

AFRICAN FEMINISM: AN OVERVIEW

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Abstract

Feminism offers an interesting pattern of thought in African literary criticism. It addresses the important issue of gender-based violence from diverse African feminist ideologies such as Radical feminism, Motherism, Snail-Sense feminism, Womanism, Nego-Feminism and Stiwanism. These feminist ideologies define the struggles of the female gender within African cultural milieu with a unique feminist consciousness wrapped in female assertiveness and female bonding—these are collective ideologies that are geared towards achieving freedom for the female gender.

Keywords: Feminism, Feminist Consciousness, Self-Assertiveness, Female Bonding

Introduction

The discussion on source and influence of ‘Feminism’ is a broad one which extends into a debate within African literary criticism. In Africa, the trends of feminism are not devoid of strivings associated with cultural development, tradition and certain issues of politics on gender consciousness. It is important to note that whatever definitions or variations that may exist in feminism as a movement or ideology, all of them point to the fact that it advocates for women’s right while emphasizing the “social, political, cultural and economic equality of men and women” (Beasley 12). Thus, feminism seeks to define, establish and defend rights and opportunities for the female gender in society.

Critics, feminists and scholars have given different definitions of feminism. The definitions are indeed very complex, and thus vary according to geographical environment, cultural values, religion, continents, nations and individual perceptions. The term, feminism is defined by Aileen S. Kraditor as “the theory that women should have political, economic and social rights equal to those of men” (qtd. in Okereke “Issues in Western...” 8). Judith M. Bardwick goes further to define feminism as an “explicit rejection of the lifestyles created by strongly coercive norms that define and restrict what women are and can do” (qtd. in Okereke “Issues in Western...” 8).

Molara Ogundipe-Leslie in “Stiwanism: Feminism in an African Context” observes that “feminism can be defined by its etymological roots” (547). According to Ogundipe-Leslie, “Femina is “woman” in Latin. Feminism, an ideology of woman; any body of social philosophy about women” (“Stiwanism” 547). The above definition as observed by Ogundipe-Leslie “gives us enough leeway to encompass various types of feminisms: right-wing, left-wing, centrist, left of center, right of center, reformist, separatist, liberal, socialist, Marxist, non-aligned, Islamic, indigenous, etc” (“Stiwanism” 547). To Lisa Tuttle, feminism refers to “everyone who is aware of and seeking to end women’s subjugation in any way and for any reason” (107). Maggie Humm supports Tuttle’s opinion and asserts that “feminism stands for a belief in sexual equality combined with a commitment to eradicate sexist domination and transform society” (*Feminist Criticism* 1).

Okereke notes that “feminism expresses self-preservative consciousness and its major agenda is to deconstruct patriarchy by reconstructing human consciousness, towards polyphonic wholeness, towards an appreciation of the multiple attributes and uniqueness of every human being irrespective of biological sex” (“Gender Literacy” 122). Helen Chukwuma also asserts that feminism cannot therefore be “perceived as a disorder, a deviation or extremism but should rather be an assertive cry of an unacknowledged human being who rejects the inferior slot to which she has been circumscribed” (“Identity of Self” ix). Chukwuma further stresses that feminism “means a rejection of inferiority and a striving for recognition. It seeks to give the woman a sense of self as a worthy, effectual and contributing human being” (“Identity of Self” ix).

Okereke therefore submits that “feminism expresses women’s struggle for liberation from male domination and patriarchal oppression in society” (“The Impact of Feminism...” 162). According to Okereke, “the central concern of feminism is women – their lives, their lot, their experiences, their rights, their past, present and future” (“The Impact of Feminism...” 162).

Feminism has different definitions and perspectives all over the world. It is a theoretical structure that presents convictions about the conditions of the female gender and the reasons for their mistreatment and gender imbalance. Feminism as a theory has generated a lot of controversies and criticisms in Europe, Africa and the world at large. The term, feminism, can be used to describe a “political, cultural or economic movement aimed at establishing equal rights and legal protection for women” (Hawthornthwaite 26). Hence, it employs political, sociological, psychological theories and philosophies concerned with the issues of gender difference in order to advocate for “gender equality, women’s rights and interests” (Hooks 15). In essence, it involves philosophies concerned with the issues of gender difference. Marilyn French explains that:

Feminism is the only serious, coherent, and universal philosophy that offers an alternative to patriarchal thinking and structures.... Feminists believe that women are human beings, that the two sexes are equal in all significant ways and that this equality must be publicly recognized. (7)

On her own part, Carole B. Davies cites Filomena Steady’s definition thus: “True feminism is an abnegation of male protection and a determination to be resourceful and reliant” (“Introduction: Feminist...” 7).

Feminism thus seeks to highlight and fight oppression against the feminine gender. As a theory and movement, it empowers women everywhere; it also presents convictions about the experiences of women and girls in different societies and the reasons for their continuous oppression and subjugation.

The inaccurate opinion about women is traced back to western patriarchal society, which perceived women as the weaker gender; not equal to men as a result of their gender qualities. Great western philosophers, writers and psychologists like Aristotle, Sigmund Freud, Charles Darwin, Thomas Aquinas and others belong to this group. However, Virginia Woolf, Mary Wollstonecraft, Kate Millett, Elaine Showalter, Simone de Beauvoir and others refute the incorrect assumption about women through this critical theory and movement called feminism. Mary Wollstonecraft’s book, *A Vindication of the Rights of Woman* published in 1792 stipulates that men and women have equal rights. In the book, Wollstonecraft challenges women’s oppression while urging them to press for liberation. Wollstonecraft’s view as quoted by Ann Dobie expresses the deep meaning of feminism. She states:

I wish to persuade women to endeavour to acquire strength both of mind and body, and to convince them that the soft phrase, susceptibility of heart, delicacy of sentiments, and refinement of taste, are also synonymous with epithets of weakness, and that those beings who are only objects of pity and that kind of love, which has been termed its sister, will soon become objects of contempt.... I wish to show that elegance is inferior to virtue that the first object of laudable ambition is to obtain a character as a human being, regardless of the distinction of sex. (104)

The above positive declaration asserts women's worth and therefore sustains the emergence of feminism as well as its ideological principles. The same assertion is found in Virginia Woolf's *A Room of One's Own* written in 2005. The relationship between the male and female gender has taken an interesting turn since Mary Wollstonecraft published her book, *A Vindication of the Rights of Woman* (1992) in which she discussed about the absolute power of men. This exciting turn is seen on both the political and literary field of activities. On the political front, Lucretia Mott and Elizabeth Stanton in the first Women's Rights Convention in Seneca Falls, New York (1848) impel that the American constitution be amended for equality between men and women (Nnolim *Issues...* 219). Since then, feminism and liberation movement have continued to gain grounds. In essence, "feminist movement, politics and ideology" blend to fight for the rights of the female gender both at local and international levels (Botting and Houser 268).

In Europe and America, all shades of feminists exist to confront men. The **Suffragettes** such as Lucretia Mott, Elizabeth Staton, Mary Wollstonecraft Godwin, Harriet Mills, and Abigail Duniway are women who dedicated themselves in the fight for women to vote which led to the women's suffrage in Britain (1918) and in the U.S (1920) (Turtle 184). The feminists, Alice Paul, Elizabeth Boyer, and Judith Hole belong to a group called **Women Liberationists**. These feminists are recognized because they fought for total liberation for every woman in matters of love, sexual freedom, and equality in jobs. **Socialist feminists** such as Kate O'Hare, Emma Goldman and Christine Obbo are feminists who urged women to liberate themselves from motherhood through using birth control. In essence, they fought for sexual liberation (Nnolim *Issues...* 219). **Liberalist Feminists**: Mary Ritter Beard, Julia Lathrop and Shana Alexander are mainly concerned about women's right which must be obtained through legal efforts. **Marxist Feminists** such as Simone de Beauvoir, Kate Millett, and Michelle Barrett accuse capitalism for the inferior status and low income occupational jobs of women. The above categorizations are summarized in the writings of European theorists, Mary Wollstonecraft Godwin (*A Vindication of the Rights of Woman*), Simone de Beauvoir (*The Second Sex*), Germaine Greer (*The Female Eunuch*), Betty Friedan (*The Feminine Mystique*), and Kate Millett (*Sexual Politics*) (Nnolim *Issues...* 219).

With the views enumerated above, people believe that feminists are only women or female writers, but this claim is false because women and men are free to agitate, write or speak in favour of the female gender as seen in african writers such as Nuruddin Farah's *From a Crooked Rib* (1970), Ikechukwu Asika's *Tamara* (2013) and others. To further support the above view, Simone de Beauvoir as quoted in Toril Moi's *Sexual/Textual Politics: Feminist Literary Theory* writes that feminists are "women-or men too-who are fighting to change women's condition, in association with the class struggle but independently of it as well,

without making the changes they strive for totally dependent on changing society as a whole” (9).

Christian Ekwunife observes that “from the ongoing assertions, it will not be out of place if we say that feminism is a philosophy that fights or preaches against dehumanization and the deplorable state of the female gender” (430). However, feminism, as a critical theory cannot be summed up in one definition, because “it has not yet been codified into a single critical perspective” (Dobie 102). Charles. E Bressler also supports the above idea by emphasizing that “feminist theory and practice appear to be a diffused, loosely connected body of criticism that is more divided than unified, housing more internal disagreement than unity among its adherents” (188).

Western feminism has influenced and changed dominant perspectives both in Africa and other parts of the world. Generally, Western feminist activists have campaigned for women’s legal rights (rights of contract, property rights, voting rights), for women’s right for integrity, abortion, decisions on sexual or reproductive matters such as access to contraception and quality prenatal care, protection of women and girls from domestic violence, protection from sexual harassment and rape “for workplace rights, including maternity leave and equal pay; against misogyny; and against other forms of gender-specific discrimination against women” (Hawksworth 26).

African feminists have also adopted different forms of African feminist ideologies to define their struggles and oppression within the African context. Thus, feminism has varying definitions, forms and types which are based on religious, social, racial and political factors. Multicultural forms of feminism such as “black feminism and Intersectional feminism” are some examples (Weedon 23).

Feminists and scholars have divided the movement’s history into three “waves”. The first wave refers mainly to “women’s suffrage movements of the nineteenth and early twentieth centuries. It is mainly concerned about women’s right to vote” (Nicholson 51). According to Raman Selden and Peter Widdowson, “the Women’s Rights and Women’s Suffrage movements were the crucial determinants in shaping this phase, with their emphasis on social, political and economic reform...” (*A Reader’s Guide...* 206). The second wave refers to the ideas and actions associated with the women’s liberation movement beginning in the 1960s (which campaigned for legal and social rights for women). Selden and Widdowson observe that:

One, perhaps the over-simplifying, way of identifying the beginnings of the ‘second wave’ is to record the publication of Betty Friedan’s *The Feminine Mystique* in 1963, which, in its revelation of the frustrations of the white, heterosexual, middle-class American women – careerless and trapped in domesticity – put feminism on the national agenda, substantively and for the first time. (211)

The third wave refers to a “continuation of, and a reaction to the perceived failures of second-wave feminism, beginning in the 1990s” (Humm, *The Dictionary...* 251). The above definition incorporates different types of feminism such as Radical feminism, Liberal feminism, Socialist feminism, Marxist feminism, Right-wing, Left-wing, Centrist, Separatist, Non-aligned and Islamic feminisms etc.

With the points stipulated above, we come to the next phase: feminism in the African literary scene. The third wave feminism is a model which gave birth to African feminism. It provides

platforms for other forms of feminism in order to refocus women's attention to the diverse and distinct nature of their humiliating experiences.

Perspectives to African Feminism

The history of feminism in Africa is traced to the "conscience groups" (Chukwuma "The Face of Eve" 105). Filomina Steady explains that African feminism incorporates "female autonomy and co-operation; an emphasis on nature over culture; the centrality of children, multiple mothering and kinship..." (qtd. in Davies and Graves 6). In line with Steady's view, Davies states that "African feminism examines African societies for institutions which are of value to women and rejects those which work to their detriment and does not simply import Western women's agenda" (9).

For over three decades now, African feminists have found self-assertion and self-writing very interesting and rewarding. They support the idea that feminist theory analyzes gender inequality, the social, the cultural, rather than the biological differences between male and female.

The feminist literary ideology in Africa is very complex and diverse. Charles Nnolim observes that the feminist house in African Literature is divided into feminists, womanists and accommodationists, reactionists and middle-of-the-roaders; and gynandrists (*Issues...* 217-218). Muhammed Alkali also gives his own classification of African feminism by identifying Womanism, Motherism, Stiwanism and Nego-feminism as exploring African women's struggles (32-34).

African feminists are grouped into critics and writers. Critics like Omolara Ogundipe-Leslie, Grace E. Okereke, Helen Chukwuma, Rose Acholonu, Chikwenye Ogunyemi and others are feminists who make public statements about feminist movement. This group is concerned with the discourse on female oppression and liberation, and they demand for total equality with men in all areas of private and public life. The second group refers to writers such as Flora Nwapa, Buchi Emecheta, Ama Ata Aidoo, Mariama Ba, Zaynab Alkali, Tess Onwueme, Akachi Adimora Ezeigbo and others who write feminist literary texts but are not directly involved in feminist movement in their public discussion.

For African feminists, African feminism gives room for alternative theories that focus on women's experiences and peculiarities. Womanism as one of the alternatives is a social theory based on every day experiences of black or African women in history. It also seeks to restore the balance between women and the environment (Phillips xx). Alice Walker in the short story, "Coming Apart" (1979) coined the term, Womanist (Phillips xix). Since Walker coined womanist, it has been used in interpreting varied concepts in feminism. Walker defines 'womanist' as "a black feminist or feminist of colour...who loves other women, sexually and/or asexually appreciates and prefers women's culture...sometimes loves individual men, sexually and/or nonsexually. Committed to survival and wholeness of entire people, male and female. Not separatist.... Womanist is to feminist as purple to lavender" (xii).

The womanist view is seen as an offshoot of the feminist ideology which conveys the sufferings of the African woman both in the colonial and postcolonial contexts. Molly Chiluba explains that "Womanism is a branch of the third wave feminism of the 1980s that emerged because of discontentment with the Western definition of feminism championed by scholars like Clenora Hudson-Weems, Alice Walker, Molaria Ogundipe-Leslie, Ogunyemi and others. The

ideologies include Africana womanism, Stiwanism, Nego feminism and Black feminism” (103).

According to Mary Kolawole “the African woman is aware of womanism as the totality of her self-expression and self-realization in diverse ways. This involves eliciting women’s positive qualities, ability, self-enhancement, self esteem and freedom” (*Womanism...* 27). Kolawole further observes that “any African woman who has the consciousness to situate the struggle within African cultural realities by working for a total and robust self-retrieval of the African woman is an African or an African womanist” (*Womanism...* 34). For African feminists, forms of women oppression are specific to different cultural milieux. In essence, the focus of feminist theories hinges on the reality of female experiences in different societies.

As a form of response to western feminism, Motherism also becomes an alternative to debunking a struggle which does not capture African women’s experience. Catherine Acholonu quoted in Chilwa therefore “valorizes motherhood, respect for nature and the environment as part of the female struggle for liberty” (103). Thus, motherism is adopted as a one of the roadmaps to defining the goals of the African women and their struggles. Motherhood is explored within the discourse of girlhood and cultural aspects of gender relations (Stratton 1995) which depicts what Anne Oakley (1994) refers to as male-stream literature.

Akachi Adimora-Ezeigbo in contributing to this discourse has propounded the “Snail-Sense feminism” as a theory which encourages women to adopt discretion and diplomacy in pursuing self-assertion, actualization, empowerment and liberation from subjugation. Adimora-Ezeigbo maintains that different shades of feminism are summarized in one quest: the zeal to improve, empower and liberate women for self-actualization. The Snail-Sense feminism is based on the Igbo cultural worldview. In an interview with Chuks Oluigbo, Adimora-Ezeigbo explains that her theory “is culture-based and cultured-centred” (www.AfricanWriter.com). According to Adimora-Ezeigbo, it differs from “American or a European woman, or a Feminist in Islam, or a Feminist in Asia” (www.AfricanWriter.com). Adimora-Ezeigbo accepts that womanism defines the oppressive experiences of the female gender but maintains that the Snail-sense Feminism would reflect more the lives of girls and women in African cultural societies. According to Adimora-Ezeigbo,

This theory is based on the lifestyle and habit of the snail. Our society is highly patriarchal, and for a woman to survive here, she really has to be hardworking, resilient, tolerant, and accommodating. And that is the life of a snail. If you watch a snail, it moves over rocks, boulders and even thorns with that lubricating tongue that is never pierced or hurt by these jagged objects that it crosses over because it has learnt to lubricate its tongue to help it negotiate and crawl over sharp and rough edges. (www.AfricanWriter.com)

African feminists have rejected the universalism of the female gender’s experiences in order to adopt specific models that would define their oppression. In essence, they do not accept the generalization of the experiences of the female gender. As a form of this new model, Obioma Nnaemeka presents a new approach to women’s struggle through negotiation and feminism. This she refers to as “Nego-feminism”. Nego-feminism adopts complementarity, collaboration, and negotiation. As a theory, it shares Susan Arndt’s ideology on ‘cosmological dialect’ (Arndt “Paradigms of Intertextuality...” 41). Obioma Nnaemeka observes that “for African women, feminism is an act that evokes the dynamism and shifts of a process as opposed to the stability and reification of a construct or framework.... Feminism is structured by cultural imperatives and modulated by ever-shifting local and global experiences” (“Nego Feminism” 378).

For Okereke, “African feminism is the gynecologocentric celebration of the African woman and her womanhood in its rich multi-dimensionality in resistance to the constricting impositions of patriarchal society on the woman” (“African Feminist Dialogics...” 19). According to Okereke, “Gynecologocentrism” is a term for centering the female in discourse. It expresses the female equivalent of Derrida’s term phallogocentrism. But unlike phallogocentrism which tends to be monologicistic, gynecologocentrism is dialogic” (“Orality, Gender Vocality...” 72). Okereke further notes that “gynecologocentrism is the location of the female in her varied essences, in relation to Self and Others, at the center of discourse” (“Orality, Gender Vocality...” 73).

African feminists believe that the oppression of the female gender in Africa differs in many ways from the experiences of the Western women. They argue that oppressive experiences are distinct and peculiar to individuals in different cultural milieux. This underlying assumption centers on African philosophical views which impinge on the rights of girls and women. Therefore, the African feminist perspectives are perceived as models that would help the female gender to voice their limitations, oppression and marginalization. In essence, Western radicalism is rejected by African feminists in order to tackle cultural subjugation and heterosexuality as tools of patriarchal violence.

C. Dryden et al also point out that “Western feminism was repudiated by African feminists based on the negative media publicity which presents the female gender as men haters and homosexuals” (114). Gayatri Chakravorty Spivak therefore warns against this “form of negative assumption of equating feminism with men-hate ideology” (468). Susan Arndt writes that Akachi Adimora-Ezeigbo also lends her voice to Spivak’s warning when she states:

I call myself a feminist. This does not mean that I hate men or that men are bad. It is just that the situation of women in society has to be changed.... I don’t believe that confrontation as you (have it) in the western radical feminism will solve the problems of women. I believe in complementarity between men and women for the good of all. (“Paradigms of Intertextuality...” 41)

Recently, African women’s struggle is smeared with radicalism. The struggle of the female gender against the oppression of patriarchal social settings is clear evidence that their agitation is submerged in radicalism which in a mild form could be termed ‘resistance’. Hence, African feminists struggle to resist all forms of limitations, subjugation and violations of their human rights. Ogundipe-Leslie does not find anything wrong in naming African feminist ideology after white feminism. She sees African feminists’ rejection as being “weak, mindless and attempting to curry favour from men...some who are genuinely concerned with ameliorating women’s lives sometimes feel embarrassed to be described as feminists unless they are particularly strong in character” (*Re-Creating Ourselves...* 229).

Ogundipe-Leslie goes further to provide a terminology which she called ‘STIWA’, meaning “Social Transformation Including Women in Africa” (*Re-Creating Ourselves...*, 229-230). The term, ‘STIWA’ is coined as a new terminology to give credence to feminist debate over choice of terms. It is important to note that the debate on the term, ‘feminism’ is derived from the divergent assessment of the terminology and its relevance in African social settings. Since African philosophical worldview and women’s struggles are different from Western ideological conceptions, Juliana Nfah-Abenyi believes that “there is no one unified post-

colonial literature or theory, just as there is no one feminist theory but feminists theories that offer diverse and differing voices within feminisms” (261).

Some critics are of the view that women’s struggles are universal, diversified and multicultural; hence, feminists should focus on their intertwined differences in order to achieve their goals. This is what Lucia Nagib, Chris Perriam and Rajinder Dudrah refer to as “interconnectedness of differences” (xxiii). Based on the discussion on interconnectedness, Chandra Mohanty observes that:

...differences are never just differences. In knowing differences and particularities, we can better see the connections and commonalities...the challenge is to see how differences allow us explain border-crossing better and more accurately, how specifying differences allow us theorize universal concerns fully. It is this intellectual move that allows for my concern of different communities and identities to build coalitions and solidarities across borders. (505)

The concept of feminism is diverse and complex. Therefore, to summarize this discussion on feminism, it is vital to note that feminism is a broad movement that encompasses different phases of women’s liberation and struggles. Hence, oppression, marginalization, sexual abuse, and cultural restrictions are major concerns of women in every cultural milieu. Feminism is liberation from all oppressive limitations that the female gender yearns to achieve. Ogundipe-Leslie further explains that “feminism is not a cry for any kind of sexual orientation and I am not homophobic heterosexual.... Feminism is not the reversal of gender roles (“Stiwanism” 545”) Feminism is not penis envy or gender envy; wanting to be a man as they like to say to us, “well do you want to be a man? Or whatever you do you can’t have a penis”. Feminism is not necessarily oppositional to men...and is not opposed to African culture and heritage” (“Stiwanism” 545).

This research has explored salient views on different types of African feminism since most of the violent acts committed against the female gender in feminist African novels are linked to male supremacy and patriarchy, sexual objectification and traditional gender roles in African cultural milieux.

Conclusion

In summary, African feminism lays emphasis on the male gender’s role in violence against the female gender as related to the issues of rape, domestic violence, sexual harassment and cultural restrictions. African feminism is a type of feminism that addresses the conditions of African women who live in their continents. It has different forms such as Motherism, Snail-Sense Feminism, Womanism, Nego-Feminism, Stiwanism and Radical Feminism. Since African women’s experiences are diverse, these feminisms are used by different groups to define their struggles (Nkealah 61).

All these forms are further illustrated by an African feminist concept termed “Female bonding”. Okereke in “Feminist Consciousness...” observes that female bonding encourages female solidarity for the survival, growth and autonomy of women” (100). Both the female and male feminists have encouraged, empowered and equipped their girl protagonists through female bonding which is a characteristic feature of African feminism. The female bonding is seen in the radical collective actions girls and women take to protect themselves from obnoxious custom and tradition that impinge on female growth and emotional stability.

One does not overlook the view point of Radical African feminism which is to change the society through female revolt. The quest for the female gender to be liberated physically, mentally and emotionally in a male-dominated society has always been a topic of discussion in the African literary world. The strategy for achieving this emancipation is through feminist consciousness such as self-assertion and female bonding. Feminist consciousness arouses self-discovery or self-consciousness and a rejection of male chauvinism which subjugates and oppresses the female gender.

It should be clear that the collective adoption of survival strategies by girls and women to resist different territorialities of power that inhibit their freedom and overall well-being is logically related to their world of experience. Basically, African feminists believe in ‘consciousness raising’ which “is a process by which feminists confront the reality of women's condition by examining their experiences, and taking this analysis as the starting point for individual and social change. By its nature, this method of inquiry challenges traditional notions of authority and objectivity, and opens a dialectical questioning of existing power structures, of our own experience, and of theory itself” (MacKinnon, 515). The above insight is central to Radical African feminist method of survival within a patriarchal clime.

African womanism as an offshoot of feminism is accommodationist in nature. From African perspective, it is employed to resolve the tension and conflicts between the oppressors (men) and the oppressed (women). Some African writers depict female experiences through the lens of African womanism by stressing the fact that men are important in a women’s life, and good relations are very important for the survival of women and men in society. These writers also suggest that the freedom and independence of the girls and women must be maintained outside these relationships. This submission has presented African feminism as a promoter of complementarity ideology which is seen in the attempts by many writers to marry patriarchy and womanism. Remarkably, they adopt complementarity and negotiation as unique ways of achieving peace between the male and female in a given society. These writers have also succeeded in exposing and challenging traditional cultures or patriarchal structures that marginalize, stereotype, discriminate and debase the female gender. Through their female characters, they have advocated for a revolutionary reordering of the society that would allow girls and women to actualize their dreams and develop physically, emotionally and psychologically.

Notably, African feminism is a feminist philosophy that raises arguments which validate the experiences of African women and African society against mainstream feminist discourse. Hence, female experience takes on a positive affirmation and the feminist view flourishes while expressing a unique female consciousness and a feminine tradition in literature. It also celebrates an intuitive female approach in the interpretation of women and girls’ experiences. As a result, feminism has gradually become more subtle in its attacks on male-dominated society.

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