

# Practicing Feminism While White

by Phyllis Chesler



The year 2021 is already a bad year for feminist truth-tellers.

In March, three brave Indigenous Australian women flew to the capital in Canberra [Diane Bell](#) and Naparulla Nelson called 'Rape is Everyone's Business.' The article had come about because Naparulla Nelson, a senior Traditional Elder, implored her decades-long friend and colleague Diane to write about the brutal rapes by Aboriginal men of women and often teenage girls because no one else would. The co-authored article caused a storm of outrage against Diane who was accused of appropriating Naparulla Nelson's voice and vilifying black men."

According to Klein, someone faked Indigenous women's names on a letter which stated that the "writers stood by their black brothers and that demonizing them was part of colonialism and

racism.” To this day, Bell continues to be vilified.

We saw a glimpse of this mentality in February, when the [reviewed](#) Ayaan Hirsi Ali’s [CairoCologne](#), and [Hassi Messoud](#) were Muslim men attacking Muslim women. Only in Europe was it a Muslim-on-Caucasian sexual violence.

Filipovic views Hirsi Ali’s attempts to apply a universal standard of human rights globally, and her desire to have misogynist crimes in the West prosecuted under Western law, as jeopardizing the future of Muslim male immigrants in the West. But as Hirsi Ali and Asra Nomani [Edward Said’s](#) “Orientalism,” post-colonialism, critical race theory, and deconstructionism, have refused to document violence against women if the perpetrators are men of color.

To them, the fact that female victims (Hindus, Muslims, Sikhs), are also “of color” is less important than the color of their perpetrators. Further, when the perpetrators are Arabs and/or Muslims whose countries have formerly been colonized by white Westerners – the need to protect even their most barbaric, indigenous customs, including honor killing, public stoning, polygamy, purdah, FGM, etc., reaches unparalleled heights.

In 1975, radical feminists Diana E.H. Russell and Nicole Van Den Ven organized a [book](#) about female genital mutilation. All three authors were Caucasian and took heat for exposing such practices or for “practicing feminism while white.”

I have also been documenting such atrocities for a long time, beginning with customs such as polygamy, segregation of women in the home, and veiling in the late 1960s, and the gang-rapes of Bengali women by Pakistani soldiers [focused intensely](#) on such [dis-invited](#), defamed, and often disappeared from left-liberal feminist history.

I experienced my first near-riot 18 years ago when I was [White wars: Western feminisms and the ‘War on Terror,’](#)” Canadian

academic Sunera Thobani condemned three “racially superior” white feminist scholars in the pages of a feminist academic journal for our collaboration with the “imperial imaginary” and with “colonialism.” She mocked our alleged “racial paranoia.” In her view, we experienced our “imperial aggression as a form of victimization,” which then allowed us to justify our own aggression as “self-defense.” I [debated](#) her on Al-Hurrah. She could not stop yelling at me as she described the horrors of Palestinian blood flowing in the streets – all at the hands of white Zionists. She absolutely refused to acknowledge the corruption, use of torture, terrorism, and increasing violence against Palestinian women by the Palestinian leadership and in Palestinian families.

In 2004, Mohammed Bouyeri assassinated Dutch [Submission](#),” a short film criticizing Islam’s treatment of women. Somali-born Hirsi Ali wrote the script, and Bouyeri threatened to kill her, too, in a letter he stuck into Van Gogh’s chest. Sometime thereafter, she fled Holland. In 2007, Hirsi Ali published the autobiography [launched](#) a [other and](#) ex-Muslim [Seyran Ates](#), [Samia Labidi](#), [Soraya Mire](#), [Asra Nomani](#), [false](#) ideas about Western “[victims](#),” even when they were raping, kidnapping, torturing, honor killing, or blowing up people of all colors. And radical feminists of all colors, but especially white feminists, were condemned as missionaries, trying to save “[Anti-work](#) has silenced many feminists whose mission it is – or once was – to expose violence against women and sex-based oppression.

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