the established norms and structures of the dominant society. Therefore, feminist ideologies that focus on the Western or Eurocentric viewpoint lack recognition of the specific difficulties experienced by women of colour, whether they live in developing/underdeveloped states or in first/second world countries. This paper provides a thorough examination of the causes that led to the unavoidable occurrence of a third wave of feminism. It emphasises the exclusive characteristics of the worldwide sisterhood that Western feminists claim to have created, especially when it comes to women of colour from the countries of the Third World.

2. Third World Feminism and the Quasi-Global Sisterhood

Prior to delineating the distinctions between Third World women and their supposed counterparts in the Western world, it is imperative to provide a clear definition of the phrase “Third World”. The term is used to refer to a number of different correspondences in various writings. One factor contributing to this separation is geographical position, which distinguishes the inhabitants of these countries from those residing in more advantaged continents such as Europe. Furthermore, a different perspective emphasises that the countries in consideration are less affluent and advanced compared to Western nations. This stark reality ultimately determines which voices are given the opportunity to speak and be acknowledged in international settings. Still another reference is the fact that the countries were named by the conquerors or colonisers of the past on purpose, but without any intention of discrimination or other forms of marginalisation. Ama Ata Aidoo (as cited in Katrak, 2006) challenges the final classification and views the terms ‘third world’ along with ‘postcolonial’

as deliberate distortions of the truth by powerful societies. Aidoo perceives the term 'third' as an indication of approaching failure, and she contends that acknowledging such abstractions does not validate them. She also identifies numerous grotesque and ludicrous aspects within the concept of the Third World. In fact, Aidoo also critiques the terminology used, highlighting that the majority of the correspondences do not align with reality, but rather lead to unsuccessful outcomes, incompetence, insufficiency, and primitiveness. Given these circumstances, it would be inequitable to juxtapose Western feminisms with feminisms in countries in the Third World[1]. Hence, the assumption that privileged middle-class white women serve as universal examples of feminism cannot be universally applied to all women worldwide, particularly those living in or associated with the Third World.

The late twentieth century witnessed a surge in opposition towards Western feminism due to its hypocritical nature. This form of feminism primarily focuses on the issues faced by white middle-class women, such as social, economic, and judicial inequalities, while disregarding the issues and disparities experienced by women of colour in different parts of the globe. Consequently, this gave rise to a new perspective in feminism. Third World feminism, a recently developed concept, faced the apathy of white middle-class women who were striving to establish a universal sisterhood but they were unsuccessful in understanding and sharing the feelings of their so-called sisters in the countries of the Third World on their specific indigenous concerns. According to Chris Weedon (2007), the main goals of second wave feminism in the late 1960s and 1970s were twofold: to analyse literature as a tool for both reinforcing and questioning the male-centric depictions of women in fictional works, and to explore and analyse the distinct characteristics of women's literature. Nevertheless, the second wave feminists displayed a tendency towards exclusion and marginalisation, as they primarily focused on the challenges faced inside their own white societies. Consequently, they prioritised their own privileges and neglected the inclusion of their fellow women in their pursuit of equality. This treatment is unequivocally racist towards individuals who are not of the same race, and hence, it is also discriminatory towards them based on their perceived lack of civilization. Barbara Smith (1979) articulates the necessity of eliminating racism from the perspectives of Western women by offering a new definition of feminism: The correlation between racism and feminism can be readily elucidated by the fundamental definition of feminism, which is basically a political ideology and set of actions aimed at liberating women from many

[1] Henceforth, the nations that were colonised by Britain, particularly in South Africa.

forms of oppression, including women of different races, working-class women, impoverished women, women with disabilities, lesbian women, and elderly women along with white, financially advantaged heterosexual women. Any ideology that falls short of this ideal of complete liberation cannot be considered feminism, but rather represents a mere pursuit of personal power and influence by women. To fully encompass women in all situations, a decisive action must be implemented. All women everywhere need to acknowledge and value both the similarities and the distinctions. Concerning the notion of women, it is apparent that the term is employed to denote those who possess the biological characteristics of femininity from birth. Nonetheless, many, particularly those who embrace second wave feminism, are ignorant of the fact that the biological composition is essentially the only thing that sets them apart from women in the Third World. Undoubtedly, there are further shared characteristics between the two categories of women; one such example is the clear observation that both groups experience oppression. However, the distinction rests in the manner in which they are subjugated. The assumption that women are a pre-existing, unified group with uniform interests and aspirations, irrespective of their social status, ethnicity, or racial background, suggests a concept of gender or sexual differentiation, or even patriarchy, that can be applied universally and across cultural boundaries (Mohanty, 1984).

Upon careful examination of the actual circumstances faced by women in the Third World and those in privileged Western societies, it becomes evident that there are significant differences. The women in the Third World tend to be uneducated, confined to domestic roles, apathetic, inconsequential, dependent, and strongly tied to their families, traditions, and inherent culture. On the other hand, the privileged Western women have the opportunity to make decisions regarding their own lives, are educated, analytical, focused on their careers, and inquisitive, among other qualities. For instance, Tsitsi Dangarembga, a prolific Zimbabwean writer and film director, presents her notions on the challenges she has faced as an African writer as follows:

> In Germany there are "writers" and there are "African writers." And I was never invited to a literary event, except maybe the Frankfurt Book Fair-but then only as an "African writer." … Well, I have a problem with segregation. I mean, if I am an African person at a meeting of writers, I don't have a problem. But if the writers meet and the African writers are supposed to go to their own special "African events," I have a problem. And that's how it was in Germany. (Lee & Dangarembga, 2006, pp. 148 - 149)

Moreover, white women, if not in all affluent Western countries, have autonomy over their sexual choices, while women from the Third World are ensnared in their own bodies with regard to sexuality. The question at hand is how these two groups of women, who merely share the common characteristic of being female, can be evaluated as a single homogeneous entity? Hence, it is an indisputable reality that over the course of feminism's history, numerous manifestations have emerged, each shaping and conceptualising itself in response to the particular regions' exigencies, political climates, cultural identities, traditions, and confluences; thus, the overarching framework of Third World feminism encompasses a multitude of feminist perspectives. Feminism represents the political manifestation of the worries and desires of women from various geographical areas, social classes, countries, and ethnicities. The presence of diverse feminisms that are formulated by women themselves and are attuned to the particular demands and issues of various women is essential. This variety stems from a shared resistance to gender discrimination and hierarchy, which serves as the initial stage in formulating and implementing a political agenda (Çağatay et al., 1986). Third World women make a significant effort to demonstrate that feminism is not limited to industrialised nations or middle-class white women by implementing this philosophy in their personal lives. Subsequently, they have depicted their respective oppressions, communities, cultures, customs, and cultural identities via personal encounters and independent governance. Essentially, they have attempted to resist the process of Westernisation, which has excluded them from participating in global platforms. They have strived to have a voice within their own country using their native language, as a means of opposing the colonisation that has marginalised their national, societal, conventional, and cultural identities.

Beyond the concept of women as it pertains to Third World feminisms, the consequences of colonialism, decolonization, and the postcolonial era encompass a multitude of other consequences, such as assimilation, schooling, culture, and language. Furthermore, numerous sexual conceptions, including the enduring repercussions of the prevailing patriarchy, objectification, isolation, traditional gender roles, and women's resistance efforts, further restrict the mobility of women in countries in the Third World. None of the Western forms of feminism proved effective in addressing the aforementioned challenges. For example, the Marxist Feminist theory primarily focuses on achieving gender equality in labour and wages and aims to establish a framework for a socialist society. However, this theory does not address the needs of women of colour, particularly those from underdeveloped and developing countries. It primarily

benefits privileged women from developed countries. Marxism unequivocally opposes capitalism and its detrimental impact on individuals. Consequently, the Marxist feminist theory primarily focuses on the dual labour burden faced by women, encompassing domestic work, childbearing and nurturing, as well as wage labour. Its objective is to establish a gender-neutral and equitable lifestyle in opposition to capitalist endeavours. Nevertheless, the malfunctioning of Marxist feminist theory in Third World countries becomes even more evident, for the advancements, particularly following the Second World War, have facilitated the expansion of industrial hubs that attract the men of the time away from rural villages, so diverting their workforce from subsistence agriculture. The escalating movement of males to urban areas, mining sites, export-oriented agriculture, or overseas employment has resulted in a significant surge in the number of households headed by females (Dankelman & Davidson, 1988). It seems that although Marxist feminist theory has protected the rights of white middle-class women and saved their lives, it has left Third World women with no other choice than to work harder and harder because their fathers or husbands have left the family to seek higher wages and escape their current poverty. Due to this reality, women have undertaken employment both within and outside their households in order to sustain their livelihoods, which has undoubtedly added to their significant responsibilities. Moreover, it is of the utmost significance for Marxist feminist theory to address the substantial prevalence of female enslavement in emerging economies of the Third World. Regarding the issue of slavery in the Third World, it is difficult to believe that proponents and practitioners of this theory do so adequately. Therefore, it appears hard to support the Marxist feminist theory's positive impacts on women in Third World nations; its application has been limited to a Eurocentric perspective rather than being global.

Radical feminism emerged as another movement during the 1960s, as part of the second wave of feminism. The radical feminists' assertion posits the presence a universally applicable patriarchal structure which classifies and renders decisions with respect to women. Specifically, this system exercises power over women by exploiting their reproductive capacity as a form of sexual property. Women are categorised and ascribed significance based on their ability to engage in productive and reproductive activities. Furthermore, all historical societies have been patriarchal, for "the military, industry, technology, university, science, political office, and finance – in short, every avenue of power within the society, including the coercive force of the police, is entirely in male hands" (Millet, 2000, p. 25). However, the issue at hand is that there is no universally

prevalent patriarchal system worldwide, as each nation possesses its own distinct structure, culture, and tradition. These factors contribute to the formation of unique patriarchal societies that confine women in various ways. Furthermore, notable scholars such as Shulamith Firestone (1972) have proposed and advocated for the replacement of the class system with a sex-based hierarchy to achieve true gender equality. This perspective suggests that women's autonomy over their bodies would eliminate all forms of social stratification. However, it is important to note that this ideal is unattainable in Third World countries due to ongoing practises such as female genital mutilation and limited access to birth control. Consequently, Willis (1984) levelled an accusation against the radical feminist movement, asserting that it predominantly consisted of individuals from white and middle-class backgrounds, for "most black and working-class women could not accept the abstraction of feminist issues from race and class issues, since the latter were so central to their lives" (p. 95). Therefore, the victimisation of women under the patriarchal system varies based on factors such as geographical location, cultural norms, traditional practises, current circumstances, and economic conditions.

The insufficiency of Western feminisms for Third World countries can be exemplified in numerous ways. Despite the perception that the term "feminism" is inherently Western and lacks relevance and coherence for individuals outside privileged Western societies, it is imperative to elucidate the principles and portrayals of Third World feminisms as articulated by Third World women in their writings. Evidently, these feminisms originate primarily from the repercussions of colonial rule, encompassing elements such as assimilation, discrimination, tradition, and linguistic and educational barriers. The issue of language is a significant challenge for the inhabitants of colonised countries, as they face the dilemma of choosing between English and their native language before engaging in writing or speaking activities. "Colonization imposed a severe linguistic violence in disrupting integral links between language and culture. The denigration, at times, erasures of native languages, had severe cultural and psychological impacts on people's self-respect, identities, and values" (Katrak, 2006, p. 27). The psychological and cultural influences on individuals' self-esteem, sense of self, and principles are well acknowledged, since one's social status is determined by the proficiency of their English language skills. Furthermore, being compelled to utilise the language of another nation in official settings leads to feelings of insecurity and a lack of confidence in one's own country. These problems should not be disregarded, as these individuals are subjected to oppression in ways that privileged individuals

have not previously experienced. The language of a nation is a source of pride and a defining characteristic of its people. Furthermore, it also comprises the largest component of their culture. Due to the predominantly oral nature of many languages in the Third World, the British colonisers have largely ignored them. Consequently, these people's identities as well as heritages, customs, and inherent worth have been overlooked, and they have been compelled to adopt an entirely novel and ill-fitting pseudo-identity. As Katrak (2006) asserts, "the 'dark continent' [is] supposedly brought into history, and given a culture and civilization by [the] Europeans" (pp. 27 – 28). These people not only experience cultural erasure, but their autonomy is also severely undermined since "to speak is to exist absolutely for the other" (Fanon, 2008, p. 8). This is undoubtedly the outcome of post-colonialism that encompasses both genders. To illustrate the feminist perspective of this outcome, it is clear that women in these places are marginalised and deprived of knowledge, as many of them are unable to express their own oppressions in English. Nevertheless, these women are denied the opportunity to receive education, and they are also incapable of advocating for their rights within their respective nations. How can individuals ensure their voices are heard on the global stage when their native language is often disregarded? Therefore, the necessity for an impartial perspective is unavoidable. By focusing on speaking to the subaltern woman, rather than speaking for or listening to her, the postcolonial intellectual deliberately sheds the advantages associated with being a woman. This process of systematic unlearning entails acquiring the necessary skills to analyse and evaluate postcolonial discourse using its most effective methods, rather than merely replacing the absent representation of the colonised (Spivak, 1988). Once more, the correlation between language and alienation is underscored, illustrating how women residing in Third World countries are rendered foreign in their own homelands simply because they do not possess fluency in the language of the colonisers. Consequently, they are unable to articulate their own perspectives on their oppressions, necessitating the support of external voices to advocate for them on an international scale. As Spivak maintains, it is not possible to truly represent the experiences of marginalised individuals. Instead, it is important to engage in dialogue with them, fostering empathy and understanding. This involves distancing oneself from one's own cultural background and identity, and actively integrating into the cultures and conditions of women in the Third World. It is essential for both Western and marginalised Third World women to come together and work in harmony, with the goal of eradicating the benefits and disadvantages imposed by the colonizer's purportedly enlightening methods.

Education is another major issue that prevents individuals in the Third World from acting in ways that are consistent with their own traditions. The implementation of educational initiatives in these nations is hindered by a multitude of challenges, such as destitution, insufficient school facilities, child labour, prohibitively expensive tuition, non-native cultural curricula, political censorship of dissenting viewpoints regarding colonial policies, and inadequate access to education. One major obstacle that hinders youngsters from obtaining education is poverty. The majority of children are unable to access formal education, while a small fraction who do have the opportunity to attend school are compelled to discontinue their studies due to financial constraints. This poses a significant challenge for female learners, as they are expected to assume their mothers' responsibilities in domestic activities while their mothers work in agricultural areas to contribute to their families' financial well-being (Nestvogel, 1995, p. 207). Thus, rather than engaging in formal education, females acquire knowledge and skills necessary for adulthood at a remarkably young age. In comparison to girls, boys have a greater advantage in terms of being able to work and earn money to cover their school fees. However, it is important to note that this privilege is not morally justifiable, as these boys are still children and are subjected to early abuse and exploitation through child labour. Yet, while the situation cannot be justified, it is certain that boys attend education programmes for a longer time than girls.

The language utilised in the classrooms poses an additional challenge for the students, since they struggle to comprehend it. The presence of this obstacle hinders students from comprehending the course's objective, as they must overcome a linguistic barrier before grasping the offered material. In addition, Standard English is the designated language of communication in Third World countries, granting pupils who learn it the opportunity to attain official recognition. As Katrak (2006) argues, "[n]ot having the ability to read and write [S]tandard English is a serious disadvantage, and renders one marginal in various ways" (p. 26). The increased educational opportunities for male students are a direct cause of this situation. After acquiring proficiency in the language, they systematically exclude and oppress female learners, compelling them to prematurely abandon their education compared to their male counterparts, and exert dominance over them in all conceivable spheres.

Students must also contend with an inappropriate curriculum. Rather than adhering to the cultural conventions of the present society, it predominantly draws inspiration from the norms observed in industrialised nations. This naturally results in children feeling alienated. They are considered to be on

par with individuals who are citizens of Western societies. Similarly, this issue facilitates the employment of people from industrialised nations in Third World countries, often resulting in the displacement of local inhabitants. Nestvogel's (1995) research in Third World countries suggests that the applied curricula are "an instrument in the hands of the established elite who fear competition from [the] highly educated social groups" (p. 211). In fact, another reason why the chosen education programmes are inadequate is the improbability of enhancing one's education in their home nation. In addition, the scarcity of job prospects prompts the colonisers to make decisions on behalf of these people, seeing it more advantageous for them to remain uneducated, as they would ultimately be unable to pursue careers in their respective fields. For the most part, they are doomed to be slaves or to toil in agricultural areas.

In addition, patriarchy is unquestionably a defining characteristic of the societies of the Third World. Nevertheless, they exhibit a modest divergence compared to the ones that comprise Western civilizations. In Third World nations, patriarchal civilizations are driven by colonisers, resulting in women from these countries being doubly colonised and subjugated when compared to men. The norms are determined by the coloniser, who expects the colonised men to enforce them upon their women. Chitsike (1995) also argues that "[w]omen's subordination is rooted in customs and beliefs that are produced or shared by particular societies" (p. 20). As a result, the system designates specific goals for women, reducing them to mere objects of sexual satisfaction. They are supposed to handle domestic responsibilities, care for their partners and children, engage in physical work in the fields, and bear children, among other duties. As a result of these gender roles, which include femaleness, wifehood, mothering, and daughterhood, women are estranged from their families, communities, nations, and physical selves. In a society where male dominance is easily forced on women, irrespective of their race, colour, or culture, it is undeniable that these norms are constructed based on a masculine mindset. Hence, in a nation where the indigenous population is rendered powerless by the aforementioned barriers, it is plausible to assert that certain gender roles are deliberately constructed by the colonisers.

These women, who lack access to education and are trapped in poverty and ignorance, are rendered powerless in a society that is detrimental to their well-being. The hardships of the women are compounded by both their men and the coloniser, who dictate the appropriate attitudes that the native men should adopt. Furthermore, these women are explicitly informed that it is a cultural imperative for them to exhibit obedience towards their male counterparts and to adopt a subservient and average position within the society, on which Chitsike

(1995) challenges the rationale behind this cultural restriction, questioning its rationality:

> What is 'cultural' about a woman earning all the food through her sweat in the fields, and preparing that food for her husband and children to sustain them when the man is drinking the day away? Is it 'cultural' to be beaten to pulp and protect the man who has done it? (p. 20)

These women are compelled to undergo terrible activities, such as female genital mutilation, as part of religious practises. This occurs from a young age until they are married, with the intention of certifying their virginity. The treatment is highly painful and results in significant bleeding. Moreover, in the event of their husbands' demise, certain women are compelled to enter into a new marital union with one of their deceased husbands' kin. Alternatively, if they choose not to remarry, they are subjected to the authority of their sons. According to Chitsike (1995), numerous women are evicted from their residences by their own sons.

Childbirth poses an additional strain for women, as there are no restrictions on the number of children they can bear. Men are regarded as powerful and prolific within their culture so long as they exert pressure on their wives to bear additional offspring. As a result, they are labelled affluent. This issue regarding childbearing provides cultural proof of the youth and fecundity of women. Furthermore, while not limited to Third World nations, the practice of males having multiple wives is permitted, potentially due to considerations of reproductive health and potency. On the contrary, clandestine affairs are met with severe repercussions from both male authorities and society at large.

3. Conclusion

Aside from the patriarchal system, schooling, language in question, ethnic backgrounds, identity, conventions, and customs all contribute to women's estrangement from their unique beings. As a consequence of this estrangement, they are considered outcasts within their unique society. Women, subjected to societal norms and prevailing practises, seek means of survival and actively oppose their predetermined fate. Third World feminism entails advocating for the protection and support of women who experience abuse in nations classified as Third World. The ineffectiveness and unsuitability of Eurocentric styles of feminism stemming from the discriminatory, ethnic, traditional, and exclusionary attitudes led to the formation of these schools. The supporters of these schools aim to redefine the notion of woman and challenge existing assumptions. They seek to demonstrate that not all women experience

oppression under identical circumstances. Furthermore, they make a strong effort to persuade others that feminism necessitates complete equality between genders and within the female sex.

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