

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

University of Tlemcen



Faculty of Letters and Languages

Department of English

**The African Feminism Evolution And Its Impact on the
World**

Dissertation Submitted to the Department of English as a Partial Fulfilment of the
Requirements for the Degree of Master in Literature and Civilisation.

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Academic Year: 2021-2022

Dedication:

This work is wholeheartedly dedicated to my beloved parents, who have been my source of inspiration and gave me strength when I thought of giving up, who continually provide their moral, spiritual, emotional, And financial support.

To my brother who shared his words of advice to finish this study

To my grandfather who has always been cheering me up and encouraging me,
and praying for me.

Acknowledgment:

Thanks to 'ALLAH' for providing me with the health, patience, and assistance I needed to complete this project.

Dr. HAMIDI SOUAD, my supervisor, deserves special thanks for her time, guidance, support, and recommendations in this project.

My heartfelt gratitude goes out to all the English Department's instructors.

Abstract:

Being a woman means different things in different societies but almost every woman shares one unfortunate history of abuse or depreciation to what they offer in each society, their continuous suffering was highlighted to the public by the rise of the feminist movement. The latter improved the status of women and many unjust obstacles, sexism and deprivation have been resolved by this movement, Hence, this is a descriptive dissertation that aims to show how women were able to overcome hardships that are manufactured, in that, It will also shed light on feminism effect on women positions in their social environment, notably Algeria. Subsequently, this paper looks at women's contributions to their societies that occurred and still are in various critical and intellectual fields, where we based our research on several statistical and theoretical stocks of knowledge. Interesting points have been discussed in this paper such as determining key factors or components of the feminist movement that helped rising women social status; giving them rights, and providing much freedom of speech. Another point was the role of feminism in breaking negative stereotypes. In contrast, it is worth mentioning here that modern feminism moved from defending equalities to changing fundamental social identities that may threaten specific societies.

List of Abbreviations

NWP: National Women's Party

NAWSA: The National American Women's Suffrage Association

UNFA : Union Nationale des Femmes Algériennes

UNICEF :United Nations Children's Fund

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General Introduction

General Introduction

Women have long suffered from gender inequality that pushed them to speak their minds out and make their voices heard. They were physically and emotionally abused and their role was merely to marry men and found a family. Also, they were neglected and marginalized in Traditional societies .The unbearable injustice of social traditions against women led to the rise of the feminist movement. As such, feminism is the movement that advocates for the rights of women against social inequality. Nowadays, the status of women has improved as they play a significant role in society.

Feminism can be traced back to the earliest human civilizations. Women could not endure the oppression and the segregation that were imposed by men in patriarchal societies. The hardships were a call for them to take a step and fight for the equality of the sexes. They have never claimed for a superior position. All they wanted is to live freely without getting tied down by traditional restrictions.

Owing to the success of the feminist movement, women today play a significant role in society as politicians, socialists and economists. They can vote, work, own a property or receive education just as men can. Feminism did not attract only high-class people but all social classes from lower class to upper class .Thus, it was seen in a different way according to each one's perspective and background. Despite the different perspectives, all people share the same idea about feminism which is advocating equal rights between men and women. Men are not allowed to have any sort of dominance over women.

This research work studies the struggles of women with discrimination and oppression in society. It discusses how women strived through their fighting journey to gain their rights and improve their role in society. Also, it demonstrates the new perspective of societies about women .Thus, this work attempts to answer the following question:

- How could feminism impact women in modern society?

Our interest is to find out the efforts of the feminist movement in empowering women to fight for their rights and change their image in society. Also, we aim at finding out how the feminist movement shaped people's thought about the status of women. This is why this research hypothesis that:

- Feminism was able to improve the position of women in society.
- Why did Feminism emerge?
- Feminism emerged because of the social discrimination and inequality imposed on women .

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- How did Feminism affect women in African societies?
- Feminism affected the African women positively in all aspects of life.

This extended essay is divided into two chapters. The first chapter introduces feminism by giving its definition and origin in addition to its diverse types that are liberal, radical, and socialist feminism. It shows how these types coexist to shape the image of women in contemporary societies. It deals with the different waves of feminism including Vote for women, The Personal Political and Transversal Politics. Each wave is represented in details with its main objective. Also, it sheds the light on the early feminist activists and thinkers who made their influence in society. These powerful women are Alexandria Ocasio-Cortez, Malala Yusufzai, Oprah Winfrey and Emma Watson. Each one marked the history by her remarkable achievements. Finally, it focuses on how the living conditions of women have improved in modern society. These conditions differ from western societies to third world societies.

The second chapter introduces the beginning of the African feminist movement that started since the 1980s onwards. It represents the first African activists who made their first step in defending women's rights. As activists, writers, poets and professors, they succeeded in improving the image of the African woman. Also, it deals with the relationship between religion and feminism in Africa. Though religion advocates for the rights of women, it is misunderstood by men who consider women as inferior to them. It focuses on the modern African feminism movement and its influence on modern African societies. Moreover, it sheds the light on how African Muslim women were impacted by this movement. Finally, it concentrates on the development of the feminist movement in Algeria and demonstrates the role of the Algerian woman in building the post-independent Algeria.

Chapter one:

**History of Feminism And its
Impact**

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1.1 Introduction:

Feminism was a huge step forward in terms of giving women their true value in society, it has been known that women, throughout history have been greatly oppressed and lived in the shadow of misogyny.

In our current time, women can go head-to-head with men, competing in different social fields such as politics, sports, business, health, and education... Matters which were impossible few centuries ago.

The feminism movement unified and empowered women, who previously, were afraid to make their voices heard. As they shout "Equality for all", the feminism movement is still surging and spreading faster than ever. Despite its wide expansion, feminism is still a controversial phenomenon outside the western world, especially in developing countries.

This chapter discusses the definition of feminism and Its origins, its pivotal branches, alongside its different waves, some of the activists and figures, and how it affects women's living conditions in modern societies.

1.2 Definition of Feminism

At its core, Feminism is the belief that men and women are created equal and thus women deserve the same rights as men in different various social fields such as politics, economy, sports... etc. As Beasley states : " it seeks equal political and social rights for women as compared to men » (Beasley, 1999).

Women had a long history with inequality and discrimination. Beasley says : « Women have had a rough deal because of their sex". Therefore, this movement came as a response to the strict traditions and ideas that were used to define what a woman is or ought to be.

Women were and still are facing constant discrimination and unjust treatments for the sole purpose of being born as a woman. As Zara Huda Faris, a writer and speaker on Women in Islam, points out "... Women need feminism because there are women who suffer injustice..." ("Interview with Zara Faris: "Feminism is about stereotypes on how women should live" - Qantara.de", 2014)

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Even in the absence of significant political activity around the subordination of women, individuals were interested and theorized about justice for women.

The term Feminism has a history in English relating to the activism of women from the late 19th century to the present day. It is helpful to distinguish the feminist ideas or beliefs from the feminist political movements because, even without significant political activity around women, individuals were interested and justice for the benefit of women.

1.3 Origins of Feminism

Hubertine Auclert coined the term Feminism in the late 1880s in her Journal *La Citoyenne* under the title *La Féminite*, in which she aimed to condemn male dominance and demand women's rights. Despite the emancipation promised by the French Revolution, women have been oppressed.

At the beginning of the twentieth century, the term in English was first introduced in Britain then in America in 1910s . Later it was introduced to the Arab world as “NISWA” Feminism is derived from the Latin term *femina*, which means “Woman” It targets women based on their gender.

Feminism is concerned with females as a social category, not merely as a biological category, and feminists held the belief that women's oppression is linked to their sexuality. This happened because of biological differences between men and women which were reflected in the organization of society, and women were viewed as inferior to males as a result of these differences.

Women have always been considered as inferior to men whether socially or biologically. The intense oppression imposed on them pushed them to speak their minds out and challenge themselves to put an end to men’s dominance.

Feminism is a social movement that emphasizes the experiences of women in their lives. All women share her story and experience of violence, pain, inequality and injustice.

1.4 Branches of Feminism

There are several types of Feminism , ranging from liberal Feminism to radical and social ; of course, each is different . In the following paragraphs , every kind is described in detail.

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1.4.1 Liberal Feminism

Liberal feminism is a social and political philosophy, which emerged in the 19th century, widely used to defend equal individual rights and freedoms for women and men. they reject gender differences and emphasize the importance of structuring social, family, and gender roles.

The issues of liberal feminist are about not only regaining basic rights or about standing against sexual assault, they are about denouncing any discriminatory practices against women.

As Hooks Bell , American scholar, stated, “Specific issues important to liberal feminists include but are not limited to reproductive rights and abortion access, sexual harassment, voting, education, fair compensation for work, affordable childcare, affordable health care, and bringing to light the frequency of sexual and domestic violence against women.” (hooks, n.d.)

Liberal feminism fights for equal rights in employment or education. It believes that both men and women should have equal professional and educational opportunities. In addition, they should have equal rights in gaining the same salary for doing the same work, owning a property, voting.....etc .

Those Feminists believe that democracy is the natural equality of women and men. In other words, all humans have the same rights, namely that every woman has the same opportunity to develop her future life.

1.4.2 Radical Feminism

Radical feminism is generally misunderstood by people, as Brazilian journalist and writer, and women and children's rights advocate, states:”the first thing people might think when they hear the words “radical” and “feminism” put together is the assumption that all radical feminists are men haters”. (Nobre, 2020). However, this is a mistaken claim. It is a movement that denounces sexism and stands for the equality of the sexes.

It emerged in the late 1960s . Its famous leaders are T. Grace Atkinson and the Shulamit flint. In their analysis of sexism and gender issues that led to the complex evil system of domination known as patriarchy, they argue that patriarchy is the primary form of oppression of women. It was later viewed as a powerful system that made society more complex. The

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main source of this concept of "patriarchy" is the family and society. Therefore, radical feminism indicates that patriarchy should be eradicated and radical reordering of society should be applied.

Radical feminists believe that the psychology or biology of men is the source of women's oppression and pain. They always question themselves why they are entitled to play certain roles that are based on their gender. This is why they call for secession and independence from men. By seeing inclusive fraternity as a solution to patriarchy, radical feminists ignore class differences that keep women generally from having the same interests. They often downplay the importance of solidarity between women and men of color in the fight against apartheid. They tend to overlook issues that are not directly related to the narrowly defined women's experience.

Moreover, the main idea of these feminists is to protect women from all forms of violence and precisely from pregnancy and childbirth, who consider it the greatest crime against women. they introduced technology to reduce this harm.

1.4.3 Socialist Feminism

According to socialist feminism, because capitalism enhances men's profits, it strengthens and sustains the sexist situation. The latter is strengthened by the unpaid domestic work done by women and the underpaid employment.

These men are more willing to share power and money than with other men, which means that women are constantly being given opportunities and resources. This makes women always under the control of men.

Kristen R Ghodsee , the author of five books and over two-dozen journal articles; argues, in her book "why women have better sex under socialism", "that free markets discriminate against women as big bosses consider women to be less reliable, weaker and more emotional which results in the gender pay gap as they have financial incentives to use them." (Ghodsee, 2018)

Materialist Feminism asserts that women can be free and independent. Also, Marxist feminist believe that there is no type of job that is exclusively entitled to men, all jobs can be

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performed equally by both genders. Moreover, women should be paid for any form of work they do and their salary must be equal to that of men.

1.5 Waves of Feminism.

The feminist waves sought to analyze the trajectory of modern feminism by breaking it down into several periods, from the late 19th century with the struggle for women's suffrage, too many movements coexist to this day. As Catherine Bailey, professor of gender and women's studies at Western Michigan University said that "People normally wonder about how feminism was suitable to pave the way for women in the entire world to wax an important critter after painful violating, killing and suffering for times" ("Dr. Cathryn Bailey Discusses Feminist Teacher Article", 2019).

This feminist history has gone through three major waves that can be stated as follows:

1.5.1 The First Wave: Vote For Women:

During the nineteenth and early twentieth centuries, the first wave of feminism was a worldwide movement of feminist activity and ideals. It was primarily concerned with legal issues, particularly women's voting rights .

Before the coming of the first wave, women were not allowed to participate in any political activity. Everything they do had to be under the control and consent of men. The dominance of men over women was in all aspects of life.

This practice made women weak and fragile against men. They had no say when it comes to decision making and they could not express themselves freely. Eventually, women could not support the injustice and inequality of society and they felt the need to give their opinions and have a freedom of speech. The first thing that came to their mind is that they want to vote!

When members of the National Women's Party (NWP) staged a sit-in outside the White House in the United States. They were carrying banners and writings protesting against the government's undemocratic treatment of women in the United States. They wanted to show the world that they were in desperate circumstances, as well as to demonstrate world leaders that there were no dreams or happiness in the country of dreams. Germany, on the other hand,

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and few other countries have already taken a step toward women's liberation. They gave women the power to vote, freedom, and social rights.

During that time, women's institutions, and groups across the world began to speak out about women's rights to vote and liberty of expression. Among them is the National Women's Party in the United States, which is deemed an illegal party by the American government since it speaks about strange, bizarre, and weird topics. Therefore, many women, even those who were white and educated, were jailed.

In some ways, this NWP campaign was inspired by radical agitator Alice Paul (1885–1977), who intended to incorporate militant tactics to it by organizing rallies, marches, picketing primarily the White House, and watching fires to burn President Wilson's speeches (Campbell, 1989). Alice Paul's tactics were combative yet clever, and they were a thorn in President Wilson's side, who favored the National American Women's Suffrage Association's fewer extreme objectives (NAWSA).

The first wave of Feminism influenced and inspired later feminist movements around the world and granted women the right to vote. In the early phases of development. The first wave of feminism in the United States was intertwined with other reform movements to enable women to participate in all aspects of working-class life, not only politics and voting. Black women abolitionists including Maria Stewart (1803–1879), Sojourner Truth (1797–1883), and Frances E. W. Harper (1825–1911) backed this feminism movement. They joined this activity for all Black women, or Colored Women as they were referring to her.

After the term second-wave, feminism was coined to represent a younger feminist movement that focused on opposing social and cultural inequalities as political inequalities whereas the phrase of the first wave was coined retrospectively.

1.5.2 The Second Wave: The Personal Is Political

The second wave refers to the women's liberation movement that was a continuation of the previous wave. It pushed for social and legal rights for women in the 1960s and the 1980s. According to Scholar (Whelehan, 1955), this action was a continuation of the first feminist wave, which is still suffering in the UK and the United States.

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In the first wave, women were only demanding for the right to vote. Then, they extended their demands to asking for their political, economic, social and religious rights. According to a Freedman “2001”, (A freedman or freedwoman is a formerly enslaved person who has been released from slavery, usually by legal means) , who compared the two waves and came to the following conclusion, the first wave focused on tolerant rides while the second wave dealt extensively with other issues of equality leading to end discrimination.

Women’s cultural and political inequalities were so complex that feminists focused on other topics such as sexuality and family. Harassment in the workplace, rights to reproduction Defector inequality, official legal inequality, violence, and material rape are all examples of defector inequality.

Anti-Feminists vehemently opposed second-wave Feminists. They believed a woman should marry whomever she wants , regardless of sex. Anti-feminists did not accept this as it promotes homosexuality heterosexuality. Women also wanted to improve their working conditions and claim equal wages when doing the same work. Anti-feminists opposed such demand as they thought that women do not have to work and if they do , they should gain a small salary for their simple work because when married , they will leave the job.

This wave witnessed the coming of Socialist and Marxist feminism. Those feminists who complained about the working conditions of women. They wanted to be equally paid as men when performing the same work. They stood against capitalism that promoted patriarchy and supported socialism. The latter reinforced the equality of the sexes and denounced men’s supremacy.

After a long journey of combatting for women’s rights, this wave could achieve some of its goals. However, there was still a long way to pass and other rights that need to be retained. This led to the emergence of a third wave.

1.5.3 The Third Wave: Transversal Politics.

The third wave of feminism emerged in the early 1990s, in response to the second wave's perceived shortcomings and the pushback against second wave efforts. This ideology aims to dispute the second wave's notions of femininity, stating that the second wave over-emphasized the experiences of upper-middle-class white women. The third wave views women's lives as intersectional, emphasizing the importance of race, ethnicity, class, religion,

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and nationality while discussing Feminism. It investigates issues concerning women's lives on a global scale.

Between all of feminism's prior actions, the third wave feminists consider themselves to be the most powerful, effective, and strongest group. Schneiders Electric SE, a French multinational company that specialises in digital automation and energy management , characterizes third-wave feminism as a liberation movement, "This movement is concerned not simply with the social, political, and economic equality of women with men but with a fundamental reimagination of the whole of humanity in relation to the whole of reality, including non-human creation” (Smith, 2021)

The third wave feminist believed that this wave can be more successful than the previous one if they reformulate the concept of feminism. In other words, they wanted to attract all women from different generations by using effective and positive terms and expressions such as: strong, powerful girl, love yourself...etc . They organized some events in which only women are invited. These events were about fashion and other aspects that interest women. Simply, they wanted them to love themselves and believe in what they are capable of doing.

This generation of feminists was completely convinced about the significance of furthering feminist theories and politics by all available means; they believed they could make those beliefs successful and effective. Although the new generation of feminists criticized past waves in an odd and appealing way , they respected their great achievements. They began to make proposals regarding many laws and policies concerning women's roles (motherhood and womanhood, for example) as well as other interesting themes for women such as gender, class, and sexuality.

1.6 Feminist Activists And Leaders

All sorts of movements need coordination and an organized outline to be successful, this is where the role of a fierce and competent leader comes to play

1 .6.1 Alexandria Ocasio-Cortez

One of the well-known and famous figures that keep the torch of feminism lit in our modern time is Alexandria Ocasio-Cortez. She is an American politician, activist, and economist who has served as the U.S. Representative.

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In addition to her extraordinary and progressive work in politics, (a field that does not take kindly and is very harsh to women), she uses her platform to speak out about feminist issues and matters that are often considered trivial or swept under the rug. “In my opinion, if women and gender-expanding people want to run for office, we can’t knock on anybody’s doors. We have to build our own house.” ((Ocasio-Cortez, 2018)).

1.6.2 Malala Yousafzai

Another young and prominent female icon is Malala Yousafzai, her story and struggles took the world by storm, she is a Pakistani activist for female education and a Nobel Peace Prize laureate. Malala was a young girl who lived in a small village called: Swat Valley in Pakistan. This village was under the control of a terrorist group called: The Taliban. Those terrorists deprived the Pakistani women from their rights including the right of education.

As a young girl, Malala Yousafzai stood up to the tyranny of the Taliban in Pakistan, demanding that girls deserve to attend school and have the right to proper education, she was shot in the head by a Taliban shooter in 2012 for this claim, but fortunately, she survived. This made her stronger than ever as she stood up for what she believed.

1.6.3 Oprah Winfrey

Not mentioning Oprah Winfrey would be an act of injustice to this list, the story of the American host is so inspiring considering the rough path of her journey. She came from a poor background and became the fifth most powerful woman in the world by Forbes in 2021. She is a billionaire, with a net worth of \$5.7 billion (about \$18 per person in the US). Her many accomplishments include having the Oprah Winfrey show, one of the highest-rated television programs in history, a successful acting career and a production company made her a role model for many women all over the world who aspire to make a big name for themselves.

1.6.4 Emma Watson

Emma Watson, one of the main casts of the famous Harry Potter franchise, but few are acquainted with her work outside the camera lenses, Emma Watson rose to prominence as a feminist icon at an immature age.

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She has been a more active participant in the struggle for gender equality since she hung up her wand. Watson is a strong feminist who is not afraid to speak up for what she believes in. She has traveled to Bangladesh and Zambia to advocate for girls' education. She demonstrates her intelligence by her cognitive ability and educational background, and she serves as a role model for young women by encouraging them to read, write, and pursue their passions. Watson is a transformational leader because he is a visionary who empowers both men and women to work together to achieve gender equality. According to her, "We need to live in a culture those values and respects and looks up to and idolizes women as much as men." (BLASBERG, 2017)

1.6.5 Michelle Obama

Michelle Obama is the former first African American first lady in America whose name is always associated with feminism. She is an influential figure in the African American community as she advocates for women's rights in America and other parts of the world. She is a great supporter of girls' education, she started an initiative that is entitled "Let Girls Learn" in 2015; It aims at educating 62 million girls around the world who do not attend school. Michelle Obama saw those girls as her daughters and she could not give up on them.

She is great speaker and an advocate for women. At the State Department Women of Courage Awards in 2009, she encouraged women to fight for their values and believe in themselves and their self-worth. She insisted on women to support themselves in order to achieve equality and justice. In a speech at the South African Young African Women Leaders Forum, she wanted African women to take a step in eliminating injustice and achieve equality of the sexes. She encouraged them to believe that they are no longer second-class citizens and they the span of society.

1.6.6 Michelle Bachelet

Michelle Bachelet is the first woman President of Chile and the first Executive Director of UN. Today, she serves as the UN Human Rights Chief. Her main duty is to preserve people 's rights around the world.

She believes that radical changes must be applied to political, economic and social systems to overcome health, economic and social crises. She asserts that leadership should be given to

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those who cannot make their voices heard and struggle with inequality and injustice. She considers women as the best in leadership and governing.

She views women who take leadership as powerful, strong and a source of inspiration that everyone should look up to.

1.6.7 Gordana Comic

She is Minister for Human and Minority Rights , Social Dialogue in the Republic of Serbia. and the founder of the Women's Parliamentary Network of the National Assembly. She endured an uphill battle to fight for women's rights in her country. She believes that women should be equal to men and should be involved in decision-making.

In February 2020, the Serbian Comic proposed amendments to the parliament which were later accepted by the parliament. It introduced quotas of 40 per cent female candidates on electoral lists for both parliamentary and local elections.

For Comic, women should be involved in leadership for a better generation . They should be involved in decision making and in political matters . She strongly believes that it is her duty to devote herself for advocating women's rights.

1.6.8 Hillary Clinton

She is an American politician, diplomat, lawyer, writer, and public speaker who served as the 67th United States secretary of state from 2009 to 2013. She is an advocate for human rights

At the Children's Defense Fund, she was a great defender of children and families rights. She led the U.S. delegation to the U.N. Fourth World Conference on Women in Beijing. Moreover, she reinforced the Family and Medical Leave Act and helped to start the National Campaign to End Teen and Unplanned Pregnancy (ETUP) .

As a senator, she had access to emergency contraception and voted in favor of supporting a woman's right to make her own health decisions. As secretary of state, she made women's rights a basic principle of U.S. foreign policy.

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1.6.9 Alice Walker

She is an American novelist and a social activist. In 1982, she became the first African-American woman to win the Pulitzer Prize for Fiction, which she was awarded for her novel “The Color Purple”. This novel highlights the struggle of women with sexual abuse and violence. Her writings were a manifestation of the women’s suffering in patriarchal societies. She coined the term ‘Womanism’ in 1983 . Her aim was to gather women together in the feminist movement in order to fight race, class, and gender oppression.

She was a great supporter of the feminist movement. In 1984, she co-founded a feminist publishing company in California which is called Wild Trees Press. In 1973, she became the Editor of Ms magazine which was the first national American feminist magazine. Her main purpose was to allow female writers to freely their lived experiences.

1.6.10 Shirin Ebadi

She is a lawyer, a writer and a teacher who devoted herself for advocating women’s rights. She received the Nobel Prize for Peace in 2003 and became the first Muslim Iranian woman to receive the award.

She wrote some books that were mainly about human rights, including The Rights of the Child: A Study of Legal Aspects of Children’s Rights in Iran (1994), History and Documentation of Human Rights in Iran (2000), and The Rights of Women (2002).

She was the advocate for fundamental human rights, especially the rights of women and children. She played a major role in founding the organizations that placed these issues on their agenda. Also, she wrote books proposing rapid change in Iran's succession and divorce laws. Shirin wanted the separation of religion and state because she believes that this would give women more chances to participate in political matters.

1.7 Women’s Living Conditions In Modern Societies

In the last few decades, the position of women had been greatly improved in comparison to their status in the past. At that time, they were considered as an inferior sexe whose job was merely to support man and take care of the house chores. The unbearable oppression and injustice made women think that they must improve these bad conditions. As times goes by,

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women endure an uphill battle and could improve their position in society. Today, women's living conditions have been improved at a different scale in modern societies.

As women in the western world are rejoicing and basking in the freedom of being an independent human being who can live her life to the fullest. For example, in Britain, women can vote, acquire any job, and even rise to be prime ministers governing the whole country. Although sexism may not be as obvious as it was 100 years ago, that does not mean it has been completely abolished. Of course, there is still a gender pay gap. In 2019, the gender pay gap in the UK was 17.3%. This meant that, on average, for every 1-pound man received, women were given just 83p.

However, on the other side of the world, specifically in third-world countries, females are still massively underprivileged, facing daily discrimination, all sorts of harassment and on various occasions. Some anti-feminists often justify their horrendous actions by going back to religion and only cherry-pick what fits their agenda, while simultaneously ignoring everything that opposes them.

According to the inter-agency report, "Rural Women and the Millennium Development Goals, on average, women make up about 43 per cent of the agricultural labour force in developing countries

Evidence indicates that if these women had the same access to productive resources as men, they could increase yields on their farms by 20 to 30 per cent, raising total agricultural output in these countries by 2.5 to 4 per cent. This would reduce the number of hungry people in the world by around 12 to 17 per cent.² This illustrates how these societies undermine the potential of women even if it means hindering the entire nations' progress." (The inter-agency report, "Rural Women and the Millennium Development Goals).

It is safe to say that despite the difference in race, religion, ethnicity, and geographical distance, the feminist movement gave females all around the globe to assemble and assist each other through the various obstacles that challenge their worth and value.

As women gain more power in society, some men begin to highlight issues that are no longer relevant. A few men are concerned that women will have more rights than they do. They are afraid of competing with women in performing tasks that were entitled only to them

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and they believe that women can perform better. Now, women are asserting their power, strength and intelligence. They can typically do anything that men can do.

Feminism wants to level the playing field between men and women; therefore, this simply slows the progressive drive for equality. Men, on the other hand, will not lose rights as women gain more; rather, they will be able to collaborate with women of different genders. Feminism, in fact, is not only beneficial to women; males can also gain enormously from it. Equal rights can benefit everyone. Most men's rights issues, such as cultural expectations, parental rights, domestic abuse, and rape, can be completely resolved by feminism.

1.8 Conclusion:

Despite the achievements of the feminist movement, some women are still deprived from education especially in rural areas . Since the knowledge they receive in schools would make them question their beliefs , they would discover that they have been manipulated by society. Knowledge would pave the way for them to achieve their freedom, and challenge the socio-cultural norms.

Therefore, researchers and writers focus on the importance of education in woman's life. In order to achieve economic , social growth and sustainable development , both genders « man and women » should be educated.

Improving literacy rates of women is a great deal as it increases productivity and contributes to the construction of a ideal families and children. In some countries, women are becoming more educated than men which creates a competition between men and women. This competition would reduce literacy and help to improve economic development. . Nowadays, parents are aware of the importance of education as they send their children especially girls to study.

Today, even African countries encourage children to go the school especially those from rural areas. In sub-Saharan Africa in 2005, the World Bank found that 83.6 girls for every 100 boys were enrolled in primary schools.

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The goal of this chapter was to emphasize some of the most important components of Feminism as an idea, a conviction, and a movement. It covers a wide range of subjects related to this concept, with a focus on feminism's historical backdrop, as well as its different forms and waves, it also highlights some famous figures of the movement and how it affects the nowadays societies.

Chapter two:

African Feminism Movement

Chapter Two: African Feminism Movement

2.1 Introduction:

Obviously, we may automatically allude to Black Women Segregation while discussing women's rights, equality, and suffering. Despite the fact that feminism promised equality for all women of all ethnic and social backgrounds in its symbols and ideals, it did not prioritize the difficulties of Black women. Feminism, in practice, focused on the concerns of middle-class white women in Britain and America while appearing as a global movement for women's freedom.

Patricia Collins, a well-known black feminist, believed that feminism did not provide any rights to black women. Furthermore, Black women were banned from participating in any social, economic, or political activity carried out by feminist organizations that were dominated by white women at the time.

African feminism is a form of feminism that is created by African women. It focuses on the needs and conditions of women in continental Africa. This groundbreaking work reveals how African feminism differs dramatically from the Western versions of feminism with which we have become familiar since the 1960s. African feminists, for the most part, are not interested in topics like female control over reproduction or human sexuality's range and choice, nor with disputes over essentialism, the female body, or patriarchal discourse. All what they are interested about is changing the stereotypical image of the black African women. They want to improve their position in African societies and eradicate the dominance of men power over women.

This chapter aims to highlight some key themes about African Feminism, with a particular emphasis on its historical context. It throws light on the experiences of famous African leaders who took a step to combat for improving women's image in society. It also provides an outline of feminism in Algeria

2.1.2 History of African Feminism.

Women's movements and associations flourished in Africa from the 1980s onwards because of significant socio-economic and political changes, such as the democratization of political regimes, the liberalization of economies, and the withdrawal of the state prompted by structural adjustment policies. At the same time, international aid and the development industry shifted their focus to non-governmental and grassroots actors, but the international

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women's movement, as well as the United Nations International Decade for Women (1975-1985) fueled the "current principal" of women and their interests. (Tripp and colleagues, 2009).

A wide number of women's organizations arose in this context, ranging from professional and interest groups to savings and income associations, all of which dealt with both women's issues and broader issues. Some have pushed for women's rights and reform of customs and laws, as well as access to land, reproductive rights, and politicians, while others have been immersed in everyday efforts to alleviate the difficult living conditions.

Few people call themselves feminists, as the phrase is widely considered a foreign fabrication and an imperialist concept. Women poured their energies into nationalist movements that swept over the continent to liberate Egypt, Algeria, Ghana, Nigeria, Senegal, Guinea-Conakry, and many other countries, forming modern African feminism. African feminism recognizes Africa's history and variety, including colonialism, as illustrated by Maathai (PETER HALLIDAY, 2022)

There is an understandable perception that African feminism is a component of Third Wave Feminism; nonetheless, contradictions between race and culture emerge within the Third Wave feminist interpretation. The tension has even led to the rejection of Third Wave feminism as a principle for African women. It is because this wave is interpreted as an ideology that is hinged on Western Feminism, or to be more explicit.

African feminist movements have developed considerably with feminism(s) in the global North over time, and have frequently battled space in order to establish themselves on African women's terms and in response to African people's demands. Whereas past feminist generations were afraid of the word "feminism," the newer, Afropolitan age is less hesitant to take up an explicitly feminist cause. Chimamanda Adichie's appeal for "We all should be feminists". Chimamanda Adichie a stern, resilient, and unapologetic reformist-feminist, exemplifies the mindset of a new generation of African feminists.

Despite the development and the variation of African feminism across different generations, some African women still suffer from gender inequality. They are deprived from their social, political and economic equality as they face many challenges. These women must be encouraged to make their voices heard and drop the culture of silence

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2.3 African Famous Figures and Leaders

The African feminist movement, like any other, required some stable basis to grow. Many feminists from all around the world have debated whether present concepts of feminism are African or not. Feminism has existed in Africa since the days of Queen Nzinga of what is now Mozambique and Ghana's YaaAsantewaa. These women have influenced current African feminists, who have made significant contributions to feminism through art, music, writing, and policy. They have dedicated themselves to bringing the voices of African women into the areas in which they operate, and they are true change-makers—not just on the African continent, but also in the African Diaspora.

To name a few figures who have contributed significantly to the African feminist movement. Scholars, writers, activists, and educators from all backgrounds came together to achieve a shared goal: raising awareness, protecting the rights of African females across the continent, and making their voices heard.

2.3.1. Theo Sowa – CEO of African Women’s Development Fund

Theo Sowa is one of the greatest feminist activists who fought for improving the position of women in African society. She has worked with a number of organizations including UNICEF, Stephen Lewis Foundation and the African Union. She was considered as a promoter and a protector of women and children’s rights in situations of war and conflicts. She has worked as an independent consultant on a variety of international and social development topics in the past.

Today, she is a Chief Executive Officer of the African Women’s Development Fund based in Ghana. With a variety of international and intergovernmental organizations and grant-making foundations, she has worked on advocacy, service delivery, evaluation, facilitation, policy, and organizational development.

2.3.2. Abena Busia – Writer, Poet & Professor

Professor Abena Busia is the current Chair of Rutgers University's Department of Women's and Gender Studies. She is also the co-director and co-editor of the trailblazing Women Writing Africa Project, a multi-volume anthology produced by the City University of New York's Feminist Press. Professor Busia tells out that, as she says, “History is located in

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multiple places,” and the anthology is designed to recognize the complex cultural legacy and “cultural production” of African women.(AbenaBusia) . Busia assisted in the editing of two volumes of the anthology-*Women Writing Africa: West Africa and the Sahel*(2005) and *Women Writing Africa: Northern Africa* (2009). She is also the writer of *Theorizing Black Feminisms* (1993) as well as many articles and book chapters on topics including black women's literature.

She works as an advisor on the advisory board of the Ghana Education Project and the board of the African Women's Development Fund, the first and only pan-African funding source for women-centered programs and organizations. She tutors African American and African Diaspora literature courses.

2.3.3. Osai Ojigbo – Lawyer and Activist

Osai Ojigbo is a human rights activist, gender justice advocate, and lawyer. She graduated from the University of Lagos in Nigeria with a bachelor's degree in law and a master's degree in law from the University of Wolverhampton in the United Kingdom. She coordinated the Gender Justice in Africa Initiative as the Deputy Executive Director of Alliances for Africa (AfA). Osai has developed and executed programs to strengthen the ability of community-based women leaders on human rights concerns.

2.3.4. Leymah Gbowee – Activist

Liberian peace campaigner, social worker, and women's rights champion LeymahGbowee She was also awarded the Nobel Peace Prize in 2011. At the age of 17, she lived the horrors of the Liberian Civil War. She took the burden of responsibility at a very young age as she was a social worker who worked with ex-child soldiers. Her working experience made her realize the essential role of women in raising a new generation that promotes the ideals of peace. Leymah was documented for leading a peaceful movement that brought together Christian and Muslim women to assist end Liberia's 14-year civil conflict in 2003. This led to the election of the first female Liberian President Ellen Johnson Sirleaf

2.3.5. Minna Salammi – Activist, Blogger & Speaker

Minna is the founder of MsAfropolitan, a multi-award-winning pan-African feminist site, and a Nigerian-Finnish writer, blogger, and speaker. She is also a member of the Duke

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University Corporate Education Global Learning Resource Network, the Guardian Africa Network, the UK charity For Books' Sake's board of directors, and a Huffington Post blogger.

2.3.6. Amina Doherty – Activist

Amina Doherty is a feminist Activist from Nigeria who works on feminist philanthropy and creative arts activism. She aims at making a social change by combining people and creative ideas together. She believes that this can happen by supporting transformational work of artists and activists who want to bring a positive change in society. She is a great supporter of realizing equality and justice in the real world. She has facilitated women's rights, youth development, charity, and economic justice learning programs.

She is the first coordinator of FRIDA (The Young Feminist Fund), an organization that supports the young feminist organizations around the world through donations. Amina is a staunch supporter of various community-based media platforms and adds a passion for music, art, travel, photography, fashion, and poetry to her advocacy. Recently, Amina works as the Director of Tactics at the Association for Women's Rights in Development (AWID); an international feminist organization that bolsters women's rights organizations and movements.

2.3.7. Nana Sekyiamah – Writer, Blogger & Activist

Nana Sekyiamah is a Ghanaian feminist and author and blogger . She is a self-described "Fab African Feminist." Who advocates for women's rights. She believes that all women around the world should be independent from any socio-cultural norms As the Communications Specialist for the African Women's Development Fund, a renowned pan-African grant funding organization in Ghana, she has held numerous leadership positions on the African continent for many years.

She concentrates on penning stories that address themes around African women's different sexualities. She is the founder and curator of Adventures from the Bedrooms of African Women, a widely read and acclaimed blog about African women and sexuality.

2.3.8. Amina Mama – Professor And Researcher

Professor Amina Mama is a Nigerian-British feminist writer and thinker who has worked in Nigeria, the United Kingdom, the Netherlands, South Africa, and the United States for over

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two decades in research, teaching, organizational reform, and editing. Her interest is mainly about feminism, movements, militarism and social change.

She did gender research in Nigeria, Ghana, Zimbabwe, Kenya, Uganda, Tanzania and South Africa. Her Current research projects were Mapping African Sexualities and Gender and Institutional Culture in African Universities .She directed the collaborative development of feminist studies and research for African contexts at the University of Cape Town's African Gender Institute for a decade. Amina is currently a Women and Gender Studies professor at the University of California, Davis.

2.3.9. Yewande Omotoso – Writer

Yewande Omotoso is a novelist; an architect and a designer who was born in Barbados and grew up in Nigeria. In 1992, the family relocated to South Africa. Yewande studied architecture at the University of Cape Town, where she later returned to finish a master's degree in creative writing after working as an architect for several years. Her first novel, *Bomboy*, was released in 2011.

2.3.10. Purity Kagwiria – Executive Director of The Akili Dada Institute

Purity Kagwiria is the Executive Director of the Akili Dada Institute; a Kenyan institution that provides girls and women with opportunities for education and leadership. Purity, a journalist by trade, is a passionate member of the feminist/rights women's movement, examining the private and intimate spaces that women occupy and proposing methods that lead to their emancipation.

Purity graduated from the University of Nairobi with a degree in Gender and Development and a diploma in journalism from the Kenya Institute of Mass Communication . He is among many who have spoken out against all forms of discrimination that African women suffer on a daily basis, such as gender inequity, domestic violence, and other detrimental customs.

2.4 Muslim African Societies And Feminism:

Feminism began to spread to Arab and Muslim countries after its introduction in western countries such as the United States and some European countries.

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Many anti-feminists use religion to justify their opposition to women's participation in social, professional, and religious life. Islam is thought to be used to establish male dominance, to meet the wants of an irresponsible spouse who uses religion to justify his misbehavior and to keep unrestricted privileges.

Islam, on the other hand, has always supported women taking center stage. Some may believe that women should not lead men or hold prominent positions, however, the Prophet Muhammad was recruited by Khadijah, whom he eventually married. She was a successful dealer at the time, and so a full-fledged businesswoman, and she is the Islamic ideal lady.

Justice and equality are essential ideals and cardinal concepts of Islam. According to Muslims, human beings, whether black or white male or female are all equal. The concept of gender equality evolved in Muslim communities' millennia before Islam but Muslim extremists were always striving to take away women's God-given rights and turn them into servants or lesser beings.

In Islam Allah made it clear that there is no difference between men and women as mentioned in the Qur'an that Allah created men and women on an equal basis. They are formed from the same soul and the same spiritual nature; nothing is more sublime than the other. As mentions in the Quraan "O mankind: Reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence Allah through Whom you demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you." " يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ (والأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا") القرآن الكريم سورة النساء ، الآية 1)

Women's rights and Islam debates are frequently politicized and stigmatized. There are no victims, traitors, or religious or cultural authenticity requirements for Muslim women. There is no banknote on which Westerners who criticize or sympathize with Islam can claim cultural supremacy.

In the Caliphate, Muslim cultures show actual solidarity with women, with little respect for selfish male rulers or formal aesthetic aspirations, which are often contentious.

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Some individuals were interested in it because they believe that God gave women rights and placed their duty, happiness, and lives in the hands of men as fathers, husbands, and brothers to safeguard and support them. Others, on the other hand, are completely opposed to it because they hold a patriarchal extremist viewpoint and refuse to recognize woman as an integral member of society.

According to Friederich Ebbert Stiftung at the FES Documentation Conference 2007: “There are a considerable number of Muslim men who hardly appreciate the emancipation efforts of women and who watch them with suspicion...Such linking networks would allow them to advance more effectively with united strength, so as to gain acceptance and appreciation with their “women's power” in public life” (Gries, 2007)

Islamic Feminism is one of the most significant feminism movements in the world; its ideals are like those of Western countries, although there are some variants. The organizers of this activity are generally a well-educated, well-cultivated group of women from various Arab and Muslim countries.

Muslim women's organizations in East and West Africa have developed effective tactics to counteract the various domestic economic and political effects of globalization.

Many Quranic passages about women are found in the context of family matters including marriage, divorce, and inheritance. These poems' basic idea is that a woman is a self-contained entity with rights. “For men there is reward for what they have earned, and likewise for women there is reward for what they have earned” (Quran 2:233 and 4:32)

In addition, the Quran intends for spouses' relationships to be partnerships, and women are expected to be treated with respect and fairness. “Wed them with permission from their guardians and give them their Mahr according to what is reasonable...have you to count in respect of them.” (Quran 4:25 and 33:49)

The word "Feminism" (Feminism) conjures up thoughts of a domineering, furious, family-hating woman in some Muslim societies, raising as many conflicts as eyebrows. The oppressed woman that often comes to mind when one hears “Muslim” – is a reaction based on stereotypes that may be true in an extremely specific historical and social context, but do not hold up when compared to a larger reality; Thus, they do not justify such hostility.

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2.5 Feminist Movement in Algeria

Throughout the Algerian history, Women played a major role in fighting for freedom and emancipation. Before 1945, women were deprived from political, social or economic life. When the war was erupted, women became actively involved in the process of getting independence and more importantly in the process of getting their rights and freedom. The Algerian woman played a significant role as they provided food, health care and refuges to the National Liberation army. Some of them were fierce fighters in the Algerian revolution.

During the French colonialization, women suffered from colonial and patriarchal violence. They were raped and abused by the French colonialists who wanted to assert their dominance in Algeria. They wanted to dishonor the Algerian men whose family's honour was a question of life or death. On the other side, the Algerian men were ashamed of those women who were just victims of sexual violence.

After a bloody war in 1962, Algeria got its independence and women were marginalized again. The Algerian women could not oppose to religion and patriarchy. Until 1981, women started many protests in resistance to injustice and inequality. They stood against regressive Family Code policy "which reproduced provisions of Islamic Shari'a law"

After a long journey of combat and resistance against socio-cultural norms, the Algerian women succeeded in improving their position in the Algerian society. Today, the Algerian constitution guarantees men and women equal rights. Women have the right to vote and run for office.

Algeria is known as a relatively liberal country, which is evident in the status of women. Thus, Algerian feminist movement was met with fierce opposition. Furthermore, the movement's popular legitimacy has been harmed by the stigma of a perceived secularist attitude and collaboration with foreign powers. Women's wings of Islamic organizations, on the other hand, have gotten a lot more support.

According to Algeria's constitution, all citizens are created equal. Discrimination based on "birth, race, sex, opinion, or any other personal or societal condition or circumstance" should be prohibited. This seems ideal until you understand that in the 1980s, a "family code" was enacted that treated women as minors under the legal guardianship of their husbands and dads. Since its installation, Algeria has made some changes to the code. These reforms are the

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consequence of years of campaigning and pressure on the government to grant women more rights and equality.

The Algerian women's movement has made few gains since independence. Women in Algeria remain relegated to a subordinate position that compares unfavorably with the position of women in such neighboring countries as Tunisia and Morocco. Once the war was over, women who had played a significant part in the War of Independence were expected, by the government and society in general, to return to the home and their traditional roles.

Despite this emphasis on women's customary roles, in 1962, as part of its program to mobilize various sectors of society in support of the socialism, the government created the National Union of Algerian Women (Union Nationale des Femmes Algériennes-- UNFA). On March 8, 1965 the union held its first march to celebrate International Women's Day; nearly 6,000 women participated.

Under the rule of President Bouteflika , women were given more space. In 2005, he changed some laws related to marriage as a husband is no more than a representative of his wife, polygamy is more restricted than it was as men are not allowed to marry for a second time without the consent of the first wife. Also, women can freely travel without the accompany of men.

Moreover, the former president signed an international convention which abolished all types of segregation and inequality against women. However, the convention was limited by respect for domestic law, tradition, religion or culture. In 2012, the government approved to a new law that granted women the access to better representatives in elected parliaments .

Despite the political improvement of women's position in the Algerian society, traditions and religion sometimes stood against the advances of the law. Although women are candidates in politics, they don't win or even have their names on the electoral list. They have never been leaders only executives and civil servants .

Despite their freedom, they don't have control over their bodies. Virginity before marriage, is obligatory for a good reputation . Also, good Muslim women are not allowed to go out with men except her husband, father or her brother.

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2.6 Conclusion:

This chapter has attempted to deal with the history of African Feminism Movement. It has also tried to shed some light on some famous African figures and leaders who have contributed in the feminist movement. Besides, it has made an attempt to tackle Muslim African Societies and Feminism.

General Conclusion

General Conclusion

For the past few decades, women had been mistreated in many forms. They were not considered equal and efficient citizens as men were. They were deprived from being socially, economically and politically active in society. Their main job was to take care of the household and provide support for men. The latter were dominant and had social privileges over women.

Eventually, women could not support the exploitation and the oppression in patriarchal societies. They had to speak out and find a way to improve their position in society. As a result, the movement of feminism has emerged and flourished to become the massive weapon that renounce gender inequality in the battle of the sexes.

By the coming of the feminist movement, the stereotypical image of women had changed. Strong willed women could retain their rights and ask for those that were exclusively granted to men. They were able to prove themselves as politicians, socialists, and economists. This movement empowered women to renounce gender roles and achieve equality of the sexes.

Today, women can express themselves freely without being tied down by social restrictions. They are independent individuals who share the same opportunities as men. Their capacities are no longer underestimated based on their gender because they work shoulder-to-shoulder with men in all areas.

Despite the success of the feminist movement in improving the image of women, some of them are still treated as inferior sex in some parts of the world. As they are bound to their old traditions and principles, they think that the most suitable job for them is to handle household chores and support men. These women need to be informed and educated about their self-worth and value in society. They need to recognize their significant role in the development of any nation.

This modest work tries to shed the light on feminism that started as a literary theory and evolved to become a movement that stands for its own principles and objectives.

The first chapter of this work defines feminism in addition to some related concepts to this term. Also, it deals with its origins as it explains how feminism started as an idea and evolved to become a movement. It illustrates the distinct branches of feminism that are liberal, radical and socialist. Besides, it presents the three different waves of feminism: vote for women, the personal is political and transversal politics. Each wave is introduced separately with its main

General Conclusion

principles and goals and how the three waves impact people's perspective about the image of women in society. Moreover, it sheds the light on the role of fierce and competent leaders and activists who endured hard battles as representatives of the feminist movement. Finally, it demonstrates the success of the feminist movement as the living conditions of women have improved in modern society.

The second chapter deals more specifically with the history of the African feminist movement and the motives behind the rise of such movement. It introduces the first African activists and leaders who made their first step in renouncing gender roles and contributed significantly to the rise of the African Feminist Movement. Also, it concentrates on the relationship between religion and the feminist movement and how religion have always supported the rights of women before the coming of such movement. Moreover, it sheds the light on how the impact of modern African feminist movement in improving the image of women in Muslim African societies. Finally, it focuses on the development of the feminist movement in one of the richest African countries, Algeria.

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ملخص

تسعى الأطروحة الحالية إلى وصف مكانة المرأة عبر التاريخ، وخاصة في إفريقيا. كما سنتسلط الضوء على عملية التغلب على المصاعب التي قيدت حياة المرأة بالإضافة إلى وضعها داخل المجتمع، والجزائر مثال على ذلك. يهدف هذا البحث إلى عرض المساهمات الفكرية الهامة للمرأة في مجتمعاتها. البحث تحت التصرف هو نتيجة مجموعات وفيرة من البيانات الإحصائية والنظرية. كان التركيز في هذا العمل على تحديد أهم العوامل التي أدت إلى نهوض المرأة في المجتمع، وتزويدها بحقوقها الواجبة، والأهم من ذلك، كسر الصور النمطية السلبية التقليدية. نقطة رئيسية أخرى في هذا العمل هي أن الحركة النسائية الحديثة انتقلت من الدفاع عن فكرة المرأة عن المساواة إلى تغيير الهوية الاجتماعية الأساسية التي، في المقابل، تعتبر تهديدًا

الكلمات المفتاحية: النسوية، النسوية الأفريقية. المجتمع الدين مقابل النسوية

Résumé

La présente thèse vise à décrire le statut des femmes à travers l'histoire, et particulièrement en Afrique. Il mettra également en évidence le processus de surmonter les difficultés qui ont limité la vie des femmes ainsi que leur position au sein de la société, l'Algérie étant un exemple. Cette recherche vise à montrer les contributions intellectuelles essentielles des femmes à leurs sociétés respectives. Les recherches mises à disposition sont le fruit d'abondantes collectes de données statistiques et théoriques. L'objectif de ce travail était de définir les facteurs les plus importants qui ont conduit à l'ascension des femmes dans la société, de leur donner leurs droits et, surtout, de rompre avec les stéréotypes négatifs traditionnels. Un autre point principal de ce travail est que le féminisme moderne est passé de la défense de l'idée des femmes sur l'égalité à la modification de l'identité sociale fondamentale qui, en retour, serait considérée comme une menace.

Mots-clés : Féminisme, Féminisme Africain. Société, religion vs féminisme

Summary

The present dissertation seeks to describe the status of women throughout history, and particularly in Africa. It will also highlight the process of overcoming the hardships that restricted women's lives as well as their position within society, Algeria being an example. This research aims at displaying the critical intellectual contributions of women to their respective societies. The research at disposal is the result of abundant statistical and theoretical data collections. The focus of this work was on defining the most important factors that led to the rise of women in society, providing them with their due rights, and most importantly, breaking with the traditional negative stereotypes. Another main point in this work is that modern feminism moved from defending women's idea on equality to changing fundamental social identity that would, in return, be considered a threat.

Keywords: Feminism, African Feminism. Society, Religion vs Feminism

