

“INTERSECTIONALITY” AS A LENS THROUGH HOW WE PERCEIVE “WOMEN OF COLOR”

RENK KADINLARI HAREKETİ'Nİ "KESİŞİMSELLİK" BAKIŞ AÇISIYLA ALGILAMAK

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Öz

Üçüncü dünya ülkesi kadınları, iş imkânı bulabilmek, daha iyi sağlık koşullarına, eğitim olanaklarına sahip olabilmek için Afrika'dan birinci dünya ülkelerine göç etmek zorunda kaldılar. Fakat gittikleri ülkelerde ırkçı, ayrımcı, sınıfsal sorunlarla karşılaştılar. Batılı/ birinci dünya ülkeleri kadınlarının feminizm açısından ilgilendikleri sorunsalları, kendi hayatlarındaki sorunsallarla karşılaştırdıktan sonra, Batılı Feminist bakış açısını yetersiz bulan kadınlar birlikte direnişe geçtiler. Siyahi kadınların endişeleri, sorunları, deneyimlerine empati gösterebilen, Asya, Güney Amerika gibi dünyanın farklı yerleşkelerinden gelen kadınlarla Afrika kökenli/siyahi kadınlar arasında bir dayanışma oluştu. Tüm dünya çapında kız kardeşlik çağırısı ile birlik, beraberlik, farkındalık, dayanışmayı hedefleyen bu hareket “Renk Kadınları” hareketi olarak adlandırılmaktadır.

Sınırlarda olan, ötekileştirilen Renk Kadınları'nın sorunlarına Kimberlê Crenshaw'ın “kesişimsellik” teorisyle bakmak, bize küreselleşen bir dünyada daha geniş bir öngörü sağlar. Kadınlara uygulanan şiddet açısından cinsiyet kavramının temel bir neden olarak merkeze alan ancak ırk, milliyet, etnik kimlik, din, sosyal yerleşke, yöre, coğrafi yerleşke, yeterlilik, yetersizlik, engelli olma durumu gibi birbiri içine kenetlenen sosyal yönlerini önemsemeyen, küçük gören bakış açısını eleştiren Kimberlê Crenshaw'ın “kesişimsellik” kavramı bu çalışmanın temel hususudur.

Kenara itilip, önemsiz duruma getirilmiş kadınların maruz kaldığı koşullara Crenshaw'ın ataerkilliği kesişen, itaat idaresi altında olma özelliği olarak kabul etmesine bağlı olarak, “Renk Kadınları” hareketine göre ataerkillik, ulus, etnik kimlik, sınıf, din, cinsiyet eşitsizliği, göçmenlik statüsü ve yöre arasında birbirine bağlanmış, kenetlenmiş bir bağ vardır. Dünya üzerinde güç sahibi olan insanlar ne zaman dünyayı kendi düşünceleri ile kontrol altına almaya çalışsa, edebiyat Renk Kadınları'nın savunma kalkını haline gelir. Üçüncü dünya ülkelerindeki akademik çalışmalar sayesinde, etnik kimliklerle ilgili olan konular, sınıf, cinsiyet gibi özellikler daha iyi bir şekilde algılanır ve Renk Kadınları'nın sorunsalları sınırdan merkeze taşınabilir.

Anahtar kelimeler: Renk Kadınları, Kimberlê Crenshaw, Kesişimsellik, Toplumsal cinsiyet politikası, Ataerkillik, Irkçılık, Afrikalı kadınlar, Siyahi kadınlar, Afro, Dayanışma.

Abstract

To struggle against racism, segregation, class distinction, sexist oppression in all over the world, Afro women gathered and constituted a movement called Women of Color. Women of Color recommend having worldwide solidarity among African women and Asian, South American; furthermore, they also call for comprehension among the Third World women and the First World women. While Women of Color, on the one hand have to cope with their patriarchal upbringing problems in their families, or in their local societies; on the other hand, they have to stand against the racial and class issues in the public on the other. Looking through the problems of women, who are on the margins and who had experienced othering, with the

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perspective of Kimberlè Crenshaw's concept of "intersectionality" provides us with a wider foresight in the bourgeois global world. Kimberlè Crenshaw's concept of "intersectionality" is the central point of this article to criticize the centralization of the problems of Women of Color with the categories of gender or race for explaining the violence they have to endure. In accordance with Crenshaw's concept of "intersectionality", Women of Color experience such difficult problems through the intersections of gender, race, ethnicity, nation, class, religion, immigration status, locality, ability/disability status, etc. This interconnected bond makes the experiences of Women of Color harsher both in their patriarchal localities and in their outside worlds.

Keywords: Women of Color, WOC, Kimberlè Crenshaw, Intersectionality, Gender mainstream, Patriarchy, Racism, African women, Black Women, Afro, Solidarity.

Structured Abstract

Africa, the location of different cultures, different ethnicities, religions, belief systems, stories, ethnic music, dances, local languages, myths and legends, faunas, habitat of living beings, has been the source of sublime beauty and knowledge for the World's heritage. As being the source of the sublime beauty of knowledge, each culture of the world has different relations with the localities, ethnicities, and people of Africa. While some people of the world regard the lands of Africa as the unique mystic, many appreciated the African lands for their economic sources and slavery. Since most of the African people have experienced colonialism in their histories, they still could not overcome the colonial and neo-colonial effects of the historical events. Many African people have suffered oppression and hardship since the colonialism started. Therefore, the historical context is the reason how African people constructed their own identities, how they stood against the colonial discourses Western or Imperial countries imposed on them and how the African people/ Black people interiorized the color Black as their source of power for their uprising.

Thanks to their consciousness, people of color can rise against the capitalist, neo-colonialist, racist practices, policies and the politics of the world. Moreover, after the colonialist policies of the Imperialist Empires, as a result of the process, while the Imperial power got richer and richer, the African economic sources got poorer and poorer. Thus, because of the lack of economic sources, mines, resources or funds, African people had to migrate to the lands of the colonial power. While the colonized localities started to be named as the Third World, the lands of Imperial Powers were named as the First World countries. Especially, after the Second World War, the rich, European countries which represented the Western nations started to be named as the First World, whereas the Soviet nations, represented the communist allies named as the Second World Countries and the local people from the locations of Africa or South Asia who were previously colonized, has poor economies, of whom are in subjection to Europe, represented the Third World (McLeod 2012, p.198-199).

Due to the lack of economic sources, many African people started to migrate to the First World countries to find better jobs, social welfare, education opportunities and they left their homeland. However, when they migrated to the First World countries they had to struggle against racist, segregationist, or denominational classifications. For women, the situation was worse. In this point, feminism and postcolonialism get together and construct postcolonial feminism. Furthermore, Third World feminism emerged as a reaction to the arguments or works of First World feminism. Hereby, feminist apprehensions of the black people engender the sisterhood among the Third World women from Africa, South America, Asia and from other local people, different ethnicities of the world; furthermore, this sisterhood calls for a humanistic understanding among the women of the third world countries and the first world countries. Because the third world feminism addresses the representation of the bodies and experiences of the previously colonized lands, has references for the racism and patriarchy, as a discipline, it is a kind of assertion for double exploitation. To undermine the humanist demands, while Women of Color started to reclaim their experiences of slavery, they also have asked for the examination of the representation of Afro cultures in social contexts or literature, womanliness in literature or in culture. Since there was a rise in solidarity among the women of the world to revolt against the White Western Feminist Criticism, which

ignored their problems, identities, sufferings, anxieties, they have founded their own movement, which is called “Women of Color” and they have called for sisterhood in all over the world. According to those Women of Color, if a woman from any part of the world had experienced racist, classist, segregationist problems, no woman should feel herself in peace in all over the world.

The concept of “intersectionality” as discussed by Kimberlè Crenshaw, who criticizes the centralization of gender as the interpretive criteria for explaining violence against women, however, disregards or demeans of other interlocking social aspects such as race, nation, ethnicity, class, religion, locality, ability/disability as the elements of gender relations, oppressions on their domestic space, subordination, and their gender inequality, are the central points of this article. Following Crenshaw’s acceptance of patriarchy as an intersecting feature of subordination structure of domination, the movement of “Women of Color” argues that there is an interconnected bond between patriarchy, nation, ethnicity, class, religion, gender inequality, immigration status and locality of Women of Color in the rule of patriarchy. As a result of looking at the marginalized women through the lens through intersectionality, Women of Color would stand for their disadvantaged status in terms of their interactions of race, nation, class, ethnicity, religion, immigration status, locality, and the other social structures. The purpose of this study is to draw attention to articulate how intersectional perspective could be used to understand the marginalization of women. This article will present two parts. The first part is called “Women of Color” and this part will present who the “Women of Color” are, what they stand for, how they have differed from the white feminists, and how they are important to improve feminism for the political actions in the world. The second part is called “Intersectionality” and it has four sections which are called “What is Intersectionality? How is it Connected to Women of Color?”, “The Constituted Identities through Intersectionality”, “Mundialisation as the Basis for having Sympathy For Intersectionality”, “The Purpose of Presenting Intersectionality to Undermine Patriarchy”. Then, there will be a conclusion.

1. Women of Color

According to the Women of Color, to have a feminist struggle we simultaneously need to struggle for racial justice and movement against sexism. Since the arguments of Women of Color argue that racism was a basically feminist issue, and it was interconnected with sexist oppression. There could be no common classification for feminism since each being has different experiences in society. There is a problematic issue that identities would seem fractured. That is why feminism of one person could not be categorized. As long as Women of Color share their experiences with one another, they can start to gain voice to struggle with oppression. Therefore, they will have systematic movements to change the discriminations and violations in the institutions. Only if the white women and women of color share their multiple perspectives for the issues on racism or sexism, they can explore the bounds of feminism deeply (Hooks, 1984)

Most of Women of Color scholars work on the third world movements for liberation which illustrate the racial and class distinctions. (Castaneda 1992, p.505). The third world liberation movements reflect the struggles of Afro Americans, Native Americans, Asian Americans, Africans, Chicanos, Latin Americans, and they represent what sort of difficulties they had in their political and economic struggles as being the members of the third world countries. Along with the racial and class issues, feminists of Women of Color also struggled with gender oppression they had to endure in their families or societies. The consciousness of struggling with different problems underlined their differences from the white women as well as their condition to the men of color (506). Women of Color challenged white feminists who ignored race and class, on the one hand, and men of color who ignored gender and sexuality on the other (506). The feminist movement of the west has been criticized for ignoring the struggles of black women through the historical process. Alice Walker coined the term “womanism” in her book *In Search of Our Mother’s Garden: Womanist Prose*. The term is used for describing the perspectives and experiences of African and Black women. In other words, “womanism” is a specific term for feminism which is related to the problems of women of colour (Walker 2005, p. preface).

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The feminists from the third world countries review, reconstitute, and speak for the native women while at the same time they are reacting against colonialism. Therefore, they raise questions about the relationship between the traditions and power relations (Castaneda 1992, p.524). Considering the issues of which Women of Color require focus would help the society to anticipate the problems of the third world women have in history (528). In short with the help of their experiences of violence and struggles, Women of Color subvert and change the society they live in (533). In other words, they had to experience the oppression both for their race and class as well as for their gender (Hurtado 1989, p.845). Since women are aware that the public is personally political, they become conscious of their political situations (Hurtado 1989, p.849). The white feminists and Women of Color differ from one another for their needs of interests in terms of political discipline (p.849).

When Women of Color are born, they live in different conditions from those of white women. Because most of the Women of Color had low- income, they had to take part in their families' struggles for better health care opportunities. To have better economic conditions, they are in need of having better education and gaining their economic independence (Hurtado, p.852). So, they struggle to make their private sphere issues known in the public sphere. However, feminist scholars from the Women of Color are concerned about the public sphere issues and they want to have a change in the politics. They mostly take the public attention to racism, affirmative action, school desegregation, prison reform, voting, and every political action that concerns their rights in the society (850). Hurtado (1989) argues that the white feminists' activism came out of the everyday relationship between women and men, whereas the activism of the Women of Color emerged from the politics (850).

Supposing that the white feminists have the ignorance of their inner world, Women of Color will continue to be misunderstood, belittled, acculturated, disregarded, and classified. Therefore, the white feminists should also be reading the works of the Women of Color, citig their works, discussing their rights in their political list of things to do and empowering the women with the experiences of the Women of Color. As an outcome, the white feminists need to understand that race consciousness is a central issue for Women of Color. Unless feminists realize that they are otherizing Women of Color, these women will always be marginalized and not valued in society. Particularly, to understand the experiences of the Women of Color, reading their writing is very important. There should be other types of negotiations between the white and black feminists that would help them know one another in a better way. Now that we put our differences on the table, have common responsibilities to end our limitations, struggle together to put an end to the violence in all over the world, we, white or colored can stop the interpersonal and state violence.

The schools which emphasize the importance of diversity in ethnicity, class and gender would bring up healthier students. With the help of the movements of Civil Rights and Black Power, Women of Color become more conscious of their uniqueness. The economic, social, cultural, political conditions, psychology of the human beings, and the historical context terminate the race and gender consciousness. Gender consciousness, race consciousness and class consciousness are the criteria which determine why the personal is the political.

Thanks to the struggles of Women of Color, the injustice practices are uncovered in the patriarchal society. Their arguments help feminist theories and the political actions improve their policies for a fair world. Owing to the feminist studies' union with the Women of Color, there could be political movements that can last forever in the world. No country can ever flourish without being aware of the potential of its women and putting an end to the oppression, segregation, discrimination, and injustice practices to the Women of Color. Thanks to the Third World Studies, issues on ethnicity, class, and gender can be studied in a better way and the position of Women of Color can be placed from "the margins to the center" (Garcia 1997, p.24). Whenever people in power have an aim to control the ideas of the world by having guidance to thoughts, literature can be a real weapon for the Women of Color. To conclude, Women of Color should never stop writing.

2. Intersectionality

2.1. What is Intersectionality? How is it Connected to Patriarchy?

The works of Women of Color have brought forward intersectionality as a path of forming the differing interplays of race, ethnicity, gender, class, religion and other social divisions interlinking with patriarchy. In order to mediate the tension between declarations of multiple identities and the politics of social relations, the perspective for intersectionality could be helpful with its postmodern and postcolonial questioning technique that shows how meaning is socially constructed. Intersectionality addresses the problems related to patriarchy. It centralizes the problem of difference and how it is complex for the public.

Throughout history, black women have both struggled with racial problems and stood against the patriarchy with white women. Patriarchy has negative effects not only on black women, but also has serious effects on black men, too. To struggle with the misogynistic politics, patriarchal values are supposed to be taken into consideration. Patriarchal power ensures men stand in the front of women free from class and race. Therefore, black women and white women should struggle against the patriarchy together, however, when racism is the point in question, they should not forget men also suffer from racism. Thanks to the feminist movement, women have struggled against everyday violence that brutally forms their lives. Through figuring out the power of sharing similar experiences, women have become conscious that political requests vocalize more effectively than the solicitation of a few segregated voices. As a result of this perspective, there has been a transformation in the politicization of how we comprehend violence against women (Crenshaw, 1991, p.1241).

The term “intersection” has been used in the UN Commission on Human Rights on 23rd of April 2002 (Yuval-Davis, 2006, p.194). Yuval-Davis states that the resolution on the human rights of women had been stated in its first paragraph (194). In accordance with them, the United Nations_ “. . . recognized the importance of examining the intersection of multiple forms of discrimination, including their root causes from a gender perspective.”_ (Resolution E/CN.4/2002/L.59) (cited in Yuval-Davis, 2006, p.194)

From this perspective, social elements that determine a woman’s identity are actually indivisible. Ignoring one of the social situations cannot be possible in identity politics to understand the person. Women are subject to double oppression by the intersection of race, gender, and class (Barfi, Z., Kohzadi, H.,Axismohammadi, F., (2015), p.28). Therefore, while we are speaking of gender or race, we should not have any division between two situations. If there is an isolation, there will be missing parts in the gender politics.

To look for integrity in the social justice, identity politics are shaped equally through the categories of race, gender, and other groupings. People who were once segregated are now categorized as groups of Women of Color or LGBTs and their groups turned into a source of power for their identity politics (Crenshaw,1991, p.1242). To politicize the feminist exertions in the background of Women of Color, every aspect of the characteristic dimension determines the locality of each person. Crenshaw argues that racism and sexism effortlessly intersected in the lives of people, however, they did not exist in the feminist and antiracist practices (1242). Crenshaw intends to explore the location of Women of Color with her examination of the extent of violence against women (1242). In Crenshaw’s viewpoint contemporary feminist and antiracist discourses are lack of perspectives for intersectionality between two (1243). For example, considering the concepts like battering or rape Crenshaw claims that those experiences should not be considered with discourses either with racism or antiracism (1244). Although battering and rape were categorized as internal family issues before, nowadays they are regarded as abnormal inaccurate sexual aggression that would classify women as battered women (cited in Crenshaw, 1991, p.1241). While examining the violence of rape, to map the ways how patriarchy and racism affected on the rape, we can

use intersectionality to have sympathy with the situation (1265). Crenshaw finds out that in the rape issues average prison term for a man convicted of to a black woman was two years, whereas it was five years when the woman was Anglo (1269).

Crenshaw bases on her criticism by investigating differing approaches of which race and gender intersect in the construction of basic, political, authentic features of extreme force against women (1244). Crenshaw categorizes her discussion of intersectionality into three groups: structural, political, and representational (1245). Then, Crenshaw declares that she “used intersectionality to describe the location of women of color both within overlapping systems of subordination and at the margins of feminism and antiracism” (1265). Crenshaw puts forth:

Because women of colour experience racism in ways not always the same as those experienced by men of colour and sexism in ways not always parallel to experiences of white women, antiracism and feminism are limited, even on their own terms. (Crenshaw, 1991, p.1252).

Crenshaw argues that when a woman is classified as a member of categorization, she may also be a part of another category due to intersection. Identity is made up of multiple social locations or identities. “All facets of identity are separate, yet joined simultaneously” (Crenshaw, 1989, p.136).

2.2. The Constituted Identities through Intersectionality

History has a fundamental impact on identity construction. Consistency is also the criteria that would determine the identity of one. In accordance with this, to understand the identity politics history and consistency need to be taken into consideration while thinking of how our identities have been constituted through the intersection of diversified dimensions of race, gender, religion, ethnicity, etc. (Crenshaw, 1991, p.1299). The perception of intersectionality serves as a kind of dimension of the race between black women and black men. It is argued that in the narratives of gender, they are mostly based on the problems or personal experiences of white, middle-class women and reflected by the narratives of black men. To understand the marginalization of women, intersectionality may procure understanding for multiple dimensions of identity formation. By virtue of intersectionality, we can be conscious of anticipating the differences among people so that we can bring in terms of the differences that could form identity politics through the group politics (Crenshaw, 1991, p.1299).

Crenshaw argues that Black women are sometimes excluded from feminist theory and antiracist policy (Crenshaw, 1989, p.140). In her viewpoint, intersectional experience is more important than the effects of racism and sexism, therefore any determination that does not consider intersectionality as the source of the problems cannot adequately address the specific aspects that Black women are subaltern (140). According to Crenshaw, Black women experienced discrimination in various ways. She likens the different experiences of exclusions of black women to a traffic accident. She gives an example from a traffic accident in an intersection in which an accident could be caused by cars traveling from any number of directions or in some cases directions of all (149). Just as in her example, a black woman who has an intersection of experiences of racism and sexism could have been injured more. They have broader experiences of exclusion. Crenshaw likens the traffic crash that is coming and going in all four directions to the violence when a Black woman experiences discrimination.

Consider an analogy for traffic in an intersection, coming and going in all for directions. Discrimination, like traffic through an intersection may flow in one direction, and it may flow in another. If an accident happened in an intersection, it can be caused by cars travelling from any number of directions and, sometimes, from all of them. Similarly, if a black woman is harmed because she is in the intersection, her injury could result from sex discrimination or race discrimination. (Crenshaw, 1989, p.149)

Crenshaw defines the concept of intersectionality as it is below:

Intersectionality is what occurs when a woman from a minority group . . . tries to navigate the main crossing in the city The main highway is the “racism road”. One cross street can be Colonialism, then Patriarchy StreetShe has to deal not only with one form of oppression but with all forms, those named as road signs, which link together to make a double, a triple, multiple, a many layered blanket of oppression

(Report of the WCAR meeting as presented by Indira Patel to a day seminar in London organized by WILPF UK, November 2001) (cited in Yuval-Davis, 2006, p.196)

Crenshaw defines “intersectionality” as a “road junction” symbol, while she has a presentation at the WCAR Conference (cited in Yuval-Davis, 2006, p.202). Crenshaw describes the situation of disempowered marginalized woman as a woman standing at a road junction, where the vehicles come at her. She talks about the possible indeterminate crashes on her body. So, Crenshaw opens up the psychological and physical impact of that possible crash on a woman’s soul as well as on her body. Thanks to her description, feminists have a better understanding of the marginalized women’s conditions.

Yuval-Davis and Floya Anthias argue for the “triple oppression” and claim that suffering “as a Black”, “as a woman”, “as a working-class person” cannot be separate factors. According to them, each social division is inseparable and irreducible. While analysing the conditions of an oppressed black woman, her social conditions are always needed to be taken into consideration. For instance gender, sexuality, class, age, disability, nationality, belonging to a state, ethnicity, immigration, religion, locality and other social factors would determine why she is her (Yuval-Davis, 2006, p.195). Philomena Essed interconnects the term “intersectionality” with “gender racism”. According to Essed, _ “racisms and genderisms are rooted in specific histories designating separate as well as mutually interwoven formations of race, ethnicity and gender.”_ (Essed,2001:1) (cited in Yuval-Davis, 2006, p.197).

To analyse the marginalized women, we need to scrutinize how patriarchy, racism, class oppression, sexism and other segregationist systems disempowered them. In this way, we can have more sympathy with women as we see the inequalities between them that are imposed on us as they were alike. Each woman has her own identity, which is totally individual. To answer the questions of “Who am I?”, “Who is she?”, “Who are we?”, is a multi-dimensional process. Crenshaw highlights Sojourner Truth’s speech “Ain’t I a Woman” that she had in 1851. According to Crenshaw, to practice sisterhood, we need solidarity between women and understand intersectionality. Crenshaw presents Black women’s slogan of questing their position saying “Ain’t We Women?” (Crenshaw, 1989, p.152). In Crenshaw’s viewpoint, while talking about gender, we must take into consideration race and class, whereas while taking into consideration race, we need to think of gender and class (Crenshaw, 1991, p.12). People have different personal identities that intersect and affect how they are treated in society. According to Crenshaw, Black women are both black and women. Furthermore, their class also determines how they are understood and treated.

While Crenshaw is describing the term intersectionality as the simultaneous and inseparable experiences of Black women about the issues of race, gender, class, politics, etc., she is interpreting intersectionality as a lens through which we see power coming and colliding in to which power interlocks, overlaps and intersects (interview with Crenshaw, 1). Crenshaw’s term intersectionality is helpful to understand black feminism. In her viewpoint, it is difficult to separate race from class from sexual oppression as well as from religion and ethnicity.

Crenshaw emphasizes the existence of Black women as in two separate axes of femaleness and blackness, but while she is comparing the conditions between white women and black women, she pinpoints the forthcoming of the racial discrimination. Crenshaw handles the othering depended on the class axis basing it on the racial discrimination. While Crenshaw is examining the discrimination based on the axis of race, she determines her criteria of discrimination of women who are on the intersects due to gender and class conditions.

The perspective of intersectionality provides a methodological principle to have sympathy with people who have different individual identities. Therefore, the theoretical frame of intersectionality presents an understanding of the inequalities in the world while it also looks through with the lens of different axes in which women have differed life experiences. By looking at the different axes of women, we can have a better understanding of the reasons for othering and how othering is practiced. To expose the practices of inequalities among women of different axes, firstly, we need to evaluate the development of intersectionality as a theory.

2.3. Mundialisation As the Basis for Having Sympathy for Intersectionality

The arguments on intersectionality have been established thanks to postmodernism and post-colonialism theories. Especially, the fact that Asians, Africans, Latin Americans, and other people from the other races migrated to pre-colonial countries such as Britain or America, there have been new dynamics such as defining identity, political standpoint, and culture. As a result of mundialisation, people from different axes live in the same space with people who have not had equal opportunities, thus we need to have solutions when there are problems. In accordance with the mundialisation, feminist criticism should not regard the experiences of oppression in patriarchy only with one axis.

The empowerment of women, their visibility in the public space, their successful place in economic and political developments are presented as the modernity of women. However, the worse conditions of the Third World Women, their oppression to work in longer hours with lower salaries, their exposure to oppression, their subjection to sexual oppression both from the West and from their local culture are explained with their being from the traditional culture. As a result of this, all their terrible experiences are naturalized. Therefore, while examining a woman we should evaluate not only with gender mainstreaming, but also with race, age, class, migration status, nation, ethnicity, religion, locality, disability status, and with other categories.

In different locations, one's identity would be determined by different social divisions; so that women may be in great struggles to make people be conscious about the recognition of their social conditions. Intersectionality, which leads people to have sympathy, can be regarded as a human rights policy in gender mainstreaming. Thanks to the recognition of intersectionality, there would be social awareness to consider the social divisions as inseparable. Therefore, studies on gender mainstreaming are supposed to regard the social divisions as homogenous for the marginalization of Women of Color.

2.4. The Purpose of Presenting Intersectionality to Undermine Patriarchy

To destroy the practices of patriarchy in intersectional linking of different social dimensions, Women of Color cover race and gender as an entire classification of experience and subdivision. So, they can empower themselves. Gender, sex, race, nationality, ethnicity, class, age, disability status, religion, locality, immigration status, politics come together at variable intersections to construct the Women of Color' endure in patriarchy. Women of Color in patriarchy experience discrimination and violence differently due to their overlapping identities in which different dimensions of power intersects and interlocks. Therefore, while analysing an intimate person violence, all the factors should be taken into consideration. While

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considering about the international assaults of terrorism, we should never forget that there could be a strong bond between violence at home and in public.

In society male and female relations of black people are tyrannized by patriarchy that dictates the oppression of women as an essential need. The concept of patriarchy and its effects on women have been used as a point of criticism in literature. The movement of Women of Color, politicizes the struggle for women's rights, questions the authority of the conformation that keeps women enslaved, and develops narrative techniques for transmuting analysis. While patriarchy is the practice of male authority which legitimizes the oppression of women through domestic, social, religious, cultural, political, economic spheres and in institutions, the movement of Women of Color questions the intersectionality of all axes.

Conclusion

Because women are violated, battered, treated badly, or discriminated in society, the world has not been a comfortable place for people of color. Looking at the problems of women in the margins through the lens of Kimberlè Crenshaw's "intersectionality" gives us a wider perspective for understanding the invisibilities in a global world. Thanks to the Third World Studies and Crenshaw's suggestions, issues on ethnicity, class, gender can be studied in a better way and the position of Women of Color can be placed from "margin to the center" (Garcia 1997, p.24). Whenever people in power have an aim to control the ideas of the world by having guidance to thoughts, literature can be a real weapon for the Women of Color, so Women of Color should never stop writing. Finally, no matter from which part of the world, women should be all in solidarity with each woman, because we should never forget that our stories, our destinies, our sorrows, our sadness, and our happiness are all interconnected.

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