

DE JURE NEXUS LAW JOURNAL

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CYBERFEMINISM AND ITS EFFICACY IN THIRD WORLD COUNTRIES**INTRODUCTION:**

Cyberfeminism is a subset of modern feminism that emphasises the link between cyberspace, the internet, and technology. It may refer to a theory, a methodology, or a group of people. Cyberfeminism was a relatively unknown phenomenon at the time of its inception, receiving only a small amount of support from a small group of thinkers. This is said to be the fourth wave of feminism, and there is new vigour. We can use technology to build an archive and care for the work of those who came before us¹. The global economic, social, and political system has been transformed by the convergence of technology and the physical world. In principle, technology—as represented by the digital revolution—provides policymakers with an ability to build a more inclusive future. Technological resources such as blogging and social media have democratised the feminist movement by making it more accessible, promoting diversity, and inspiring leadership in a movement that has lacked these qualities in the past. Blogging and social media are used by cyber-feminists as a means of group building and political mobilisation. Transnational feminist networks are enabled by the rapid distribution of knowledge and information across borders enabled by social media. Feminists have appropriated internet culture through the use of humour and other innovative satirical formats as a means of communication, thanks to digital tools. Cyberfeminism is about creating tools

¹ <https://www.newstatesman.com/science-tech/internet/2019/09/why-internet-needs-cyberfeminists-more-ever>

that enable us to communicate with one another, strengthen our communities, and heal and assist one another. Despite this, the cyber-feminist activities generally presume an educated, upper-middle-class, English-speaking, culturally sophisticated image, despite the fact that they are portrayed as egalitarian.

ABSTRACT:

Where is the language of new techno-culture now? The internet as a medium has been made invisible for a new generation of women who grew up with technology as the unquestioned mediator of what we know. Since the internet has an unmistakable impact on our behaviour, its influence may be seen as a dangerous re-emergence of the way men have spoken as impartial bodies without taking responsibility for the epistemological process for the majority of our existence. Since dominant cultures and languages play a significant role in determining who can be heard, included, and seen, digital feminist practice can be exclusionary.

Feminism has traditionally been presented through a Western lens. In contrast to liberated Western feminists, third-world women are often perceived as a "powerless" victimized community, posing a barrier to an inclusive, transnational feminist movement. However, as more women of various nationalities, races, backgrounds, and cultures gain access to the internet, feminist dialogue broadens to include historically marginalized voices. This supports a postmodernist and postcolonial feminism that recognizes the movement's diversity and embraces various facts, positions, and realities as part of the movement's emphasis. It allows disempowered women to rethink feminism in light of their own perspectives and values.

According to Pew Research Centre research, 39% of internet users use social media to discuss social and political issues. Between the ages of 18 and 29, 45 percent of the population is under the age of 30. To communicate with their peers, young cyber-feminists use the internet and pop culture references. By not only consuming but also producing material, the youth are made to feel like they are part of something bigger.

At the same time, since dominant cultures and languages play an important role in determining who can be heard, included, and included in the campaign, digital feminist activity can be exclusionary.

Online abuse, bullying, and sexual assault have now become commonplace in the digital world. It not only promotes existing types of sexism, but also fosters the emergence of new ones that are inextricably linked to the algorithmic politics of such networks, the cultural stigma that pervades throughout the development of these technologies, and the cultures that use them.

Women in India are using digital platforms to seek transparency from their states, companies, and leaders, despite the fact that the fourth wave of feminism is still in its infancy. Digital feminist movements in India depend heavily on social media platforms.

Kumari Jayawardena in her book *Feminism and Nationalism in the third world* outlines the framework for her now classic comparative study of the feminist movement in the Third World. She traces how differing religious beliefs and ideologies, colonial histories, and economic realities impacted the extent of feminist battles in Asian and Middle Eastern countries, highlighting the conditions and causes for the development of feminist ideas and activities. External pressures, evolving educational ideas, and the impact of Western feminist ideas and culture on these movements are also factors. In the late 19th and early 20th centuries, the analysis looks at the emergence of early feminism and campaigns for women's inclusion in political struggles in a number of countries in the "East." The developments in the countries chosen—Egypt, Iran, Turkey, India, Sri Lanka, China, Japan, Korea, the Philippines, Vietnam, and Indonesia—show some parallels and similarities in experience, as well as some strong strategic differences based on their respective historical contexts, and provide important material for comparative research.²

Leslie Kern's book *Feminist City* reveals what is hidden in plain sight: the social inequality built into our cities, homes, and neighbourhoods, using history, personal experience, and popular culture. Kern presents a feminist city in a different light.³

The idea in depth in Jane Baile's book *EGIRLS, ECITIZENS* referring to each challenge as a chapter:

1. *Perplexing Binary Thinking* examines how prospective cyberfeminist research projects could address these discrepancies and participate in more constructive, inclusive, intersectional, and inspiring conversations.
2. *Complicating Feminist Critique and the Virtual Divide* highlights that, while online environments have particular complexities with feminist ramifications, feminist tools of critique are in fact cyber-feminist tools of critique due to their close association. It is past time for this false dichotomy to be recognised, so that all those concerned about gendered inequality in a technologically advanced world may come together.⁴

² *Feminism and nationalism in the third world*- Kumari Jayawardena.

³ *Feminist City*- Leslie Kern

⁴ *EGIRLS, ECITIZENS*- Jane Baile

CONCLUSION:

The Internet is a very different place now than it was 20 years ago, and the ways in which feminists organise and connect online have taken on an infinite variety of shapes since then, which is unquestionably a positive thing. Furthermore, feminist thought must deal with the major issues affecting the future of the Internet by playing a key role in Internet policy and regulation, as well as using the Internet as a means to many ends, like addressing misogyny where it occurs online. The Internet creates new social spaces, forms social ties, and reorganises public/private and local/global divides, as well as state, business, and community institutions . Of course, Internet policy and governance are not negotiated in a vacuum free of power dynamics, but rather are deeply rooted in current legal, political, and social systems, which they reshape (for better or worse). If the "feminist movement" is to take place online, feminists would be wise to go beyond online feminism and engage directly with the forces that shape the Internet.

While liberal cyber-feminism as initially imagined may have lost most of its immediate appeal, after all it is clearer today than ever that the Internet is no disembodied gender, race or class free space and should not be romanticised as such, it is well worth retaining some of the cyber feminist idealism. Geared towards Internet policy and governance, the transformative potential cyber feminists saw in the www might contribute to creative and equitable solutions to women around the world. Extending intersectional criticisms of neoliberal hegemonies and the underlying gendered norms and binaries to the ways in which not only online feminists, but the rest of the world, use the Internet, and how it can be vital for people of colour, the poor, rural areas, and other marginalised groups.