

Study on the Shortcomings of Western Feminist Scholarship

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Abstract – *The things in this production are somewhat gotten from introductions given at a symposium on Arabic Literature of Africa (ALA), at the Program of African Studies in November 2003. Additionally included is some point by point data on the substance of effectively distributed volumes Writing in the Arabic language in Muslim territories of Saharan or sub-Saharan Africa, well away from Arabic North Africa, was taken on after 1000 A.D., when Islam turned into the more generally embraced religion; consequently Arabic—the language of the Quran and of the Prophet Muhammad—assumed a job that permits it to be portrayed as "the Latin of Africa", for example satisfying a job corresponding to what Latin did in Europe, where it was a language utilized for composing and perusing (particularly after the appropriation of Christianity there, and with Latin Bibles), and with a content that was embraced for the composition of numerous dialects of the mainland.*

Keywords: Africa, Muslim, writing, Eye, Islam.

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INTRODUCTION

In the non-West, feminism has to a great extent been viewed as an outsider idea, in opposition to indigenous standards and customs. Related with Western provincial interruption, feminism essentially and Western feminism specifically, are effectively defamed as an assault on the social legitimacy of non-West social orders and a defiling impact. At the point when inquiries of sex equity rose, there were endeavors to outline ladies' interests with regards to the specificities of their circumstance as opposed to concerning the standards set by Western feminism. Religion, definitely, was to assume a significant job in this undertaking. It is in this setting inquiries concerning the plausibility and attractive quality of Islamic feminism emerge.

What is Islamic Feminism

When talking about Islamic feminism, one must consider the significance of the two words that make up this term: Islam and feminism. Islam is certainly not a solid element. The partisan contrasts in the conviction and practice of Islam, especially among the Shiites and the Sunnis, present a degree of multifaceted nature that must be considered. Additionally, topographically and verifiably, Islam was and is rehearsed the world over in various social settings.

On the off chance that we discuss feminism, it is a generally acknowledged thought that rather than a solitary feminism, there are different feminisms that exist today. Every women's activist position concede to some striking focuses. They agree that we face a daily reality such that sorted out man centric society prompts people living various substances. They believe male controlled society to be a human social build as opposed to an unavoidable or inevitable certainty of nature. Seeing man centric society as out of line and weak, women's activists of all shades are, in this manner, focused on its destroying and to the foundation of a sex only society as they see it. Past these normal convictions, there is broad decent variety in women's activist positions, particularly on grounds of how male controlled society has emerged and how it ought to be tested and vanquished. Considering the plenty of feminisms that exist, it isn't hard to present another variety called Islamic feminism. In any case, given the distress of feminism with sorted out religion, some fundamental inquiries do emerge: Are Islam and feminism commonly good, or do they repudiate one another? Which one has power: Islam or feminism? Can Islamic feminism accomplish sex equity?

Curiously, numerous ladies progressing in the direction of the objective of sexual orientation equity from inside the structure of Islam are careful about recognizing themselves as women's activists

in light of the recorded things related with this term. However, critical work has been done regarding the matter of Islamic feminism in different pieces of the Muslim world. A significant number of the discussions exhibited draw from the experience of Iran, which is a genuine guide to read for a few reasons. Iran is a Shiite state and key to Shiite Islam is the idea of *Ijtehad* - that is a re-understanding of strict laws as indicated by the financial and political setting of the occasions and with regards to essential Islamic orders, opening up potential outcomes for social change. Iran is additionally a state where an extensive hole exists between the state-recommended job for ladies and their genuine lives. Emphatically and unmistakably dynamic in the open field, Iranian ladies present a solid contradiction to the encounters of their partners under another self purported Islamic system – the Taliban. Extremely at that point, the most ideal approach to understand Islamic feminism is to consider what the Islamic women's activists do.

STRATEGIES EMPLOYED

The principal technique utilized is the reevaluation of the blessed writings. Women's activists contend that the issues looked by ladies are commonly the aftereffect of confused male translations of the standards of Islam, rather than the real strict decrees. Subsequently, they accept that a lady focused re-perusing of Islam's sacred sources can turn into an incredible wellspring of sexual orientation equity. With regards to this, in the ongoing years, Islamic women's activists have gone to the strict writings and customs to peruse them fundamentally, rethink them from a lady cordial position and uproot the conventional, well-settled in sexist understandings that have since a long time ago held influence. Their endeavors have run from taking a gander at the *asbab al nuzool* (purposes behind the disclosure of a specific stanza or part of the Quran), to contextualizing hadiths (the assortment of announced lessons, deeds and idioms of the Prophet) and featuring the lady well disposed parts of the religion so as to challenge the male centric understandings that the ministry support.

This commitment with language is key to the reevaluation of writings. The presumption that language is esteem loaded has prompted the endeavor to expand the area of reevaluation to another phonetic development of the Arabic language. Another technique sought after by prestigious Arab ladies writers like Fatima Mernissi (Morocco) and Assia Djebar (Algeria), among others, is to recoup a lost history where ladies are incorporated. They have considered the lives of ladies in the developmental long stretches of Islamic history and contend that dominantly male story conventions have rendered ladies undetectable, while during the Prophet's life expectancy ladies were both obvious and dynamic individuals from the network.

Islamic women's activists likewise center their energies around recouping and upholding the undisputed rights that ladies can make a case for inside the structure of Islam however that have become cloud due to social standards of respect and disgrace. For example, *nikah*, or marriage, is an agreement between two consenting gatherings with the two sides qualified for set out specific conditions which, after shared understanding, would be authoritative upon them. The privileges of ladies to set down conditions in regards to polygamy, guardianship of youngsters in case of separation and other significant issues, can give them a huge level of command over their lives. Lamentably, because of social standards, it is regularly viewed as disgraceful, especially in South Asia, for a forthcoming lady of the hour to speak transparently about the issues that could affect her conjugal future.

RESPONSES TO ISLAMIC FEMINISM

All these different endeavors made by the Islamic women's activists to restore a womanfriendly Islam have been both invited and seen with significant doubt. The individuals who bolster the undertakings originate from two camps. The primary comprises of what can be known as the 'Islam Only' position that cases Islam is the main conceivable structure inside which a women's activist drive, consistent with the customs and cultural standards of nonwestern Muslim social orders, can create and flourish. Admonishing an arrival to valid Islam, defenders of this position guarantee that no different assets are required or even attractive to accomplish sexual orientation equity. The common Western women's activist build is viewed as outsider, inapplicable and entirely dismissed.

Which one must be fitted inside the edge of the other? They keep up that the exercises and objectives of Islamic feminism are surrounded and traded off. This segment of mainstream women's activists affirm that Islamic feminism is disruptive and winds up harming the reason for common women's activists, who contend for ladies' privileges in the all inclusive language of human rights.

African Writers in Post-Colonialism

African Literature shapes an essential section of the twentieth - century world writing. It speaks to the compositions of African national livings on African soil mirroring the African local issues identified with culture and character. The importance of African Literature lies in its African's, which is held in show disdain toward its cosmopolitan inception. This is an unmistakable element of African Literature when contrasted with the writing of different pieces of the world, Further the absence of a composed medium is adjusted by 8 Africa's rich heritage of oral

writing. The African writers in the postcolonial period explained the frontier forces of Europe regarding fight, strife, anguish or mental issues. The European authors like Joseph Conrad and Joyce Cary in their books, and Misterb Johnson (1939) separately, have made an Africa that is frequently shocking and past recovery. Clearly, Europe wanted to be more than stooping to Africa, which she initially subjugated and later colonized.

Characteristics of African Novels in Post-Colonial Period

Africa has a special social legacy with a particular past. African Literature frequently makes suspicions about the presence of the bound together 'African' culture, yet closer investigation uncovers an undeniably progressively perplexing and a tricky picture. The term 'African Literature' covers an immense scope of dialects, societies, and provincial settings.

The Sense of Negritude

The primary transnational artistic development in Africa was that of Negritude, Which rose during the 1930s, and is the most firmly related to reestablish pride in dark African culture through the festival of what is depicted as its arousing, passionate nature, rather than the dreary logic of Europe. As the Martiniquan scholar, Frantz Fanon contends in 'Les Damnés de la Terre' (Fanon 1961, Trans. The Wretched of the Earth) his colossally powerful examination of decolonization, Negritude's choice to grasp African culture-anyway unique and romanticized was a vital advance in building up a patriot, against pilgrim awareness.

ORAL TRADITIONS

The key component during the time spent observing African culture through the postcolonial writing was the scholarly adjustment of stories from oral custom. In Anglophone Africa, the depiction of oral account style is reflected in Amos Tutuola's *The Palm Wine Drinkard* (1952), it is a fascinating story of a hapless saint, who sets out on a mission in the land of the dead; conveying the oral themes of circularity, reiteration and distortion. The stories of stories and oral convention through the books uncover the solid thoughts of the great past of the African individuals.

Theme of Nostalgia African

Compositions during the 1950s and 1960s delivered a lot of personal fiction. Mouloud Feraoun's *Le Fils du pauvre* (1950, trans. *The Poor Man's Son*) and Camara Laye's *L'Enfant noir* (1953, trans. *The African Child*) are the two great instances of to some degree nostalgic accounts relating the encounters of African children, who enter the French frontier training framework, undertaking a physical journey from their

towns to the city as the excursion from the towns to the metropolitan focuses, which is a passionate and profound. The darker side of the pilgrim training framework is found in Cheikh Hamidou Kane's *L'Adventure ambiguë* (1961, trans. *Vague Adventure*). Kane's disastrous legend, Samba Diallo, is torn between the 'otherworldliness' of African culture and the 'levelheadedness' of Europe. A similar sort of profound and enthusiastic excursion is portrayed for declining to revoke the impact of Europe.

Tradition versus Colonial Impact

Chinua Achebe's Novel *Things Fall Apart* (1958) depicts the points of view on frontier training. One component of its account recounts the child developing separated his dad's conventional culture when he is taken a crack at the minister school.

SATIRE, AMBIGUITY AND HYBRIDITY

The post-pilgrim African books become the predominant themes of parody, vagueness and hybridity from the 1970s onwards. There was additionally a significant move away from pragmatist stories to increasingly fragmentary and exploratory styles. The past age of writers had tried to create accounts of obstruction against 11 realm and to envision a national awareness for the developing African countries.

Identity, Race and Culture

The author like Chinua Achebe clarifies the issues of character and culture in *Things Fall Apart* (1958) that relates the topic of the saint's fall, look for personality and the finish of Igbo development. It proceeded in *No Longer at Ease* (1960) which speaks as far as possible of unadulterated, hopeful popular government and the triumph of debasement. *Bolt of God* (1964) speaks to the ruin of Igbo religion, and the triumph of Christianity. *A Man of the People* (1966) is a case of the darker sides of political parody and effect on their way of life and *Anthills of Savannah* (1987) is about skepticism driven by empathy and complex issues of character and culture. The noteworthiness of the 'Neighborhood Color' is introduced by the writers in the types of culture and convention. Wole Soyinka, the primary African victor of Nobel Prize for Literature in 1986 investigates, in bleakly comic design, the feeling of misery in *The Interpreter* (1965). Farah's investigation of the connections between sexuality, sex and the country in *L'Enfant de sable* (1985, trans. *The Sand Child*) is the tale about a female youngster raised as a kid by her dad, distressed at the destiny.

DIASPORA

The worldwide age made the writers to uncover the subject of the diaspora in African post-pioneer writing. "The worldwide development of individuals, capital and data make it important to see North African culture inside a worldwide system, as opposed to the declaration of individual national personalities" (Woodhull in John McLeod, 2007:71). Ben Okri's Booker Prize-winning novel *The Famished Road* (1991) is 12 about Independence of Nigeria and the foggy spots and limits among 'enchantment' and 'advancement' The investigation of the transnational and transnational nature of the contemporary world is in this manner at the core of numerous African books. In general, the African Novels in the Post-frontier period relate the parity contemplations of the worldwide and neighborhood. It makes an intrigue to the relating issues of personality and culture in the setting squeezing needs to build up the understanding of 'nearby' issues so as to break down the postcolonial African issues of character and culture.

CHINUA ACHEBE: LIFE AND WORK

Life and Education

Chinua Achebe initiated Albert Chinualomugu Achebe by his Igbo Christian guardians, Isaiah Okafor Achebe, a Christian churchman, and Janet N. Achebe was conceived in Eastern Nigeria on November 16, 1930, in Ogidi. His folks voyaged Eastern Nigeria as evangelists before settling in Ogidi, Isaiah's hereditary Igbo town, five years after Chinua Achebe's introduction to the world. Experiencing childhood in Ogidi, Achebe had contact with both Christian and Igbo strict convictions and customs. Albert C. Achebe went to a grade school in Ogidi run by a Christian Missionary Society before he was picked to go to Government College at Umuohia, where he considered from 1944 to 1947. The school was said to be truly outstanding in West Africa and Achebe went there on merit. He entered University College in Ibadan in 1948 and left subsequent to accepting a B.A. from London University in 1953. He had considered writing, history and religious philosophy at the University. Albert Chinualomugu Achebe dropped the "tribute to Victorian England" (Albert was Queen Victoria's Prince Consort's first name) and abbreviated his first name to its present structure, "Chinua"

Literary Career

Chinua Achebe, an Igbo essayist in English, is one of the Africa's most acclaimed writers and the pioneer in the depiction of African life from the African points of view. His first novel *Things Fall Apart* (1958), relates the account of customary Igbo life at the hour of the appearance of ministers and pilgrim government in Nigeria. The second and spin-off novel *No Longer at Ease* (1960) depicts a recently

designated government employee, as of late came back from college study in England, who can't continue the virtues; he accepts to be right even with the commitments and allurements of his new position. The third novel *Arrow of God* (1964), set during the 1920s in a town under British organization, the chief character, the main minister of the town, whose child turns into an ardent Christian, turns his disdain at the position, he is put in by the white man against his own kin.

Social Contribution

Chinua Achebe is viewed as the most persuasive African essayist of his age. His compositions acquainted perusers all through the world with the inventive utilization of language and structure, just as to authentic inside records of present day African life and history. Through his artistic commitments as well as through his advocating of intense destinations for Nigeria and Africa, Achebe has assisted with reshaping the impression of African history, culture, and spot on the planet undertakings. In the wake of graduating with Bachelor of Arts degree in 1953, Achebe joined the Nigerian Broadcasting Corporation as a maker of radio talks. He went to London to go to the British Broadcasting Corporation (BBC) Staff School in 1956. In the wake of coming back to Nigeria, Achebe joined the Nigerian Broadcasting Corporation (NBC). As author and executive of the *Voice of Nigeria* in 1961,

PLACE OF CHINUA ACHEBE IN AFRICAN LITERATURE

Chinua Achebe is known as the dad of Modern African Literature. He grew up in the midst of the Igbo social acts of his kin and the impact of Christianity and the congregation. He started to compose while an understudy at University College, Ibadan, fuelled by an enthusiasm for a writing just as a feeling of disappointment with the manners by which African areas were regularly spoken to in the current writing in English. His historic first novel *Things Fall Apart* (1958) challenged numerous colonialist partialities concerning African human progress. It portrayed life in an Igbo town at a time of progress, coming full circle by the appearance of British teachers at the turn of the twentieth century and investigated the different reactions of the towns to the difficulties of progress. Achebe's consequent composing broadened and expanded his focal topics, in works, for example, *No Longer at Ease* (1960), *Arrow of God* (1964) and *A Man of the People* (1966), while in 1987 he take a gander at a basic eye over Post-Independence Nigeria in *Anthills of the Savannah*. Achebe scrutinized Joseph Conrad's epic *Heart of Darkness* (1899) in an exposition titled '*Conrad's Darkness*' (1972) caused significant discussion and made the ground

prolific to talk about significant inquiries of the complicity of the abstract culture with political and racial legislative issues.

PEDAGOGICAL SIGNIFICANCE OF THE STUDY

Chinua Achebe as an unmistakable essayist of Modern African Literature encourages his notoriety for being the dad of Modern African Literature. He had been the piece of the educating calling. He was selected to a three-year visiting residency at the University of Massachusetts at Amherst in 1972 and for one-year visiting residency at the University of Connecticut in 1975. He returned as educator of English at the University of Nigeria, Nsukka in 1976 with which he had been subsidiary since 1966.

OBJECTIVE OF THE STUDY

1. The study elucidates the characteristics of Igbo identity and culture in the context of identity crisis and cultural change.
2. The study focuses on the exploration of social issues pertaining to the social patterns and unexpected changes among Igbo people which are reflected in the novels of Chinua Achebe.

RESEARCH METHODOLOGY

The starting points of the Arabic Literature of Africa venture return right around forty years, however its motivation begins even before that. In 1964 at the University of Ibadan, Nigeria, I started a task called "The Center of Arabic Documentation". The object of the undertaking was to microfilm Arabic compositions from northern Nigeria, and to index and dissect them. As a feature of the task I began around the same time to distribute a Research Bulletin through the college's Institute of African Studies. In the third issue of the diary, in July 1965, I declared in the prologue to the diary that an undertaking had been considered to gather personal data about writers of Arabic compositions and the works they had composed, in view of existing sources, and enhanced by data emerging from the original copies that had been microfilmed. The inevitable point was to unite this data and distribute it in a bio-bibliographical volume on West African Arabic writers. The model for this volume was the praised multi-volume work by the German researcher Carl Brockelmann, *Geschichte der arabischen Literatur*: two unique volumes (later changed and refreshed) and three advantageous volumes, all distributed during the 1930s and 1940s. These volumes spread the Arabic composing custom from Morocco to India, with an aggregate of 4,706 pages, however with just four pages alluding to Arabic compositions in sub-Saharan Africa. Surely, before the 1950s, little was thought about the Arabic compositions of Africa

south of Egypt and the Maghrib, albeit a couple of assortments of such original copies existed in Europe: most prominently, the library of al-hjj fiUmar b. Safiid al-Füti and his relatives, seized by French pilgrim powers in Segu [Mali] in 1890, and protected in the Bibliothèque Nationale in Paris, however left uncatalogued for practically one more century.

In perspective on the nonappearance of any manual for sub-Saharan Arabic works, and the obvious extravagance of such a custom in West Africa, making such a guide for West Africa developed in my brain, however around then it was believed that it would all be contained in a solitary volume. One just couldn't envision the amount Arabic composition there had been, or the colossal number of shrouded original copies of that would in the end become known.

For the following a quarter century I kept on social event data about the titles and areas of West African Arabic original copies, recording everything, before the presence of PC innovation and its open accessibility, on card files. In 1980 (while at the American University in Cairo) I talked about the undertaking with Professor Sean O'Fahey of the University of Bergen, Norway, whose most noteworthy territory of intrigue and information, as respects Arabic sources, was the Nilotic Sudan and East Africa. O'Fahey promptly offered cooperation to expand the undertaking from West Africa to incorporate the entire of sub-Saharan Africa. We concluded that we would, figuratively speaking, separate the mainland between ourselves. While I would concentrate on Africa west of Lake Chad, O'Fahey would chip away at Africa toward the east of Lake Chad, covering the Sudan, the Horn of Africa, and East Africa. The primary result of this venture was a diary called *Arabic Literature of Africa: a Bulletin of Biographical and Bibliographical Information*, of which three issues were distributed through the Program of African Studies at Northwestern University somewhere in the range of 1985 and 1987.

In the mid-1990s we started to design distribution of a progression of volumes of such data, and in 1994 and 1995 the initial two volumes were distributed by Brill Academic Publishers of Leiden, Netherlands, the first distributors of Brockelmann's arrangement. Brill has been a distributor of Oriental Studies for a long time, and has delivered probably the most praised compositions on Islamic religion and culture—one of the most well-known of which is the *Encyclopedia of Islam*, the second (and latest) release of which comprises of 12 volumes (distributed somewhere in the range of 1960 and 2003 - to which I have by and by made various commitments managing sub-Saharan Africa). The scholarly nature of Brill's distributions, and its magnificent production appearances, makes it truly a Brill-iant distributor, which I currently work for as a supervisor for its new "Islam in Africa"

arrangement; and Professor O'Fahey helps with altering the "Oriental Studies" arrangement.

CONCLUSION

The picture of the African lady in like manner speech is one of steadfast vitality, symbolized by the image of the female of adequate extents backing a youngster in an oja, enduring the sweltering tropical sun. Centered investigation into the genuine conditions of the womanhood of Africa unwinds a changing situation in the advancement of their social standpoint. Verifiably the lady of Africa experienced various mental advances as age stamping changes moved through the land, for example, colonization, common war and self government. These recorded occasions got their wake their separate social qualities, whereby the African soil also was affected.

A yawning hole exists between the idea of the unbelievable Amazonian lady warrior who structures socio-political just as a sexual risk to the incapacitating domineering talks, and the African ladies of the later occasions who are viewed as living pictures of their staple nourishment of beat yam which they burn through the entirety of their effort to get ready every day. This focuses to an uncommon social change that influenced the African lady meanwhile period. Provincial procedure that kept going from the fifteenth century to the primary portion of the twentieth century was a severe experience of the African individuals with the European forces, which tried to impart into them the suffering belief systems of racial matchless quality and ethnocentrism. The pilgrim talk with its inflexible standards of Victorian man centric builds managed a considerably heavier blow on the African lady. It is an undeniable end that colonization had an effect in changing the attitude of the African lady.

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