

A PHILOSOPHICAL DISCOURSE ON THE IMPACT OF FEMINISM ON AFRICAN WOMEN

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Abstract

Women in the past have been victims of deep-rooted cultural and social norms that has held them in bondage for long. Traditional gender roles, religious beliefs, and customary practices continue to perpetuate gender inequalities and impede progress. This abstract provides an overview of the impact of feminism on African societies, exploring its influence on various aspects such as gender equality, women's empowerment, socio-cultural dynamics, and policy reform. The African continent has witnessed significant transformations in recent decades, driven in part by feminist movements and the pursuit of gender justice. This abstract seeks to shed light on the multifaceted effects of feminism in Africa, highlighting both positive advancements and ongoing challenges. This paper using the philosophical method of analysis which has to do with interpretations, wishes to throw more light on the struggles of the contemporary African woman in her society. Findings and recommendations will show that feminism has been instrumental in challenging traditional gender norms and promoting gender equality. Feminist movements across the continent have played a crucial role in advocating for women's rights, addressing systemic discrimination, and demanding equal access to opportunities in education, employment, and political participation. These efforts have led to increased awareness and recognition of women's rights as human rights, fostering a more inclusive and equitable society.

Keywords: Philosophy, impact, feminism, women

Introduction

Philosophically, women oppression could be traced back to Aristotle. He was quoted in "Aristotle politics" (1941:467) to have said that "female is female by virtue of a particular inability. Aristotle's notion about women greatly influenced later western thinkers who saw him as an authority. He attested also to the fact that permanent inequality will always exist between men and women. In his 'ethics and politics' (1977:135) he made a startling hate speech when he compared women to slave. He said:

For the slave has no deliberate faculty at all, the woman has but it is without authority and the child has, but it is immature. Using the analogy of the soul and body, men are born to rule women just as the soul, which is superior, rules the body and reason rules passion, which is the principle of necessity that extends to all mankind.

His view influenced women's history of misogyny because he was a scholar of repute. The overall notion of women as noted by St Thomas Aquinas (Q92, Art 1) when he said that:

In a secondary sense, the image of God is found in men and not women for man is the beginning and end of woman", still persists in the church till today. We are not going to exhaust the notion of philosophers of antiquity on women, however it gave birth to something beautiful which is 'feminist movements'.

Feminism started in the church and with women who decide to live solitude lives away from men and forge their own paths in life. They could as well be termed "feminist philosophers' for in their 'thinking, they were already 'philosophizing'. They wanted an approach through which philosophical problems especially those bothering on women could be treated from a woman point of view. Inside the philosophical traditions as well, one can question the philosophical canon of the exclusion of female philosophers in it. Feminist uprising began to occur in the late 1960s. It first of all manifested itself in diverse settings among women who come from different backgrounds. These groups of women were interested in changing the way patriarchy was treating them. Feminist movement continues to be one of the most powerful avenue through which one can struggle for social justice taking place in the world

today. It was not certain the person that started using the term 'women liberation'. What is certain is that women started gathering themselves and started agitating against sexism. When feminist's movement and gathering started, young women started engaging themselves in radical politics. Their concern was on black liberation struggle, socialism, anti-war, and environmental rights.

Feminist's agitations are centered on these notions:

- (1) That women are inherently valuable.
- (2) Because women are valuable on their own and can contribute meaningfully in our society, they should be liberated.
- (3) Because women has their own peculiarities which only them can address.

Women having undergone a lot to stop their discriminations in the society, decided to fight against long suffering and limited recognized place in the society. To her, she has had enough. Everywhere, in the campuses, churches, streets and markets, feminist's agitations started taking place. They stood on the shoulder of the feminist activists who had launched women's liberation programmes, created manifestos and protest papers. Students especially the female ones were encouraged to examine the past, to find and uncover the hidden personal moving stories behind our feminist struggles and to tell the stories. However, the story has changed for the better these days. Women have taken their rightful places in the affairs of things that not only concerned them but concerned their society as well. Women are now playing key roles in the areas of politics, social and economics. These laudable achievements were recorded because of the emergence of feminists' movements. Feminist's movement made women not only to be aware of their rights as human but also their rights as key players in the society alongside man.

Conceptual discourse and analysis of the problem

Feminism

Feminism as a concept was introduced to address the issue of gender inequality. It has grown into an interdisciplinary concept addressing issues like; gender identity, sexuality, gender expression etc. Heywood (2006:23), noted that as a political term, "feminism' was a twentieth century invention and became a familiar subject in the 1960s'. It was first used as a medical term to describe either the feminization of men or the masculinization of women. In modern usage, it is linked to massive women's movement and an attempt to improve on the lifestyle of women in general. Feminists ideology is anchored on the belief that women are disadvantaged in life because of their sex and also that this disadvantage should be put to a halt. Feminists are of the opinion that the relationships between the sexes are political in nature and this has led to men claiming superiority over women.

Recent feminist agitations has grown from addressing women issues into recognizing multiple axes of oppression that militates against the growth of individuals in the society leading to the axiom, "if anyone should be free, everyone should be free".

This is the recognition that we all have social identities like poor, rich, tall, short, fat, slim, weak, strong etc. These social identities introduce inequalities amongst us putting us at disadvantaged position with each other. Identities take their form from each other. As such when you are facing the oppression caused by the fact that you come from a lower class as such cannot afford basic life needs, the rich oppresses you by their show of wealth and also making sure you serve them before you can get anything from them.

Above analogy is how the theory of 'intersection' works. Factors of oppression like I noted, transcends history as such it is been re-created. If oppression must be stopped, it will means re-visiting histories and re-visiting cultures.

Womanhood

One critical perennial problem for feminist scholars has been what constitutes womanhood. The inability of a concise definition, labeled womanhood as been problematic. Men see us as ‘a problem’. Igbo culture gave us the name “Nwanyi” meaning “something that we don’t know what to do with again”. St Thomas Aquinas (2022), defined woman as “An imperfect man, an incidental being”. To adequately define the concept of womanhood, one first of all should be able to define what constitute the concept. Finding out the essence of what constitutes womanhood should be our primary concern. Therein the problem lies. The debate is centered on what are the essential features that automatically qualifies one to partake in the essence of ‘womanhood’. One noticeable factor is the existence of biological factor which every woman partake in. Recent findings has put the essentialist factor of biological features in jeopardy as it seem it can no longer be used to define categorically the concept of “womanhood. Sojourner Truth (2006:113) to have made a famous speech “Aren’t I a Woman” The statements itself is intriguing and seem to be a cry out for one who seem lost. Truth seem(s) to be trying to confirm to her listener’s that she is a woman. and at the same time begging them to confirm the fact that she is a woman. Some said that women should be identified with a common feature which every woman have. Those features are known as the ‘Essentialist Features’. Women are born with certain biological features that out rightly differentiates them from other sexes and even though one decides to change her sex, she still cannot perform that primary reproductive function of which every woman is known with. Women are born with ovaries and are meant to be reproductive in nature, what then happens to many other women out there though born with all the essential biological feature’s , yet they are not able to reproduce.. One of the feminists philosopher of our time, Simone De Beauvoir also delved into the problem of what really constitute the concept of womanhood. Her famous quote in her famous work “the second sex’ started with the question ‘One is not born but becomes a woman” Judith Thulman (2010:14). This shows that it is not everyone born with all the essential features that is a woman. you have to become one. The statement itself is deep and has some underlying meanings. To her defining who she is a problem and she is not so sure how to describe herself. Judith

Thulman (2010:5) went on to say that:

Woman is losing herself, woman is lost.” It is hard to know any longer if women still exist, if they will always exist, if there should be women at all, what place they hold in this world, what place they should hold. “Where are the women”.

For her to make the above statement shows that there is a problem and that problem constitute in the fact that it is getting harder and harder to describe the concept of woman or womanhood. She went further into the essential features of what constitute womanhood and also assert to the fact that it is even harder to define the concept of womanhood alongside the feminine features which everywoman partake in . It is pertinent to note that one partake in such femininity does not really make one to be a woman. In other to assert really what she meant, Beauvoir (2010:23) said....

But first, what is a woman, “Tota mulier in utero: she is a womb some say. Yet speaking of certain the experts proclaim, “They are not women,” even though they have a uterus like the others. Everyone agrees there are females in the human species; today, in the past, they make up about half of humanity and yet we are told that “femininity is in jeopardy we are urged, “Be women, stay women, become women.” So not every female human being is necessarily a Woman; she must take part in this mysterious endangered reality known as femininity.

These definitions are the essentialist definition of women. defining women based on features they all have in common or that they all partake in. Essentialist features does not really define who a woman is as it is not all who partake of such essence that are really woman. Simone de Beauvoir also asserted this when she said “one is not born but becomes a woman”. It has also been noted that essentialist features alone is not sufficient to one being a woman. There is more to just been born with the biological features of a woman. It is becoming obvious that women’s essential features is not enough to describe them, then is it possible to find a non-essential feature of what constitute the concept of womanhood and which majority of women partake in so we can now have a full definition of the concept? Katherine N Fuller (2008:36) wrote in the concept of “woman: feminism after the essentialism critique:

Despite worries raised by the essentialism critique, I will argue that feminists can engage in meaningful discourse about women, and I will argue that the discourse

will be politically useful for eradicating gender oppression. I will frame this conversation in terms of a concept of woman that focuses on how women are oppressed as women.

This will lead us into looking for a unifying factor and try to approach the concept of womanhood from that very angle. I am looking what generally applies to all women irrespective of their age and culture and proceed from there. I am interested in a unifying factor. Something distinct applies to all women because they are women. That unifying factor and problem has only one word, 'Men' or 'Patriarchy' and with Patriarchy comes Subjugation, Domination, Oppression, Intimidation etc. The problem of women has always been men. Poulain De Barrre said and I quote "Everything that has been written by men about women should be viewed with suspicion, because they are both judge and party"⁹. Men define women not in relation to him but as "the other". An insignificant part of him that does not complement him. One main distinctive feature that all women partake in is "Oppression". Women of all age and culture are been oppressed simply because they partook in the nature of womanhood.

Oppression, devaluation seems to be a unifying concept of which 80% of women living partake in. Women have been disadvantaged by men in all age and culture simply because they are women. By being oppressed, I meant the disadvantage meted out on women Gender alone because of their sex. The discrimination and oppression is structured in such a way that it is fully embedded in the people's culture and it is been passed down from one generation to another. It is embedded in the people's norms, their symbols, their values. African culture fully gives men full authority over their women and the children to do as they wish. Women have virtually no say in the matter. Even among the educated elites, subjugation and oppression of the female Gender still exists. An ideal African society believes that men should rule their household with iron fist and believes that is the only way to exert obedience. This is what outplays in many African families till date. There is absence of choice as a woman has no say whatever in what transpires in the home and in her personal life. Continually she will be confronted with situations and she cannot do anything about it except the man in her life intervenes.

Patriarchy

Garda Lerner in her work "the creation of patriarchy", argued that "class society began with the dominance of men over women and developed into the dominance of some men over all men and over all women". This shows that class formation was already incorporated into human society by men themselves even before the advent of history itself. Women have always played significant roles in history and their overall importance cannot be quantified. However, as class struggles and dominance continued to gain momentum over the years, women as usual were at the receiving end as men yielded more powers in the warfront and in every other place. The royal academy of Spanish dictionary, defines Patriarchy, 'As primitive social organization in which authority which was exercised by a male head of the family extending such power even to distant relatives of the same lineage'. Defined patriarchy as:

A form of mental, social, spiritual, economic and political organization or structuring of society produced by the gradual Institutionalization of sex Based political relations created and maintained and reinforced by different Institutions linked closely together to achieve consensus on the lesser value of women and their roles. These institutions interconnect not only with each Other to strengthen the structures of domination of men over women, but also with Other systems of exclusion oppression and /or domination based on real or perceived Differences between humans, creating states that respond only to the needs and Interests of a few powerful men

Patriarchy puts men in charge of all the affairs of the female sex or gender with the sole aim of controlling every aspect of her life. Patriarchal influences are synonymous with words like, DOMINATION, SUBJUGATION, MALTREATMENT, DISCRIMINATION, and OPPRESSION ETC. These words when discussed in details show the various ways the male gender takes absolute control of the life of the female gender. In African culture is that we live in a man's world. This goes on to show that even when we know that there are two genders, one is already acknowledging the fact that the other does not exist or that the other is inconsequential. When we talk of patriarchy we are

talking about one gender claiming superiority over the other agenda. In most African cultures, the male gender has claimed superiority over the female gender and this has resulted in a lot of other gender-based issues.

The fore words in front of every women issue today is 'LIBERATION, INDPENDECE"', this goes on to show the existence of a problem which women are fighting to be free from. Simone de Beauvoir in her work titled the second sex, aptly captured and highlighted men's notion and their view of women. She was able to posit that women have been so enslaved and brainwashed that one cannot think of herself in the absence of a man.

Man thinks himself without woman. Woman does not think herself without man."
And she is nothing other than what man decides; she is thus called "the sex," meaning that the male sees her essentially as a sexed being; for him she is sex, so she is it in the absolute. She is determined and differentiated in relation to man, while he is not in relation to her; she is the inessential in front of the essential. He is the Subject; he is the Absolute. She is the 'Other'.

When faced with this type of conception, a woman begins to loose herself, she begins to loose that which really makes her human, her value begins to depreciate. She is gradually imprisoned against her will. This patriarchal influence leads to female suffocation. When we talk of female suffocation, it was aptly captured in Clara Ijeoma Osuji (2019:47) said that:

Female suffocation as deployed in this paper refers to the smoldering of female productivity, skills and talents And innovative drive which often results as female attempt to Conform strict conform it to patriarchy ideals of normative femininity. Thus overtime the individual female talent becomes complete stifled their creative energies dissipated and they seem to resign themselves to the impression that they are lesser than their male counterpart. Consequently, they internalize the notion that their position in thefamily does not count much.

Patriarchy and its overall influence has continued to be one of the problems beguiling womanhood. The truth no matter how hard it is to swallow is that the problem of oppression, inequality, exploitation is as old as man himself. In Aint I a woman of Bell hooks, she tried to not only try to highlight the political and social disadvantages suffered by women, but also to re awake in them the need to take a stand and stop denying themselves or hiding themselves in the society that they are contributing as much as there are male counterparts. This awakening will liberate women of all age and culture. Many women are towing this path of documenting their experiences as women as noted by Bell hooks (1982:2) when she said

For the first time ever in American history, black women like Mary Church Terrell, Sojourner Truth, Anna Cooper, Amanda Berry Smith and others broke through the long years of silence and began to articulate and record their experiences. In particular they emphasized the "female" aspect of their being which caused their lot to be different from that of the black male, a fact that was made evident when white men supported giving black men the vote while leaving all women disenfranchised

Women especially in Africa are still yearning and crying to be liberated till date. It is everyone's duty that we end oppression at every level.

Sexism

Sexism is a situation whereby people are being discriminated upon because of their sexes It is equally an unfair or just treatment given to a man or a woman because of their sex. Bell Hooks (1982:15) gave us more insight on the negative impact of sexism was all about in 'Aint 'I' a woman' on black women. She said:

In a retrospective examination of the black female slave experience, sexism looms as large as racism as an oppressive force in the lives of black women. Institutionalized sexism—that is, patriarchy—formed the base of the American social structure along

with racial imperialism. Sexism was an integral part of the social and political order white colonizers brought with them from their European homelands, and it was to have a grave impact on the fate of enslaved black women

In sexism, one sex claims superiority over the other and tends to look for ways to dominate that sex or gender. Sexism is akin to racism because they are both discrimination. One because of one's color (being black or white) and the other because of one's sex (being born a man or a woman). Earliest form of sexism was similar to racism. Bell hooks (1982:16) noting this was able to point out the difference between a female black slave and a male black slave.

The black female slave was not as valued as the black male slave on the average, it cost more money to buy a male slave than a female slave. The scarcity of workers coupled with the relatively few numbers of black women in American colonies caused some white male planters to encourage, persuade, and coerce immigrant white females to engage in sexual relationships with black male slaves as a means of producing new workers.

This is earliest form of dehumanization and humiliation of women and even men too. Later on, a law was passed in Maryland, in the year (c.1663) the first anti-amalgamation law was passed; it was aimed at curtailing sexual relation between white women and enslaved black men. The anti-amalgamation law gave the black slaves freedom to choose and marry who they so desire to marry and bear the consequences. The first part of the law according to Hooks (1982:7) reads'

That whatsoever freeborn woman shall intermarry with any slave, from and after the last day of the present assembly, shall serve the masters of such slaves during the life of her husband; and that all the issue of such free born women, so married shall be slaves as their fathers were.

Immigrant white females were forced to engage in sexual relationships with black male slaves as a means of producing new workers. This was done when shortage of black male slaves to do heavier works in their plantation was looming. In all these nobody put into consideration the plight of the black woman. Her overall feelings and opinion was not taken cognizance to. It was as if she doesn't exist. The term "woman" is synonymous with "white women" and the term "blacks" synonymous with "black men." What this indicates is that there exists in the language of the very movement that is supposedly concerned with eliminating sexist oppression, a sexist-racist attitude toward black women. Sexist-racist attitudes are not merely present in the consciousness of men in American society; they surface in all our ways of thinking and being.

An in-depth examination of the black female slave experience, sexism and racism are the main oppressive force in the lives of black women. What they were practicing then was 'Institutionalized sexism'. This means entrenching patriarchal structure as the basis of the American social structure along with racial imperialism. Sexism was an integral part of the social and political order white colonizers brought with them from their European homelands, and it was to have a grave impact on the fate of enslaved black women. Till date, sexism has not left African culture it has been entrenched that it is being handed over from generation to generation. In Africa, what was feasible was the patriarchal social order that demanded not only that women accept their status as inferior being, but that they participate in the community labor force. Amanda Berry Smith (1970:38) in the 19th century black missionary, visited African communities and reported on the condition of African women:

The poor women of Africa, like those of India, have a hard time. As rule, they have all the hard work to do They have to cut and carry all the wood, carry all the water on their heads, and plant all the rice. The men and boys cut and burn the bush, with the help of the women; but sowing the rice and planting the cassava the women have to do. You will often see a great, big man walking ahead with nothing in his hand but a cutlass (as they always carry that or a spear), and a woman his wife, coming on behind with a great big child on her back, and a load on their head. No

matter how tired she is, her lord would not think of bringing her a jar of water, to cook his supper with, or of beating the rice, no she must do that.

Male chauvinists who analyze the above picture do so in the context that the woman needs a man to protect her and in other to do so, his hands must be free to hold the spear. This is not true. The heavier the load the woman carries, the heavier it weighs down her health system and overall wellbeing. If she followed you to work in the field, the proper thing for you to do is to also help and lessen the burden for her. The African woman has been brought up and also schooled in the art of obedience to a higher authority by the tradition of her society. This made her a target of slavery by the white male slaver and she is seen as an ideal subject for slavery. As much of the work to be done in the American colonies was in the area of hoe agriculture, it undoubtedly occurred to slavers that the African female, accustomed to performing arduous work in the fields while also performing a wide variety of tasks in the domestic household, would be very useful on the American plantation. It was this sordid demonstration of black men to black women that made the white colonists see her as workaholic and an object to be used.

Gender

Andrew Heywood (1992:238) defined gender as a ‘cultural term; it refers to the different roles that society ascribes to men and women’. He went further to note that gender differences are typically imposed through contrasting stereotypes of ‘Masculinity’ and ‘Femininity’. Simone de Beauvoir (247) pointed out that “one is not born but becomes a woman”. It means that one’s sex does not define who that person is but becomes that particular sex according to the role one plays in the society. Judith Butler argued that ‘gender is the process of embodiment which results from the repeated performance of acts of gendering’ (1990). One of Butler’s innovations was to suggest that:

Gender is constituted by action and speech-by behavior in which general traits and dispositions are exhibited or acted out. In particular gender is not an underlying essence or nature of which gendered is the product; it is a series of acts whose constant repetition creates the illusion that an underlying Nature exists, gender according to butler is performatively constituted.

Gender refers to the socially constructed roles, behaviors’, expressions and identities of girls, women, boys, men, and gender diverse people. It influences how people perceive themselves and each other, how they act and interact, and the distribution of power and resources in society. At birth, one asks the gender of the baby. Sex has to do with biological components of an individual. It has to do with the biological aspect of one being a male or a female. Hence, we have the male sex and the female sex. Academically as a field of study, ‘it is a means of analyzing gender identity and gendered representation’. When we are talking of gender identity, we are talking of one been aware of construction of his person and representing it as well. Each gender has a specific role that is given to it based on their sex and gender. In gender roles, the individual sees himself reacting to his environment. Gender roles are normally based on societal cultural practices, its norms and values, its tradition and heritage. Simone De Beauvoir in the second sex said ‘one is not born but rather becomes a woman’. A person may be representing attitudes lifestyles that is contrary to one’s gender roles is what Beauvoir meant in the second sex. That you were born a female with female sexual organs does not qualify you to be a woman

It is only when your role as a woman conforms to societal norms on how a woman should behave have you successfully ascribed to yourself the term’ I AM A WOMAN.

Notable Areas of Impact

Women constitute slightly more than half percent of the world population. Their role in the social, political and economic development of societies is also equal to that of their male counterparts. They have been able to strongly prove themselves in the productive, economics and social sphere contributing their own quota just like their male counterparts. In the overall balance of power in the society, their overall important role cannot be over emphasized. These days, women have formed part of the decision-making body in the world. In the areas of economics, social, political, education and artistry, women

have been able to show their overall impact and importance which was not so initially the case before feminism came in. Equality of the sexes is taking centre stage in almost every discourse unlike before. The truth was that she knew already in her sub-conscious mind that she has been a victim all these while and she kept looking for a way out. The idea of Feminism came at the right time. It widened her horizon and made her assume her identity and role in the realm of things.

Women and Society

Since the emergence of the feminist's movements in the last few years, women position in the society has greatly improved and grown in so many ways that were not imaginable. This greatly had impact on their social status. Women's place is no longer in the kitchen playing the roles of dutiful housewives, rearing babies and taking care of the entire household. This was assumed to be their natural and traditional given roles in the society. Reverse is the case now. Women while still playing the active roles of taking care of the home as dutiful housewives, still takes up careers outside the home and do very well in them. Many a times, she takes up two careers at the same time just to make ends meet. In reality, feminism made them unearth their hidden talents.

Women and Education

In the past, Education was believed to be a privilege only meant for men. Women were forbidden from learning and education. The reason from keeping them away from education was purely for man's selfish interest. Some of the interest is listed below;

- a). To keep them perpetually slaves.
- b). So as not to question men's assumed rights over them.
- c) So that they will not at any point in time drag leadership positions with them'

Feminist scholars advocated for the great importance of education for all women. Men and women have a role to play in the economic and social growth and sustainable development in every nation. As such both should be educated. Women getting educated helps in improving the productivity level of that nation education and also enhances the well-being of families and children. In developing countries, improving gender equality in literacy and in primary and secondary education is essential for poverty eradication and great economic development. World government, NGO, religious institutions has recognized the importance of educating females not only for her benefits but also for the development of society. They started to encourage parents to let their girl child have access to at least basic education.

Women and Health

Generally, there has been a great improvement in the lives of women on health grounds. More attention are been given to maternal and infant health unlike what we have before where women die a lot during childbirth and pregnancy. Women can now walk into any hospital and demand for family planning methods to be applied to her if she doesn't want to have more children,

Women and Economics

Women have proven better economic managers in recent times. We have our own Okonjo Iweala former minister and DG World Bank as a typical example women's participation in Economic has led to 20.5 percent increment in the labor force in 2000. In their different homes, they are equally calling the shots as records has it that many family's survival is dependent on what women are able to make. Gone are the days women answer such names as "oriaku" (eater of wealth). They answer such names now like: 'Osodieme', 'Ochekwaku di ya' attesting to the fact that they are struggling with their men for the survival of the whole family.

Women and politics

More and more women are contesting with men openly for political positions in the society. This would not have been possible if first wave feminism has not fought for the end of slavery so as to liberate women from the shackles of patriarchy and allow them to vote. Second wave continued from there and fought anti-discriminately policies and equal privileges.

Evaluation and Conclusion

Despite the fact that the concept of feminism has recorded great stride in the lives of the contemporary African woman, it is still not without criticisms. In a contemporary African society for instance, it is not a widely accepted because of our culture. In a contemporary African society, it is difficult to separate our culture from the concept of feminism because African culture is laid Patriarchal foundations. This patriarchal foundation is based on the premise that there can never be anything like the equality of the sexes. The concept itself is believed by some to be Un-African because the concept of women oppression was never in the picture in the middle ages when it was only the white woman that was living as a slave. Our women before the onset of colonization and inter-mix of culture never had any cause to fight for equality of the sexes because they were well taken care of and respected. Many African countries then was Matriarchal and not Patriarchal. African women status changed drastically when the white man took over our lands. Feminism seems to go against the Igbo concept of 'ibuanyidanda'. This concept ensures a collective struggle but feminism as an imported concept shifts our attention away from this and makes us individualistic in nature it completely ignores the contributions of our women then and simply presents the picture of the suffering and oppressed woman. It is equally true that oppression seem to be taking centre stage now, but one should not ignore the fact that things were not always this way. I recommend that both sexes should complement each other and strive for the 'WE' instead of the 'I'.

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