GENDER AND CULTURAL CHALLENGES FOR FEMALE IN A MULTICULTURAL DIASPORA

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ABSTRACT

Women's rights activists point out that civilizations are not static but rather dynamic, requiring constant inquiry in both immediate and faraway situations as a direct result. This is especially true when girls are placed in one's instantaneous cultural contexts or even when those who transfer to a new region, where one's societies are based on those, experience this phenomenon. If one compares suicide bombings, inheritance abuse, child brides, and female circumcision, how does one reconcile these issues while also acknowledging that women are actually able to "overstep" cultural boundaries in new (exterior) areas, weakening, if not completely demolishing, one's ethnic schemes' extreme mities? In addition to other things, this extension chord has corporate interests (MNCs) only at the highest levels. Newfound freedom, which has been associated with the general friendliness of multiethnic environments as well as assertions of independence, has replaced regional characteristics and ushered in a period of early social deterioration. While distancing themselves from backward civilizations, Diaspora women emphasize issues of inequality and independence in their communities. Taking this into consideration, feminists can provide two outcomes when it comes to diversity. Due to the fact that hegemonic masculinity and inhibitory societies do not have to impose their alternatives on people in homogeneous societies, unbiased inquiry is required to determine the true recipient of people's experiences in homogeneous cultures. Despite having some disastrous ethnic dispositions in this regard, emigrants also provide emancipator avenues for women.

Keywords: women; diaspora; difference; multiculturalism; internal minorities
INTRODUCTION

It is possible to have both advantages and downsides when you live among diaspora people. Because it provides newcomers with the opportunity to benefit from the progressive elements that are available to everyone in a soul progressive democracy and diverse society, it is a positive development. The fact that it is still carrying over harmful habits from its previous behavior is a bad thing for everyone involved. Tolerance for all people and behaviors across all civilizations is something that diversity takes great pleasure in doing. As a result, it must ensure that all future immigration has the freedom to participate in diversity. The government, on the other hand, must ensure that each of a nation's citizen and immigration coalitions shares a high degree of similarity with the others. However, in pursuing its goal of cultural and social diversity and celebrating differences, diversity can often make the mistake of "uplifting groupings against one's own people," as in the case of the ladies in this illustration. Just to get things started, it's vital to underline that no single standard of a lady, of feminism, of democracy, or of diversity can be adopted by all societies in an amicable manner. We can all agree on the minimal essentials and in the most straightforward manner imaginable. It has long been an issue of concern for feminists that Tentative is placed in a subordinate position. Specifically, this essay is concerned with Southeast Indian women overseas. With the exception of a few small influences from other female traditions, this work is primarily based on a fourth feminist point of view. In support of the notion that a specific course of ladies move people and face a particular kind of exclusion in foreign situations, or that apartheid in the home combined with forcible confinement to the walls and floor styles their total absence or limited occurrence in public, there is an abundance of evidence to support these ideas. This evidence comes from a range of different p.o.r. sources, which are listed below. Women who identify as otherness face a range of challenges, including differences in culture, identity issues, absorption, integration, and sexism or sexual injustice, to name a few.

Home effects have a more subdued effect on migratory ladies than on other women. These ladies have been subjected to double persecution because they are second-class citizens as well as foreign nationals. Because they are illiterate and newbie’s to a free and diversified northern environment, they have few opportunities for progress, initially in their current sort of job and afterwards in those other fields that are available to them. Self-discovery and personal
improvement are thus associated with only a minor new knowledge and understanding of the same different elements, which can be culturally or economically based on the fact that they all play an important role in either influencing or constraining their experience in new environments for these ladies.

Also worth mentioning is that Southeast Indian American females are split according to their racial or religious affiliation, country or geographical origin, artistic or dialectal expressions, or other factors. The study analyzes whether there is any connection between diversity and the situation of migrating girls. It is impossible to separate bias against women and female equality in the international community due to the constant, nearly insurmountable battle between likeness and variety. Strangely enough, the multicounty objective is informed by the necessity of simultaneously acknowledging similarity and difference in all things. The acceptance of 'others' or 'external users' has shifted within cross worldview from a relativism-based understanding of culture to one that asserts that cultures aren't all that closely packed, as opposed to the previous perspective. As long as this characteristic remains prominent, disagreements in evidence suggest that communities will only get more fractious when numerous civilizations are integrated in a single socioeconomic situation. According to the evidence, civilizations are confronted with the issue of balancing claims of likeness with claims of variety. A similar big mystery exists from the feminist perspective: should equality be desired because women are "equivalent to" males, or should it be wanted because they are "special" in comparison to boys? First and foremost, there are issues of intersectionality between diversity and gender. A progressive democracy is distinguished by the fact that everyone has the same legal entitlement to the very same equality of opportunity (at least in principle), but everyone also has the right to exercise their own autonomy. However, if diversity asserts that people have the right to preserve, defends, display, and promote their traditions, this becomes even more problematic, because those traditions could come from other civilizations that have a history of undermining the rights of women and people of color, as has been the case in the United States. People from a variety of socioeconomic and geographic backgrounds are increasingly coming together, creating a desire for increasingly complex and hybridized legal representations and remedies.
The challenge of cultural and linguistic diversity and resemblance

In this context, the primary challenge in multiculturalism is: How do we cope with claims of diversity and justice at the same time, while honoring both the particular and timeless aspects of each individual culture? As a result, women have a particularly important stake in deconstructing the false sexual preference split, both generally and specifically in otherness situations, and this cross problem is of particular importance to them. What, if anything, should be used to identify a female? Should be used to identify a female. Whether it's about sex, culture, fairness, or diversity. a tad bit more information. Essays on the Subject of Migration In light of this, a challenging question should be asked: Is variation genuine, or is it all a product of social economic structure? On February 5, 2016, at 00:53, a video was uploaded by [Bloor University of New South Wales]. Also critical is the ability to describe (and be taught) whether distinct cultures should be kept concealed or whether they should be recognized openly and given a voice in national politics. The interpretation of this disparity may or may not result in females' being accorded equal protection under the law. 2ndIn view of the fact that cultural characteristics have an impact on gender stereotypes in cultures, it is necessary to examine how cultures are interpreted in different contexts. This can be accomplished by examining how different civilizations define masculine and feminine characteristics.

The importance of considering how differentiation is formed in diverse circumstances, such as how a member of a specific (dominant) party perceives oneself as separate, or how the general public perceives a particular cohort and its membership as distinct, cannot be overstated. Distinguishing oneself can be defined in a variety of ways, and the choice of terminology has implications for issues such as the status of women and the presence of individuals. To quote from a recent piece by Debbie L. Rhodes, "Hyperbole and denial have always been the fundamental norms for sex difference." In most social policy circumstances, when male sexual specific problems have not even been identified or addressed, rejection is the preferred technique of dealing with the problem. Government initiatives to alleviate the gender divide, on the other hand, have tended to overestimate its relevance while underplaying its negative consequences. In the past, feminine responses had a tendency to get caught in the same ruts again and time again. Previously, the specific characteristics of certain academic approaches were homogenized, and
their materials ignored the specific needs and circumstances of females pursuing academic education. (This is true 98% of the time.)

As an alternative to focusing on discrepancy, Robinson argues, and I’d like to add, "in both womanist but also multiethnic fibers of notion," on the "vulnerable position" that this thing that is different lends credence to, so that it is not only the secluded creation of every barely visible nebulous "discrepancy," but also a cosmos of respect to various friendships (in definitions of one's varying impacts on When reading this book, you will have a better understanding of women's condition in exile since it shows why differences are harmful for girls and other persecuted people. In the face of "diversity," apathy becomes meaningless because the latter is not a passive result of "naturally" occurring differences, but rather the proactive source of various cultural separations, hierarchy, and exclusions as a result of such differences. If we look at ourselves, we are still split between the need to reaffirm our sexual orientation and the recognition of the intricacies of the human experience. One cannot overcome the reliable dilemma; the only thing that can be done is to reframe it. Instead of focusing on disparities, we should concentrate on the handicap and the sociocultural conditions that contribute to it. If we are to be successful in eliminating these situations; our efforts should be based on feminist values rather than gender assumptions, as previously stated. Gender issues were not the only ones that were raised as a source of worry. Although the leftist agenda comprises values that are often associated with women, the interests in seeing them realized are shared by people of both sexes. A story told from a feminist perspective (355) Diversity in design is a requirement for modern democracies like our own, which implies that respecting ethnic distinctions and guaranteeing complete equality to minority groups must go hand in hand in order for democracy to thrive. The economics of differentiation has long been a source of concern for feminists. Because both organizations are dedicated to defending the rights of the weak and underprivileged, such as women and people of color, it is only reasonable that they build on one another's strengths rather than working against one another.

The present debate in Europe over Muslim women's headscarves, which barred them from donning them, demonstrates how far feminists have progressed. The importance of variety has the potential to be eclipsed in such environments. The other side of the argument is, of course, the one that we can see and hear about. In the case of female circumcision (FGM), for example,
it has been demonstrated that extending heritage to groups while concurrently building policies that strengthen women increases the prospect of backward political correctness in which diversity takes precedence over feminist demands. On the other hand, women claim to ensure equal attention to all cultural traditions, whereas diversity only acknowledges the existence of different cultural traditions. Furthermore, multiculturalism itself is not the problem; rather, it is the social variant of diversity, which promotes the communal over the individual that is the problem. In feminist studies, the role of variety in equal emancipation has been investigated since it has the potential to result in tolerance for cultural norms that are deleterious to female sexual empowerment and empowerment. It is true that a shared identification is crucial for developing social cohesiveness, but it is also true that appreciation for difference is now at the heart of a fully democratic global perspective. A key test will be if feminism can come up with a new notion of constitutional values that takes into account the plurality, holistic nature, and constant changing of genders that women experience in their everyday lives. It is vital to understand the foundations on which male sexual identities are constructed, as well as the ways in which they identify themselves. To be clear, minority families do not constitute a coherent organization, nor do they exhibit any discernable trends in terms of travel among themselves. The fact that it is hard to place too much emphasis on any single term, such as "female," "refugee," or "cultural past," is crucial here since those categories are constantly susceptible to negotiation, particularly when they are introduced into a new environment. While every woman's departure point is different, the cultural mix-up that occurs from month to period causes women and girls to feel as if they don't belong anywhere at any time. An incorrect assumption that is frequently made in colony studies is that people, particularly women, must have some relationship to their exile in order for them to be considered legitimate. In place of highlighting static categories such as "foreigners," feminists want to draw attention to the way "people" as a group is always evolving, claiming that true worth comes from the acknowledgement of a diverse range of groups in matters of policy and practice. As Mary Philips points out, among other things, the particular characteristics of democratic countries may be traced back to the plurality of communities that gave them their beginnings. These prior (more cooperative) Greek democratic traditions were out of date as a result of the heterogeneity of the people as well as the sheer size of the Athens metropolitan population. Democratic government
theorists fought against cultural homogeneity assumptions of a public good or goal because there was no quarter-foundation for recognizing individuals as being linked with the goals of a public good or goal in the Democratic Party. As an alternative, they accepted variation as a key organizing principle.

It was the year 1994. The same is true for Young, who also points out that. Because the existence of individuals who are multiple, distinct, and distinct, each with their own unique place within and viewpoint within the social community, in order for all those who live in it to have a reasonable world image, it is necessary that individuals who are multiple, distinct, and distinct exist. Children develop a better understanding of their world by exchanging their differing points of view on the socioeconomic context in which individuals live in this setting. (18th) There are those, and this is what classical speculating about girls in expatriate families overlooks, who may not bring with them a cultural history or concept (at least openly) to transport through, so to speak, despite the fact that the majority of these foreign families unquestionably bring with them various definitions, compositions, recollections, and perceptions of their native cultures. Despite popular belief, not all women are equally influenced by their cultures, as evidenced by the data. We can easily observe how unquestioning elevation of girls as custodians of cultures and traditions has a substantial (and frequently detrimental) impact on their development as women and women as individuals. In view of the multiple intervening organizations (as in Exodus), a plan that is both effective and efficient is required. If this is correctly included, the character of 'Sub' (Jones 2011) would be more in keeping with their experiences as migrants. The matter of immigration and male sexual oppression and independence, as previously said, is fraught with two confounding issues: gender vs society and likeness versus distinctiveness, respectively. Women have been involved in pde5 conflicts across the country that have revolved around issues such as sex, gender, and natural vs. civilized broad sense perceptions of reality. In spite of the fact that sexuality is a biologically based category, many female rights organizations contend that masculinity is a social construction that oppresses women in particular and should be abolished. In addition, there is a flawed divide that proposes a false distinction among women in terms of their connection to their ancestors.

In order to get a truer picture of women in the Diaspora, a number of misconceptions about them need to be debunked first. When people consider themselves to be wives, the notion of women as
a helpless, reliant group must constantly be thrown out the window. Edna in Brick Lane, a film by Nino Ali, is the best example of this. Some female learners have already been given visas, and their spouses have accompanied them on their journey to the United States. A typical exile study, as Rayaprol (2014) points out, relies heavily on a female who is present, visible, and earning a living, but who is not genuinely discussed and is seen as an accessory to men, who monopolize the initial sections of all of the extended file b research, in order to maintain the relationship.

Looking at multiculturalism and similarities in the context of feminism

Female feminism, as well as the complicated relationships that culturally minority women have with cultures that demand similarities (such as opportunity acts or practices) in contrast to allegations of uniqueness (such as becoming a significant amplifier in their lives), are central to both feminist and multiculturalist’s philosophy. Because women are transported to a range of otherness circumstances that profess to be ethnic in origin, this latter feature is taken into consideration in our study. There is a shared line of concerns between these two definitions; each is attempting to outdo the other, and as a result, flaws in the weaker paradigm permeate into the stronger paradigms. Although these are diametrically opposed, the twisted sex objective promotes them as such despite the reality that they both work together to reduce gaps that disproportionately harm women and the existence of people. A commitment to justice on this scale could actually help boost women's issues by identifying young women as officials rather than passive victims of ethnic strife as a result of their participation in ethnic conflicts. By doing so, racial stereotypes and inadequacies would be dismantled, and the "Team is here to help knot" that exists between women and society would be addressed.

There is a fundamental similarity between intercultural and feminist ideas (insofar as they both seek to restore an equity of comparable life opportunities to historically marginalized populations such as girls), which translates into criticisms of one philosophy spreading to another as a result of these similarities. In cases where negative behaviors or occurrences have an influence on the safety of young women, they are linked to a general comment on diversity. The primary question should be why countries that had previously supported this progress are now rethinking their positions. The following question must be addressed: Are multiracial communities becoming more diverse or becoming more homogeneous in their makeup? Is it possible that they have
either failed to perceive freedom or have failed to see inequality in their approach to the situation? the number ten. Because the soul multicultural authorities' desire to preserve inherent social and economic indicators of migrant minority communities without taking into account the impact on oppressed ‘minorities within certain minority groups', it's possible that the disenfranchised segments of these sects have been confronted with new editions of their old tribal silencers, given the appalling circumstances they're currently facing.

It is indeed crucial to note that, just as some new immigrants are genuinely interested in leaving our local populations; many feminist groups within those populations are also interested in doing the same. When it comes to incorporating immigrant minorities into conflict or promoting collaboration, the amount of interaction among women, as well as the incidental community, is utilized to ensure that women relate. Ethnic boundaries or stereotypes should be kept psychologically as far away as possible from the point where belonging (to any organization, at any level, with any ability) becomes meaningless. When people are classified as culprits and hence deserving of less equality and protection, the effects of societies can be seen in current societies in exile. This only helps to further entrench the unfortunate and apparently impenetrable cycle of isolation that has been produced by the situation. 12thReaders should immediately discard any preconceived conceptions they may have about Exile as being nothing more than a gloomy venue for the fate of women. There's no denying that some people in Diasporas face the kinds of difficulties described above when they travel to a foreign country, and they do so for a number of reasons. The dismantling of traditional social, economic, and geographic inequalities may also have a positive impact on the lives of women.

When it comes to comprehending women's issues in semi-nomadic conditions, it is necessary for me to first establish and then elaborate on a few crucial axioms that must be kept in mind when doing so, as they will aid in clearing up some of the misunderstanding. The good news is that it is not only possible, but it is also probable. Four fundamental signals are useful when analyzing the fundamental philosophical basis of a topic: Diverse females rely heavily on the distinctive characteristics of their cultures, genders, variation, and likeness. In addition, the further definition/construction of such things has repercussions for the life opportunities and subjective experiences of females (and other individuals).
However, while every exile can be linked back to the outside world, it is critical to understand how these traditions were transported across geographical and social borders and how they ended up in such diverse locations. In this research, one important takeaway was to recognize that the harmful effects of a sociocultural context that excludes people of color follow them wherever they go. This required the development of a process that took into account a more reasoned approach to analyzing the effect of heritage on people, particularly those who were already marginalized. Our challenges are intertwined because diversity seeks to provide equal regard for all people and all nations. As a result, it must deal with ethnic tensions in an appropriate manner. We have one because feminists work to alleviate the difficulties that women face. Diversity should begin to exercise caution in order to avoid allowing little fringe benefits to become unjustified rights, which could lead to organizations motivating themselves towards their own deprived, ineffectual members. On the other hand, disassociation from tribal circumstances results in and out of disassociation from the intense viciousness of local situations, which occurs first before individuals migrate to newly created communities... To exist inside those communities, liberal democracy and an awareness of diverse ethnic feelings must coexist; groups, particularly minorities, must be given the freedom they have long wished for. As a result, both parties make an effort to achieve equity for all parties at the outset. As a result of being placed in one another's instantaneous cultural settings, and as they move to a new location while bringing one's context with them, all events demonstrate how various utterances and explanations, as defined by feminists who define heritage as "a complex and changing aspect of human activity," can result in either liberating or restrictive connections. It is vital to understand whose concept of culture is prevalent in all of the settings in which women may find themselves sequentially or even concurrently, as well as who is in control of its conception and development. It is vital to call into question the democratic concept that ethnic participation is a prerequisite for political equality. Because it is such a fundamental goal, combating the interpersonal and intergroup injustices that keep minorities and immigrants at a disadvantage is extremely difficult. On February 5, 2016, at 00:53, a document was retrieved from [Bloor University of New South Wales]. Every sycophantic classification of civilizations as being forevermore as well as unchangingly crippling in their entirety must also reach a conclusion, because girls are frequently not only survivors of one's unintended civilizations, but
have also been able to free themselves from their constrictions and even benefit from one another.

In ethnic Otherness settings, either naive optimism or extreme pessimism about women's rights might be found, and both should be avoided at all costs. This For a better understanding, incidents of unintentional shooting, dowry misuse, child brides, and female circumcision should be contrasted with women who should be able to "transcend" domestic obstacles in the new documentary (outside, for example). When Islamic women were coerced into marrying their Palestinian counterparts in London, no one seemed to notice the often disastrous consequences of such unions. It wasn't until later that this was understood. As Aparna Rayaprol points out, "Southeast Indian women have established a presence in every corner and crevice of the work sector, from illegal home laborers and caregivers to IT professionals." It's been a long time since we've seen each other. It is possible to bring up female genital mutilation (FGM), forced marriage, and women attaining freedom in other nations in the same sentence, regardless of how closely they are tied to girls in other countries. Once again, we must take into account the immensely powerful aspects of class, culture, geography, and the extent to which the women concerned with these issues have free choice.

Women have a plethora of privileges that allow them to relocate to new ethnic communities. Additionally, this is where we see the disastrous clinging to unusual cultural customs, which contributes to a chain reaction of cultural retreat. The strangest thing about both of these phrases is that they are taken from the same program, which is dedicated to preserving multiculturalism. Any claims that children's experiences are devoid of selection or that diversity should be abandoned, on the other hand, should be taken with a grain of salt because there are numerous instances in which it is necessary to protect individuals from their own civilizations, particularly when blatant collectivist claims embolden communities towards their own group members. Several researchers, including Mahara (2002), have noted that ethnic difference is commonly invoked as a rationale for sustaining customs that perpetuate racial and ethnic inequality. Within a society, special privileges cannot be bestowed onto anyone. The "new emancipation" advocated by a single individual is credited to general accessibility and public remarks in support of this purpose. As a result, cultural liberties can only be protected if the real-time freedoms of individuals are also protected.
Outlining the broad responses

Women in dispersion must acknowledge that they represent both a simultaneous detachment from and an unavoidable tightening to their backward civilizations in order to parallelize commonalities vs. distinctions and femininity vs. culture. It is as a result of this that there are two distinct approaches to feminism when it comes to addressing diversity. They argue that cultural groupings that insist on specific rights or advantages are a reflection of the gender-biased views and practices that prevail in the majority of society. '70.

This letter was received by the author, A.Vatsa [Flinders State of South Australian], at 00:53 on February 5th, 2016. In comparison to non-minority-serving establishments, minority-serving establishments tend to be more hierarchical. When faced with practices such as genital cutting and child marriage, some women believe that it would be better for them if their religion of birth were to be eliminated entirely. Mohanty asserts that the (1988).

Beyond serving as a metaphor for the clash between generations and between ancient and new civilizations, the marriage ceremony has historically served as a symbol of the lack of independence, emotional fulfillment, and sexual gratification experienced by women in Southeast Asian countries. It is possible to attribute a significant portion of Southeast Indian women's social troubles to planned marriages. Mohamed and Nasir, the authors of the book (2014), an alternative frame of view challenges Westerners' naive embrace of ou pas nations as "patriotic challengers," or cultures from beyond the West. Women's rights and an appreciation for diversity do not have to be incompatible with one another. Many cartoon renditions of women's rights are used as part of a greater dehumanization of cultural minorities, and the principles of women's rights are utilized in many of them. Discrimination, on the other hand, leads to a gentler criticism of minorities who keep their ladies locked up inside, brutally marry off their daughters, and force young women to cover their faces. These kinds of arguments are used even by those who are opposed to the rights of individuals to explain their prejudices towards underprivileged groups.

In this age of homogenization and hierarchy defining of cultures, it is necessary to conduct an objective investigation in order to identify the genuine benefactor of women's life. Male authorities and inhibitive civilizations frequently do not force options on women, and exiles can
provide women with freeing pathways as well, regardless the distinct catastrophic cultural proclivities that pollute their homelands. The promotion of diverse cultures and feminism as inconsistent is a perverse initiative when it comes to gender equity, despite the fact that they both share similar concerns: protecting the interests of women and people of color, providing them with access to choice, and ensuring that they are treated equally when it comes to social, economic, and ideological funds despite the fact that differences remain very visible.

Therefore, it is widely maintained that activities that undermine a Diaspora's weaker groups (such as women who are exposed to neo-colonialism) reproduce activities that diminish the same groups in their originating environments, as a matter of definition. The fact that this idea is not nonsensical does not excuse the fact that it ignores people who are not "in contact with" or "decided about" their putative cultural heritage, as opposed to those who are. As an illustration: In order to feel at ease with sub continental culture, a Trinidadian female who has never visited her "supposed real motherland," or whose grandparents arrived in Trinidad as enslaved laborers from Asia, or whose mothers immigrated to America, must first become familiar with her "supposed real motherland." In this regard, I return to the point I made at the outset of this document, namely, ethnic or sociocultural groups or categorizations, in addition to the 'wielders' of these categories or groups.

The argument that any Otherness group is effected by its inseparable ties to the so-called13 site of its origins, in spite of this reality, has some validity. Consider the scenarios of immigrant communities that have a degree of tenacity toward their culture that is several times more than their level of tenacity in their country of origin. As a result of the fact that Christianity has had and continues to have a profound impact on the country, it is cliché to state that not only all of the country's current members, but also their future prospects, are significantly influenced by it. When people leave their designated geographical zones, their religious beliefs accompany them (deliberately or accidentally; to varying degrees, depending on the situation). There is an inevitability here between strict diktats on all participants in the deeply concerned group, as well as those who are most adversely affected by it, namely the ladies, because a major nerve of multi-cultural feeling is to allow minority communities to maintain their indispensable procedures (the most prevalent of which is faith), especially and bizarrely in India, since a major nerve of multi-cultural feeling is to allow minority communities to maintain their indispensable
procedures (the most prevalent of which is faith) (and certain other minorities). a system in which spirituality is accorded a high level of importance. Studies on the Diaspora (Second Edition) The organization [Frankston University Africa] published a file at 00:53 on February 5, 2016, which many people deemed abusive (Khosla 2012), since it devalues personal freedoms and pushes people to follow the group's rules, according to the group.

According to atheist liberals like Susan Howell Okin, female persecution can be interpreted in new ways. On the other hand, Martha C. Rubinstein and her colleagues think that faith can always be read in new ways in order to accomplish women’s rights. Alternative Quranic readings and Operation Ijtihad, which is led by Ahmad 5-equivalent, are two examples of reform initiatives. They also take into consideration the newly available unoccupied space and the more flexible possibilities provided by the various settings to which women may be shifted.

While Christian inequalities continue to have an influence on India's traditional people, minority communities, and women in particular, the issue of interpersonal and intergroup fairness has received considerably less attention than it should have. Due to the fact that they are not given the equal attention they need, this segment interferes with people’s ability to create and seek significant life decisions. Civilizations that abuse women, according to Will Kymlica and other liberal social justice warriors, should be denied the right to pass on their culture. Okay, according to feminism, the "neither any" test, which is conducted in private, would fail practically no culture because of the casual and personal nature of vaginal intercourse, as opposed to the more formal "neither any" test. According to Kymlica, civilizations are significant, but not in the sense that individuals are unable to climb above their cats’ given level of thinking and critically assess their ideas or schemes of thinking, as is the case with the United States. Generally speaking, it shows that societies provide people with their essential points of view. Because of this reasoning, individuals can only conquer a few of their social traditions, rather than all of them, and must view the world from within that society, whether it is the one they acquired and unthinkingly recognized, or the one they have also re-revised, or in rare instances, all of the traditions they have consistently accepted, would have been significantly stretched. Thus, only individuals with a strong emotional commitment to a particular cultural group or historic trait are included in the sanctification of national membership. It's also vital to remember that being a part of something
is a two-way street. It is possible for a foreign national to become a member of or be accepted as a member of the polity unless the government is also dedicated to the citizen.

Additionally, family abuse that has a negative impact on American social and economic thoughts and sentiments is funneled into a foreign context, where incidences of bullying by NRI hubbies bloom in national debate. A large part of its prevalence may be traced to only a few specific groups of people who are limiting "their" women in a society where collective rights take precedence over individual rights. Finally, as a way of finishing

In the face of such horrible discrimination, it is safe to conclude that any independence gained by women as a result of their ability to express their human rights has been a direct result of the rise of left-wing liberalism. In other words, it is not the case that all indigenous cultures abuse its girls, and that the host progressive society protects' them in the same way. It's more about demonstrating that diversity and feminism are intertwined in a complex way. Due to the fact that Asian women are migrant identities that live on the periphery of civil society in their ethnic heritage, and since they are victims of their own social context, which places male superiority over females, Asian women deserve the same respect as their white counterparts. When diversity fails to aid immigrant families in their efforts to break away from social ideals, it is attacked. The point of all of this is moot if all of these folks are still on the periphery of the community, no matter how diverse their backgrounds might be. These individuals are located in a state that has two levels of incarceration. A literal and figurative prison imposed on the ladies by their husbands, who confine them to the home's exterior walls for a variety of reasons, including domestic work and child rearing. It is important to remember that 72 A. Vatsa was brought about by forces other than diversity. This letter was received by [Flinders State of South Africa] at 00:53 on February 5th, 2016. The trials and sufferings of girls from Southeast Asia. It's also worth mentioning that their difficulties are not attributable to the free framework, but rather to the authoritarian rule that they brought with them from their own country. In fact, "letting ethnic communities be" plays to the world's nerve by capitalizing on it. Nonetheless, it is in part due to the adaptability of the varied host countries that women are able to transcend their own societal expectations and stressors at home. If you place too much trust in a democratic cosmopolitan host to assist a foreigner in shedding his or her chauvinism and becoming more American, you're making a mistake. One erroneous assumption that must be avoided at all costs during any
discussion. When it comes to the Diaspora, diversification and the issues that women encounter fall somewhere in the center of the spectrum. When the veil was prohibited by law, British females stuck to their ethnic traditions by refusing to take it off, as was the situation with many other Muslim girls in France around the same period. In order to maximize the benefits and minimize the negatives of people's encounters with incidental structures, a strategy that goes much beyond basic closeness or separation is required. In order to do this, a framework must be developed that not only takes into consideration immigration Diasporas or foreign individuals, but also minority communities within those minority groups. So. Acknowledging the existence of variety does not mean acceptance of its negative elements. In order to avoid being treated in any way at all,

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