

**This study focuses on a comparison between  
the character of women in the east and  
the role of women in the west during the ages.**

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Feminism: it is the belief that women should be equal to men and currently are not. It also refers to any actions, especially organized, that promote changes to society to end patterns which disadvantage for women. Feminism addresses economic, social, political and cultural disparities of power and rights. Feminism sees sexism, which disadvantages and / or oppresses those identified as women, and assumes such sexism is not desirable and should be ameliorated or dismantled.

Feminism sees that also identified as men experience advantages in a sexist system, but also sees that sexism can be detrimental to men. (Bell Hook's) definition: Black women and feminism: "to be 'feminist' in any authentic sense of the term is to want for all people, liberation from sexist role patterns, domination, and oppression. Socialist feminism arose in the late 1960's. It grew out of the same social ferment and the same consciousness raising groups that produced other forms of feminism. Socialist feminists attempted to produce a recitative synthesis of debates raging in the feminist community in the 1970's about the roots of the oppression of women. At the crux of socialist feminist thought is the understanding that not just one system of oppression is at the heart of women's subordination; rather, it is a combination of systems related to race, social class, gender, sexuality, and nation.

From this perspective, dealing with just one of these without also and simultaneously dealing with the others, will not lead to liberation. As a result, socialist feminists focus on a full range of oppression not simply the sex/gender system.

A great example of the socialist feminist movement is found right here in our own backyard: the Chicago Women's Liberation Union. The organization, founded in 1969, was instrumental in articulating a new social feminist vision of society.

Socialist feminists agree that liberal feminism does not appreciate the depth of the oppression of women and basically only addresses the situation of women of the upper middle classes. They also agree that women have been oppressed in virtually all known societies, but the nature of this oppression has differed because of the different economic realities. Socialist feminists do not think that the oppression of women is

based solely on the economic system, and they suggest that patriarchy and capitalism are combined into one system. They believe that we must understand the continuing effects that colonization, imperialism, and racism have on the women of the world.

Socialist feminists maintain that it is wrong to suggest that any one form of oppression is the most important or key form of oppressions. Instead, they recognize that oppression bases on sex/gender, class, race, and sexual orientation all are interwoven. To effectively challenge any one of these forms of oppression, we must understand and challenge of all them.

Feminism occurred in eastern and western literature as well as both civilizations and every one has a special view about it while Islam has another view, that what we are going to show in our study.

Western mainstream view about feminism is a broad umbrella term for feminist movements which do not fall into either the socialist or radical feminist camps. The mainstream feminist movement traditionally focused on political and legal form has its roots in first-wave feminism and the historical liberal feminism of the 19<sup>th</sup> and early 20<sup>th</sup> century, Mainstream feminism was historically also called liberal feminism or bourgeois feminism. The term is to day often used in reference to movements that are more broadly representative of the political spectrum, including the political center as well as the centre-left and centre-right, and that advocate more mainstream or moderate political positions often in contrast to radical feminism and other forms of explicitly left-wing feminism. Mainstream feminism overlaps with modern liberal feminism, although mainstream feminism is a somewhat broader term. It tends to be more inclusive of men than radical feminism, and often focuses on issues that are less contentious. Mainstream feminists are sometimes criticized by radical feminists for being part of a system of patriarchy. "Nevertheless, major milestones of the feminist struggle such as the right to vote and the right to education came about mainly as a result of the work of the mainstream feminist movement which emphasized building board support for feminist causes, among both women and men.

Angela Davis was one of the first people who articulated an argument center around the intersection of race, gender, and class in her book, *women, race, and class* (1981). Kimberle Crenshaw, a prominent feminist law theorist, gave the idea the name intersectionality in the late 1980s as part of her work in auto-discrimination law, as part of describing the effects of compound discrimination against black women.

Black feminism argues that sexism, class oppression, and racism are intericably bound together. Forms of feminism that strive to overcome sexism and class oppression but ignore race can discriminate against many people, including women, through racial bias. The National Black Feminist Organization (NBFO) was founded

in 1973 by Florynce Kennedy, Margaret Sloan and Doris Wright, and according to Wright it, «more than any other organization in the country launched a frontal assault on sexism and racism the Combahee River Collective in 1974 which not only led the way for crucial antiracist activism in Boston through the decade, but also provided a blue print for Black Feminism that still stands a quarter of a century later. Combahee member Barbara Smith's definition of feminism that still remains a model to day states that, "Feminism is the political theory and practice to free all women: women of color, working-class women, poor women, physically challenged women, lesbians, old women, as well as white economically privileged heterosexual women. Any thing less than this are not feminism, but merely female self-aggrandizement.

"The Combahee River Collective argued in 1974 that the liberation of black women entails freedom for all people, since it would require the end of racism, and class oppression. One of the theories that evolved out of this movement was Alice Walker's womanism. It emerged after the early feminist movements that were led specially by white women, were largely white middle-class movements, and had generally ignored oppression based on racism and classism. Alice Walker and other womanists pointed out that black women experienced a different and more intense kind of oppression from that of white women. Cultural feminism emphasizes the differences between women and men but considers that difference to be psychological, and to be culturally constructed rather than biologically innate. It critics assert that because it is based on an essentialist view of the differences between women and men and advocates independence and institution building, it has led feminists to reread from politics to "life style". One such critic, Alice Echols (a feminist historian and culture theorist), credits red stockings member Brooke Williams with introducing the term cultural feminism in 1975 to describe the depolarization of radical feminism.

Western patriarchal systems, where men own and control the land, are seen as responsible for the oppression of women and destruction of the natural environment. Ecofeminists argue that the men in power control the land, and therefore are able to exploit it for their own profit and success. Ecofeminists consider women to be exploited by men in power for their own profit, success and pleasure. Thus Ecofeminists argue that women and the environment are both exploited as passive pawns in the race to domination. Those people in power are able to take advantage of them distinctly because they are seen as passive and rather helpless. In the 1970s, French feminists approached feminism with concept of *Écriture féminine*, which translates as "Feminine writing". Hélène Cixous argues that writing and philosophy are phallogocentric and along with other French Feminists such as Luce Irigaray emphasizes "writing from the body", as a subversive exercise.

To quote Toni Morrison: She emphasizes her role as a writer, who is black and a woman; "The exercise is critical for historically we were seldom invited to participate in the discourse even when we were its topic". Morrison's, is the woman's voice which unfolds the plight of the female as well as male in the post-colonial Afro-American cultural ethos to reveal the psychological complexities and to interpret social behavior.

Also she quoted "womanists is what black feminists used to call themselves. Very much so they were not the same thing. And also the relationship with men. Historically, black women have always sheltered their men because they were out there, and they were the ones that were most likely to be killed".

"I don't think a female running a house is a problem, a broken family. Its perceived as on because of the notion that a head is a man!. The prime and most important example of feminism is represented in beloved by Toni Morrison in the choice that Sethe, the Motogonist, makes early in her life, years before the book's opening. She lived as a slave at sweet home, a plantation, and decides to escape; Sethe has sent here three children, two boys and a girl, ahead to Cincinnati to be taken care of by her mother-in-law, baby suggs. Eventually, Sethe escapes and makes it to Cincinnati. Soon after, some of the people from the plantation arrive in Cincinnati to tale Sethe and her children back to the plantation. Instead of allowing that to happen, Sethe attempts to murder all of her children. She only succeeds in killing her daughter, who is later named beloved". All arguments pretended that they try to achieve the women freedom or to establish the real rights of women.

But, we know that many different practices and notions reflect the reality of the situation. Western law of feminism hasn't and fellers, since they consider that the social fetters restrict the women's freedom which western wants its to be absolute, white east wants to put some conditions or restriction on the women's behaviors. Some theories mixed between eastern consideration and Islamic ones. But the reality shows that there some many different items if we don't say conflictions.

Among the most prevalent western stereotypes about Muslim countries are those concerning Muslim women: doe-eyed, veiled, and submissive, exotically silent, gauzy inhabitants of imagined harms, closeted behind rigid gender roles. So where were these women in Tunisia and Egypt? In both countries, women protesters were nothing like the western stereotype: they were front and centre, in new clips and on Facebook forums, and even in the leadership. In Egypt Tahrir Square, women volunteers, some accompanied by children, worked steadily to support the protests-helping with security, communications, and shelter. Many commentators credited the great numbers of women and children with the remarkable overall peacefulness of the protesters in Tahrir Square and virtually anyone with a cell phone could become one-noted that the

masses of women involved in the protests were demographically inclusive. Many wore headscarves and other signs of religious conservatism. While others reveled in the freedom to kiss a friend or smoke a cigarette in public. The role of women in the great upheaval in the Middle East has been woefully under-analysed. Women in Egypt did not just "join" the protest – they were a leading force behind the cultural evolution that made the protests inevitable. And what is true for Egypt is true, to greater and lesser extent, through out the Arab World. When women change, everything changes – and women in the Muslim World are changing radically. The greatest shift is educational. Two generations ago, only a small minority of the daughters of the elite received a university education. Today women account for more than half of the students at Egyptian universities. They are being trained to use power in ways that their grandmothers could scarcely have imagined: publishing news papers – as Sanaa el Seif did, in defiance of a government order to cease operating; campaigning for student leadership posts; fundraising for student organisations; and running meetings. Indeed, a minority or a substantial minority of young women in Egypt and other Arab countries have now spent their formative years thinking critically in mixed-gender environments, and even publicly challenging male professors in the classroom. It is far easier to tyrannise a population when half are poorly educated and trained to be submissive. But, as Westerners should know from their own historical experience, once you educate women, democratic agitation is likely to accompany the massive cultural shift that follows.

The nature of social media, too, has helped turn women into protest leaders. Having taught leadership skills to women for more than a decade, I know how difficult it is to get them to stand up and speak out in a hierarchical organisational structure. Likewise, women tend to avoid the figurehead status that traditional protest has in the past imposed on certain activists – almost invariably a hotheaded young man with a megaphone.

Feminism is an interdisciplinary approach to issues of equality based on gender, gender expression, gender identity, sex and sexuality as understood through social theories and political activism. Historically, feminism has evolved from the critical examination of inequality between the sexes to a more nuanced focus on the social and performative constructions of gender and sexuality. Feminist theory now aims to interrogate inequalities and inequities along the intersectional lines of ability, class, gender, race, sex, and sexuality, and feminists seek to effect change in areas where these intersectionalities create power inequity. Intellectual and academic discussion of these inequities allows our students to go into the world aware of injustices and to work toward changing unhealthy dynamics in any scenario.

Feminist political activists campaign in areas such as reproductive rights, domestic violence, fairness, social justice, and workplace issues such as family medical leave, equal pay, and sexual harassment and discrimination.

El-Saadawy as a social psychological feminist novelist... El-Saadawy as an eastern feminist is often criticized for compromising her integrity in order to gain a wider western relationship. While there is some truth to this criticism, this very loaded criticism is commonly pinned to women of colonization and this very accusation itself is well worth examining non western women who proclaim themselves as feminists often are critiqued for being disloyal to their culture and the selling out to western feminist ideals. One main criticism of El-Saadawi is that she conforms to standards created by western feminism on how Islamic women should liberate themselves. Looking at an interview with "Race and Class" Journal, El-Saadawi provides her own insight as to the main differences of western feminism and her Islamic feminism of a previously colonization. El-Saadawi criticizes western feminism's concern and how they do not apply to the struggle of Islamic women. She points out that western feminists seemed to differ in their integration of class into their feminism. El-Saadawi explains that because colonialism impacts of the economy of colonized nations, that class becomes a larger, more integral part of the culture's feminism because it such an important part of being a woman in a developing country, as she explains.

There are two conflicts. Under the fund of system a woman's labour is under the control of the man capitalism she is real labour under the control of the factory owner. Third world women are caught between these two oppressions and the contradictions which are thrown up. In the view of these double oppressions and contradictions we can't take a middle class position when we begin to discuss the position of Third World Women. Because the nature of the oppressions of every Third World women, she carries within her the seeds of a working-class consciousness (El-Saadawi, 181, "Race").

El-Saadawi also suggests, that another main differences in the feminisms in their attitudes towards sexuality. Western audiences seems to be fixated upon the issue of female circumcision in African cultures and many interviews with El-Saadawi conducted in English usually bring up the topic. As a self-proclaimed feminist from Africa. El-Saadawi must undoubtedly feel pressure to act at the spokesperson on female circumcision for a western audience. In women at point zero, female circumcision is mentioned only in passing, only taking up a few sentences of the book. The description is very dry as well, as Fridus accounts briefly. "They cut of a piece of flesh from between my things" (El-Saadawi, Women at Point Zero, 12). This very limited allotment to female circumcision refuses to sensationalize what western

readers see as a "hot topic" for Arab focusing too much on sexuality, she ends up speaking a lot about female circumcision. The Hidden Face of Eve contain multiple "chapters on female reason, a 1982 New York Times review by Vivan Gronik was entitled 'About the Mutilated Half' and focused almost exclusively on this aspect of the book' (123, O'Keefe, Zero). Through, the English translation of the Hidden Face of Eve is riddled with consistencies differing from the original Arabic version; El-Saadawi speaks more directly about the issue in her "Race & Class" interview. Again referring the international feminist conference in Copenhagen mentioned earlier, she says, "We had to tell western women in Copenhagen not to sensationalize marginal issues... I told them to come and visit me in Beirut to suffer from the war, where we are bombed every day by Israeli planes, where we hear shooting every day, where we are physically unsafe, where we might be killed at any time. How can we, in this situation, bother about whether we have an orgasm or not!" (El-Saadawi, 177, "Race"). She tried to gain the western readers or their attention when she had written about the topic of female circumcisions. As well as, I have interviewed Kollet Khoury about feminism; she showed me how she is unsatisfied of the oppression in the east, while woman is better than the western woman. She said: Woman in the west is not a woman, she is like the man in her behaviour, so, she is not copying her designed and main role, while the eastern woman is closely to her role.

As I believe that east and west did not give the woman her own role and they prevented her from her own right. We see in Islamic law that woman is a main pile in the social body. Islam considered her as the vertebral column of the family and the sacred productive of generation so we should take care of her personal construction. West and East both prevented her from her real position, considered her as a commodity to saturate the lust of men, as well as an economical article for advertisement and propaganda, while Islam wants her to be as a sacred production of the generation. Islam didn't leave the relationship between men and women, but Islam organized the relation as we have seen and ready always in the sacred book "Koran", "Women shall with justice have rights similar to these exercised against them, although men have a status above women" (Quran 2:228, Dawood, p. 35).

Islam concentrated on her particular issues when Quran said: "They ask you about menstruation. Say: It is an indisposition. Keep aloof from women during their menstrual periods and do not approach them until they are clean again; when they are clean, have intercourse with them whence God enjoyed you...". (Quran, 1:222 "The Cow, Dawood, p. 34).

Women can be righteous exactly like men, and can be deviated like men as well. A man can be a believer or a disbeliever, and so women can be, both man and woman can be disobedient or obedient to Allah, as well as they both can sublime and ascend.

Allah said: (And by Nafs or a person or a soul, etc.) and him who perfected him in proportion. Then he sowed him what is wrong for him and what is right for him). 'Nafs' here refers to both male and female. Man and women are created so as to know by innate native what is wrong and what is right, and to know when they do and when they do right. This is the real Islam according to its origins and resources. It is not what Muslims do nowadays. It is rather the great principles established by the noble prophet (PBUH). Allah says:

*«Indeed he succeeds who purifies his own self (i.e obeys and performs all that Allah ordered, by following the true faith or Islamic monotheism and by doing righteous good deeds). And indeed he fails who corrupts his own self (i.e disobeys what Allah has ordered by rejecting the true faith of Islamic monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds)».*

This Ayah addresses both men and women. Saving one's life is like saving all man kind, and killing one person is like killing man kind. Woman is equal to man as a human being, and as a person who has the ability to transcend sublime, excel, and be looked up to.

And Allah says in the note Quran:

*«And when the female (infant) buried alive (As the pagan Arabs used to do) shall be questioned. For what's in she was killed?».* (Al Takweer, 8-9).

And he says as well:

*«And there is (a saving of) life for you in Al-Qisas (the law of equality in punishment), O men of understanding, that you may become Al-Muttaqun (the pious)».* [Al Baquara, 197]

In general Islam teaches that men and women are equal before God. In grants women divinely sanctioned inheritance, properly, social and marriage rights, including the right to reject the terms of a proposal and to initiate divorce. The American middle-class tend to include prenuptial agreement in the marriage contract is completely acceptable in the Islamic law. In Islam early period were professionals and properly owners, as many are today. Although in some countries today the right of women to initiate divorce is more difficult than intended. Thus is a function of patriarchal legislation and expression of Islamic men to treat their wives and daughters well. "You have rights over your women, "he is reported to have said, "and your women have rights over you". The Prophet Muhammad was orphaned at an early age. He once remarked that, "Heaven lies at the feet of mothers". As the father of your daughters in a society that prizes sons, he told other fathers that if their daughters spoke well of



them on the Day of Judgment, they will enter paradise. Beginning from the time of Muhammad's marriage to the first wife Khadijah, women played an important role in his religious carrier. According to Muslim sources, Khadijah was the first person Muhammad spoke to about his initial, terrifying experience of revelation. She consoled him and became the first convert to Islam. She remained a confidant and source of support through out their entire marriage. Though men commonly took more than one wife in the century Arabia, Muhammad remained in a monogamous marriage with Khadijah until he death, when Muhammad was in his fifties.

By then, Muhammad was working to establish a new community. In that context, over the next 10 years, he married several women. In some cases, these marriages occurred in order to cement political ties, according to the custom of the day. In some cases, the marriage provided physical and economic shelter to the widows of Muslims who had died or who had been killed in battle, and to the wife of a fallen foe.

The Prophet Muhammad's daughter played an important and influential role, both in his life and in the establishment of Islam. Most notable was Fatima, who is still reserved by all Muslims in the world, since she was the reflection of the Islamic personality as a daughter as well as a wife.

Today, Islamic, legal and social systems around the world approach and full short of women's rights by varying degrees. Muslim themselves generally view Islam as progressive in these matters. Many Muslim feminists hold the view that the problems presently hindering Muslim women are those that hinder women of all backgrounds worldwide – oppressive cultural practices, poverty, illiteracy, political repressions and patriarchy. There is a strong, health critique gender oppression among Muslim feminist authors and activities worldwide.

If would be an acrostic to claim that the Prophet Muhammad was a feminist in our modern sense. Yet the same present-day berries to women's equality prevailed in 7<sup>th</sup> century Arabia, and he opposed them, because in his own lifetime the Prophet Muhammad improved women's position in society. Many modern Muslims continue to value his example, which the cite when pressing for women's right. So, we can frankly consider that Islam law in the main power or religion that is responsible about the women's salvation. As well as, Islam promoted the social prestige of women to be equal that of man.

