

Analysis of Methodologies for Producing Decolonized Geographies in the South

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Abstract: Even in the post-colonial era, the enduring impact of colonial legacies on former colonies persists, not just in terms of historical facts but also through the continued application of Western methodology. There is a pressing necessity to formulate a technique that actively helps to the establishment of decolonized geographies in the Southern regions. This study used the method of literature review to examine the potential transformation of post-colonial feminist methodology into a pro-Southern methodology, with the aim of mitigating the discernible and imperceptible impact of Western influence. This study contends that the post-colonial feminist paradigm, when compared to its Western feminist counterpart, has the potential to mitigate the tendencies towards exclusivity and capitalization that are inherent in Western capitalism. In an effort to present a full understanding of post-colonial feminist methodology, this study ultimately acknowledges several limits pertaining to its practical implementation.

Keywords: post-colonial feminist methodology, Western feminist methodology, exclusiveness, capitalism

1. Introduction

The concept of decolonization has been widely praised as an exceptional historical achievement, given the extent of cruelty and greed exhibited during colonization. Nevertheless, the enduring effects of colonialism have manifested in various ways, encompassing both concrete entities like as non-governmental organizations and intangible elements like power dynamics and Eurocentrism, which have persisted inside the newly formed governments [1-2]. Despite the declaration of independence and the establishment of their own governments, former colonial states have been unable to fully extricate themselves from the enduring impact of colonial legacies. This is evident both in objective realities and, rather paradoxically, in the interpretations put forth by historians [3-4]. In the event that this trend persists, the outcomes derived from research employing methodology influenced by Western colonization and any corresponding recommendations may potentially perpetuate a condition of Western dominance, so presenting a highly unfavorable situation for the post-colonial nations in question. Therefore, a critical reassessment is required for research approaches such as quantitative methodology, qualitative methodology, meta-analysis, and post-colonial feminist viewpoint in order to generate decolonized geographies in the Global South. One potential possibility among these perspectives is the post-colonial feminist viewpoint. This perspective, which emerges at

the junction of post-coloniality and feminism, diverges from the mainstream Western feminism. Western feminism, rooted in the Western context, primarily focuses on the lives and experiences of women in the post-colonial world [5]. In order to demonstrate the viability of this approach, this essay posits that post-colonial feminist methodology presents a counter-narrative to Western feminism by addressing the marginalization of non-Western feminist perspectives and the complex interplay with capitalist structures. Subsequently, the study proceeds to examine the constraints inherent in post-colonial feminist methodology, with the aim of providing a discerning viewpoint on the discourse. The paper employs many scholarly publications, alongside case studies and media sources, with the aim of providing recommendations for the creation of decolonized geographies in the Southern regions.

2. The 'Four Waves'

The inherent exclusivity of Western feminist approach gives rise to discriminatory practices against non-Western feminism. Discrimination is present within the well recognized narratives that form the foundation of Western feminism [6]. The concept of the four waves of feminism is often employed to illustrate the evolutionary trajectory of feminist thought and activism. The initial wave of feminist activism occurred mostly in Western nations, with women advocating for the right to vote [7]. The second wave of activism placed emphasis on addressing cultural disparities in developing nations and promoting self-awareness among marginalized communities. The third wave centered around advocating for individual rights, while the fourth wave, which continues presently, has been primarily concerned with promoting social and economic empowerment [8]. Upon examining the narrator and the subject matter of the 'Four Waves', it becomes evident that the work emphasizes Western experiences and history. The categorization of individuals residing in non-western nations as the 'Third World' populace results in the marginalization of women in these countries, reducing them to mere objects [9]. Moreover, it is worth noting that the initial rebellion is primarily attributed to women residing in Western nations, whereas the second wave of feminism places significant emphasis on the significance of extending support to individuals in other regions [10]. The aforementioned use of terminology constructs a portrayal of the Western world as a trailblazer and advocate for feminism, while simultaneously disregarding the endeavors made by non-Western nations. Furthermore, the 'Four Waves' were presented in a sequential manner that oversimplifies and standardizes each phase into a linear progression [10-11]. Additionally, the issue of cultural disparities and inequities, which prompted the inclusion of non-Western nations in the discourse, was only highlighted as the central focus of the second wave. This shift in feminist focus redirects attention from cultural analysis to a central concern, namely empowerment, potentially due to the perception that the issue has been resolved in the past. The 'Four Waves' were presented in a historiographical manner, asserting their validity and credibility [12]. Consequently, the limited room for critics and novel perspectives significantly diminishes the autonomy of non-Western feminism.

In summary, it can be argued that the narrative of the 'Four Waves' of feminism exhibits inherent prejudice against non-Western feminism, hence emphasizing the privileged position of Western feminism. Post-colonial feminism has the potential to establish a geography in the Global South that is free from colonial influences due to its focus on the particularities of its subject matter. Furthermore, in practical application, Western feminism tends to diminish the significance of non-Western civilizations by employing feminist principles. According to scholarly sources, it has been asserted that Western feminism was originally formulated to address the concerns of middle-class, white women who faced challenges in attaining gender equality within their respective social contexts [13]. The global promotion of a product or service is likely to face challenges due to significant cultural disparities. In times of adversity, Western feminism tends to adopt a perspective that places blame on other cultures rather than critically examining its own constraints [14-15]. An illustration can be seen

in the conventional portrayal of Asian women as subservient, feminine, and constrained by ancient customs, as evidenced by the reference to Chinese foot-binding [14]. Nevertheless, Chen countered this argument by pointing out that Western cultures also have their own version of the Cinderella story. Moreover, Chen argued that labeling the inferior version as feminine is, in fact, perpetuating anti-feminist ideals [14]. In this context, Western feminism demonstrates a tendency to improperly and unjustly favor their own culture over others. The failure of certain local researchers to acknowledge the diversity of feminism and their tendency to attribute cultural backwardness to it may be observed. It is important for these scholars to recognize that feminism encompasses a range of perspectives and should not be confined to a singular approach. Another commonly observed scenario involves the refusal of Western feminism to acknowledge the presence of feminism within Islamic culture [16]. According to scholarly discourse, Western feminists argue that the practice of 'veiling' in Islamic culture signifies an inherent oppression of women, leading to the perception that feminism and Islam are fundamentally incompatible [15-16]. Nevertheless, this assumption lacks a complete understanding of the Islamic culture, which encompasses a variety of practices regarding veiling, including instances where women choose not to wear veils and the existence of numerous types of veils [15]. Western feminism tends to homogenize and generalize a negative portrayal of another culture without fully taking into account its complexities and nuances. One additional drawback of this perspective is its tendency to prioritize Western notions of individual freedom and agency over the communal values that have greater significance within Islamic culture [15,17]. The concealment of alternative rationales for wearing a veil in Islamic culture is a consequence of the Western-centric perspective. Western individuals often fail to acknowledge the inherent limitations of feminism, leading them to employ it in a manner that unfairly discriminates against other civilizations that should be seen as equal to Western societies. Broadly speaking, Western feminist approach tends to be conceptually and practically limited in its consideration of feminism within many cultural contexts.

3. The impact of the capitalization of Western feminist methodology on women in decolonized settings

The utilization of Western feminist paradigm exacerbates the hardships experienced by women in decolonized contexts. The concept of women's involvement in the labor market is perceived as a warped form of liberation that has been shaped to benefit capitalist interests [18]. The dimension in question is a fundamental component among the three dimensions employed by the United Nations Development Program to compute the Gender Inequality Index [19]. Furthermore, it holds significant importance within the framework of the organization's 2030 Agenda for Sustainable Development [20]. The inclusion of women in the work sector appears to be a significant factor in promoting gender equality. However, it could also serve as a mechanism for further exploiting women, particularly in post-colonial nations. Research indicates that the involvement of women in the labor market does not significantly alter the existing discriminatory employment structure [18, 21]. Hence, there exists a strong probability that women face significant challenges in attaining satisfactory employment opportunities, particularly those who lack formal education and belong to lower socioeconomic strata, particularly in nations characterized by volatile job markets and limited work prospects. Even in the event that individuals secure employment, it is quite probable that they will experience inadequate compensation and exploitation within their underdeveloped labor markets. Another potential option entails becoming a migrant worker in Western industrialized nations, a course of action that is also discouraged by Burcar [21]. Burcar's investigation shows the lack of insurance and low pay due to their fragile legal status. In both cases, it seems improbable that most post-colonial women could achieve true independence through work. The principle of release through this way is also questioned [22]. The notion implies that paid work is necessary to free homemakers and provide them liberty [22]. Western capitalists prioritize paid work and ignore cultural differences.

In the end, the inclusion of economic empowerment within the Western feminist agenda is subject to criticism due to perceived flaws in both its conceptualization and implementation. This approach raises concerns over its potential implications for women residing in decolonized nations, who may find themselves subjected to the influence of capitalist systems. The subsequent assertion posits that the utilization of microloans, which reflect a Western feminist perspective, lacks efficacy in the process of empowering women residing in decolonized nations [23]. The microloan program is specifically designed to provide financial assistance to individuals living in poverty, with a particular focus on women residing in economically disadvantaged nations who face limitations due to familial responsibilities and gender-based labor market dynamics [24]. Nevertheless, in its capacity as a financial instrument, it has been seen that women are offered shorter-term loans with comparatively higher interest rates compared to men, a discrepancy that is determined by factors such as their property ownership, educational attainment, and social standing [21]. Western organizations like the World Bank (WB) and the International Monetary Fund (IMF) struggle to alleviate poverty among women in developing nations due to gendered social systems, as shown by the microloan mechanism. Rahman also found that Bangladeshi men often use microloans held by women in their households. Thus, women must repay these loans [25]. The underdeveloped microloan system in Bangladesh and, more importantly, the disregard for gendered structure in society, which prioritizes superficial aspects, explain the discrepancy between expected and actual results. The program's placement of development on women absolves institutions and the government of responsibility [26]. Thus, despite appearing to have complete economic autonomy, these individuals rely completely on self-initiative without external aid, making the strategy unsuccessful. The program promotes self-empowerment and economic success in line with Western capitalism. Microloans may neither reduce poverty or promote gender equality in post-colonial countries. Western feminism is hurt by capitalism's effect on its methods in decolonized situations.

4. The measures taken and problems confronted by the the post-colonial feminist methodology

The post-colonial feminist methodology is informed by historical experiences, particularly those related to colonialism, and seeks to address the issues of Eurocentrism and the Westernized feminist approach [5,27]. Hence, it is imperative to exercise prudence while portraying Western feminism and its association with Western capitalism. Ideally, the proposed approach should effectively circumvent the aforementioned challenges and establish a novel methodology for the decolonized geography of the Southern region. However, its practical implementation raises certain inquiries. The representation of women by white, middle-class individuals in Western countries may not adequately encompass the experiences of women as a whole, particularly those residing in decolonized nations. Consequently, it is worth considering whether a female scientist in a certain country can effectively represent a female housewife within the same country [5]. Can a woman who is twenty-five years old effectively serve as a representative for women across all age groups? The complexity of representation arises within the framework of post-colonial feminist research, which initially categorizes women into two distinct groups and subsequently explores additional dimensions through further analysis. The excessive fragmentation of representation would hinder the development of a post-colonial feminist methodology, preventing it from reaching a state of maturity and systematicity that might be advocated for. The second and third issues pertain more closely to the procedural aspects of conducting fieldwork utilizing this particular methodology. The literature suggests that in certain instances, Western ideology may be deeply embedded throughout the social fabric of postcolonial nations, making it difficult for local populations to discern its presence [28]. One instance involved the portrayal of local authoritarianism as a "traditional heritage," with the utilization of the "request of local chiefs" as a pretext to rationalize the partitioning of the colonies [29, 30]. There exists a

significant likelihood that individuals residing in the local community may lack awareness regarding the pervasive impact of Western ideology on their everyday experiences. Consequently, the implementation of the proposed methodology may face opposition from community members who are entrenched in a Western-centric viewpoint. Finally, it can be observed that there exists an imbalanced and altruistic dynamic between the researchers and the local community, which stands in contrast to the desired decolonized connection [28]. The concerns around the potential implications of the relationship on the portrayal of Western and colonized perspectives, which scholars actively strive to challenge, contribute to the challenges encountered in the advancement of post-colonial feminist methodology. Overall, while the methodology holds promise and offers numerous benefits, it may encounter challenges related to various representations, local communities, and researchers during fieldwork, thereby hindering its future growth and implementation.

5. Conclusion

This study investigates the potential application of the post-colonial feminist methodology in generating a geography of the South that is free from colonial influences. By employing a comparative approach, this essay elucidates the disparities between post-colonial and Western feminist methodologies. It begins by examining the Western feminist methodology and its emphasis on Western supremacy, as well as its exclusive nature. The text provides a comprehensive explanation of the discrimination against non-Western feminism, primarily through the narrative of the "four waves of feminism." This narrative tends to marginalize women in decolonized countries while simultaneously asserting its own ultimate authenticity. The above instances illustrate inaccurate and prejudiced Western perspectives pertaining to feminism within Asian and Islamic nations. Another issue that is examined in the article is its association with capitalism. This analysis examines the disillusionment surrounding empowerment and emancipation resulting from the intersection of Western feminism and capitalism, using the lens of two commonly cited examples of economic empowerment: labor market participation and microloan programs. Finally, the discussion turns to post-colonial Western feminism, which is recognized for its capacity to advocate for decolonized geography. However, this analysis also considers several limits inherent to this framework that may impact its future applications. The paper demonstrates the potential of the post-colonial feminist approach, but it is important to note that limited research has been conducted exclusively on this technique, as it has not yet reached a thorough level of development. With increased focus and consideration, the feasibility of this endeavor is expected to be further advanced in the near future.

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