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**Black Feminism:
Case Study US. Africa (1960_1990)**

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Dedications

I want to offer special thanks my parents, my sisters special thanks to Mokha, and my brothers.

I also want to thank my closest friends; Houcine, Ikram, Hakima, and all to support me without hesitation.

Abstract

The objective of this study is to explore the effect of black feminism on the America and Africa, so as to see the black women conditions.

Black women passed through many problems, obstacles and barriers to become an important member in the society .In the past, black woman did not have any kinds of rights .She was isolated and lived in slavery .By the coming of Feminism ,the profile and the image black women have changed completely ,black women becomes artist ,doctor and teacher.....

In addition, this study might give another overview which deletes the stereotype view of black women in Africa, how strong they are and how much they struggle to achieve their goals and to overcome the dominance of men. We shall see the importance of African feminists and how they could influence not only Africa but the whole world

General Introduction:

Black woman is considered as a factor of impact and influence in many levels: social life, relationships, career, and sense of self-worth... she is the basic formation of families, communities and even nations, From this standpoint, we find that a black woman has a significant impact on the continuing human offspring and also has a role in the development of the areas of human life.

Black feminism or black women, not just as key members of society but as a social category subject to double stigmatization—the gendered stigmatization of being a «woman» and the racialized stigmatization of being «black». Various forms of discrimination inflicted upon black women will be examined, highlighting both the racism and patriarchy in society. This study specifically focuses on the way such discrimination manifests in the public sphere through the verbal abuse inflicted on black women, particularly the term the functions it serves in communicating the social status of black Moroccan women. The paper further exposes the absence of feminist concern with issues faced by black women and the obstacles that prevent the emergence of a «black feminism» in the country.

Chapter One: Black Feminism in the United States

Introduction

I- Definition of Black

II-Definition of Feminism

II.1. Feminism Theory

III-Definition of Black Feminism

IV-Afro-American Feminism after 1960

V-The Impact of the American Feminism on the African Feminism

Conclusion

Chapter One: Black Feminism in the United States

Introduction:

Through time, men have been known for their superiority and women have no rights; they are inferior and passive. Women in Europe and America made an incredible effort to change their destiny and gain more respect mainly with the beginning of the Industrial Revolution. During the 20th century the number of goals and interests in their agenda increased.

The First World War, and later on, the Second World War enabled the Afro-American women to do the jobs which were intended for the white women. Although the working opportunities increased, the working conditions were still poor. The Afro-American women tried to join the Unions, but it lasted several years before they became full members. The Afro-Americans started to concentrate also on the issues concerning living and social conditions.

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I-Definition of Black:

Black is mysterious color that is typically associated with the unknown or the negative. The darkest color due to the lack of light or completely absorbed; on the other side of the white.

The color black represents strength; seriousness; evil and power. When we talk about black of course we remember slaves; because black people suffered about their color of skin; they saw racism in their life; the invisibility life. A Black person is called Negro or African.¹

Black does not mean skin color; it is about the sufferance Africans witness.

II-Definition of Feminism:

Feminism is belief that men and women should have equal rights and opportunities. Feminists are people who support the equality of women in the social; political; and economic equality of all genders; regardless of race; ethnicity; socioeconomic; class; religion; ability, and sexual orientation.²

According to the post-second wave theorizing of Hull, Scott, and Smith (1982), the term Feminist had been used to describe women who possess a feminist consciousness. In extension, this may suggest that the term African Feminist can be used to describe anyone who negotiates with and between the ideologies of “African’s” and Feminism/s. However, Collins (2002) argues that to be a certain kind of feminist, for instance a Black feminist, one must have personal and specialized knowledge that has been created by Black women³

¹ English oxford dictionaries

²English Oxford dictionaries

³ Collins, Patricia Hill. 2002. *Black Feminist Thought: Knowledge, Consciousness, P35*

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II-1-Feminism Theory:

The movement of feminism played a major role in the process of human liberation, thus feminism as a movement was organized around the belief of social, economic, and political equality of the sexes. Feminism seeks to highlight and to fight against oppression. Feminist theory is an outgrowth of the general movement to empower women worldwide, it is theoretical structures that compose convictions about the nature and the reasons for women's mistreatment and imbalance and that propose techniques for killing abuse and securing gender disparity. Therefore, the concept of feminism is to criticize the supremacy of male and to make women become equivalent to men. From this, we find that the main goals of feminism are to reinforce the importance of women and to bring about gender equity. Feminist theory is a protraction of feminism into theoretical discourse, however there is no specific definition of feminist theory; it aims to reflect the diversity and the interdisciplinary of feminism.

III- Definition of Black Feminism:

According to Patricia Hill Collins' book, *Black Feminist Thought*, the Afro-American women's exclusion from the White feminist organization, black male society and also mainstream scholarship put them aside which as Alice Walker experienced in the way they were enabled to see the true reality. There are several definitions of the term *feminist*. In Scott's book called "*Selected Bibliography on Black Feminism*" it is explained that all the Afro-American women are the black feminists. Another definition says that the black feminists are also the Afro-Americans_ primarily women who own some kind of feminist consciousness.⁴

Women who are calling themselves Black feminists need another word that describes what their concerns are. Black Feminism is not a word that describes the plight of Black women. . .

. The white race has a woman problem because the women were oppressed. Black people

⁴ Patricia Hill Collins ;Black feminist Thought (Collins Academic;1991)

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have a man and woman problem because Black men are as oppressed as their women. (Dr.

Julia Hare Quoted in Phillip, Black Issues in Higher Education, March 11, 1993, p. 15

IV-Afro -American Feminism after 1960:

Black Feminism is the process of self-conscious struggle that empowers women and men to realize a humanistic vision of community. Afro-American women's experiences with work and family during slavery and after emancipation led them to develop a specific perspective on the relationships between multiple types of oppression. Black women experienced not just racism, but sexism and other forms of oppression. This struggle fostered a broader, more humanistic view of community that encouraged each person to develop his or her own individual, unique human potential. Such a community is based on notions of fairness, equality and justice for all human beings, not just for Afro-American women. Black feminism encompasses a comprehensive; anti –sexist; Anti-racist and anti-elitist perspective on social change.

Black feminism cannot challenge race, gender and class oppression without empowering black women to become pro-active. Black feminist thought sees black women's oppression and their resistance to oppression as inextricably linked. Thus, oppression responds to human action. The very existence of black feminism suggests that black women always have a choice and the power to act, no matter how bleak a situation may appear to be. It also shows that although the empowerment of black women is important, only collective action can effectively eradicate long-standing political, social and economic inequalities.

The development of Afro-American feminism was highly influenced by the revolutionary 1960s. The afro-American women together with the Afro-American men united in their struggle for equality. That was also the reason why the black women's movements were pushed aside for a while. The events of the 1960s contributed to the improvement of the Afro-

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America citizens and other minorities. The black women together with the white women shared values as the equal pay, better working conditions and equal working opportunities.

In 1960 segregation was everywhere – in hospitals, schools, public accommodations, work; parks; telephone booths etc. The NAACP demanded justice in courts for the Afro-Americans, education for their children, total equality before the law and also employment according to their abilities rather than their color.

Also the definition of the term *black feminism* is quite interesting. The majority of the US citizens describe feminism as women's liberation. Its main aim is to reach the social equality with men. However, black feminism certainly differs from white feminism. The black women were aware of the fact that their men did not share the same social status with the white men and that the situation among the women (black and white) was the same. For the Afro-American women the eradication of domination and elitism were the main goals.

During the 1980s many Afro-American women no longer considered themselves to be black feminists but to be womanists. They felt the need to be different from the mainstream feminists⁵

The Afro-American women often had a great dilemma. They had to decide whether to concentrate on the struggle for their race liberation or on the struggle for their gender liberation. To chose one usually meant to be rejected by the supporters of the other group. According to Patricia Hill Collins' book, *Black Feminist Thought*, the Afro-American women's exclusion from the white feminist organization, black male society and also mainstream scholarship put them aside which as Alice Walker experienced in the way they were enabled to see the true reality.

There are several definitions of the term *feminist*. In Scott's book called “*Selected Bibliography on Black Feminism*” it is explained that all the Afro-American women are the

⁵ Patricia Hill Collins; *Black feminist Thought*(35 67)

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black feminists. Another definition says that the black feminists are also the Afro-Americans – primarily women who own some kind of feminist consciousness. Beverly Guy-Sheftall claimed that both the Afro-American men and women can be black feminists. But the black women have to face both racial and gender oppression in comparison to the black men who have to face up to “only” racial oppression and to the white women who struggle with gender oppression. The differentiated Afro-American women’s needs and problem also shaped their goals.⁶ Another definition describes a feminist as anyone who supports or agrees with black feminist ideas.

V-The Impact of the American Feminism on the African Feminism

The United States black women’s encounters in the core of investigation without privileging those encounters demonstrates how intersectional ideal models can be particularly critical for reevaluating the specific framework of mastery that portrays the United States society. U.S claims that systems of race, social class, gender, and sexuality structure commonly building highlights of social association, encourage a fundamental reevaluating of the United States’ social foundations. Adversary illustration, utilizing converging standards to examine United States' black women encounters challenges profoundly held convictions

⁶ Bell Hooks, Feminist Theory from Margin to Center (Cambridge, Massachusetts: South End Press, 2000)

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that work and family constitute separate circles of social association. Since United States black women encounters have never fit the rationale of work in general society circle compared to family commitments in the private circle, these classes lose significance. As the tenacious racial segregation in educating, lodging, occupations, and open administrations demonstrates, black women encounters unquestionably test United States class philosophies guaranteeing that individual legitimacy is the only thing that matters in deciding social prizes. The sexual governmental issue of dark womanhood uncovers the paradox of expecting that sex influences all ladies in the same way. United States black women's activism, particularly its double responsibility to battles for gathering survival and to institutional change, recommends that understandings of the political ought to be reevaluated. In this way, by utilizing intersectional ideal models to clarify both the United States framework of mastery and dark ladies' individual and aggregate org inside it, dark women's activist thought helps reconceptualize social relations of masteries and resistance⁷.

⁷ Hill Collin 228 ,229

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Conclusion

The development of Afro-American feminism was not as fast as the development of “white” feminism. The Afro-American women had to face so called double jeopardy. Apart from that, there were the women who were also black. That fact made many obstacles in their struggle. They were often caught in the situation when they had to decide whether to prefer the struggle for racial “equality” or gender “equality”.

The Afro-American women were strongly influenced by two groups: the Afro-American men and the white women. Whether they were “up” or “down”, the Afro-American men were always (except for some periods of tensions) a durable support to them and the Afro-Americans highly appreciated that truth.

Chapter Two: The African Feminist Movement

Introduction

I-African Feminist Movement (Historical background)

II-African Feminist Movement 1990

III-African Feminists and Identity

III.1. Women's Reproductive Role

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Introduction

Since antiquity, women and men lived together in harmony until the last two centuries. The constitution in some countries as Britain declared women to be husband's property. Besides, they were denied the right to inherit property or money and could not vote. This harsh reality led to the emergence of a worldwide movement that sought to protect women and reclaim their rights. It is called "Feminism." However, the results were not as expected; many of them were faced with brutality and imprisonment. The sacrifices were a seed to initiate a change in women's lives. Nevertheless, in some poor African counties women still face injustice and hardship. This chapter aims at presenting the second part of the research. It sheds light on Feminism from an African standpoint. First, it gives a brief historical background to African Movements and explains how it rose against tyranny and injustices in some African countries. In addition, it delivers an explanation to African Feminists role in changing women's identity and gaining their rights to be treated fairly.

Chapter Two The African Feminist Movement

I. African Feminist Movement (Historical background)

The feminist movement is a group of female activists who created a political and ideological space to defend African women. This space constitutes from several associations and organizations that share have a common aim, which is to stand against the oppression and violence directed towards women. Before diving into more intricate explanations, it is important to know what it means to be a feminist or female activist in Africa. There are key elements underpinning the theory of African feminists. These elements are crucial to the process of analysis in our study.

First, Feminism in Africa was created within the continent's boundaries. It was a result of the tyranny, abuse and mistreatment the colonization has brought, specially the case of slavery, when slave masters enslaved men and women but persecuted women and sexually abused them. Consequently, all the pillars of women's identity (ethnicity, race and sexual orientations) were deconstructed or misshaped. Subsequently, explaining the theory of female activists in Africa requires an understanding of how the word views African Feminism. The latter is an anti-imperialist and socialist-oriented organization that seeks to rid society of shameful acts against women. In addition, it is also considered as an anti-racist institution because it tackles social and racial issues, as it challenges the patriarchal system as an attempt to empower women and make their voices heard. Fundamentally, their objective is to create a safe environment for women where they would be judged by their education and not gender.

Second, Feminism in Africa did not emerge from the influence of Western Feminism. In fact, many African Feminists consider this as a misconception. Africa was the cradle of one of the oldest civilizations through history. Historians argue that women who lived in different communities thrived despite the lack of power and leadership. Furthermore, African women have been victimized in many ways because they had to live in patriarchal society where the

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dominant party was males who took control of the state and its laws, religion and political institutions⁸

II. The African Feminist Movement (1990)

Since 1990s, female activists in Africa have struggled immensely to gain reform the constitution and lead to changes in the law. Consequently, and as a result of this struggle, twenty-one (21) constitutions of different African countries have been modified to be in favor of women too. Only three (3) African countries regard gender as the right of citizen; that is to say, the law would punish companies that mistreat woman or include more men to their workplace. This is the first step towards “Gender Equality”. Nowadays, almost all African countries issued laws that fights gender discrimination and seeks to establish appropriate workplaces for men and women equally.

Women’s empowerment is body of organizations that seek to widely stand for women and help in shaping a new appropriate image about women. Taking part of both international and national non-governmental organizations (NGOs), media betterment, authority changing, business promotion, monetary strengthening courses of action, as well as proficient and labor affiliations and organizations that address the concerns of minority groups such as handicap women.⁹

Consequently, they succeeded at inserting a wide range of locally established associations within the country. Furthermore, “Femocrats” is the name for feminists who work inside the government. After that, female activists are considered to be the one who brought changes in parliaments, state attorneys, media portrayal and even in language and society.

⁸Creating and Sustaining Feminist Space in Africa: Local-global Challenges in the 21st Century

⁹ African Women's Movements: Changing Political Landscapes, Aili Mari Tripp (p25)

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During the 1990s the number of females occupying seats in the parliament rose significantly. For instance, Rwanda declared a percentage of 56% women parliamentarians. In countries such as Angola, South Africa and Uganda, women hold a proportion of 30% of parliament seats. Moreover, associations like the Association of African Women for Research Development (AAWORD) have been created in the 1976 as an attempt to defeat the false assumption that women are at the bottom of scientific research. Female activist made colossal contributions in the area of preventing violence against women¹⁰. In simple terms, based on recent studies and statistics, the rise of feminism in Africa has brought many changes and contributed to the betterment of societies as well.

As a way of illustration, despite the fact that women constitute many fronts and political parties, the Mozambique Liberation Front (FRELIMO¹¹) is considered as the core of feminist development in the country. FRELIMO however is deeply rooted in Marxist ideologies that seek to unite communities, clear social classes and set them free. This way, women would also gain their recognition and freedom as an effective part in Mozambique.

It is vital to mention that these changes in the constitution that were modified by female activists are not permanent and may change in the near future. This signifies a long lasting fight for gender rights. Again, there is a misconception on feminism or female activist; whenever, people hear these terms they think of a rebellious woman who wants to rule society, replace men or even marginalize them. However, there a consensus among feminists that their solo and sacred aim is to free woman from the chains of tyranny and mistreatment. In that, they believe in equal rights and equal job opportunities, education for all females and the betterment of their lives.

¹⁰African Women's Movements: Changing Political Landscapes, Aili Mari Tripp (p9)

¹¹FRELIMO is the dominant political party in Mozambique, founded in June 25, 1962.

III. African Feminists and Identity

Throughout the history, Africa has faced many catastrophes: most of its countries were governed by dictators, economic instability and the effects of western colonial. African women in particular were the ones to confront the consequences. First, women have a lesser degree in education than men, and few women could find a job especially in agriculture. Consequently, the vast majority of mothers suffer from malnutrition, which leads to the growth of infants' mortality. However, the western world has pushed the continent to provide women with suitable working environments and motivate them to participate in social and political areas.¹²

Evaluating African Feminism can be achieved through several ways. However, when evaluating their strength, it is important to regard the countries that hold feminist organizations that have succeeded in making a change. Fundamentally, the most well-known organization are founded in Tanzania, Cameroon, Uganda and Mali. In addition, for least well-known and effective associations: South Africa, Ghana and Zimbabwe. Moreover, the measure applied in categorizing the previous countries is based on the sort of organization, their number and what changes have they brought. Nonetheless, all these organizations are considered human rights organizations.

In Cameroon, Uganda and Mozambique, during the 90s, independent women's organizations have fought their ways to become more assertive and influential in these countries. The goals achieved by these organizations suggest that their demands for women's rights have been at the top of their agenda. In addition, reflecting their objective which is to gain women more seats in decision-making positions by issuing new laws, fighting sacred reforms and revising laws that are not in the favor of women.

¹² Mikkel Gwendolyn, African Feminism, the politics of survival in Sub-Saharan Africa

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What boosted the development of new movements in the late 80s and 90s can be explained in numerous ways; however, there are some key elements that should be mentioned. First, the international influence coming from Europe gave rise to new ideologies across African countries, and people (particularly women) reconsider their situations and ask for their rights. Second, when feminists established organizations, some of the latter had better resources of funding. Third, giving space to female activists in political positions was also crucial in developing the movement. Eventually, these factors molded the ways modern movements demand for fair policies and legal rights.

III.1 Women's Reproductive Role

Indeed, African women sought a place in the labor force and in decision-making areas such as the government. However, they did not neglect their role of motherhood. The act of procreating is never inferior to them because being a woman means being a mother. However, for the contribution of making stable families, feminists also contribute in making a better economy, a more successful education and many more factors that relate to society. For African women, being an active human rights activist can go together with being a mother without creating any issues.¹³

III.2 Women in Organizations

With the overwhelming pressure of Feminists on African Organizations, women are able to participate in professional domains as effective members of different organizations. By giving women the chance to involve in social and political communities, the idea that men dominated organizations is reducing every day. Furthermore, women nowadays have more challenges to stand up against; first, they have to be part of different groups and communities

¹³MiekeMaerten, African Feminism, page3, retrieved from <https://www.rosavzw.be>

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such as economic, social or political institutions. Second, changing the customs that deprived women from basic rights. Third, becoming a model of successful mothers and wives.¹⁴

III.3 The Role of Men in African Feminism

KOLAWOLE¹⁵, in her article, explained that the aim behind creating Feminism is to empower women so that they receive the same treatment as men. However, it is a common misconception that the term Feminism has malevolent incentives. Such as, reducing the importance men, take their roles in society and promote anti-religion ideologies. For this reason, many female activists engage in discussions and debates with men in gender theories to highlight the important of equality. Moreover, it is the duty of feminists to work with men since the latter occupy most of policy-making seats.¹⁶

III.4 Feminism and Language Change

One of the main achievements of feminists is language reform. Their movement changed how people perceived language. Since many languages are considered to be sexist¹⁷, feminist linguistics, especially during the second wave in 1960, stressed the use of article such as "he" to refer to third singular person or the use of Chairman, fireman, policeman or businessman. Nowadays, people use they to refer to unidentified singular person for instance, one has to work hard to achieve "their" goals. Even change in vocabulary, for instance some words that denote position for men only. Nowadays these terms became gender-neutral so instead of saying a chairman, people would say chairperson; firefighter instead of fireman, salesperson instead of salesman and so on. This denotes that these job titles can be also

¹⁴MiekeMaerten, African Feminism, page 4,retrieved from <https://www.rosavzw.be>

¹⁵Mary Modupe Kolawole: Nigerian teacher specialized in women's literature and gender theories.

¹⁶Mary Modupe Kolawole, Transcending incongruities: rethinking feminism and the dynamics of identity in Africa

¹⁷Showing discrimination against woman.

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occupied by women and not only man. Language is a powerful tool that categorizes people, and determine which job they should occupy based on their gender.¹⁸

Conclusion

Activist women within operating from within governmental and non-governmental organizations have swept through Africa since the early nineteen's (90s). They were able to perform different changes and issue new laws in the continent. Today, Feminists occupy several fields in the state from which they seek to spread woman-friendly politics and fight violence and aggression against all females. The tool they used to spread their ideology is the media, but it was not until 1980s. In summary, female activists may have changed their old methods of protecting females; however, their aims have remained the same as they still challenge the constitution and create an appropriate environment in which they women receive fair treatment and equal job opportunities.

¹⁸Pauwels, Anne. Linguistic Sexism and Feminist Linguistic Activism.

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Chapter Three: Black Women as a Role Model

Introduction

I. White Women in Africa

II. The Challenges of African Feminism in Africa

II.1. in Society

II.2. In Politics

II. 3. In literature

II.4 The Majors Challenges

III. The Impact of Black Women on White women

Conclusion

Chapter Three: Black Women as a Role Model

Introduction

In this chapter, I will highlight some of the institutional and intellectual challenges that have been encountered by black feminist in Africa and, I will trace the role and contribution of feminism as a liberating paradigm within Africa's scholarly community. Feminism challenges us at very many levels; and as an intellectual politics, it also faces many challenges. It is a call to freedom, in an era where there is generally 'less freedom in the air' than there seemed to be twenty years ago. Feminism, put simply, refers to the ongoing struggle to free women from centuries of oppression, exploitation and marginalization in all the vast majority of known human societies.

I. White Women in Africa

It can be argued that the chief challenge for African feminists is to sustain their authenticity as Africans against white Western Feminism. If they identify themselves as feminists they run the risk of being automatically linked to white feminist ideology, justifiably so or not. Along with this, those studying them from the outside, like rhetoricians can view the African Feminist as trying to imitate white feminists. The fact that race is the cornerstone of many arguments about what distinguishes African from Western Feminism leads to resistance from the ‘accused’. White women in Africa have contributed to the debate in their own way, and although their arguments have been acknowledged, they have been received and interpreted in a singular fashion — they are simply regarded as a reinforcement of mainstream white Western Feminism. A lack of response from both black women and men through literature and research is apparent and this lack of acknowledgement can be interpreted as a silencing of another voice. This suggests that white women are trying to create new positions as feminists in Africa and secondly, more at the heart of the matter, they are trying to move from the intellectual margins of African academy to a point of validation. Amanda Gouws¹⁹ says, “Criticizing the person instead of the argument stifles debate and does not enhance the feminist praxis of enabling other women to speak in their own voices; neither can it raise the Consciousness of women who are guilty of racist, patronizing, imperialist practices”²⁰

It would seem from this position that black African feminists are accused of focusing their debate on individuals rather than ideology. She also says that African feminists give the impression that “White women should not speak for black women; neither should men speak for women”. Yet, if the research meets the requirements of academic rigor, “white women should be able to speak about the experiences of black women, or black women can speak

¹⁹ Amanda Gouws is professor of political science at university of south africa

²⁰ A. Gouws, “The Angry Divide”, *Agenda Feminist Media Women and Difference*, 19 (1993): 67-70.

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about the experiences of white women and men can speak about the experiences of women.

But this should not occur at the expense of self presentation”.

Issues and attitudes are always changing, and if African Feminism is to continue to rise as a discourse by holding on to old ideas of identity and accessibility, I fear that it may stagnate and remain in literature and the halls of academia rather than in new popular, dynamic African culture where it should be nurtured. What African feminists must realize is that their movement cannot be formed in a vacuum, they will need to acknowledge the “other”, which consists of women from other races, and men. The reality is that the African feminist movement is not privy to the rhetorical techniques used by Western feminism. When Western Feminism began it did not have to recognize the pervasive effects of globalization or the “other” as much as

African feminism must do.

II.The Challenges of Black Feminism in Africa

After the 1990s a new generation of independent women’s organizations emerged with their own agendas, leadership, and sources of funding. Although the older welfare, domestic, and developmental agendas have persisted to this day, a new emphasis on political participation emerged, especially in the 1990s, that allowed women to press for the changes and to obtain freedom.

II.1 In politic

In politic, black women’s organizations formed to improve leadership skills, encourage women’s political involvement on a nonpartisan basis, lobby for women’s political representation, and press for legislative changes. It looks at the ways in which the authorities challenged women’s associational autonomy. It shows how black women’s associations expanded their focus from developmental issues to the inclusion of more explicitly political

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concerns, to advocacy, and to demands for female leadership and representation. Most organizations were formed after 1990, coinciding with the emergence of new democratic openings.

II.2 In social:

The black women's organizations in Africa in the late 1980s and early 1990s took place within the more general context of a proliferation of independent. However, women's organizations were among to emerge and were among the best organized, in part because women had longstanding experiences creating and maintaining community-level organizations of various kinds, from savings clubs to religious, multipurpose, income-generating, cooperative, farming, social service, educational, cultural, handicrafts, and sports groups. Thus, they often found it easier to take advantage of new political spaces afforded by liberalizing regimes. and this organizations were development associations included programs that addressed women's issues and in terms of developing their own organizations which ranged from legal to health, education, credit, and enterprise development associations.²¹

Most organizations, both at the local and national level, have been in some way concerned with advancing women's political, economic, legal, or social status. Women's advancement has been promoted even on many unexpected fronts.

II.3 In literature

The term feminism in Africa literature poses number of problem for Africa women writer and critics, it therefore becomes challenging for a woman writer who none of these ideologies to take feminist stance. African literary works about feminism try to arise African women by making them see their horrible reality. It scouts about issues like the roughness of polygamy, the unfairness traditions and values, the obstacles that face African women against their way

²¹ 1995) (ed.), *The Challenge of Local Feminisms*, Boulder: Westview Press.

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to emancipation, and other problems. Literature plays an important role in interpreting this. Thus African women are depicted whether as confident or unconfident not only in written literature but also in oral literature of Africa, Thus African women are depicted whether as confident or unconfident not only in written literature but also in oral literature of Africa, since **Orature**²² is apart not only from the African literature, but also from the African culture. That's why we see it as very important to study about the portrayal of women in the African folklore, because it is before the writing format and very ancient, and people give it so much importance till now, they handle it from one generation to another; it might be poems, proverbs, songs, drama, storytelling, riddles and sayings. In general, this study drew up the influence of feminism on the African literature.

II.4 The Major Challenges

The major challenge of feminism in Africa is ownership of the gender concept. After more than two decades, gender has become the language of the United Nations and of the powers, at the risk of losing its subversive character. From a Concept designed to deconstruct and question the oppression of women, it has become a source of breaking the identification by silencing women. Most African governments have institutionalized ‘gender policies’, which have largely been used to rebuild and reinvent patriarchy. It is therefore crucial to recover the concept of gender and keep a critical eye on gender and development policies. Another challenge is to encourage more feminists to participate in the political sphere, to engage in the process of political demand and partisan struggle In fact, feminists, especially younger women, show a lack of motivation and desire for the political field, either because the stakeholders and political parties have no attractive proposals, or because of fear, or because they live a feminism restricted to the field of women's human rights. The involvement of women in political life is very important to influence policies and

²² Orature is a body of poetry, tales.... preserved through oral transmission as part of particular culture.

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advocate for parity in decisions, the struggle for quotas in parliaments and partnerships to be made for political agendas. It is necessary to deepen the present quota system that is manipulated by the party apparatuses which manage to place, in government authorities, women who are loyal to the party and not to an agenda that respects.

Another challenge is to reinvent strategies that, in the context of infringement of rights, put an end to victimization, which is a trap, and to build intervention modalities that help redefine feminist solidarity.

III. The impact of Black women on White women

Living as member of nom dominated race and gender is definitely the hardest situation to live in, also it break the sense of identity within the society, and that was the race case for black men.

Since race only exist from the power that society gives it, it has look some changes in the community to see the reflection on race, by looking to the past that did happen before with African and African -American by moving from slaves to negro to black to African – American, and new days many of them refused be calling them Africa –American, they want to be called only American .With this evolution they become as role model for others in many ways and fields.

Black women today are far away from where they have been decided ago, now they are much confident and proud, after they have been unsecured about themselves and how they looked ,at some point of time black women tried to look like white women, the way they dressed, talked ,put make up and done their hair although they have different texture, black women tried to have straight hair all the time like white women, but it is different now having straight hair optional because now they embraced their differences and considered their hair part of

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their identity “My hair is my confidence .My hair is my beauty .My hair is my pride .My hair is my strength as a black women .My hair is me” Pearle Peane.²³

This pride and appreciation to their hair that linked them to their true identity reached white women.

Black women from celebrities to regular women in the street influenced white women, they started to style their hair like black women, when years ago it was the other way around, now white women feel comfortable styling their hair curly, long curls, short curls braids, twisted braids, locks and all natural, and those are all names of black women hair styles brought from their culture and fit their hair texture.

This effect on white women, made black women realized power and influence on the community , they marked their identity after losing it for so long, now lot of black women declare that straight hair is a beauty stander created by white women (people). Black women now are setting an example and role model to look up to even when it come to the color of their skin that was a reason of years and years of suffering, and slavery become a beauty stander, very fashionable and trending, white people especially white women started to prefer a darker skin ,they start tanning their skin naturally by sun, or by creams, and laser, but some of them want to the extreme by changing their color skin entirely to black by subject to surgery risking their lives, spending a lot of that money only to look like black people like the German model Martina Big²⁴ ,she was blind girl and turned herself to a black women, also Rachel Dolezal²⁵ known for her claiming to be a black when she no African origins, she's American white women with European origins, she convinced her community that she's African -American from on African –American family, her story made a huge fuss in U.S.A, when her family told the truth to the world and showed her old pictures when she was blind,

²³ Pearle Peane has discovered on pinterest ,the world biggest collection of ideas

²⁴ Martina Big is a German model and actress

²⁵ Rachel Dolezal is person of European ancestry who has no known African ancestry, she identifies as black(75)

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she lost her job along with her respect, especially because she's an author multimedia artist, former college instructor and former NAAC (National Association for the Advancement of Colored people), she lost her credibility, people specially black people, thought what she did is racist and lying about it even more humiliating to their race ,beside this two, many celebrities and non celebrities changed their color skin even if for a bit of time received refusing from black people, they consider it a racist action, whether what they think is wrong or right, this was a result or an extension of their strength, influence and lately white women not all of them of course they have an obsession to look like black women mostly are larger than white women ,so they reshaped their form by plastic surgeries, or work out to have bigger bottom and breast.

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Conclusion

After long suffering and discrimination black feminism to find limited recognized place in the society, they are nowadays playing an important role in the world as a politician, socialist and economist. Those achievements emerged by the coming of black women which granted women rights.

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General Conclusion

Throughout history themes relating to black women's discrimination on the basis of (the intersectionality of) race, gender and class remain omnipresent. Black feminism was not considered as equal in the world, they suffered from bad treatments under man domination and rules, they could challenge them and prove themselves over the society. However, each wave or period adds new subthemes or applies innovative ways to address these issues. The same applies for other Afro-American elements such as the call-and-response trope and the black feminism.

I showed how African feminist scholarship, with its double aim of fighting for the liberation of African people just as much as for the empowerment of African women, end up on the outside of the dominant African intellectual discourses as well as the dominant global Western feminist debates. This is because these two allegiances (to the liberation of African people and the empowerment of African women) are often construed as two logical opposites in so far as feminism is regarded as a recolonising force that is alien to Africa.

It would seem from this position that black African feminists are accused of focusing their debate on individuals rather than ideology. African feminists give the impression that "White women should not speak for black women; neither should men speak for women". Yet, if the research meets the requirements of academic rigor, "white women should be able to speak about the experiences of black women, or black women can speak about the experiences of white women and men can speak about the experiences of women."

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