

Transfigurations of Algerian Feminism through the Umbrella of Postcolonialism; A Feminist Reading of Postcolonialism

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ABSTRACT: *The present research paper presents an analysis and a synthesis for the section of postcolonial feminism in postcolonial studies whereby and by which its occurrence is imperiled to exploration and examination. It subscribes to the normative and activist conception of postcolonial feminism as well as the promotion of postcolonial studies. It is grounded on the premise that all people are born equal irrespective of race, gender, or class. The present paper forwards firsthand panoramas of familiarity. The focus of the work indeed broadens as humanist feminists for challenging the nonhuman perspective intersectionality puts forward sometimes and backward other times. It is by a reinterpretation of history on the foundation of those who have been colonized and those who have been the colonizers. The specialism of interest of the present paper is to sideline the kernel of postcolonial feminism in Algerian context from a postcolonial perspective. For approaching and touching that end, the article uses a psychoanalytic approach and postcolonial theory to scrunch the research finding.*

KEYWORDS: postcolonial feminism, feminism, feminist, postcolonial theory

Introduction

The present paper by pinpointing postcolonial feminism, it is for pointing that colonialism is not over yet and is present even today. The impersonations for the new world structure and for the internationalized capitalistic society depend on both subordination and domination. This is referred to the practice of dictating the logic of jungle on those which previously has been colonies. Thus, the article midpoints on the contemporary culture of the postcolonial women's fortnightly. In turn, this

paper discusses postcolonial feminism as a thematic and assesses the author's viewpoints regarding the writing stance of intertextuality in order to establish the level of such phenomenon as 'authoritative' in the contemporary context, for the needs of the formation of the historical recall of the current Algerian postcolonial experience by shifting backward and forward between the past and the present. Likewise, postcolonial feminism is for communicating between ideas and actions suffered during colonialism including "migration, slavery, suppression, resistance, representation, difference, race, gender, place, and responses to the formative discourses of imperial Europe. It mainly encompasses racism, ethnicities, and long-term impact of colonial domination, which is obviously intertwined with gendered experience of colonial and postcolonial times.

In this connection, postcolonial feminism also restraints the proposition that societies that have been browbeaten so many centuries ago, there are continuous effects of the colonial and imperial actions through oppressing societies. Accordingly, colonialism is still relevant to modern times and has not been forgotten. Thereafter, postcolonial feminism adopts the marginalized social subgroup's point of view with regard to the dominant culture in postcolonialism. Outstandingly, feminists demanded equality and representation for women; within their stream of thoughts, they claimed a presumed the practice of Western notions of patriarchy, oppression, and women's rights. From the Western perspective that was adopted in most societies, feminism was not completely done away with in the decolonized states (Butler 1999). This trend may appear cyclic, depending on the dynamics of the battle of ideas, historical processes, and women's roles in these processes.

Historical Context of Algerian Feminism

The present research paper is for positioning the margin, the declarations of the center/margin apprehended the essentials of feminism in postcolonial feminist thought and it was and is presupposed that the postcolonial analysis is for the oppressed women who are out cast by both the patriarchy male edifice and the colonialism edifice. Thereafter, the feminism perspective in postcolonial aura between colonizer, colonized and psychoanalytic theory is for feeding the feeling of inferiority by pinpointing on the psychological part of the colonial mind-set where the situation between the woman of color and the white man created a psychological path,

which made the black man and the woman neurotic and delirious because of the colonial situation.

Therefore, in view of the liberation war, it is by the rationale of the revolution for preserving the family and the family system. From the perspective of society, he symbolized woman and patriarchal male connection as well as how the liberation revolution overthrew the masculinity system and regained a unique set of values that were not familiar to both males and females beforehand. In a larger sense, it is by employing a vast array of theories and mechanisms, as well as interdisciplinary methods and actions that concern colonialism as well as its ramifications and sequel. This concerns Marxism, feminism, psychoanalytic theory and poststructuralism, sociology and anthropology, philosophy and literature. In this moment, feminist and social difference is therefore not something new in the society. Algerians witnessed Feminism which is a social movement that demands equal rights and privileges between women and men. The issues that feminism has conventionally advocated for. It has also examined racism, gender stereotyping, personal identity, and many other fields. In every society, there has been a possibility of women to be powerful, for example, women in ancient Sparta had the power to own property, inherit, do business, and educate themselves excellently. Superiority of men was never challenged by women, it was always women challenging societal rules put in place by man. Actually, gender discrimination was present up to the middle of the twentieth century for the purpose of male dominance supported by monotheistic religions. As it was observed earlier not only in Algeria but in many other countries of the world that women did not have the rights of equal citizenship rights. In particular, it is an echo exclusively for the writings of the postcolonial feminism. It was most embarrassing for the Algerian woman to be slandered, and even in literature there was pressure to exemplify the Algerian woman as the heart of Algerian society.

However, numerous literary and historical works described feminism as the part of European colonization during the eighteenth and nineteenth centuries. Accordingly, the present paper, which synthesizes postcolonial feminism by come up with the very first detailed comparative analysis biased discourse on women's human rights. This article provides the background as to why

Algerian feminist militants have had the state and their identification with a both a national and an international cause.

This gives the background on Women's political practice started in 1936 operating under colonial governance that embraced conditional and racial citizenship. It was presumed that this national content would enable women to both nationalize resistance and strengthen a culture entailing their oppression. Thereafter, the Algerian war for liberation was more of men's business. It is by paying a tribute to the forgotten half of the Algerian people ; Algerian woman. It is an imperative to syndicate these conviction and convention. It is, thereby, no spot for any form of Feminist affirmation here or there.

Theoretical Framework: Postcolonial Feminism

Henceforth, in an attempt to redress women's issues in the newly independent nations where colonialism is still felt and carries on to subjugate women, postcolonial feminism rose as a protestant to the colonized white feminism that sought to foreground male oppression as the prime agent of women's oppression. It is for changing and challenging the Western epistemology that silenced the issues of women in the postcolonial aura. Among all the Western kinds of movement, postcolonial feminism is of great importance as it spearheads the feminine education through revolutionary and progressive feminism. Thus, the cultures that have been exploited are very different and they should be treated in such a way that has been stated by the postcolonial feminists. This idealization of precolonial civilization could be the effect of intricate persecution which, in societies where there is managerial division in terms of sex, would imply endorsement of or unwillingness to recognize the issues prearranged with imbalanced sexes.

These are feminists who have begun thanking the generalization tendencies that blemish Western feminist opinions together with the mainstream postcolonial interest. It may also be essential to begin defining the concept of the postcolonial theory that came into view from the postcolonial stage theory. In other words, the different civilized nations they came across by imperialism. The primary concept from which they set on track, was based on the assumption that the specific West was in the process of constructing that culture as the other for the recognized Western exemplary. However, according to the analysis of Edward Said it was affirmed that others were

considered to be idle, degenerate, primitive and savages or barbarian – the ‘other’ of the pragmatic and enlightened British. Colonial and imperial relationship of nineteenth century, according to postcolonial theorists remained multifarious, and, they tended to influence self-images.

At present, postcolonial thought focuses mainly on imperialism’s aftereffects. The theoretical questions postcolonial theory seeks to answer include, then, a very diverse range while the key concerns of postcolonial theory relate to evaluating the economic and political incidences, as well as the events and patterns that pertain to be thinkable and knowable. Postcolonial feminist theory has shifted from a one dimensional focus from white, middle class women who can speak English to a focus on them in different national and cultural contexts. It also generated a productive emergency in mainstream whiteness female thought; it forced Western feminists to self-reflexively contemplate who was the party speaking on its behalf when talking of women or woman and made it ask for the politics of what it meant to speak on behalf of someone.

The issues of gender were neglected by the dominant postcolonial theory and practice until postcolonial feminists assertively defied the theorists of postcolonial theory. Most significantly, postcolonial feminism is a recurrently developing theoretical framework emerging from the problems regarding issues and views. It is gradually moving from the position where it could be regarded as just another critical overview of post-colonial theory or Western feminism to an actually isolated branch of scholarship.

Postcolonial feminists theorize in the innovative direction of asserting the displaced knowledge claims of marginalized peoples in challenging Western arrogance and ethnocentrism. It is limited in its enumeration and characterization of female diversity. However, postcolonial feminism came to criticize the presentation of the female experience as some universal idea of Western feminism same as that of radical feminism. The postcolonial feminists argue that cultures need to be seen differently considering the fact that subaltern culture has also been actually defined by the British, French, Arabic, and Spanish, among other colonizing cultures, to pursue their own interests though. There is also the issue in other cultures that if history is rooted in a pre-liberated gender-stratified society; how is it to be acknowledged properly or correctly to suit current times. Another birthplace of postcolonial feminism or Third World feminism is postcolonialism,

which investigates the impacts of colonization like migration, slavery, suppression, resistance, representation, difference, race, gender, place, and the contestation with imperial discourses. Postcolonial feminism majorly concerns itself with issues of racism, ethnicity and how politics, economy and culture are probed by the legacy of colonialism. These subjects are closely related to gendered experiences that women of color or nonwhite women face. Postcolonial feminism emerged from a Eurocentric bias in feminism. It recognizes racism besides the continuing cultural, political and economic effects of colonialism on women in the non-western world. Thereafter, postcolonial feminism is not just another type of feminism or subdivision within post-colonial studies. The objective behind postcolonial feminist literature is to decolonize women. It is to challenge liberal Western feminisms as well as postcolonial theory discourses but also it denies that there can be a single “Third World Woman” as an object for inquiry. The West has been concentrating more on postcolonial feminisms since early 1980s. Between radical constructivist trends within feminist theory and practice one can identify postcolonial feminism. Major strides have been made by postcolonial feminists. Postcolonial feminists do not accept an over-simplified or non-critical cultural relativism, acknowledging gendered politics and inequalities persist in post-colonial nations and that men cannot speak for women only. Postcolonial feminism is feminist because of this, among other things. Equally important, equating poststructuralist feminism with postcolonial feminism is a mistake, particularly among undergraduate students who have never been exposed to the gender study course offered.

However, it is one of the major concerns within the political climate of much postcolonial feminist work. Postcolonial theorists make complicated analyses about many groups of women as well as activists and theorists claiming to speak on behalf of them. They say this theory originates from Western theoretical frameworks which are postmodernism and poststructuralism respectively. Thus, postcolonial theory is seen as maintaining Western epistemic colonialism while lacking radicalism. This latter argument is controversial since some postcolonial scholars see postcolonial theory and critique as a programmatic position as well as an analytical exertion. This argument demonstrates the ambiguity sometimes dangerous, sometimes confusing, and generally limited and unconsciously employed of the term postcolonialism, which has been used to analyze the decolonization of colonialism in many contexts.

It built on the gendered past of colonization, which frequently enforced western standards on colonized lands. After World War II and in the 1950s, Western powers were keeping an eye on their former colonies to determine if they had achieved social progress. They have been supervising women's situations in underdeveloped countries, and hence certain traditional practices and roles that women took up – some of which would not be considered acceptable by Western societies – might be seen as a form of anti-colonial resistance. It challenges some of the start up molds of Western feminist thought. It is no wonder then that throughout history, feminist movements and theoretical developments were mainly led by white middle-class women. It is diverse cultural texts and practices utilizing perspectives from anthropology, sociology, gender studies, ethnic studies, literary criticism, history, psychoanalysis, political science and philosophy. Overtime, it was broadened to consist everything that was influenced by colonization and its impacts on cultures as well as societies. It is a field that explores how European countries conquered and subjugated “third world” cultures as well as how these cultures responded to such situations through rebellion. It is the result of how they view parts of the world outside the West. This whole thing is seen as one large connected idea. In this connection, postcolonial theory, is about a different way of looking at things. It starts with the idea that old-school colonialism is over, and a new phase of imperialism has publicized up. This new situation needs its own special kind of study. It is worth noting that these changes have led to new ways of thinking about how countries interact with each other from different angles and ages. Therefore, it is a must to stop focusing on the old colonial stuff and instead look at what is happening now, in the postcolonial era. It is also a need to converse about colonialism for the reason that it is still prevailing in the modern times. This way of thinking tries to challenge the colonial story and take a fresh look at that times. Telling the story of colonial times from the colonizers' point of view is what postcolonial dialogue is all about. They do this by taking a perilous and precarious guise at the culture, politics, story and history. They do everything in the book for this. For the reason of that, it helped to turn upside down many of the ideas that colonial powers.

Postcolonial feminist ideas popped up in both fringe and mainstream thinking. These ideas saw women in the center as the ones feating and struggling from one place to another. They faced trouble from both men in smack and the colonial organism in whack. There is no straightforward link

between real women in history and how powerful groups talk about them. Instead different cultures make up their own connections between these things.

Therefore, postcolonial feminist studies is for regarding how people in old colonies have been regarding women. They based this on what Orientalist mindsets about harems men being in charge. These ideas came from how colonialism thought about the East. When it comes to how we show things, what we know is tied to who has power. Subsequently, they had to break down the ill-defined connection between the colonial self and the Eastern woman other. It is by breaking down how Europeans imagined the East showing it was full of sex symbols and stereotypes that Western men hallucinated by. This new way of seeing things led to a lot of insolent exertion about gender during colonial times. The connection between the colonizer and the colonized as racism feeling inferior, and white people thinking they are better. It is by which studying the mind to get why victims of racist ideas from the ruling colonial power felt so inferior. Even when colonialism ended, its effects did not sojourn. The bond between the colonizer and the colonized is not just physical. It is based on how people think and feel. So, we need different tools to study it. When the colonizer leaves the land but keeps their old ways of thinking, it is just colonialism in a new form. It's still about taking over. Colonialism is not a sophisticated machine or a speech one can take apart. It is brutal violence and blind power. If you want to define colonialism, it is when someone is invading each and every part of life in the colony. It mixes up cultures, values, and resources. It defines the Other by no human. They rotated information in colonial places into a tool to control people. It is by the birth of subaltern studies came from postcolonial studies. Gayatri Spivak, an Indian thinker, emerged in this ground. She fought for oppressed women's rights. Her work looked at people on the edges of society. It became key to exploring how women's situations differed. She compared women in poor countries to those in rich ones. This showed the clash between native and colonial cultures. Women's studies grew as an important area. It looked at gender ideas to uncover hidden parts of being female. This was about how society today talks about women. It opened the door to write a new history of women. Feminist theory takes feminism and turns it into a theoretical or philosophical framework. It tries to understand why things are not equal and looks at gender politics, power relationships, and sex. Feminist theory criticizes how

people interact, but it also looks at why genders stand not equal and pushes for women's rights, interests, and problems. By definition feminist theory extends feminism into theoretical or philosophical talk to understand why genders stand not equal. They look into women's social roles, experiences, interests, and feminist politics in different areas. It offers a fiddly but scholarly and theoretical backing for femininity. This stands in stark contrast to a group of militant and radical feminists who fight in a "war between the sexes". It is a beginning to question feminist ideals more and more. It is no shock then that a lot of the work on power and ideology in translation comes from places like India, Canada Ireland, and Brazil that were once colonies. This work gets support from schools of thought like feminism and postcolonial feminism.

Intersectionality in Algerian Feminism and Postcolonial Theory

The majority of colonial and postcolonial times have experienced a time comparable to that of the Western colonial eras, which had an impact not only on the military or material front but also on the domains of cultural identity, including its historical and linguistic branches. The catchphrase intellectual or cultural invasion then emerged as a way to describe this condition of intellectual and cultural dependence on the West after the country gained independence from the yoke of Western occupation, even though the military presence seemed to have ended. This shows that males used to have all the power now all men have it because the government backs conservative and religious groups and society in general. They are victims of racist ideas from the big colonial powers felt so small and bad about themselves, and how they related to each other. Metaphorically speaking, colonialism ended, it does not end. The pledge between the colonizer and the colonized was more about how people think and feel. So, it can not just look at physical stuff to understand it. There is a need different ways to analyze it. It is just angry violence and brute force. If you want to define colonialism, it is when someone barges into every part of life in a colony. This includes messing with culture, values, and paraphernalia people need to live.

Regarding the issue of women and a value of their interaction with men, It promotions the question of the construction of the new man and the liberation of the new man which gives the heading Woman of color and white in the context of disavowing the position of the man. In indicating the

psychological aspect of the colonialist consciousness, we should employ the account of a dialogue between a colored woman and a white man. This is fit to situations of hallucination of colonial times. They feel like a subordinate, and hence he desires to be partaker of the white space through a process for which they seek for. They behave neurotically in order not to be an individual and enact his existence, making of him a kind of annexation.

Any format should use the ideology created by the fight from below to above, this historical background can be seen as the ground of the feminist perspective on women in the Algerian revolution. It hypothesizes that the social, political, and psychological are intertwined; thus, the perceptions of feminism should not be severed from history. It is a calculated process of subversion of the population and the fragmentation of the existences which are capable of disclosing truth about a country from afar or from nearby and handy housings. One of the following instances, the introduction of the hijab was a result of colonialism and the beliefs and enactment of policies of the colonial power to dominate, subdue and annihilate Algerian society Algerian society through rationalised justifications presented as scientific, behind the apparent protection of the Algerian women whom the colonial claimant man turned into something useless, mummified and powerful.

It has been written from a feminist and postcolonial thematic perspective. These works often provide an insight into the subjectivity and oppression/enslavement of the subject and embrace existential essence and substance of opposition against oppressive outside forces, in terms of postcolonial feminism. It is by the challenge of the authority of the husband, of the parent, or of society that curtails the feminist's every liberty. This means that the feminism discourse is the space that is being colonized nurturing place's and the body's vitality and vivacity.

In this connection, intersectionality looks at the various types of subordinate which are embedded towards gender, for example, race, class, ethnicity, and sexuality. Having more than one social identity necessarily creates layers of domination, discrimination, oppression, privilege, and violence. Moreover, intersectionality may help in understanding hegemonic power dynamics and relations as well as in contending them. To be critical of race, gender, and justice was to think about, if not envision, racial justice, equality for women, and freedom and liberation for any culture or people. As theory and praxis the concept of intersectionality requires an oriented investigation of how

women navigate social contexts, acquire knowledge about the social world, and resist subjugation. Intersectionality dominated or was integrant of feminist theory which gave rise to transfeminism and, as well as significant reinforcement of postcolonial feminisms.

All in all, postcolonial theorizations are being obliterated so as to accentuate the inset and outset of the other, against the constituent part that European discourse lends to it. Like other theories of critical theory, postcolonial theory accordingly aims at standing for the so called voiceless and powerless. It also varieties the same assumptions as critical race theory and gender studies, such as the dissection of humanity into identity groups that compete with one another. Feminist fiction is distinct from women's fiction or writing by women since not all writers of fiction are feminists and not all writers of women's issues are feminists because writing about women's issues does not always mean addressing them from a feminist or postcolonial feminist perspective and prospective.

Conclusion

It is for concluding the present research paper, it is institutionalized that the whitewashing of postcolonial feminism is for providing a way to understand the complexity of power that goes into the oppression and exploitation of many people, to which each feminist would have agency in object and actor alike. In other words, women's emancipation cannot be fully conceived without understanding the impact of postcolonialism. It is by hearing the cries of feminism for centuries, and some of the issues even today still stand with the same demand as before; hate against women, prejudice against chances, upbringing, education and employment of women hold the same ground. It is essential to point out that, with the progress of the technologies and politics, we should not turn a blind eye for. The umbrella postcolonial feminist term applies to many other significant cultural theories, including fields such as social studies, postcolonialism, critical education, postmodernism, philosophy, feminism and the like. Therefore, each culture has its unique group. The primary categories we use to refer to these groups are: Race, class, gender, sex, power status/exceptionality, religion, and nationality fall under the paradigm of diversity. The two critical currents of thought that have enriched the study and the ways in which this field can explain the ecosphere are feminism and postcolonialism. It could be thus postulated that within the past times these

two theories have become infinitely more proficient of integrating the miscellany of international political and social existence. Cooperatively, they are undoubtedly devoted to the process of subversion and the change of the political, cultural, and the social domains; their work is concerned with in the realization of not only the turnover of information between the center and the margin. It is inspired by the speculation with feminism to produce a more critical and self-reflexive account of cultural nationalism. It is for this reason, that it is important that racism, classism are seen as different varieties of oppression. The categorizations of postcolonialism is next to feminism, and it exists some nexus or coexistence between the two terms. They are founded and found by foundations of stimulation, namely postcolonialism, including migration, slavery, suppression and resistance, representation, ethnicity, gender, place, and the discursive legacies of colonialism.

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