



## Feminism Beyond Boundaries: Solidarity and Social Change

**Ruchi Mishra\***

*KCC Institute of Technology and Management, Greater Noida, India*

**\*Corresponding Author:** Ruchi Mishra, KCC Institute of Technology and Management, Greater Noida, India.

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### Abstract

The purpose of this issue is to critically evaluate key threads and concepts contributing to academic debates in diversity, gender biasness and feminist theorizing. This chapter highlights key threads in colonial legacies, and cultural norms that perpetuate gender inequality, arguing for integrative methods to social change that stress inclusivity, diversity, and equity. This chapter provides a model which locates the importance of feminism beyond borders stems from its acknowledgment of the interdependence of women's struggles and the need for international solidarity in combating systemic inequities. This strategy emphasizes the different experiences and challenges that women confront around the world by expanding the feminist agenda beyond national borders and amplifying the voices of oppressed communities. In its broadest definition, the term "feminism" refers to political engagement by women on behalf of women. The word originated in France around the 1880s. It combines the French term for woman, "femme," with the suffix signifying political position, "ism," and was used at the time to refer to people who advocated for women's rights [1]. It was widely used in American women's movements beginning in the 1970s to express opposition to women's low social roles, spiritual authority, political rights, and/or economic prospects. Beyond that broad definition, the concept of feminism has never been historically set or stable. Despite its ambiguity and limitations, the phrase nonetheless represents an emancipatory politics on behalf of women.

**Keywords:** Gender Biasness; Inequality; Femme; International Solidarity; Colonial Legacies

### Introduction

In the 1970s and 1980s, socialist feminist philosophers such as Michelle Barret, Mary McIntosh, Zilla Eisenstein, and Dorothy Smith highlighted the theoretical constraints of implicitly masculinist Marxism. These authors classified the complex relationship between production and reproduction, the role of the "family" and the "household" in capitalist society's economic and social relations, and capitalism's relationship with patriarchy. Zilla Eisenstein invented the term "capitalist patriarchy". Kumkum Bhavani and Margret Coulson criticized the theoretical constraints of socialist feminist notions like "family" and "household" on Eurocentric grounds. Feminist practice, as I understand it, operates on a variety of levels, from daily life through the everyday acts that shape our identities and relational communities to collective action in groups, networks, and movements organized around feminist visions of social transformation. In order an extended period of time, feminism has been a catalyst for social change, opposing up to existing structures in society while upholding the equal opportunities and liberties of women. Although the feminist movement regularly comes beneath condemnation for possessing a confined

focus that mainly addresses the issues faced by prosperous, white middle-class women [2]. The experiences and struggles of marginalized communities, such as women of colour, LGBTQIA+ people, and those from economically disadvantaged backgrounds, must be included into feminism's larger vision in order to genuinely bring about meaningful and long-lasting change (Feminism and Women's Rights Movements - Gender Matters, 2023). A more comprehensive strategy for societal change is provided by intersectional feminism, which acknowledges the interdependence of many oppressions [2]. The concept of feminism that emphasizes that humans may encounter different kinds of oppression at exactly the same time, and that such discrimination compound and intersect one another. It emphasizes the significance of comprehending and resolving the particular difficulties encountered by women who have various racial backgrounds, orientations, identities as women, abilities, and economic status. In order to build an equal and diverse movement for social change, intersectional feminism places a strong emphasis on the experiences of oppressed women.

Define feminism in a Global Context Emphasizing its Diversity and Evolution

Feminism beyond borders symbolizes a paradigm change in feminist theory and activity, emphasizing the necessity of transnational solidarity, intersectional analysis, and collaborative action in combating global gender disparities. Feminists may work together across borders to create a more inclusive, equitable, and just world for all genders. The acknowledgment of intersectionality—the interdependence of gender with other social identities such as race, class, sexuality, nationality, and ability—is central to feminism across boundaries. And also, this intersectional perspective recognizes that women experience oppression differently depending on a variety of intersecting factors, emphasizing the importance of tackling these intersecting forms of discrimination. Various research books on the interdependent nature of women’s experiences across boundaries can help to expand our understanding of the topic. Fundamentally, feminism is an idea and movement in politics that aims to improve women’s equality, rights, and dignity. But feminism’s definition and expression have changed throughout time and in various social, cultural, and geographical situations [3]. As a global discourse, feminism has intertwined itself with various revolutionary movements, including socialist revolutions, racial justice movements, and anti-colonial fights [4]. This fluid combination created a rich tapestry of feminist philosophy and practice that represents the diverse aims and lived experiences of women worldwide. At the junction of these global and local processes, feminism has been translated and negotiated, leading to context-specific articulations that challenge and expand the movement’s limits [4]. As such, feminism has come to encompass a broad spectrum of perspectives, such as liberal feminism’s emphasis on individual freedoms and possibilities, radical feminism’s critique of patriarchal structures, and postcolonial feminism’s examination of the legacy of imperialism and its effects on women in the Global South [4]. Additionally, fourth-wave feminism has become more and more prominent in recent decades, emphasizing intersectionality, online activism, and the ongoing fight for reproductive justice, economic justice, and socioeconomic equality. In order to position feminism as a comprehensive, transformative force that challenges not only gender-based discrimination but also the interlocking systems of race, class, sexuality, and ableism that shape women’s lived experiences, fourth-wave feminism has worked to forge alliances and bridges across diverse movements by acknowledging the interconnectedness of various forms of oppression (Feminism and Women’s Rights Movements - Gender Matters, 2023) [4,6].

### The concept of “Boundaries”

This broadened understanding of feminism is centred on the experiences of oppressed populations, such as the enslaved Africans who suffered the traumas of oppression and relocation. Their experiences, hardships, and acts of resistance have combined to create a complex tapestry that demonstrates the complexity of the battle for liberation and autonomy. Feminism may go beyond its conventional bounds and become a really transformational force

that can take on the interwoven oppressive institutions that have produced the contemporary world by elevating the voices and perspectives of these people. In the end, feminist activism’s worldwide fabric serves as a monument to the tenacity, resourcefulness, and combined might of women throughout history and geography.

Feminism has the capacity to create even stronger coalitions and spark revolutionary change on a genuinely global scale as it develops and adapts to the shifting currents of international politics and social movements [4]. Feminism can become a unifying force for justice, equity, and the realization of a more just and equitable world by taking an intersectional approach that honors the varied experiences and perspectives of marginalized communities [4-6,19].

### Feminism characterized by Solidarity and Intersectionality

For a significant period of time, feminism has been a worldwide phenomenon, with its concepts and practices spreading across borders and interacting with other revolutionary movements including Feminist theory and practice have evolved into a rich tapestry that embodies the many experiences and objectives of women worldwide as a result of their dynamic interplay [4]. As a global discourse, feminism has been discussed and understood in a wide range of social, cultural, and geographic contexts. As a result, context-specific interpretations of the movement have emerged, challenging and extending its boundaries [4]. From liberal the feminist movement’s emphasis on human rights and opportunities to revolutionary feminism’s critique of patriarchal structures to postcolonial feminism’s exploration of the legacy of imperialism, the diversity of feminist views has been a source of strength and complexity. The portrayal of marginalized voices, including those of women of colour, women living in the Global South, and women whose histories converge, their progression. The global thread of feminist movement is a tribute to the persistence, ingenuity, and united strength of women throughout time and space. As patriarchy grows and adjusts to the shifting currents of global politics and social movements, it has the potential to forge even stronger alliances and ignite revolutionary change on a truly global scale (Feminism Essays, 2023). By taking an interdisciplinary stance that respects the many experiences and points of view of oppressed people, feminism may become a unifying force for justice, fairness, and the creation of a more just and equitable society (Feminism and Women’s Rights Movements - Gender Matters, 2023)

Their struggles, experiences, and acts of resistance have come together to weave a complicated tapestry that illustrates the intricacy of the struggle for autonomy and self-determination (Vatsa, 2015). By prioritizing these tales, feminism may be able to transcend its historical limitations and emerge as a really transformative force capable of taking on the complex systems of oppression that have shaped the modern world. The worldwide thread of femi-

nist movement is a tribute to the persistence, ingenuity, and united strength of women throughout time and space. Feminism, with its constant development and adjustment to the ever-changing tides of global politics and social movements, has the potential to forge ever-stronger alliances and act as a catalyst for revolutionary change on a fundamentally universal footing. Transnational feminism, characterized by interconnectedness and collaboration, is essential to enacting significant social change that transcends national boundaries and acknowledges the varied histories of women all through the globe. Feminist concepts and practices have long been disseminated globally, mixing with socialist revolutions, racial justice movements, and anti-colonial campaigns, among other revolutionary movements. Feminist theory and practice have evolved into a rich tapestry that depicts the varied experiences and objectives of women worldwide as a result of their dynamic interaction. As a global discourse, feminism has been discussed and understood in a wide range of social, cultural, and geographic contexts. As a result, context-specific interpretations of the movement have emerged, challenging and extending its boundaries [4]. From liberal feminism's emphasis on individual rights and opportunities to radical feminism's critique of patriarchal structures to postcolonial feminism's examination of the legacy of imperialism, the diversity of feminist perspectives has been a source of strength and complexity [4,6].

The incorporation of disadvantaged voices, such as those of women of colour, women in the Global South, and women with overlapping identities, has been a particularly clear example of this growth [4]. Feminist activism's worldwide fabric serves as a monument to the tenacity, resourcefulness, and combined might of women throughout history and geography. Feminism has the capacity to create even stronger coalitions and spark revolutionary change on a truly global scale as it develops and adapts to the shifting currents of international politics and social movements (Feminism and Women's Rights Movements - Gender Matters, 2023) [4]. Feminism may serve as a uniting force for justice, equality, and the attainment of a more fair and equitable society by adopting an intersectional approach that honours the many experiences and viewpoints of oppressed people [4].

## Misunderstanding the Boundaries

### Geographical Boundaries

#### Western influence over feminist discourse

European perspectives have shaped feminist discourse extensively, and these ideas have been exported and translated to different cultural contexts [7]. As a result, postcolonial, indigenous, and local feminist perspectives have been marginalized [4,7]. Feminist theory has challenged the Western feminist frameworks' tendency toward universalization as it has extended throughout the world, encountering a variety of cultural and historical circumstances [7]. The necessity of decolonizing and contextualizing the formation of feminist knowledge has been highlighted by feminist academics [7,11]. This essay investigates the ways in which non-Western

feminist viewpoints might improve and change the global feminist movement. The topic is usually dominated through Western feminist discourse, which frequently imposes its own cultural assumptions and values on a variety of worldwide situations. The diversity of feminist movements and knowledge systems arising from the Global South have been hidden behind this hegemony. The individualist, liberal orientation of feminist theory that emerged in the West has sometimes hindered its capacity to address the interconnections of gender, race, class, and geopolitics. On the other hand, the experiences and epistemologies of oppressed groups must be central to post-colonial and indigenous feminist theorizing [7]. Feminist discourses have challenged the Western frameworks' tendency toward universalization as they have crossed an increasingly interpersonal; it occurs socialist understanding of gender and power is being advocated from feminist theorists from the Global South [7,11]. one that is cognizant of the ongoing structural inequalities that impact women's lived experiences.

For instance, to rethink gender justice outside of the constraints of Western liberal individualism, African feminist researchers have leaned on indigenous worldviews [8]. They place a strong emphasis on the role that kinship, spirituality, and group duty have in African women's empowerment and resistance [8]. The intersections of gender, race, and class have also been theorized by Latin American feminists using the framework of "intersectionality," emphasizing the significance of decolonial orders and confronted a variety of cultural and historical settings. Feminist scholars argue that through generalizing the experiences of affluent women in the Global North, Western feminism has frequently contributed to the continuation of colonialism and imperialism legacies. Correctives are being carried out by postcolonial and Third World feminists, who have emphasized the need of placing the agency and viewpoints of underprivileged women at the heart of feminist efforts and placing them within their unique historical and geopolitical circumstances [8,9]. As a result, other, situation-specific feminist practices have emerged to counteract the homogenizing effects of mainstream Western feminism [9]. Hispanic feminists, for example, have developed a "Chicana feminism" in the US that examines the relationships between gender, race, class, and immigrant status and links their struggles to those of Indigenous peoples and other oppressed groups [11].

#### Importance of global feminist movements and perspectives

Western ideas influence feminist discourse significantly, and their views are frequently globalized and translated to different cultural contexts. As a result, postcolonial, indigenous, and local feminist perspectives have been marginalized. Feminist theory has challenged the Western feminist frameworks' tendency toward universalization as it has travelled throughout the world and faced a variety of cultural and historical situations. Since Western feminist discourse has long dominated the field and frequently imposes its own cultural assumptions and interests on varied global contexts, feminist researchers have called attention to the need to decolonize

and contextualize feminist knowledge creation. The experiences and epistemologies of oppressed groups, on the other hand, must be at the centre, according to post-colonial and indigenous feminist theorists. In the developing world, feminist theorists are calling for a more interpersonal; it occurs social belief concerning gender and dominance, that additionally bears responsibility for the persistent structural disparities that continue to impact women's lives as well as the impacts past global feminist movement may develop a more inclusive, intersectional, and transformational politics by interacting with other feminist epistemologies. This enables feminism to address the intricate, situation-specific realities of women's lives worldwide, eventually aiming for a more comprehensive conception of social justice and group freedom. Feminist scholars have emphasized that by generalizing the experiences of affluent women in the Global North, Western feminism has frequently contributed to the continuation of colonial and imperial legacies [11]. Postcolonial and Third World feminists highlighted the necessity of placing the agency and viewpoints of underprivileged women at the heart of feminist efforts and placing these struggles within their own historical and geographical circumstances as a corrective measure. As a consequence, one another, situation-specific feminist movements emerged, such as African and Chicana feminism in the United States, to counteract the homogenizing effects of mainstream Western feminism.

### Cultural and religious boundaries

#### Cultural and religious influence on feminism

Feminist scholars emphasized how cultural and religious norms may either support or undermine women's agency and rights, depending on the circumstances. The group emphasized the value of community duty, spirituality, and kinship to African women's empowerment and resistance [8]. Latin American feminists are also theorizing the intersections of gender, race, and class within the concept of "intersectionality," emphasizing the need of postcolonial motion.

Feminist scholars have emphasized the manner in which, contingent on what is happening, social and spiritual values may either support or erode women's autonomy and rights. African feminist intellectuals, for illustration, have reconsidered the equality of women and men through drawing on indigenous worldviews and examining outside the confines of Western liberal individualism. The conversation stressed the importance of kinfolk, spirituality, and community service to African women's resistance and empowerment [8]. Theorizing the interconnections of gender, race, and class within the framework of "intersectionality," Caribbean feminists also highlight the necessity of the liberation effort [8,9,11]. Feminist philosophers from the global south have emphasized how crucial it is to recognize and value regional feminist movements and perspectives. As feminist theory has expanded throughout the globe and encountered a range of cultural and historical contexts,

it has contested the Western feminist frameworks' propensity toward universalization. Since Western feminist discourse has long dominated the field and frequently imposes its own cultural assumptions and interests on a variety of global contexts, feminist researchers have called attention to the need to decolonize and contextualize feminist knowledge creation. The experiences and epistemologies of oppressed groups, on the other hand, must be at the centre, according to post-colonial and indigenous feminist theorists. They have advocated for a more relational, collectivist understanding of gender and power, one that acknowledges the legacy of colonialism as well as the structural inequities that still affect women's lives today. likewise, it has been shown that social and cultural norms have a major role in restricting and improving women's rights and autonomy. African women's activist analysts have stressed the meaning of family relationship, otherworldliness, and collective responsibility to help subjugated forces of Africa by strengthening their hidden talent. Also, they have shown how native perspectives, when applied past the limits of Western liberal independence, have the ability to rethink orientation equity. Using a similar interpretation of the word "crossover," Latin American feminists emphasized the significance of decolonial practice and the intersections of gender, race, and class.

### Complexities of feminist ideals within diverse cultural

These different women's activist epistemologies question the propensity of standard woman's rights to regard orientation as a solid thought, separated from different tomahawks of social qualification and worldwide power relations. When deciphering women's activist thoughts and activities, one should think about the numerous social, strict, and social settings of ladies' lives across the world. African feminist scholars have demonstrated how indigenous worldviews, which place a strong emphasis on kinship, spirituality, and a communal responsibility to women's power and resistance, can redefine gender justice beyond Western liberal individualism [12].

Using the term "intersectionality," Latin American feminists have also looked at how gender, race, and class intersect, highlighting the need for colonial intervention. These diverse feminist epistemologies challenge mainstream feminism's tendency to approach gender in isolation from other axes of social difference and global power relations. When interpreting feminist ideas and actions, one must consider the many cultural, religious, and social contexts of women's lives across the world. African feminist scholars have demonstrated how gender justice may be redefined beyond Western liberal individualism by indigenous worldviews, which place a strong emphasis on kinship, spirituality, and a communal responsibility to women's power and resistance [12].

The global feminist movement may develop a more inclusive, intersectional, and transformational politics by interacting with



these heterogeneous feminist ideas [3,4,11]. This makes it possible for feminism to address the intricate, situation-specific realities of women's lives throughout the globe, eventually aiming for a more comprehensive conception of social justice and group freedom [4,11]. The 1960s and 1970s saw the rise of the second wave of feminism, which broadened its focus to include a variety of concerns such as job discrimination, reproductive rights, and domestic abuse. This wave also brought attention to the intersectionality of gender, race, and class—a theory endorsed by scholars like Bell Hooks and Audre Lorde. Along with the waves of feminist thought, it is imperative to confront the difficulties in interpreting feminist aims within many cultural settings. Feminist concepts and actions need to be interpreted in light of the many cultural, religious, and historical settings of women's lives across the world. African feminist theorists have demonstrated how indigenous worldviews, which place a strong emphasis on kinship, spirituality, and a communal responsibility to women's power and resistance, can redefine gender justice beyond Western liberal individualism. If the global feminist movement is to effectively support and advocate for women in a variety of contexts and cultures, it must recognize these numerous perspectives. Perceiving the subtleties and intricacy of women's activist drives in numerous social and social circumstances is likewise vital. The immortal standards of orientation correspondence and ladies' privileges are fundamental; however, they should be found considering the numerous authentic, strict, and social settings that have significantly impacted ladies' lives across the world.

### Ideological boundaries

#### Evolution of feminist movement

The first wave of feminism developed with a main emphasis on legal rights such as property ownership and the right to vote. This initial wave laid the groundwork for both the women's movement and subsequent waves of feminism. The second wave of the feminist movement, which gained prominence in the 1960s and 1970s, broadened the focus to encompass issues such as workplace discrimination, reproductive rights, and the politicization of personal matters. Extreme feminism, which contested societal patriarchal institutions and aimed at overturning gender hierarchies, also gained prominence during this period. In 2010, Kemp and Brandwein (2010) [19]. Beginning in the 1990s, the third wave of feminism adopted a more intersectional stance that acknowledged the varied experiences of women based on variables including colour, class, sexual orientation, and disability in response to the second wave's perceived faults. During this wave, the feminist movement witnessed a rise in the prominence of women of color, LGBTQ+ persons, and disadvantaged populations [14]. Different schools of feminist thought have also arisen in addition to these waves, each providing a distinct viewpoint on gender, power, and social change. Radical feminism aims to destroy patriarchy and gender-based op-

pression at its source, whereas liberal feminism pursues equality via individual rights and legislative change. Marxist and socialist feminisms examine how capitalism and patriarchy interact and promote social change and economic equality. By examining the connection between gender and the environment, ecofeminism draws attention to the interdependence of feminist and ecological movements. Acknowledging the conceptual and chronological diversity within feminist thinking not only improves our comprehension of the movement but also encourages cooperation and solidarity across various feminist viewpoints. As the multifaceted nature of women's lives throughout the world change, the global feminist movement may adapt by recognizing and interacting with the many waves and schools of feminist thought.

### Feminism beyond boundaries: solidarity and social change

Feminist philosophy has long grappled with the complicated relationships between difference, power, and inequality within gender groups, acknowledging the diversity and complexity of women's experiences [11]. While there are various approaches to solving this issue, two important currents that come to mind are intersectional and postcolonial feminism. Intersectional feminism, which emphasizes the interwoven systems of oppression based on gender, racism, class, and other identities, sheds light on the complicated realities of oppressed women [11]. Intersectional theory highlights the unique experiences of people who are at the intersection of several marginalities in order to advocate for a more inclusive and representational feminist practice [3]. Conversely, postcolonial feminism emphasizes the global power dynamics and colonial legacies that continue to shape women's unequal status across the world. This approach highlights how colonial histories and current imperialist processes are creating unequal geographies of privilege and subordination, highlighting the necessity for transnational female solidarity that goes beyond constrained Western-centric perspectives. Therefore, while intersectional feminism emphasizes the nuances of interlocking oppressions within local and national contexts, postcolonial feminism places these dynamics within a larger global framework and highlights the imperial roots of contemporary inequalities [3,7,11,20]. When combined, these complimentary methods provide a more comprehensive knowledge of the complex realities that women from varied backgrounds must negotiate as well as the cross-border transformational power of feminist solidarity [7].

Cross-cultural and postcolonial paradigms, according to feminist scholars, need to take into account other vectors of identity and oppression, such as migration, colonization, sexuality, ability, and more, in order to fully comprehend the diversity of women's lived experiences [7,11]. This enlarged intersectional lens sheds light on the intricate and context-specific interactions between different systems of power and difference, leading to distinct and

subtle forms of marginalization. Therefore, in order to confront interwoven systems of dominance, the feminist movement has to foster a broad solidarity that recognizes the diversity of women's subjectivities and struggles and forges coalitions across a range of positionalities. The sources cited are [3,5,11].

Feminism can transcend the boundaries of its Western, white, and middle-class roots through this intersectional and postcolonial praxis, acknowledging the agency and leadership of women of color, queer and trans people, migrants, and others whose voices have long been silenced within the mainstream feminist discourse [3,5,11,15]. Feminism can create more comprehensive and transformative visions of social change by elevating the perspectives of people who are at the intersections of multiple marginalities. These visions would demolish overlapping systems of racial, class, and imperial oppression that limit the lives of diverse women around the world in addition to patriarchal domination. In 2007 [3-5,11].

This implies a continuum of intersectional theorization that is adaptable, contextual, and aware of the various ways that power and identity are constituted in local and global contexts [3,5]. According to Ferree, "it is an empirical matter in any given context to see what concepts are important to the configuration of inequalities in discourse and in practices by people in many different social positions, and locational studies of intersectionality can contribute to this discovery process" [13]. Feminism can only reach its full emancipatory potential by adopting such a flexible and multivalent intersectional framework, creating universally enduring solidarity and bringing together a varied range of women in the fight for justice and liberation [11]. Feminists must continue to be acutely aware of the ways that interlocking systems of oppression are created, sustained, and experienced in a variety of situations in order to effectively use an intersectional and postcolonial perspective [3]. This calls for a praxis of ongoing reflection on the presumptions and social structures that support the current inequalities, as well as a willingness to demolish these structures in search of new, more equitable knowledge and experiences, as Ferree's work on "interactive intersectionality" emphasizes [13].

### Building solidarity: key principles

#### Intersectionality

Cross-cutting has proven an effective way to analyse the varied forms of discrimination and exclusion that different groups experience. A more nuanced understanding of the ways in which race, class, sexual orientation, and other social identities intersect to shape lived experiences is being embraced by feminist theory as it has developed, moving beyond oversimplified notions of gender as the primary axis of oppression [13,21].

According to the sources listed, intersectional frameworks

highlight the significance of looking closely at the intricate interactions between these different systems of power and difference [3,11,20,22]. For example, Ferree's work emphasizes the need of "interactive intersectionality," which promotes an ongoing analysis of the context-specific expressions of inequality. Analogously, the next source highlights the significance of comprehending "relations of difference" in light of feminist theory and practice as a supplement to postcolonial perspectives that center on global power dynamics and their impact on marginalized communities [11]. Connecting these viewpoints might provide us with a more thorough understanding of the relationships between various forms of inequality, power, and difference. Furthermore, the second source's account of the development of intersectional thought shows that it has its origins in the socialist feminist movements of the 1970s, which acknowledged the interdependence of many kinds of opposition [3,11,21]. This genealogy is important because it emphasizes how intersectionality has the emancipatory power to confront not just gender-based injustices but also broader structures that include financial and social justice. These intersectional and postcolonial frameworks provide crucial insights for feminist researchers and activists as they continue to address the complicated issues of identity, power, and social transformation. As the fourth source shows, we might create more sophisticated and contextually responsive approaches to breaking apart the interlocking systems of oppression that impose limitations on the lives of disadvantaged people and communities by adopting a continuum of intersectional thinking [3,11,13]. Given the lived realities of Africans who were slaves, whose life was profoundly influenced from the intersections of race, gender, class, and the horrific legacies of colonial dominance, this duty becomes even more important [13]. The second source emphasizes that Black women's theorizations of the particular difficulties they encountered at the confluence of racism and sexism—from enslavement to the present—were a contributing factor in the development of intersectionality. Examining this history critically can help us understand the intricate web of identity, movement, and resistance that shaped the lives of people who were forcefully relocated across the Atlantic. We can better understand the ways that nomadic patterns of resistance and community-building, as well as transnational flows of enslaved populations, were inextricably linked to larger structures of power and marginalization by fusing intersectional and postcolonial perspectives [3,13,22].

#### Intersectionality's roots in socialist feminist movements and its challenges

Adopting an array of intersectional theoretical frameworks to formulate increasingly sophisticated and situation-specific approaches to deconstructing oppression. examining how race, gender, class, and colonial legacies intertwine to understand the daily realities of Africans enslaved in slavery. The broadest description of our current politics would be that we are actively engaged in the

fight against oppression on the basis of race, sexual orientation, heterosexuality, and class, and that we regard the creation of integrated theory and practice as our specific responsibility given the interconnectedness of the main oppressive systems. The circumstances of our existence are the result of the combination of various oppressions. (2014, River) The concept of intersectionality has become essential for comprehending the intricate and diverse aspects of marginalization and oppression [3,13]. Feminist theory has developed over time, recognizing the need to abandon oversimplified ideas that gender is the main axis of oppression and adopt a more complex understanding of the ways that social identities such as race, class, sexual orientation, and others interact to influence lived experiences. The cited sources emphasize the need of analysing the complicated interactions between diverse systems of power and difference, and they give insightful information on the inner workings of intersectional frameworks [3,10,16]. Ferree's notion of "interactive intersectionality," for example, promotes an ongoing analysis of the presumptions that underpin the context-specific ways that inequality manifests itself. In a similar vein, the third source's discussion of "relations of difference" emphasizes the need to understand feminist theory and praxis as an adjunct to postcolonial viewpoints, which focus on global power dynamics and their effects on marginalized populations [3,13,16,22]. We may obtain a more comprehensive knowledge of the interconnections between many types of difference, power, and inequality by connecting these perspectives. According to the second account, the origins of intersectional philosophy may be found in the socialist feminist organizations of the 1970s, which acknowledged the connection between many types of oppression. This genealogy is important because it emphasizes how intersectionality has the emancipatory power to confront not just gender-based injustices but also larger systems of social and economic injustice [13,16]. As the fourth source shows, by embracing an intersectional thinking continuum, we may create more sophisticated and contextually-responsive tactics for breaking apart the interconnected systems of oppression that limit the lives of disadvantaged people and communities [3].

Given instances of how intersectional feminism responds to the particular issues faced by women who are marginalized, such as Black women and women living in the Global South, and discuss how this has influenced the growth of intersectional theory. This need is particularly important when taking into account the actual experiences of Africans who were held in slavery, whose lives were significantly influenced by the intersections of race, gender.

### Explain intersectional feminism

According to cross-cultural feminist theory [3,11] women's experiences are formed by the interaction of a variety of social identities and power dynamics, including those related to race, class, sexual orientation, and disability. Instead of focusing on a single form of oppression, intersectionality emphasizes the in-

tricate interdependence of multiple power systems. For instance, Dark women's activist scholastics have long kept up with that understanding People of color's encounters requires taking a gander at how prejudice and sexism interface to deliver explicit sorts of minimization, as opposed to simply blending race and orientation [3]. Postcolonial feminists also talked about the special problems that women in developing countries have to deal with because of colonialism's legacy and how power is shared around the world. In these countries, you can feel the cumulative effect of gender, race, and where you live. Multicultural woman's rights offers a more mind boggling and comprehensive vision of ladies' liberation by focusing specifically on the encounters of ladies who are at the intersection of a few persecuted personalities.

This approach takes into account the intricate connections that exist between a variety of social identities and power structures that have an effect on women's lives, such as race, class, sexual orientation, disability, and the colonial past. Instead of raising one sort of persecution over another, multifaceted underscores how a few frameworks of force support each other. It also promotes a politics of solidarity that takes into account the various struggles faced by marginalized women [3,11,15]. In this regard, Black feminist academics are convincingly shown why Black women's experiences need an investigation of the distinct kinds of marginalization that arise at the junction of race and gender rather than being limited to the cumulative impacts of both. Postcolonial feminists additionally discussed how global power dynamics and colonial history have created unique obstacles for women in the Global South, where they may experience the compounding impacts of geopolitical placement, race, and gender [11]. (Crenshaw, 1991)The mentioned women frequently encounter the aftermath of colonial exploitation, economic disparities sustained by neoliberal policies, and cultural standards that uphold patriarchal authority over their physical forms and freedom of movement [11,23]. Rather than restricting women's experiences to the compounding effects of gender and oppression, this approach acknowledges the intricate interaction of other social identities and power systems, including race, class, sexuality, disability, and colonial history [3,5].

### Decolonizing feminism

#### Legacy of colonialism and impacts on feminism

Women's experiences are shaped by the interaction of a variety of social identities and power dynamics, including those related to race, class, sexual orientation, and disability, according to cross-cultural feminist theory [3,11]. Intersectionality emphasizes the intricate interdependence of multiple power systems rather than a single oppression. For example, Dull ladies' lobbyist scholastics have long stayed aware of that understanding Ethnic minorities' experiences requires looking at how bias and sexism point of interaction to convey express kinds of minimization, instead of basically mixing race and direction [3]. Postcolonial feminists also discussed the unique challenges that women in developing nations face as a

result of colonialism's legacy and the global distribution of power. Gender, race, and location all have a cumulative effect in these nations. Multicultural woman's rights focus specifically on the experiences of women who are at the intersection of a few persecuted personalities, providing a more mind-boggling and comprehensive vision of women's liberation. Dark women's activist analysts have effectively illustrated, considering People of color's encounters, that as opposed to zeroing in exclusively on the joined impacts of race and orientation, it is fundamental to look at the particular types of underestimations that emerge at the convergence of the two [11]. Cultural norms that encourage male control over women's form and mobility, the legacy of colonial exploitation, and economic inequality perpetuated by neoliberal policies are all common obstacles for women in developing nations. Women's experiences are shaped by a complicated web of social identities and power structures, including those based on race, class, sexual orientation, disability, and colonial history, according to this strategy. Instead of emphasizing one form of persecution over another, multifaceted stresses how multiple dominant systems complement each other. Moreover, it promotes a politics of unity that tackles a range of challenges facing disadvantaged women [3,11,15]. Black female activist scholars have shown convincingly that understanding the experiences of individuals of color requires acknowledging the unique forms of discrimination that occur when race and sexuality intersect [11] states.

### Western feminine voiced

In this regard, postcolonial feminists have been crucial in the recovery and development of ancestral knowledge theories and in building solidarity across the Global South against the ongoing effects of colonialism. According to cross-cultural feminist theory, women's lives are shaped by a complex interaction between a variety of social identities and power structures, including those based on race, class, sexual orientation, disability, and the colonial past. This approach underscores the perspectives of ladies who are riding many slandered characters, offering a more nuanced and comprehensive view [11]. Postcolonial women's activist scholars state that ladies' developments in the Worldwide South were unfavourably impacted by the pilgrim try in a huge and durable manner. The end of local information frameworks and the burden of Western guidelines have brought about ladies who experience the intensifying results of race, orientation, and international status every now and again having their interests dismissed.

Postcolonial feminists argue that the legacy of colonial exploitation continues to define the material realities and cultural norms that restrict women's lives in the Global South [24]. (Additionally, the colonial educational system and the inclination for Eurocentric knowledge creation have obscured the rich histories of indigenous feminist praxis, silenced the voices and struggled indigenous woman.

### Allyship and coalition-building

Analysing the importance of men as allies in the feminist movement The value of men's support for the feminist cause, especially in the Global South where women's liberation has become entwined with the larger fight for national freedom [18]. The sources state that women have been crucial in the Global South's anti-colonial movements (Guyo, 2017), yet their efforts are sometimes overlooked or underappreciated. In order to create a more thorough and inclusive feminist praxis, it is important to highlight the experiences and viewpoints of women whose marginalized identities-such as those pertaining to race, class, sexual orientation, and disability-intersect. It is essential to use an intersectional approach to confront these intricate and interconnected kinds of oppression, acknowledging the diversity of women's experiences and the range of tactics they have used to oppose and undermine colonial and [11,24]. Postcolonial feminist academics assert that women's movements in the Global South were adversely affected by the colonial endeavour in a significant and long-lasting way. The elimination of native knowledge systems and the imposition of Western standards have resulted in women who experience the compounding consequences of race, gender, and geopolitical status frequently having their concerns disregarded.

### The Power of cross-movement solidarity

To make a more comprehensive and exhaustive women's activist methodology, multifaceted woman's rights underline the need of focusing on the encounters and perspectives of ladies who offer minimized personalities, like race, class, sexual direction, and handicap. This method acknowledges the intricate interactions between a number of social identities and power systems, ranging from deeply rooted patriarchal norms to the disproportionate effects of economic disparity and environmental degradation on women's day-to-day lives [3,18,24]. By reclaiming indigenous epistemologies and encouraging cross-movement solidarity, postcolonial feminists challenge the dominance of Eurocentric knowledge production, which has long concealed the rich histories of female struggle in the Global South [18,24]. Postcolonial feminists have been crucial in challenging the Eurocentric knowledge production that has long concealed the vast histories of female struggle in the Global South, in addition to recovering and expanding local epistemologies. Orientation, nationality, and international area are the three interconnected types of minimizations that ladies face, and these types of underestimations are shaped by the provincial venture.

### Strategies for social change

#### Grassroots activism

#### Successful grassroots feminist movement

A strong illustration of this is the Chipko development in India, when rustic ladies joined to safeguard their backwoods from



business double-dealing, so laying out areas of strength for a between financial equity, ecological preservation, and orientation uniformity. The Chipko unrest effectively went against the section of global organizations into their country and fought man centric standards that prohibited ladies from treatment of normal assets dynamic cycles. One more huge one is the Grandmas' Development in South Africa. This campaign brought attention to the convergence of gender, age, and health inequities that are exacerbated by the HIV/AIDS pandemic and the legacy of colonialism. It organized older women to seek access to antiretroviral medications for their grandchildren who tested positive for the virus. This different procedure is basic to annihilating the helping through customs of trailblazer dominance and achieving the freedom of women, which can't be recognized without the powerful participation and moving of men as accomplices in the greater fight for public opportunity and social liberties. One strong model is the Chipko development in India, where provincial ladies prepared to shield their timberlands from business double-dealing, producing a profound association between natural conservation, monetary equity, and orientation uniformity. (The Chipko Movement - Right Livelihood, 2022 (Another inspiring example is the Grandmothers' Movement in South Africa, where elderly women organized to demand access to anti-retroviral drugs for their HIV-positive grandchildren, confronting the intersection of gender, age, and health inequalities exacerbated by the HIV/AIDS pandemic and the legacy of apartheid [15,17]. Utilizing their unique position as both women and members of the Afro-Brazilian community, the Afro-Descendant women's movement in Brazil has also been at the forefront of the fight for racial and gender justice. They have challenged systemic racism, sexism, and economic marginalization. These grassroots feminist movements have been crucial in reclaiming local epistemologies, forging cross-movement solidarity, and developing a more inclusive and intersectional praxis that recognizes the intricate interaction of various social identities and power structures that shape women's lived realities [3,14].

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