

## Women's Politics of Resistance in Making the Invisible Visible

Djamila Mehdaoui\*

Faculty of Letters, Art and Languages, University of Moulay Taher, Saida Street El Nasr, 45, Saida, Algeria

Corresponding Author: Djamila Mehdaoui, E-mail: djamilamehdaoui@gmail.com

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### ABSTRACT

This paper will endeavour to highlight an in-depth look to the sustained invisibility of the involvement of masses of women in political, historical, and social acts, exploring the philosophical mooring of women as being permanently inferior. The analysis will seek to reflect upon the impact of feminism and post colonialism within issues like the construction of the self. The two approaches will reveal how the degraded image of women is structured by male literary traditions and strengthened by their oppression exercised through patriarchal ideologies. The focus is put also on postcolonial women, who find themselves in front double pronunciation of the sounds of marginalization. This essay argues, in part, that the feminist role contributes in extending the duty of ordinary and subaltern women towards fuller understanding of the self. It also analyzes how feminists contribute to thrive their histories of writing traditions, and widening their involvement in education as a turning point enabling them for self-discovery and definition. These feminists allow their fellows notable insights into their thoughts, visions and actions to mediate their harsh status through significant ideas opposing the process of invisibility, Othering, and the dire circumstances inherent in their societies. This essay asserts further that the types of oppression that haunt women's narrative of the self also transmits the experiences of many women around the world. However, such social stigmatization push many of them to empower each other and learn from their inherent dilemmas by inserting unique inspirations and strategies to escape approximately all figures of powerlessness.

**Key words:** Invisibility, Oppression, Post-colonial Women, Women's Power, Women's Writing

### INTRODUCTION

Women who are considered as inferior and weaker inherently and helpless victims "naturally" constitute approximately more than half of the world's population. However, this sex is still suffering exclusion, invisibility and marginalization around the whole world. Gender equality is still regarded as a wild dream in front of the closed doors of male ideologies. Men's selfishness and refusal to share social and cultural acts and decisions with women complicate the intention of this sex to answer lots of requirements related to what is considered as a "marginal sex". One can notice the absence of a real and effective equality of the two sexes even in the parts that represent the first spots of launching campaigns against men's oppression as America and Europe.

Tradition and oppression are two faces of the same coin in front of a long history of women's struggle. Women were stated for so long ages to an inferior position, placeless status as historyless figures in comparison to men. All zones and confines were bound by one sided traditional gender ideology. Phallogocentric patriarchal systems had/have the complete power to impose all sorts and figures of rules. Therefore, misogyny and gender inequality still remain deep-rooted social

problems in front of women, who are able to explore creative forces to bridge the separation between the domestic sphere of the home and the public sphere of government and industry.

The central claim of male literary studies asserts that women create a speechless fright that divides their identity in front of the "unknown". Repression rather than oppression is a common feature to the experience of women who are encoded as powerless and outside representation. Beyond the dichotomy of nature and culture, women face a horrifying milieu justified by religious texts and forged beliefs, which alienate them almost from all political or active participation in the public world. Oppression arises from multiple soils and remains deeply tangled to male identified patriarchal culture. In this vein, Allan states:

*If we identify the core problem as any society organized around principles of control and domination, then changing that requires us to pay attention to all of the forms of oppression those principles promote. Whether we begin with race or gender or ethnicity or class, if we name the problem correctly, we'll wind up going in the same general direction (Allan G Johnson, 249).*

This essay argues, in part, that the feminist role contributed in extending the duty of ordinary and subaltern women towards fuller understanding of the self, history and the main areas of oppression. It also analyzes how feminists around the world contribute to thrive their histories of writing traditions, and widening their involvement in education as a turning point enabling them for self-discovery and definition. These feminists allow their fellows notable insights into their thoughts, visions and actions to mediate their harsh status through significant ideas opposing the process of enslaving, invisibility, Othering, and the dire circumstances inherent in their societies. On another side, this analysis is instead to examine how the intersections of feminism and post-colonialism as two broad theoretical approaches bridge the gap between the center and the margin. This essay asserts further that the types of oppression that haunt women's narrative of the self also transmits the experiences of many women around the world, such as Arab, African, Chinese and Indian states. However, such social stigmatization push many of them to empower each other and learn from their inherent dilemmas by inserting unique inspirations and strategies to escape approximately all figures of powerlessness.

The purpose of the research is to demonstrate the main important strategies implemented by women to deconstruct various fabricated notions, which work strongly to equate women with invisibility, concealment, peripheral spaces and inequality. Another focus which this paper serves at its center is to unravel the major components of the newly born women around the world and how they contribute to discard passivity. On the other hand, the aim of this paper is to suggest a new logic emerging from the intersection of feminism and post-colonialism. Firstly, it reveals how post-colonialism offers feminism the key tool box to efface the invisible and multiple marks of oppression, especially for those whose voices remain unheard in multiple states in the world. Secondly, the revision of this logic asserts the idea of the existence of one race around the world, and reveals that the sense of humanity reflects its main features.

### **The Erasure of Millions of Women**

In fact, women around the world have realized so many rights in the field of politics, economy and decision-making capacities; however, others remain silent at the back of the door in front of uncalculated number of oppressive systems. Though, it is the peak for these marginal figures to write the self and formulate their destination according to their ambitions, lots of sorts of oppression, violation of laws, domestic violence and varied unsafe spaces still hinder their progress.

Oppression is a severe process inflicted upon women everywhere and through which colonizing and invading are extremely possible. It is exercised by men everywhere because they hold power over multiple institutions. Women in some countries are still missing the freedom of doing some sensitive and prominent acts, such as driving, traveling, opening a bank account or studying outside without male permission. This example can be largely seen in the Kingdom of Saudi Arabia though it signed a Convention for the Elimination of all Forms of Discrimination Against Women' in 2000.

Indeed, women's oppression emanates from different angles and fertile surfaces for suppressing women, such as cultural, social, marital and patriarchal through exercising power in a totally unjust manner and ways. Religious laws, on the other hand, circulate every side and quarter, and represent a wide part of the Saudi and Arabic society in general. They govern approximately all areas, notably political spheres, educational systems, family principles, governmental policies, social norms and economy. Obviously, religious texts play an extensive excuse or a pretext for the oppression of women. Islam is not only alone in this regard; Judeo-Christian belief is highly implemented to diverse restrictions of women's liberty as a sociological force and inherent attribute to a higher degree and extent. Arabic, African, Indian, and Chinese structures and beliefs contribute to some extent to state women in unnamed and lower degrees on the social ladder, and this issue is what widens the gap to consider them as less important and secondary citizens.

Patriarchal ideologies play a major factor which is nurturing all kinds of oppression on women, and contribute to a way or another to undermine women's essence and value in both family and society. Oppression can be exhibited through different forms and shapes, such as low access to employment with the focus that women are being undermined of some jobs, low salaries, no access to education and health related services. Some women are excluded from top institution offices, while others find themselves under a complete submission to their husbands through the act of marriage institution.

Additionally, violence is a grave act and terrible violation of women's rights and intervenes in a wide percentage in the accumulation of all types of oppression. While some feminists have linked the issue of women's oppression to male biological dominance, several scholars and others have related it to the fact that women were tied down by their function in society to serve male's needs, in addition to their roles as bearers, care-givers and male servers. This drawn space for women emphasizes their existence in a limited area in the society. It prevents them to control their restraint, check for self-discovery and explore differently the vague confines and boundaries of their societies.

In fact, the list of women who share the same status of patriarchy and ill-treatment remains very long and uncalculated around the whole world. During their daily life, these marginalized groups of women submit to false, misunderstood and embedded notions of the oppressor's voice and mannerism because women represent totally powerless figures of totally deprived rights. Additionally, the act of depriving women is rewarded and reinforced by the oppressor's privilege. And therefore, women are negatively programmed to participate in their self-oppression. One way to explain the lack of justice projection demands checking the main roots of this oppression and authority, which have not been addressed clearly. Men, some religious texts, violence, negative comments and ill-treatment are currently blocking diverse areas and prospects of women's subordination. currently blocking the prospects of overcoming women's subordination This is often rewarded and reinforced by the unthinking class of op-

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### Third World Women's Under Unnamed Enslaving Systems

Third World woman status in post-colonial societies is worse than her counterparts in the West. It transmits a reflective and tangible mirror of what a human being should not be. Fewer rights, violence, oppression and less protection, all contribute to define the humanly oppressed. Under perpetrating male violence to maximal degrees, one needs to understand that in order to promote equal status for women, such violence must be recognized as a human right's violation that requires immediate actions to suppress it. The circulating culture of silence and concealment around severe issues of domestic violence contributes strongly to undermine the daily psychological, spiritual, emotional and physical parts of women as a norm and reference inside these societies. In India for example, women's violence transcends one's imagination, the Indian women suffer diverse types of the inherited culture and traditions. Therefore, missing the power to declare any kind of violence she undergoes is highly expected. This issue aggravates because the process of silencing is not a mere forced act, but a cultural and political process pushing women's oppression forward.

The binary oppositions of power/powerless emerging from Eurocentric thoughts and divisions occur under the absence of lots of humane parameters within Third World societies. In addition to that, these unheard voices are defined in relation to a long colonial historical juncture. Skin darkness and colour remain an ample reason to reassess and examine diverse sorts of their deprivation. Women in post-colonial societies represent a prey approximately to all figures of domination inside and outside houses. Deprivation and neglect are the main features that constitute their daily life. Post-colonialism, therefore grows under the great pressure of a decolonizing project and intention.

Black women find themselves doubly colonized and doubly oppressed because of inevitable machine of colonialism that leads to their invisibility. They submit to a serious colonizing systems and state of greed, self-profit and selfishness. This unhealed power aggravates and the colonizer imposes his endless orders and ideologies to suppress, exploit and continue to exercise harsh forms of violation to victimize socially and culturally. Unemployment, housing shortages, high levels of crime, addressing different vulnerabilities and communal violence are what threaten forcefully their lives. These women have no guarantee of protection to their bodies from being exposed to harsh domestic and sexual oppression and all sorts of discrimination. Sexual violence, which obliges women to be shrouded in silence, fear, self-hatred or feel stigmatized, reflects a severe enslaving system in its literal meaning. It transmits the logic on which colonization is built, extended and renewed. Undoubtedly, all these forms of deprivation reinforce the subordination of women to men in their community, shatter women's dignity, create a great gap at the level of their psychology, which lead to health and safety hazard and push them to serious costs and consequences.

### WOMEN'S STRATEGIES FOR A REAL VISIBILITY

Women represent an important force in the society at all levels of human communication. They play a major role to enable and inspire each other through a full sense of hope and determination. For the well-being of humanity, they introduce significant willingness to fight exaggerating boundaries of culture, social visions and even traditions. They find enthusiasm as a pleasurable way to carve their excluded identities and exercise freely the right of citizenship. For being well recognized, these women insert their own competencies and strategies and permit the rest of women to reach all the routes of "women's consciousness" to make their actions visible.

#### Feminism

Feminism, thus, emerges to prove that a fuller explanation should be offered as to why male patriarchy is accepted easily and absolutely as a mark of disgrace endured by women for many years. Under social pressure, feminism appears as the source of consciousness from which women derive willingness, decision, activism, empowerment, and personal defying choices. Indeed, it energizes the combat for opening potential avenues against adopting varied meaning of laziness, responsibilities of forced womanhood and denying women's experiences under exclusionist phallogocentric trends. It stands as a force of tremendous agency in the face of what is labeled as a historyless slate in terms of human's activity and action.

Feminism as a marked and powerful movement in the world's history appears as a revolutionary site (Claire Goldberg, 7) to give the oppressed sex its rights. It aims to suppress some notions that attempt to equate women with their role as mothers and wives, and therefore, with all sorts of invisibility. It emerges to review the notion of power from different perspectives and light the long centuries of darkness, "Othering" and subjugation, which burgeon as solid processes to colonize female bodies and minds. This resistant movement struggles for a valid terrain and surface for self-identification and self-revelation. "This surprising phenomenon" in women's history attempts at widening the exposure to defiant beliefs through education and self-awareness.

Feminism liberates every woman from harsh systems of enslaving and invisibility and opens new paths for self-representation and self-discovery outside the inevitable traditional norms and male dictionaries. The promotion of women's rights for feminists is not only an indicator and a feature of the comprehension of any community, but a tangible complement of understanding the second half of humanity. Women, thus, represent a real category which has an imperative role in making a nation more progressive, and lead it towards development through decision-making for social transformation and innate ability towards action.

Women may be attracted towards the feminist movement as a way to legitimate their disregarded experiences at all levels and thrive their endeavours not as victims but creators in history. Undoubtedly, this movement invokes the intense

appeal to generate political consciousness in the face of inevitable "Othering". It finds voicing women's issues very interesting in philosophizing human's existence through appropriate rights. This emerging power is needed essentially to voice women's agency and rewrite their history with bleeding pens standing on papers for combating all sorts of the ism existing in man's racism, antagonism, and "Otherism".

Despite the inspiring potentiality and the tremendous agency reflected by women's intention for an effective change, discourses on their freedom and intellectual engagements have rarely yielded a fertile ground at the level of institutions and discourses. An imperative move beyond the normative policies engendered by the societies orders grant women an enormous potentiality to energize every practice and activity. Under distinguished aims filled with their new ideologies and strategies, many feminists focus on their principle of not to occupy, but to share every philosophy, vision or knowledge in a world that still misses what the sense of humanity means. Feminism as an inner revolution and rage existing so long years inside the female body, and an umbrella gathering plural voices, reflects new and effective agency which differ on the ways, the logic, and the objectives of struggle. It comes out as a clear politics born outside man's confines and knowledge to break the belief that gender is the marker of division and the basis of decision making.

Feminism highlights male's invisible intentions and multiple agents of dominating every sphere. Suppressing women's flamboyance and mastering every political, social and economic power translate the general culture and the hidden confines of patriarchy. Feminists, thus, appear as a significant force to provide a name for women as subjects, especially for those who suffer injustice, and insert the techniques of exchanging power between man and woman in a society that is full of patriarchal and oppressive beliefs and thoughts. The newly emerging engagements and determination reflect a transgressed feminine mode which flourishes to re-correct the different definitions of the *being* based on false notions of marriage and kinship. The fields of power surpass the minor issues to include every angle and arena of human existence. The main objective is to introduce profound and deep corrections to the exclusionist philosophies that pull women away from the moral caliber of society and give a space to women's culture. Gerda Lerner claims that:

*Women live their social existence within the general culture and, whenever they are confined by patriarchal restraint or segregation into separateness (which always has subordination as its purpose), they transform this restraint into complementarity (asserting the importance of woman's function...)(Gerda Lerner, 50).*

These women engage in efforts of self-transformation to make their complete mark in both resistance and anti-male definitions. They realize all components needed for women's liberation as an inspiring and influential support. Self-discovery becomes a moral imperative and massive force to seek emancipatory aspirations from personal, historical and spiritual death. Additionally, inevitable struggle opens more accounts of women who have undergone false conviction, similar experiences of tyranny and a high accentuation on

disarranged platforms. Through women's movement, women spell all the complexities and contradictions faced by them and stand powerfully against the equivalent destiny of invisibility, exclusion and man's conventionality. This surprising awake clearly put forward strong testimonies and arguments pertaining their presence and activism, and fuel the fire to establish feminine discourses. Their intention unites to challenge different forms of contradictions arising inside the confines of this movement. Thus, myriads of women have been a fundamental inspiration for the whole humanity, as they strive hard, demonstrate confidence, intelligence, strength and courage through skillful intellectual, physical abilities and absolute human potentiality to question forbidden circles, such as why one sided sex is permitted in transgressing social and political spaces? How are they expected to behave to rewrite the self? What are the consequences when they combat for the legitimacy of existence?

The perpetual struggle emerging from the plurality of visions, therefore, does not reveal feminism as a political theory, but a politics of correction to multiple forced male construct through personal contact with feminist principles and interests.

### Post-colonial Feminism

Post-colonial feminism springs from an extremely hostile milieu of reinforcing Western cultural imperialism, which is experienced through repetitive traumatic systems full of complete exploitation, racism and oppression. The sense of distancing, neglecting and isolation reflects unfavorable hostile environment, which contradicts with women's requirements and simple needs. Recognition is what these feminists check to reach as a real and prominent condition at the level of human experience. Post-colonial feminists refer to the overwhelming negative and stereotypical depiction of Third World and black women, who are different and genuine in their characterization. They disapprove these constructed tendencies through which histories are paid barely attention in terms of the essence of differences. Colonial histories on the other side, are the surface that alter myriads of potent humans and forces to subaltern voices in order to silence struggle and distort realities. It is also the terrain, which permits the growing of Eurocentric cultural difference in front of its inevitable "Others". Postcolonial feminism, thus, emerges from a wide anger speaking loudly not only about reclaiming a right for postcolonial women, but demands effective and actual validity and legitimacy for their own existence.

Post-colonial feminist theory is built from the indescribable blindness of post-colonial studies to assert a humble regard to this category of women. It puts more emphasis on issues related to the colonizer and his traumatic abuses, failing to include gender in their analysis. In this context, McClintock views that "Imperialism cannot be understood without a theory of gender power" (6-7).

In the same line, Western feminism jots down more assertive tone on women in specific spots and areas around the world through suppressing minorities from its agendas and women who are living in different environments. The so called subaltern women share different circumstances and

status at all levels of human's existence. Both feminism and post-colonialism, therefore, fail to set feminist theories that are suitable to the harsh historical, political and socio-cultural conditions of black or Third World women.

Under the umbrella of Western feminism, the same universalist assumptions and the same kind of oppression were generalized and measured to all women. Defining womanhood was highly exclusionist as it privileges white middle classes rather than black or colored women. The concept of womanhood summarizes one experience and related issues as if it were shared and lived by all women according to the critics of Western feminism. This problematic leads Bell Hooks to question about, "which men do women want to be equal to?" and "do women share a common vision of what equality means?" (123). However, the answer to this question means that equality is one-sided and the "Other" remains neglected inside the Bourgeois women's plights, who are incomparable to their black fellow in the size of oppression, exploitation and discrimination. In Feminist theory: from margin to center (1984), Hooks considers that the notion of feminism does not cover the needs and requirement of Third World Women since the type of fighting and struggling themselves differ in theorizing and philosophizing. Women's oppression itself takes totally different forms being interrelated to the severe experience of imperialism though these sorts are common in the fact that "gender is, by definition, hierarchical: Those who function socially as men have power over those who function socially as women"(Haslanger Sally,161).

Women's plight in post-colonial societies is inseparably connected to the borders of racism, exploitation and classism, these oppressive types are linked to each other through linked gaps of oppression. The revival of intersectionality is still an imperative talk because both Third World women's culture and feminism are of multidimensionality and multi-plurality of invisibility. For Hooks, unless a fruitful definition is made, feminism will stand as fertile politics on pages and grounds, "Without agreed upon definition(s), we lack a sound foundation on which to construct theory or engage in overall meaningful praxis" (31).

Post-colonial feminism, which assumes the responsibility of addressing questions of the "Others" through multiple voices and significant representation of the marginalized, takes in charge the role of correcting visible blindness which appears at the level of Western feminist theory. Post-colonial feminism contends Third World women as a fragile force to both colonial domination of the empire and male dominant patriarchy. They are wrapped in double colonization that makes them portray all sort of deprivation, violence and powerlessness historically, socially and culturally. As scholar Amina Mama writes, "to understand violence against women in postcolonial Africa we must understood the violence of colonialism; and to understand that, we must start with 'gender relations and gender violence at the imperial source'" (Connell Raewyn, 48).

In this context, post-colonial feminist theory emerges from the inner challenge existing inside and outside non-Western people, and represents different sorts of hidden strength, selfhood, and works on giving birth to autonomous

feminist's concerns and strategies. It comes to question how the majority of the world has been to be placed in the periphery and the margin of the margins to the Euro-male-center. This margin, who means to reassess, re-negotiate and revalue the notion of "difference", represents purely the category of "silenced".

Post-colonial women in this way find their campaign against colonialism overlooked, and their presence deeply blocked by oppressive bonds inside and outside houses. Chandra Talpade Mohanty's article "*Under Western Eyes*" (2003) is an outstanding work in clarifying the obscurity that pervade to discourage woman's respect and tolerate her violation and inequality. Moreover, it is more important in criticizing Western feminism and its discursive construction of the racist category represented in "Third World Women". Mohanty refers to the wide difficulty southern women face from the broader feminism that "naturalizes" stereotypes and unifies all women's oppression under diverse stems of patriarchal domination at a moment when more than one plight and privilege should be included with a broader political consciousness. For her, great efforts are needed for recrafting the project of decolonization, self-determination and actualization through sending appreciable messages about the benefit of a world full of Third World women presence and contribution to share the value of humanity in every spot.

Importantly, these women carry another burden of "unconscious colonizer", who is still inflicting his power on the natives, their bodies and minds under the name of preserving cultural bonds. Indeed, postcolonial women have "suffered the sentence of history" (Bhabha Homi, 172), being historically and culturally muted. However, they were obliged, thus, to find an emancipatory state for themselves through education, fighting, raising their national and cultural values. The Oriental women, who are not very far from the repeated definitions of implicit and explicit victims of particular socio-economic systems, have usually been labelled as "powerless," "suppressed," "exploited," and "historically absent". Their images as ignorant appear extremely constructed, while their histories are colonized through authoritative Western materials and discourses as the norm. Therefore, they have to hurry to design a good image for themselves far from stereotypical fabrications. Black women's images coupled and coincided with idiocy, ignorance, domestication, submission because of their victimized status beyond harsh figures of patriarchal traditions and political immaturity. They have to occupy the position of suppressing the category of "the oppressed socially and culturally", and subvert the concept of the "unaddressed selves" transmitted through murdering Western narratives, which work to reinforce the ideology that the West is the one who assumes the full responsibility to rescue Third World victims. These women check also for inspiring representation through postcolonial feminist literature, which they have for so long been missing. This humble literature rising from Third World representatives and interlocutors stands in front of dominant discourses as a site of agency, questioning authentic issues, decentering colonial constructions and recuperating women's absence within Western settings and contexts. This woman is always in need to impose a very far distance for herself from man.

The French feminist Claudine Hermann in an extract in *New French Feminisms* claims that:

She must conserve some space for herself, a sort of no man's land which constitutes precisely what men fail to understand of her and often attribute to stupidity because she cannot express its substances in her inevitably alienated language (Hermann Claudine, 169).

This status grows under a hegemonic culture, which makes both male tyranny and the imperialist's oppressive thought appear as appealing, normalized and extremely possible. Therefore, non-egalitarian society extends under a great anti-equality distribution of not only rights but also happiness, feelings and power.

### Challenging Male's Literary Canon and Writing the Self

Until today, some men scare to speak out and advocate the equal rights of women because of what might happen to them, or to confirm membership through the value of masculinity and masculine strength. Men in fact share the same degrees of fear to lose their heroic portrait because women have the ability "to rebel and retaliate" (Allan G Johnson, 39-40). They are more likely to think that women should stay at home to serve the masculine needs and not to cause a threat or risk for the patriarchal order. This case is embedded firmly everywhere even in the most developed nations, such as Britain, Turkey, South Korea and the US.

No doubt, from the periods of war to the actual times, women have always been interested in the society's issues, dilemmas and shown significant attitudes towards crisis, inspiration, preservation and promotion of the most deathless values of the society through passionate and searing visions to "arrive at a more complex rendition of human experience which sees the truth of separation and attachment in the lives of women and men and recognizes how these truths are carried by different modes of language and thought." (Gilligan Carol, 173-74). Women, thus, have their own ways to design their goals and strategies to gain more squares in every field and sphere outside men's selfishness.

First, women paved their path through a significant and outstanding contribution to intellectual attainment, scholarship, rising awareness and prominent awakening. They devoted the self for constructing the lost histories of women and uncovering new drawn imagination for an effective constructed reality. Another great aspect or project has been to reflect the complex zones of patriarchy and misogynistic attitudes and prejudices, which equate women with sub-humans or absent creatures, Allan claims that:

[Men] often look to women as a way to ease their sense of emptiness, meaninglessness, and disconnection. However, the patriarchal expectation that "real men" are autonomous and independent sets men up to both want and re-sent women at the same time (Allan G Johnson, 40).

From a silent position surrounded with exclusion, invisibility and oppression, women find their enthusiasm as an inspiring power to recuperate opposing stances and readings lurking in the corners of traditional texts. Challenging the literary canon has been another driving agenda and clever

strategy to challenge male literary traditions, which create a wide placeless position for women through repeated hostile thoughts and embedded ideologies inserted in their writings.

Through writing, women use their pens to reveal what is inside and outside them from pains, wounds and empower each other to break men's sense of superiority. Women's texts contribute to send socio-political messages accompanied by letting considerable lessons for the whole community. They still remain respectable and noteworthy throughout history. These newly born works demonstrate and define women as the architect of challenge and agency through texts abounds in the glory of practical wisdom and prudence. It is through engraving their significant healing thoughts, asserting their new convictions and beliefs that the faith for a radical change becomes extremely possible. Through imposing ineffable value, women's works reflect brave authenticity, attracting aesthetics and unimagined transgression. These women inscribe their carve in literature and writing through imposing their existence in front males' monopoly. This issue is explained through the feminist scholar Carolyn Heilbrun, who claims in *Writing a Woman's Life*, "We live our lives through texts. They may be read, or chanted, or experienced ... they are what we must use to make new fictions, new narratives" (Heilbrun Carolyn, 37).

Women's writing offers opportunities for women to get rid of all sorts of negativism, indolence discourage, handicap, man's hostility and indulging into phallogocentric racist myths, which situate them in the column of the "Other". These new sent writings to diverse surrounding masses explore all the squares of injustice, suppression, cruelty and evilness. Through the newly raising degrees of defiance, these unique works create a room for those who had been silenced and muted for so long times. Under several stated probabilities of women's sluggishness, this fundamental power suffers a sign of recognition and a signature inside the history's milestones, and even across space and time.

The art of writing and creation through a feminine language allows women the intention to draw a unique socio-cultural space to imagine a different insight of viewing themselves in society. It is through voicing hurt, pains and an inevitable anger that a moral satisfaction towards the self becomes possible. Through writing, women have been assuming the risks of overthrowing dictatorial systems and Nazi regimes. Disregarding male's canon which seems to be at odds with freeing their true voices and carving their authentic roles in strengthening their struggle for political activism. Thus, recording their mark on history is essentially needed for their inner agency. They have to be armed with all figures of independence to produce a meaningful art that permit them to stand skillfully on pages. Under multiple ambiguities, writing remains the safe way of knowing what societies looks like, and it demands women's engagement and involvement to create and elaborate, i.e. in Gilbert word's "women must develop a women sentence to encourage literary autonomy" (Gilbert Nigel, 77). When needed, women have the capacity of mastering all roles even those related to fighting and openly dominate hard works to inspire the rest of women to learn about the appropriate ways of defining the self, "Women are also combatants; women resist and fight

back; they take sides, spy, and fight among themselves; and even when they don't see active service, they often support war efforts in multiple ways, willingly or unwillingly" (Tushen Meredith, 1).

The new held perceptions, thus, permit women's status to be ameliorated and improved to some extent. Through novels, poems, playwrights, women find an outlet to freedom, exploring their creativity, and designing a portrait to the self through the process of decolonization from enslaving and invisibility. Ann Snitow said, "Woman is my slave name ... feminism will give me freedom to seek some other identity altogether" (339).

Women writers place more emphasis on their private consciousness, mental skills, intellectual potentialities, imagination, defying logic, intuition, unique grasp and valuable presence. They attempt to suppress unchanging features that they have striven to discard. It is through blending the past's errors and the present's ambitions, they begin to raise the process of power and dismantle the tyrannical structures and oppressive ideologies, which victimized women intellectually, emotionally and physically. Virginia Woolf, as a literary suffragist, refers to the issue that woman, who endured centuries under men's definition and determination have to be free in mind and write without any disturbing consideration. According to her, this is the only way to voice their self-determination, self-reliance, actualization and create a distinct view; "The burden and the complexity of womanhood were not enough. She must reach beyond the sanctuary and pluck for herself the strange bright fruits of art and knowledge. Clasp them as few women have never clasped them, she would not renounce her own inheritance – the difference of view, the difference of standard" (Virginia Woolf, 56).

Feminist writing, thus, imposes a new mode of art, which is specifically feminine and outside the stereotypical definitions that hinder women's leap towards politics and social activities. Male's androcentric agenda fixes women in the square of empathy and prevents them to breathe freely in different sides dominated by male monopoly and exclusive possession. It is through selecting their own themes, characters, plots, subjects and aims; they shift from the poetic experience to the real lived one and from the imaginary to the testimony, and enjoy fulfilment to capture the historian's intentions.

According to Pratt, oppression transcends gender roles to include other areas such as literature. Women's novels were/are bleeding pens to reflect all sorts of oppression and pangs of women and its aftermaths. The newly born woman recognizes completely that her desire to challenge, overcome and make an end to this oppression, is only through diminishing all patriarchal routes that damage women's images and through creating positive female perspectives. Pratt writes, "For three hundred years the woman's novel has been a repository of not merely horrors but hopes". (Pratt Annis, 2)

Women's writing reveals the greatest struggle for the half of humanity. It reflects also an ineffable sensibility built by gender and focuses on the idea that freedom is not given, but reached after a harsh fighting. It dismantles all the degrees of skepticisms about the possibility of women's 'enslaving', "melting" and "invading". Elaine Showalter explains the

importance of developing a feminist literary canon, "feminist criticism demanded not just the recognition of women's writing by a radical rethinking of conceptual grounds of literary study, a revision of the accepted theoretical assumptions about reading and writing that have been entirely on male literary experiences" (Showalter Elaine, 8).

Indeed, this inner revolt emerging from women makes the circle of learning from their own experiences very extensive. Women grasp carefully the idea that self-definition can never be traced by the others and the idea of all-inclusive male can be deconstructed and decolonized through raising awareness and exhibiting exemplified consciousness. Rebellions against the melting into an irremovable "Other" and discarding passivity can be realized only through legal political, armed, public and intellectual battles and radical movement to achieve a real freedom from the yoke of a colonizing man.

Feminist writers focus on how men are conscious when they sought to define their freedom through imposing their sovereignty and will over diverse institutions. Women's freedom demands being fully conscious of their subordinate status and constructed passivity, and demonstrates the potentiality of resistance through not only utilizing "the master's tools to dismantle the master's house", but diverse selective feminist instruments are highly required to ensure an effective promotion of the self. Gender equality means the kind of freedom women can approach through the rebellion against patriarchal circumstance. Therefore, they will not be free until they inspire, draw and preserve their autonomy everywhere.

Men find difficulty in understanding women at all levels of human's relation. For this reason, the way they write about women is not the same as they write about themselves. It is because writing about women requires equivalent experiences, the same conditions, sufferings and feelings. Their literature thus becomes skillfully connected surface related to the authentic search of identity and focusing specifically on feminine knowledge. In this vein, Cixous says, "She must write herself, because this is the invention of a new insurgent writing which, when the moment of her liberation has come, will allow her to carry out the indispensable ruptures and transformations in her history..." (Cixous Helene, 18)

Women write about their own questions, such as childbirth, puberty, chastity, marriage and approximate their related issues through overwhelming interests, transgressing mode, problematizing lots of areas of conflict/concern and alternative visions. They believe that the future should grow on fertile grounds without being determined by the arid conditions of the past. The declared war does not seem to foreshadow victory or defeat for women, but indicates that existence should be shared by all sexes, and can be understood beyond the borders of power. The events that ensue this war institute the fact that sharing knowledge, freedom and decision are perceptible complement of human agency.

### Education as a Revolutionary Tool for Women

The principle born from male ideologies facilitates creating a circle for women as being dependents or victims. An op-

pressive and tyrannical milieu eases all figures of servitude, forced dependency and maintaining all sorts of oppression. However, women's struggle rises from their essence and belief to give each sex its own principles of every activity and action. Education, which is regarded as an inspiring force to progress all humans beings at all levels, is seen as an important means of changing women's situation. Women's struggle demands rising their awareness, especially the importance of education, their revolutionary spirit and promoting feminist self-identity.

Women, who pursued their studies at universities, were never granted a degree until the second half of the nineteenth century. Indeed, they found themselves in front of another wall of abandoning willingly and explicitly this right under the bonds of forced motherhood. This saddening image created on purpose for women submits them as "Other", who should accept obligatory the second-class position and the imposition of almost all figures of submission and deprivation with excessive loss of total rights. Yet, education in African countries for example was highly obtainable for males. Women were not regarded as appropriate subjects for this area of discovery, which was able to open all the doors for these women to raise their statuses socially or politically.

Education for females was not a choice since it was believed that it would cause a serious hindrance to women's roles in their traditional duties. Thus, the exclusion of women from the educational system contributed to limit their chances of raising their mental capacities and learning many skills, including the skill of writing. Even in the postcolonial era, the African's beliefs and patriarchal attitudes led parents to favor education for males rather than females as a permanent and unchanging philosophical, social and religious belief. These women were perceived as the basic pillars for maintaining the structure of the family or the society as whole. Under these systems of erasure, which are mistakenly linked to religious teachings such as Arab countries, man complicates the sense of healing and relief from the politics of distancing, isolation, and worked strongly to create a negative environment under unjust privileges of superiority and not natural ones.

## CONCLUSION

This essay has explored the relationship between women's invisibility and man's continuous attempts of enslaving and disempowering this important category of people. In doing so, I have revealed diverse images and examples of women's oppression around the world, such as India and Saudi Arabia, and the different ways of closing the doors in front their progress. I expose how feminism and post-colonialism can be applied to the construction of the self differently, in ways that offer new genuine and multifaceted methods of re-assessing and re-newing the construction of the self.

Marking a point of interchange between post-colonialism and feminism, this approach further reveals women's attempt to mediate harsh experiences of distancing, Othering and isolation. The experiences encountered by women are especially relevant in terms of women's rights violation and neglect. Women's status in post-colonized countries are

firmly grounded within the realities of colonialism as an efficient strength in embedding all figures of oppression, and confronted within specific enslaving system of exploitation, racism and domination that reflect upon social and historical contexts. Significantly, women powerlessness represented by postcolonial feminists reflects a potent force of subversion and deconstruction of the fabricated built theories of women as mothers and housewives, and interprets their role and determination in unmasking male's intentions to exclude and neglect women's involvement in social and political acts. The intersection of feminism and post-colonialism contributes to a high extent in the process of shaping and reshaping the self, which is repeatedly induced in a sense of Otherness. This coalition stands in the face of broad exclusion of marginalized and unheard voices whether in western or post-colonial countries. It further approaches women's sense of inferiority, thoughts, and actions in a way that overtly expresses a nuanced re-negotiation of their identity and discontented being. This is to demonstrate how the perpetuating struggle gives women a space to generate their own definitions of the self. It is through their own discovery, representation, inspiring strategies of revolt and authentic contribution or involvement that a complete change may be possible. The revision of this intersection also changes concepts and asserts the existence of one race around the whole world. Ideally speaking, this race deserves all parameters and degrees of respect, and that the sense of humanity reflects its main features and components. The plurality of the lived experiences reveal that this race may be said to echo full space of "double awareness" in terms of values and institutions and surpass the limits of man's and women's history.

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