

## The Multicultural nature of feminism

<sup>1</sup>Marine Kobalava, <sup>2</sup>Ivane Javakhishvili  
<sup>1,2</sup>Tbilisi State University Faculty of Economics and Business  
Associate Professor

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**ABSTRACT:** The relevance of the article is stipulated by the alternative philosophical concept of the socio-cultural development of mankind, where the discussion of the problems in the field of feminism and its trial is of real interest to the public. The article serves to show the heterogeneous nature of feminism, to actualize the problematics and to generate ideas for the audience interested in the issue. It is noteworthy to portray feminism as an event, to understand its essence and significance, and to privilege an empathetic attitude toward feminism in the modern world. Also noteworthy is the fact that interest in feminism is still in the process of formation. Expressing a scientific interest in the issue of feminism is crucial. The article "The Multicultural Nature of Feminism" discussed by us reflects the nature of feminism and classifies the faces of feminists according to their ideological beliefs and views. The scientific discussion of the feminist movement in Georgia is especially relevant, because now, at the modern stage, it is necessary to define a feminist agenda that will be adequate to the modern reality. Feminism, which focuses on the discussion of the patriarchal discourse space, is aimed at strengthening feminist tendencies. At this stage, there is less solidarity in the field of feminism, which creates relevant problems. Here, in our opinion, it is important for the whole society, the country, the family to recognize the role and contributions of women.

**KEYWORDS:** Feminism, masculinity, multiculturalism, truisms, cultural values, patriarchal mentality, radical feminism, liberal feminism, anarcho-feminism, indigenous feminism, psychoanalytic feminism, multicultural feminism, postfeminism, spiritual feminism.

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### I. THE MULTICULTURAL NATURE OF FEMINISM

The article "The multicultural nature of feminism" is an attempt to first discuss the problem in the field of feminism in our reality and bring it to judgement. It serves to highlight the heterogeneous nature of feminism, to actualize relevant problems, and to generate ideas for an audience interested in the issue. It is interesting to represent feminism as a phenomenon, to understand its essence and significance, and to privilege an empathetic attitude toward feminism in the modern world. It is also noteworthy that the interest in feminism is still in the process of formation, especially at the international level, so the interest in the issue is universal and special. Feminism, as a philosophy, must be distinguished from the superficial idea of "women's rights", and at the present stage we need to go beyond the simple truisms of the status of women, with which we often come in contact. In the process of discussing the issue, it is important to connote the term and make its essential definition. Therefore, we fix *femina* as a definition of the term and note that it is of Latin origin and *femina* literally means woman. The most important is the reality when one of the greatest ancient Greek philosophers, Plato himself, appears as an apologist for this event. As modern scholars state, feminism is also an alternative philosophical concept of socio-cultural development of mankind.

An important component in the civilization of cultural values is the existing rules or regulations for the public and private spheres. The cultural factor and the corresponding subcultural mentality require women to stay in the microenvironment and in this case they have less chance of achieving equality with men. Extremely important here is to appeal to paradigms, the consensus framework, model of which does not exist, although it is a reality. Both the conscious and the subconscious of our society are still saturated with this reality. At the same time, such acknowledged myths, facts, realities that have systematically diminished the role of women in viewpoint of society have to be promoted, while the myth of the invincibility of men went beyond the real scale. It is interesting to state these myths or facts and to further discuss the reality of when and under what preconditions violence against women took place and of course, it is necessary to evaluate them. It is interesting to understand the following myth, which depicts a man created by God (anyway, according to one of the two versions of biblical history), who then created Eve from a part of Adam. Eve, whose weakness led Adam astray. Interestingly, in these ancient texts and adored traditions, patriarchal hegemony, the mental base of which is supreme, leads to unethical values towards women, and its apologists have usually been and are men whose invincibility has been overestimated in many cultures and are relevantly reflected in patriarchal subcultures. Despite the serious discriminatory nature of the

issue, which has been identified as a problem of the 21st century, the issue is one-sided, because the oppressor is one and the same, and is a person having patriarchal mentality and value. In feminism, as in ideology, the political expression of women's equality, rights, and common interests are accumulated. For the modern stage, many ideologies of feminism are prevalent, which express the different needs or interests of women and which are defined and defended by women themselves. We present here the most common forms of feminism, thus reiterating to the general public interested in the subject the special importance of feminism and its real role to humanity, the extent of its spread, and the relevance of development. The most important thing in the ideology of feminism today is the existence of such a feminist organization of a Western standard and a demonstration of its multifaceted nature such as *radical feminism*. The dominant authenticity of radical feminism is affiliated with the patriarchal economic form, where violence is the supreme right, which focuses on undermining the real interests of women and focuses on oppression of women and bringing them to submissive state, to reproduce the condition. That is, in radical feminism, patriarchy is understood as a universal social system that puts men at the top of the hierarchy and becomes a fundamental basis for the oppression of women when given positional power.

One of the most common ideologies of feminist organizations is *liberal feminism*, which is a liberal-individualistic form of feminist ideology that focuses primarily on the equal rights of women and men. According to liberal feminism, the path to achieving gender equality is to carry out institutional reforms, legislative and political changes, and to raise public awareness. Also noteworthy is the ideological perspective of *socialist feminism*, which considers class oppression together with sexist oppression as the cause of social and economic inequality among women. Socialist feminists name two main sources of oppression of women: economic and cultural. In their view, the emancipation of women requires the elimination of both sources of oppression, capitalism and patriarchy, so that a final consensus on equality can be reached. *Anarchist-feminist* theory is a worldview that opposes state power and its basic tenets. One of the first representatives of anarchy-feminism were opponents of family institutions and marriage.

As for *indigenous feminism*, it focuses on the formation of women's values and values on a macro scale. Most important is the philosophy of Indigenous feminism, which focuses on gender equality in terms of cultural values. The hegemony of cultural values is a cornerstone of the dominant function of women, apologists of which are indigenous feminist organizations. The strategy of a cultural feminist organization is to monitor the values within the patriarchal ideology and to activate a value system tailored to women. Interestingly, the main orientations of the organization are compassion towards women and pacifism.

It is also important to discuss the theory of *psychoanalytic feminism*, which is a branch of Sigmund Freud's psychoanalytic theory and is scientifically inestimable in the value system. The most important among them is the theory of gender identity of psychoanalysts women and men, where in their opinion a girl will never be finally separated from her mother. Hence her gender identity in relation to her mother is formed by her affiliation with and is focused on resemblance to her mother. As for the boys, they manage to completely separate from mothers and identify themselves with fathers. One of the orientation of feminism is *multicultural feminism*. Multicultural feminism is recognized as the feminist ideology of the last century, where gender discrimination is viewed not as the only dimension of oppression. Discussion of the issue is therefore considered on a large scale because feminism perceived from a micro point of view is incomplete and insufficient to fully comprehend the issue. Therefore, it is important to have public support and strive for personal solidarity. *Postfeminism* is another philosophy of feminism that is special in the sense that feminism has achieved its core goals and accomplished relevant tasks. Postfeminism appeals that the world has moved to a new stage where women, ladies, girls can enjoy this new achievement. Yet this positive relax of postfeminist ideology is disagreed with by a second and even larger part of feminists who still view the discourse of postfeminism as problematic. The apologists for postfeminism spread it through the mass media, which is crucial for its promotion. Finally, we can explain that postfeminism is a non-identical concept of antifeminism, which ultimately requires conceptual change.

Finally, we discuss *spiritual feminism*, which more broadly reflects the rights of women range and their spiritual states. Spiritual feminism is usually based on religions, cultures or subcultures. It is also considered in different religions - Buddhism, Judaism, etc. The main goal of spiritual feminism is to reconstruct the historical reality of women and to promote the role of women at all levels. To summarize the discussion of the incomplete list of feminism, we can first note that in addition to the types and ideologies of feminism discussed above, there are many other ideologies of feminism, that may later become another topic of discussion. Second, feminism is a worldview that represents the recognition of women's economic, social, civil, political, and cultural rights. And finally, the ideologies of feminism discussed above, and not only the feminism we have discussed, but all feminist ideologies in one case, fight and struggle with inequality, and in the other case, it equates the masculine (manly) ideology with the feminine (womanly) ideology and fights, reveals, paves the way so that in the 21st century

masculinity does not turn into some kind of phobia in groups with appropriate power. It should be noted that acknowledging inequality is not enough for a feminist, and intolerant nature of women stands as its prerequisite. The most important challenge for feminism is that the fundamental problems of feminism are unresolved and unachieved. Feminists constantly have to argue that gender equality still exists and that women are still abused, even though it is the 21st century. It is important when violence against women is a manifestation of masculinity and it appears to be a regular occurrence in the modern world. Violence is a gender-specific issue and solidarity is low in the field of feminism and often strong women do not see the barriers that women face in a male-dominated environment. Another unresolved problem is the lack of prevention of women crime by the state and also the lack of relevant regulations. It is important for the whole society, the country, the family to recognize the contributions of women.

It is also important to mention the part of problematics that can be perceived by feminism in the modern multicultural reality. But problematic modern trends have not been discussed by any multicultural groups' defenders, which contributes to the emergence of interests in the issue and public consolidation. To summarize:

- Feminism should allow people to look at the world with non-colonial eyes;
- Feminism should be an inclusive and rich in content ideology that considers gender specificity and at the same time transcends its scope;
- Participants and organizers of the feminism process are ordinary women as well as women who are seen as accomplices to oppression and primarily as potential carriers of oppressive behavior;
- Involving the general public in defining feminism and setting a feminist agenda is a crucial issue;
- The issues raised by feminists should be part of serious discussions of feminist theory and not be degraded and ghettoized in the feminist subculture;
- Just meeting the needs of women is a priority for feminism;
- Preserving ethnic traditions in a value space is an application of values.

The article "The Multicultural Nature of Feminism" adheres to the preservation of national and ethnic traditions in order to create the true feelings of the nation, but those aspects of our culture that discriminate, restrict, and undermine women's physical, psychological, and political development must be eliminated. In the article presented by us, we appeal to feminist views, the prerequisite of which is equality. The core value of feminism - "equality" has not yet been achieved, which remains an unethical value of the XXI century, and changing existing social inequality is still a challenge. The international importance of feminism, which aims to free women from all forms of oppression and the solidarity of women in all countries, is to be emphasized. Its national significance lies in defining its priorities and strategies according to specific cultural and socio-economic conditions. And the basic issues that arise here require conceptual and practical differences.

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