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### **Parallel Feminisms and a Common Goal**

Is a post-state-socialist location still – or anew – relevant for feminist theories and politics?

The recent feminist research on the communist past opens up a re-thinking of explanatory keys and concepts from the 1990s and thus also of new theoretical and political positions. The basic shift corresponding with a broader revision of analytical approaches to the communist past is the overcoming of a binary approach. The latter included the political dimension of exculpation, i.e. of the responsibility for the politics and policies during the state socialist era, and methodologically it prevented a more differentiated picture. Starting from a set of recent empirical findings, this paper theorizes the plurality and diversity of individual experience of actors of gender policies and of ideological frameworks, i.e. on personal, institutional and symbolic levels. It focuses especially on the question of the (non)existence of feminist ideology in state-socialist life, investigating its presence in forms such as latent, expropriated, substituted or proto-feminism; special attention is paid to the impact of the absence of radical feminism.

The complex structure of barriers to and possibilities for current local feminist politics makes it legitimate to keep speaking of a specific feminist “rail” or location, and thus of the apparently unavoidable existence of parallel feminisms. At the same time the narration of specificities must be also carefully revised. Terms like gender tradition or local gender culture may turn out to be less important in the current situation than the specific vulnerability of women (and men) in post-communist countries to sexism and an insufficient readiness to stand up to it, due to factors such as a special value of individualism or pragmatism (concrete examples will illustrate the point). Thus the protection of human dignity (a common goal for feminist political theorists) must be sought in the first place in all parallel feminisms.