

Routledge African Diaspora Literary and Cultural Studies

FEMINISM AND MODERNITY IN ANGLOPHONE AFRICAN WOMEN'S WRITING

A 21ST-CENTURY GLOBAL CONTEXT

Dobrota Pucherová



“In Pucherová’s bold foray into twenty-first-century Feminist writing from Sub-Saharan Africa, the F-word stands tall and proud, yet in relational, transhistorical and transnational symbiosis with Euro-American feminisms. This may anger Afrocentrists, but the fact is that this fierce cohort of African Amazons is honing new, global tools and entexting a post-patriarchal Africa for women, womyn/womxn, transwomen and the rest of us.”

Chantal Zabus, *Professor, Université Sorbonne Paris Nord*

“This is an extremely relevant and bold move to look at the women’s writing in terms of what is going on the continent, comparing it to similar moments of the rise of women’s writing in other parts of the world including Eastern Europe and thinking of it through terms of strategic and thematic interventions. The political point that the book makes about liberation and democracy questions assumptions that have long needed interrogation. That is to say a clear reading of the last 60 years of Anglophone women’s writing from a transnational and transhistorical feminist perspective is long overdue.”

Abena Busia, *Professor of Women’s and Gender Studies,
Rutgers University, USA*

“Dr. Pucherová argues that African feminist writers have progressed from the conventional postcolonial tradition/modernity divide, to a sharpened focus on their bodies as entirely theirs. I am delighted that she anchors African feminist praxis in the contemporary African women writers’ bold affirmation of their bodies. This book widens the analysis of the body in pain to include attention to pleasure and desire in the fashioning of African women’s agency. This is a well-researched and well-argued monograph that promises to enhance our understanding of contemporary African feminist praxis.”

Chielozone Eze, *Professor of African and African Diaspora
Literary and Cultural Studies, Northeastern Illinois University*

“This is an important contribution to research on African feminism by conceptualising it from a transnational and transcultural perspective. It puts the discourse at a global level, a shift from many insular discussions of African feminism. The choice of texts opens up multiple avenues for engaging with these topics from many different African contexts. The material is very timely and the scholarship is outstanding. A must-read for any student researching African feminism.”

Naomi Nkealah, *University of Witwatersrand, South Africa*



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

Feminism and Modernity in Anglophone African Women's Writing

This book re-reads the last 60 years of Anglophone African women's writing from a transnational and trans-historical feminist perspective, rather than postcolonial, from which these texts have been traditionally interpreted. Such a comparative frame throws into relief patterns across time and space that make it possible to situate this writing as an integral part of women's literary history.

Revisiting this literature in a comparative context with Western women writers since the 18th century, the author highlights how invocations of "tradition" have been used by patriarchy everywhere to subjugate women, the similarities between women's struggles worldwide, and the feminist imagination it produced. The author argues that in the 21st century, African feminism has undergone a major epistemic shift: from a culturally exclusive to a relational feminism that conceptualizes African femininity through the risky opening of oneself to otherness, transculturation, and translation. Like Western feminists in the 1960s, contemporary African women writers are turning their attention to the female body as the prime site of women's oppression and freedom, reframing feminism as a demand for universal human rights and actively shaping global discourses on gender, modernity, and democracy.

The book will be of interest to students and researchers of African literature, but also feminist literary scholars and comparatists more generally.

Dobrota Pucherová is Senior Researcher at the Institute of World Literature (Slovak Academy of Sciences) in Bratislava, and a lecturer in the Department of African Studies and the Department of European and Comparative Literature at the University of Vienna.

Routledge African Diaspora Literary and Cultural Studies

Literary Black Power in the Caribbean

Fiction, Music and Film

Rita Keresztesi

Cultural Mobilities Between Africa and the Caribbean

Edited by Birgit Englert, Barbara Gföllner and Sigrid Thomsen

Oral Forms of Nigerian Autobiography and Life Stories

Adetayo Alabi

Transnational Africana Women's Fictions

Edited by Cheryl Sterling

West African Women in the Diaspora

Narratives of Other Spaces, Other Selves

Rose A. Sackeyfio

Black Women's Literature of the Americas

Griots and Goddesses

Tonia Leigh Wind

Gender and the Spatiality of Blackness in Contemporary AfroFrench Narratives

Polo B. Moji

Feminism and Modernity in Anglophone African Women's Writing

A 21st-Century Global Context

Dobrota Pucherová

For more information about this series, please visit: <https://www.routledge.com/African-Diaspora-Literary-and-Cultural-Studies/book-series/ADLCS>

Feminism and Modernity in Anglophone African Women's Writing

A 21st-Century Global Context

Dobrota Pucherová

First published 2022
by Routledge
4 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

and by Routledge
605 Third Avenue, New York, NY 10158

Routledge is an imprint of the Taylor & Francis Group, an informa business

© 2022 Dobrota Pucherová

The right of Dobrota Pucherová to be identified as author of this work has been asserted in accordance with sections 77 and 78 of the Copyright, Designs and Patents Act 1988.

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

Trademark notice: Product or corporate names may be trademarks or registered trademarks, and are used only for identification and explanation without intent to infringe.

British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Cataloging-in-Publication Data

A catalog record has been requested for this book

ISBN: 978-1-032-18727-3 (hbk)

ISBN: 978-1-032-18728-0 (pbk)

ISBN: 978-1-003-25593-2 (ebk)

DOI: 10.4324/9781003255932

Typeset in Bembo
by Deanta Global Publishing Services, Chennai, India

Contents

<i>Acknowledgements</i>	viii
Introduction: Reclaiming the “F-Word”	1
1 Anglophone African Women’s Writing and Feminist Literary History	16
2 Afropolitanism and Feminism in Chimamanda Ngozi Adichie and Sefi Atta	56
3 “We Don’t Publish Women’s Literature”: Ugandan Women Writers, Feminism, and Censorship	83
4 My Body, My Self: Recovering Freedom in East African Women’s Writing	113
5 The New Woman and the Nation in South African Feminist Novels	142
6 Towards an African Lesbian Modernity	167
7 What is African Woman? African Womyn Write Back	193
<i>Bibliography</i>	219
<i>Index</i>	242

Acknowledgements

This book was written at the Institute of World Literature (Slovak Academy of Sciences) in Bratislava as part of the grant project VEGA no. 2/0089/17 “Social engagement, identity and modernity in contemporary African Anglophone writing” granted by the Ministry of Education, Science, Research and Sport of the Slovak Republic. I am deeply grateful to be part of an institution that gives me freedom of research, space, and support. However, this book had been brewing in my mind during the last twelve years of my teaching African women’s writing at the University of Vienna, a subject especially demanded by my students, most of them women. The discoveries I made in the process were profoundly inspiring and I realized that I was witnessing a fundamental epistemic shift taking place in African feminism. This work documents my attempt to capture a phenomenon that is growing and changing extremely fast. One of the problems with a project of this nature is the need to arrest narratives that are in flux and reach conclusions about issues that are still the subject of debate.

My thanks go to all of my students and colleagues who were my interlocutors during this exciting time. In particular, to Jana Cviková and Libuša Vajdová for being endless sources of information and advice on feminist theory, comparative literary studies, and the Central European epistemic tradition; to Martina Kopf, for encouraging me to look at African literature from my own cultural perspective; to Kirsten Rüther and Judit Görözdi, for their interest and encouragement; to Norbert Bachleitner, Achim Hölter, and Daniel Syrový, for giving me the opportunity to teach African literature from a comparative perspective; and to Ingeborg Grau, Arno Sonderegger, Birgit Englert, Daniela Waldburger, Erwin Ebermann, Anaïs Angelo, Michaela Krenčeyová, Sandra Folie, and Ricarda de Haas, for sharing with me their own research ideas on African literature, linguistics, history, and society.

I am also hugely indebted to my friends at the Czech Association for African Studies—especially Vít Zdrálek, Hana Horáková, Alena Rettová, Andrea Filipi, Kateřina Mildnerová, Zuzana Uhde, Stephanie Rudwick, and Vojtěch Šarše—for our passionate conversations at conferences in Prague, Olomouc and Hradec Králové, where several sections of this book were presented, and in particular for making me rethink my position, as a Slovak woman, vis-à-vis Africa. I must also not forget other fellow Africanists and postcolonialists with

whom I've been privileged to share ideas—Annie Gagliano, David Attwell, Flora Veit-Wild, Ranka Primorac, Zoe Norridge, Daria Tunca, Melissa Kennedy, Katharina Nambula, and Stefan Helgesson, among many others.

Very special thanks go to Chielozona Eze, Chantal Zabus, Naomi Nkealah, and Abena Busia, for their unreserved enthusiasm for this book and generous words. It is all the more precious coming from scholars whose work has been deeply inspiring, allowing me to look at African literature from new perspectives.

I must also thank my outstanding editors at Routledge, Helena Hurd, Matthew Shobbrook, and Rosie Anderson, for their exceptional care, personal attention, and a seamless management of the publication process. The experience of working with you has been any author's dream and I feel extremely lucky.

This book would not have been written without Elleke Boehmer, who introduced me to African literature at the University of Oxford and welcomed me into her world. Our ongoing exchanges over the years on African, postcolonial, comparative, and world literature, her insight, wisdom, and friendship, have been invaluable.

The journal articles on which some of the chapters are based have been rewritten from scratch and expanded to reflect my new discoveries made during the process of writing this book. I now wish to express my sincere thanks to the editors and publishers of the following:

- “Afropolitan Narratives and Empathy: Migrant Identities in Chimamanda Ngozi Adichie's *Americanah* and Sefi Atta's *A Bit of Difference*.” *Human Affairs* 28.4 (2018): 406–416.
- “What is African Woman? Transgressive Sexuality in 21st Century African Lesbian Fiction as a Redefinition of African Feminism.” *Research in African Literatures* 50. 2 (2019): 105–122.
- “The ‘New South African Woman’ in Angela Makholwa's Crime Fiction in a Transnational Feminist Context.” *Brno Studies in English* 2 (2021): 139–152.



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

Introduction

Reclaiming the “F-Word”

In Africa, most women’s rights practitioners prefer to call themselves “gender activists”. For various reasons, we avoid the F-word: Feminism. However, I personally steer clear of the term, “gender activist”. This is because it lacks the “political punch” that is central to feminism. In the African context, the term “gender activist” has had the regrettable tendency to lead to apathetic reluctance, comfortable complacency, dangerous diplomacy and even impotence. [...] It must be understood that a backlash against “women’s issues” is a backlash against democracy and progressive change [...] In Africa, when the backlash is placed against the backdrop of political monopoly, economic deprivation, poverty, violence, displacement, adjusting economies and globalization, the crisis multiplies tenfold. It will take a new revamped kind of feminism to resist and defeat this kind of backlash. A feminism with a capital “F”.

Sylvia Tamale (2006)

Feminism as transculturation

This book is about the epistemic shift in the understanding of feminism, modernity, and what it means to be an African woman that has taken place in Anglophone African women’s writing between the 20th and the 21st centuries. By rereading this literature in a comparative context with European and American women writers, I aim to show how invocations of “tradition” have been used by patriarchy everywhere to subjugate women, the similarities between women’s struggles worldwide, and the feminist imagination it produced. By “feminist imagination” I mean, borrowing from the South African feminist philosopher Pumla Dineo Gqola, “a range of expressions of creative agency that deconstruct patriarchal power” (2017, 160). Such a comparative framework is, according to the Indian feminist theorist Chandra Talpade Mohanty, the only adequate model for studying women’s histories, because it emphasizes “relations of mutuality, co-responsibility, and common interests, anchoring the idea of feminist solidarity” (2003, 242). Similarly, Caren Kaplan and Inderpal Grewal (1994 and 2002), Pumla Dineo Gqola (2001), Desiree Lewis (2001), Ella Shohat (2001), Bibi Bakare-Yusuf (2003b), Elleke Boehmer (2005), Sylvia Tamale (2011c), Rodriguez et al. (2015), and others have argued

2 Introduction

that feminism is a relational, global process that can lead to cross-pollination and dialogue about women's shared experiences while not cancelling out their differences:

A relational approach allows women, at least in principle, *both* to proclaim the specificity of their particular historical experience, *yet also* to affirm common interests and political transformations across cultural and national borders, as they act from a commitment to social justice for those constructed 'woman.'

(Boehmer 2005, 13)

I am arguing that 21st-century African women's writing manifests such relational, transcultural feminism, which suggests mutuality, coimplication, and the interweaving of histories and struggles. As the Nigerian scholar Bibi Bakare-Yusuf explains, African and Western ideas on gender and sexuality have not developed in isolation, because they have always been part of a history of intellectual exchange between the continents:

For millennia, Africa has been part of Europe, as Europe has been part of Africa, and out of this relation, a whole series of borrowed traditions from both sides has been and continues to be brewed and fermented. To deny this intercultural exchange and reject all theoretical imports from Europe is to violate the order of knowledge and simultaneously disregard the (continued) contributions of various Africans to European cultural and intellectual history, and vice-versa.

(2003a, 140)

For this reason, I maintain that speaking of "indigenous" or "home-grown African feminism" on the one hand, and "Western feminism" on the other, as distinct and mutually exclusive, is inaccurate. These terms are not seen here as homogenous, authentic entities, but rather as working frames that enable the historicizing of "the interconnectedness of the histories, experiences and struggles of U.S. women of color, white women, and women from the Third World/South" (Mohanty 2003, 242), but also the parallels across time and space that resulted from no direct cultural contact, but only similar socio-historical dynamics. My own "in-between" position as an "Eastern European" scholar from a formerly colonized nation helps me complicate the "African vs. Western feminism" dichotomy that dominated 20th-century postcolonial discussions as inaccurate and unhelpful in analyzing African women's emancipatory struggles, and allows a reading of African women's writing as part of transnational feminism. In this book, I predominantly use the term "transnational feminism" that feminists like Mohanty, Kaplan, and Grewal claim has political power because it "signals attention to uneven and dissimilar circuits of culture and capital," recognizing "the links among patriarchies, colonialisms, racisms, and feminisms" (Kaplan and Grewal 2002, 73).

The term “global feminism,” on the other hand, has been seen as disregarding profound differences among women, while “international feminism” has echoes of a Marxist internationalism for some feminists. However, I find that this terminological war does not quite reflect the reality of feminist activism, where many women from the Global South identify with the terms “global” and “international”—as, for example, in the Sisterhood is Global Institute, the Association for Women’s Rights in Development, or the United Nations world conferences on women, human rights, or poverty. In fact, as Peggy Antrobus (2004) usefully points out, the worldwide women’s movement is largely a movement of Third World feminists and women of colour in North America. Therefore, I do not essentialize these terms and use them interchangeably.

Anglophone African women’s writing published in the new millennium has already received a great amount of scholarly attention, although not so much in monograph length. My book is in conversation with Marie Kruger’s *Women’s Literature in Kenya and Uganda: The Trouble with Modernity* (2011), Touria Khannous’ *African Pasts, Presents, and Futures: Generational Shifts in African Women’s Literature, Film, and Internet Discourse* (2013), and in particular with Chielozona Eze’s *Ethics and Human Rights in Anglophone African Women’s Literature* (2016), whose concerns with feminism, the body, and human rights echo my own. While Eze focuses on the important topics of pain, human rights abuses, and empathy, I widen the analysis to include also pleasure and desire in relation to African women’s agency, freedom, and power. My main contribution to the debate lies in the comparative and diachronic perspective that makes it possible to situate Anglophone African women’s writing as an integral part of women’s literary history. This allows me to identify the major epistemic, discursive, and figurative shifts in African feminism that, I argue, represent a transcendence of 20th-century postcolonial discourses. As the epigraph by the Ugandan feminist Sylvia Tamale signals, this transformation has been fundamental—from “feminism with a small ‘f’” (Emecheta 1988) to “feminism with a capital F.”

In this comparative reading, for example, the contemporary phenomenon of the “New South African Woman” can be related to the New Woman movement of late 19th-century Euro-American feminism; similarly, 21st-century Somali women’s memoirs can be read alongside English Enlightenment narratives of female emancipation, just as recent African transgender writing can be productively compared to the trope of androgyny that was an important feminist concept of English-language literary modernism. Such “typological analogies,” to borrow a term from the Slovak literary comparatist Dionýz Ďurišin (1967), show that women’s engagements with the discourse of modernity have often mirrored each other across cultures and centuries, because their exclusion from modernity by patriarchy put them in similar positions. Such a transcontinental and transhistorical feminist perspective, rather than postcolonial, from which these texts have been traditionally interpreted, allows for a unique examination of the relationship between gender and modernity while

presenting an opportunity to situate African women's literature as an inherent part of women's literary history.

Postcolonial historiography has rejected the idea that European historical development constitutes the norm against which the others are measured (see Chakrabarty 2000; Gaonkar 2001). What interests me is not how, crudely put, African feminists have been "lagging behind" and have now "caught up" with their Western "forerunners," a question based on a teleological view of history that would be both historically inaccurate and meaningless. Rather, I am interested in the historical circumstances that have caused that certain ideas are to be found in literary texts by women centuries apart. Finding out how the same ideas developed on different continents at different times makes it possible to understand patriarchy as an embodied, rather than abstract, experience, and feminism as women's universal response to patriarchy's violation of their bodies.

The emergence of African feminisms

Feminism, understood as women taking care of their lives and challenging patriarchy, has existed in Africa in many forms throughout history. As the Ghanaian writer Ama Ata Aidoo observed, "Those women who rioted against the colonial regime at Aba, in Eastern Nigeria, in the 1920s did not seek permission from Virginia Woolf" (Maja-Pearce 1990, 18). Late 20th-century African feminisms had their roots in women's participation in anticolonial movements, such as the rebellion of over 10,000 Igbo and Calabar women in 1929 that became known as the Women's War (Amadiume 1997, 151). When African women started writing in the 1960s, their texts challenged patriarchal gender roles even though they did not see themselves as "feminists." They resisted this term, which they understood as the struggle of bourgeois white women for the right to reject marriage and motherhood, an attitude they found deeply incomprehensible and immoral. For them, the oppression of racism and (neo-) colonial capitalism seemed much more urgent than sexism. As the African American theorist Clenora Hudson-Weems put it, "If one considers the collective plight of African people globally, it becomes clear that we cannot afford the luxury, if you will, of being consumed by gender issues" (1998, 158). This meant that global feminist solidarity was impossible, because white Western women were unavoidably seen as part of the neo-colonial power structures. As the Nigerian literary critic Chikwenye Okonjo Ogunyemi wrote,

As a woman with her own peculiar burden, knowing that she is deprived of her rights by sexist attitudes in the black domestic domain and by Euro-American patriarchy in the public sphere; as a member of a race that feels powerless and under siege, with little esteem in the world—the black female novelist cannot wholeheartedly join forces with white feminists to fight a battle against patriarchy that, given her understanding and

experience, is absurd. So she is a womanist because of her racial and sexual predicament.

(1985, 79)

Ogunyemi's womanism was one of the African feminist theories that started to emerge in the 1980s as a corrective to Western feminism's white, middle-class, Western bias and its perceived combative attitude. These African women argued that Western feminists paid scant attention to the cultural specificities of Third World societies, structural domination of those societies by the West, and did not allow for a diversity of perspectives in formulating international human rights agendas even as they sincerely believed their good intentions (Tamale and Oloka-Onyango 1995). As a result, the position of postcolonial African feminism was (and in some cases still is) that a global sisterhood was an illusion that pretended to find common ground while appealing to a set of "universal" (that is, Western humanist) values (see e.g. Amadiume 1987; Oyewumi 2003a). The Nigerian scholar Mary Modupe Kolawole wrote that "The starting point for Africans is the search for and enunciation of Africanness as a pre-requisite for any coalition with other women globally" (1997a, 14). Feminism, seen as a "dirty word," was replaced by womanism, motherism, stiwanism, nego-feminism, or feminism with a small "f." As the American scholar Gwendolyn Mikell summed it up, "The debates in many Western countries about essentialism, the female body, and radical feminism are not characteristic of the new African feminism [...] concerned with many 'bread, butter, culture, and power' issues" (1997, 4).

Even though African women's criticism of second-wave Western feminism was in many ways valid, many thinkers from both camps found this theoretical schism unproductive and attempted a dialogue. The French comparatist Françoise Lionnet asked: "But does this necessarily mean that the only acceptable approach to a demystified multicultural feminist practice is the one based in cultural relativism?" (1995, 2). She proposed that "there is a distinction to be made between *cultural* and *moral* relativism" and insisted that it was possible to create a dialogue "about the nature and function of feminism as a global process and the social construction of femininity within different cultural contexts" (ibid.). The German scholar Susan Arndt also called for the necessity of an "internal feminist dialogue" among "the feminisms of the world" (2000, 53) and emphasized the necessity of a "proactive reflection upon the whiteness of feminist movements and theories, both historically and in the present" (Arndt 2005, 162), as has been done by Laura Donaldson (1992), Anne McClintock (1995), Elleke Boehmer (2005), Margaret McLaren (2019), and others. The Cameroonian Juliana Makuchi Nfah-Abbenyi (1997a) pointed out that such a dialogue between women from the Global North and South was only possible if they met on an equal footing, with equal opportunities to speak and be heard.

African feminism in the 21st century as a global phenomenon

Such opportunities presented themselves in the 21st century, when African women's voices have become more audible and powerful than ever. Their

feminist texts speak to audiences across the world, becoming enormously influential and appropriated outside of African contexts, and some have become international bestsellers. For example, in 2005, the Somali feminist Ayaan Hirsi Ali was named by *Time* magazine as one of the 100 most influential people of the world. Her work has had a powerful impact on government policies regarding social justice for immigrant women and girls in the Netherlands and the United States. African feminists regularly appear on lists of the 100 most influential Africans: the *New African* magazine's 2020 list included the Ugandan feminist Stella Nyanzi (who uses what she calls "traditional radical rudeness" to campaign for the rights of Ugandan women and LGBTQ people) and several established and emerging women writers: the Zimbabwean Tsitsi Dangarembga, the Nigerian Abi Daré', the Ugandan Jennifer Nansubuga Makumbi, the Zambian Namwali Serpell, the South African Zukiswa Wanner, and the Nigerian Chimamanda Ngozi Adichie. Adichie's book-length essay *We Should All Be Feminists* (2014) has been translated into 32 languages and is distributed to every 16-year-old high school student in Sweden as a blueprint for "gender equality and feminism as one of the cornerstones of the Swedish society" (Emenyonu 2017, 2). However, there are many other African feminist activists of the millennial generation who are receiving global attention by taking advantage of the online space as bloggers, public speakers, and journalists, such as June Eric-Udorie, Panashe Chigumadzi, Zineb El Rhazoui, and Nana Darkoa Sekyiamah, to name just a few. The British-Somali poet Warsan Shire's poetry featured prominently in Beyoncé's 2016 feature-length film *Lemonade*, which popularizes Black feminism through the language of globalized popular culture. The Nigerian writer Akwaeke Emezi's novel *Freshwater* (2018a) was named the Best Book of the Year by *The New Yorker* magazine and nominated for the Women's Prize for Fiction, a British prize. The nomination of this novel meant that the Women's Prize Trust had to create new guidelines for transgender and non-binary authors. These are just a few examples of how African women are changing ideas about gender, gender justice, and feminism across the world. In other words, African feminism has become a global phenomenon.

This new, empowered generation of African feminists rejects the contest between competing theoretical camps as paralyzing feminist resistance. This is why Chimamanda Ngozi Adichie said in 2017 that she finds identities such as "intersectional feminist" or "womanist" unhelpful, because they divide, rather than unite, women (Brockes 2017). Of course, intersectionality remains a key concept for contemporary African feminists, for whom it is already included in the term "feminism." As formulated by the 2006 *Charter of Feminist Principles for African Feminists*, "patriarchy is inter-related with and informs relationships of class, race, ethnic, religious, and global-imperialism" (4). While the history of colonialism still has a powerful impact on African women's gender politics, as analyzed for example by Gqola (2010), Tamale (2020), or Chigumadzi (2019), contemporary African feminists find that the earlier constructions of white women as the staunch enemies of African

women, and the emphasis on the oppression that African women and men share, relegated the issue of gender-based oppression to the background. Gender mainstreaming has foregrounded gender as the cross-cutting issue in the African underdevelopment discourse, making it the prism through which neocolonial, religious, capitalist, racial and sexual oppressions are viewed. This has made it possible to see feminism as a global movement with the united goal of ending sexism. Among the first to formulate this were Sylvia Tamale and J. Oloka-Onyango:

Whereas we all recognize the differences between and among women (such as those based on race, class, ethnicity, age, and sexuality, to name a few), it would be a terrible mistake for both national and international feminism to become overly engrossed in the “difference” debate. [...] It thus makes pragmatic political sense to retain the category of women despite the multiplicities that exist within this category. [...] This conviction is based on our belief that universality exists in many women’s concerns, regardless of physical location.

(1995, 697–698)

This paradigmatic change in African feminism has been enabled by three major phenomena of the late 20th and early 21st centuries: intensified globalization, increased migration, and digitalisation, which has given rise to internet activism through blogging, social media, and internet publishing. As the South African feminist Desiree Lewis wrote in a 2001 issue of *Agenda*, “essentialist evocations of geographical, national or racial criteria as decisive grounds for defining African feminism are especially untenable in our current context of intensified globalisation” (2001, 4). By this she meant “The diasporic migrations of numerous feminists, especially the movement of African scholars to the United States, [which] complicates any clear identification of the regional sites of intellectual production,” but also the “globalised networks that shape scholarship, its rapid circulation via international conferences, the internet and commercial publishing” that lead to “high degrees of crossfertilisation across national and continental boundaries” (ibid.) and have resulted in the fact that “African feminism” has become much more fluid than before. As I argue, significant themes in contemporary African feminist writing are nomadism, border-crossings, unhomeliness, deterritorialization, displacement, and explorations of otherness resulting from disillusionment about the direction of post-colonial Africa. For these women, the “African vs. Western feminism” is no longer the analytical frame of feminist inquiry. This allows them to claim predecessors across continents, acknowledging a history of feminist resistance as a common heritage. They write in a dialogue with Western feminists and proto-feminists ranging from Mary Wollstonecraft, Jane Austen and George Sand to Simone de Beauvoir, Toni Morrison, Alice Walker, Audre Lorde, Angela Davis, Naomi Wolf, and Kimberlé Crenshaw, seeing no ideological problem in such allegiances.

In the same breath, it needs to be emphasized that contemporary African feminism invokes a long and rich tradition of African women's resistance to patriarchy that is their source of inspiration for creating home-grown concepts and theories that capture their specific socio-political and -cultural realities and contribute to global feminism's understanding of gender power. African feminism has destabilized hegemonic discourses within and outside Africa, with the result that gender has become accepted as a key term in international development and human rights discourses. Feminist thinkers from Africa have played key roles in international and Pan-African networks such as Development Alternatives with Women for a New Era (DAWN), Association of African Women for Research and Development (AAWORD), African Women's Development and Communication Network (FEMNET), Women in Law & Development Africa (WiLDAF), and The African Women's Development Fund (AWDF) that have driven this change (Moghadam 2005; Ahikire 2014; Tamale 2020). More recently, South African feminists, drawing from their own protest tradition, fuelled the momentum of the #RhodesMustFall and #FeesMustFall movements that have inspired decolonial movements around the world. As I discuss in this book, many contemporary African women writers, philosophers, politicians, activists, and literary scholars look to their own roots when writing their feminist theories, comparing Western feminism with precolonial African understandings of gender and sexuality that revise, rewrite, and complicate (but not entirely reject) Western notions of femininity, female liberation, modernity, and postmodern subjectivity. As Pumla Gqola wrote,

theories from Blackwomencentric spaces are no longer just concerned with writing back—to white feminists, to colonialism, to patriarchy, to apartheid, etc.—but are about refashioning the world in exciting ways where the difference within is not a threat but a source of energy.

(2001, 11)

Beyond terminological wars

At the beginning of the new millennium, Susan Arndt wrote that “If feminism could do justice to the self-understanding of Africans committed to gender issues, all terminological differentiation could become unnecessary” (2000, 54). It seems that we are now witnessing such a transculturation of feminism that has been possible, on the one, hand, by the calls for a greater inclusiveness from the side of those Western women who did not feel included by second-wave feminism's white, middle-class, heteronormative bias; and, on the other, by the epistemic shift in African women's understanding of the self, modernity, and freedom that is signalled by their embracing of the term “feminism” without qualifications—as, for example, in the title of the journal *Feminist Africa* launched in 2000 by the African Gender Institute in Cape Town, or by the *Charter of Feminist Principles for African Feminists*, signed by over two hundred women in 2006 in Accra, whose preamble boldly states:

We define and name ourselves publicly as Feminists because we celebrate our feminist identities and politics. We recognise that the work of fighting for women's rights is deeply political, and the process of naming is political too. Choosing to name ourselves Feminist places us in clear ideological position. By naming ourselves as Feminists we politicise the struggle for women's rights. [...] Our feminist identity is not qualified with "ifs," "buts" or "however." We are Feminists. Full stop.

(3)

This is an unambiguous space-clearing gesture, indicating separation from the previous generation of African women who explicitly rejected the term feminism, and expressing no less than an entirely new stage in African women's liberation movement – a second wave in African feminism. As Tamale indicates in the epigraph above, the term "feminism" has a political edge that alternative terms such as "gender activist" do not. Similarly, the Ugandan Josephine Ahikire (2014) refers to the political impotence of "gender activism" of the 1980s and 1990s that offered African women a strategy to work around, but not against, patriarchy. While 20th-century African feminists distanced themselves from the "radical" Western feminism and emphasized negotiation and compromise, contemporary African feminism is unashamedly radical and politicized. Gender inequality is seen as undermining democracy on a global level: "We must perceive gender equity as one of the major pillars of our democracy today. Gender equity would ripen global democracy to its truest sense" (Tamale 2006, 40).

An epistemic shift in African feminism

As this suggests, the shift in African feminism is not only terminological, or only concerning genealogies, but profoundly philosophical. I will use the words of the South African feminist philosopher Pumla Gqola (2017), for whom this new feminism is

a global movement of people who know patriarchy is unjust [...]. Feminists reject patriarchy's insistence that human beings come in two, oppositional sexes: one soft, emotional and inferior, the other hard, rational and superior. [...] Feminism insists that women should be able to decide what to do with their bodies freely and without punishment or threats of violence. Feminists believe a woman should be able to choose what to do with her body, that reproduction is a choice not destiny, that women are entitled to sexual pleasure [...] and that nothing women do is "asking" for violence.

(58)

Gqola's definition foregrounds three aspects that are key to understanding the transformation African feminism has undergone in the last 20 years. First, it is no longer a culturally self-enclosed feminism, but part of the global movement against sexism; second, it rejects traditional gender roles that were important

for 20th-century Afro-centric feminists; and third, it focuses on the female body, previously neglected by African feminists, as the crucial site of women's oppression as well as their freedom. All of these aspects are emphasized also by the *Charter of Feminist Principles for African Feminists*:

As African feminists, we are also part of a global feminist movement against patriarchal oppression in all its manifestations. Our experiences are linked to that of women in other parts of the world with whom we have shared solidarity and support over the years. (5) and mentions in the same sentence "rights of access, ownership and control over resources and our own bodies."

(4)

Such articulations are unprecedented in African feminism. For contemporary African women writers and theorists, sexuality is the primary arena of women's negotiation of their rights, framed as human rights. The Nigerian scholar Chielozona Eze has called it the "ethical turn in African literature" (2016, 1). As he insightfully formulated it,

the new generation of African women's writing [...] recasts feminism as a moral issue of our times. [It] draws attention to some of the central issues of feminism: rights and dignities of the body of woman. In so doing, it establishes women's rights as fundamental human rights that have to be addressed in Africa.

(Eze 2014a, 89)

Eze's deeply affecting reading of African literature insists, controversially, that morality cannot be understood as culturally relative, because moral issues have a life and death consequence. Following upon his work, I am arguing that the transformation in African feminism in the new millennium, when it has turned its attention fully to the body and sexuality as the key territory requiring liberation from misogynistic oppression, can be compared to the profound epistemic shift that took place in Western feminism in the 1960s, when it proposed that the private is political and has retrospectively been called the "second wave." Sexuality, once considered a Western feminist concern by African women, is brought centre-stage and recognized as the location of women's freedom and victimization. According to Naomi Nkealah and Obioma Nnaemeka (2021), "the prevalence of gendered violence [in Africa and African diaspora] indicates a gross neglect of human rights values" and they suggest that "misconceptions about human rights" are "directly implicated in the practice of gendered violence" (1). The new focus on sexuality is not an underplaying of other types of oppression African women undergo, but a recognition that all of these types of oppression are heavily gendered. As Elaine Salo and Pumla Gqola put it in their editorial to a 2006 issue of *Feminist Africa*,

Anyone who is passionate about women, gender and development in African contexts needs to interrogate discourses about African sexuality. [...] sexuality remains central to contemporary conflict about citizenship in postcolonial and post-apartheid contexts [...] Contributors to this issue of *Feminist Africa* have challenged the dominance of heteronormativity as assumed in the limited set of sexualities considered permissible within African societies.

(Salo and Gqola 1–3)

Such articulations reflect a 180-degree turn from the late 20th-century discourses on African femininity and offer new opportunities for African women to redefine their societies from within, making the idea of sexual freedom a template for thinking about individual human rights. By reframing women's demands for bodily freedom as universal human rights, contemporary Anglophone African women writers and feminists transcend the culturalist discussion on feminism and contribute to its decolonization. As the *Charter of Feminist Principles for African Feminists* states, gender equality must be built on "The indivisibility, inalienability and universality of women's human rights" (7). These rights are recognized as universal because, as Eze (2016) argues, the violation of these rights produces physical pain that hurts all women in the same way. Therefore, I am arguing that feminism is not an abstract theory that is meaningless outside of its own cultural context. The language of feminism is intelligible cross-culturally because it is inscribed directly on women's bodies. By depicting bodily pain as caused by patriarchal oppression, and pleasure as enabled by the ideas of individual freedom and human rights, the narratives analyzed in this book *perform* the meanings of these concepts (including emancipation, modernity, the self, and bodily autonomy) that have been seen as Western. The meaning of feminism, literally embodied, is thus freed from abstraction.

Towards a global feminist solidarity

This understanding of feminism enables female solidarity across continents, classes, and races in the 21st century, as rising religious fundamentalism, political conservatism, and ideologies of masculinism across the world threaten to undermine the feminist victories of previous decades (Ahikire 2014). In her latest book, Tamale emphasizes with great urgency: "The benefit of 20/20 hindsight has allowed feminists to understand that heteropatriarchal-capitalist power is all pervasive and that social inequalities have only increased after half a century of formal independence" (2020, 370). For the new generation of African women writers facing a growing backlash against feminism, it is their oppression *as women* that unites them and can lead to transcultural feminist solidarity. As the protagonist of the South African novel *Period Pain* (2016) by Kopano Matlwa realizes, rape happens to women across race, class, and social status: "It doesn't matter that I'm highly educated, a doctor, that I started a

petition that made the newspapers. I have a vagina. That's all that matters" (131). In her novel *Black Widow Society* (2013), the South African novelist Angela Makholwa makes a similar point by showing that domestic violence victimizes black, white, lower- and middle-class women. This is not to assume a universal "woman-ness" and deny the specificities of women's situations, since these can be crucial in how women experience and are able to resist gender oppression. Rather, it is to suggest that sexism has become perceived as a cross-cutting oppression, reflecting cross-cultural patriarchal discourses. As the Indian feminists Madhu Kishwar and Ruth Vanita recognize,

Yes, there are a lot of factors dividing women from each other—class, caste, religion, race, education (or the lack of it), one's field of work (in the house or out of it), and many other complex historical forces. Yet if we look at the nature and basis of women's oppression, we discover that our sex determines our common predicament in a very fundamental way.
(cit. in Miles 1998, 173)

Sexism is very difficult to resist, because it has become normalized to the degree of becoming invisible: it is deeply embedded in the gendered categories of cultural identity, morality, spirituality, ideas of beauty, and so on—in other words, it is part of traditions that are valued as positive. As this book analyzes, it can be expressed in various ways: as the bride price or the diamond ring; as the social obligation of motherhood or sexual harassment in the workplace; as implicit censorship of women writers; as female genital mutilation and forced marriage; or as rape and murder of women who "misbehave"—that is, who refuse to accept patriarchal discourses about femininity. Therefore, African women's writing shows, resistance against sexism unavoidably requires the undoing of these discourses.

The plural narratives of feminism

As I write this narrative, I am constantly aware of the need to simplify complex histories. It, however, need not be forgotten that "Western feminism" has been not only white, liberal, and middle-class, but also Black, radical, socialist, queer, ecological, intersectional, and so on. It is also perhaps relevant here, as Sylvia Tamale points out, that "Western thought is not always synonymous with colonial thinking. Historically, many scholars and thinkers located in the West (Whites and non-Whites) have been extremely critical of colonial power and practices" (2020, 13). Likewise, "Far from being constructed in simple opposition to Western feminism, feminism on the African continent constitutes a myriad of heterogeneous experiences and points of departure" (Ahikire 2014, 8). A transcontinental and transhistorical analysis such as this makes it possible to recognize the common concerns of "postcolonial" and "Western" women, instead of only their differences, and the mutual interactions and inspirations that have blurred (neo)colonial boundaries. I believe

that exploring these similarities can help transcend distracting cultural relativist debates and put feminism at work in the interest of all women.

For instance, while from the African point of view the former Eastern Europe counts as “the West,” Eastern and Central European women have had a very different feminist history. In the 1960s and 1970s, when the second feminist wave was rising in the United States and Western Europe, respectively, Eastern Europe was in the grip of communist totalitarianism; therefore, the human rights of both men and women were on hold. Of course, according to the official ideology, the socialist woman was already liberated, free to work outside the home and pursue her career, and did not need feminism to rescue her. In the wake of the fall of communism in the early 1990s, Eastern European women looked to Western feminism for inspiration and sustenance when formulating their demands and positions in the newly democratic societies. In post-communist Czechoslovakia, for example, the support from Western feminists was crucial in helping women define their goals and strategies after 40 years of physical and ideological isolation from the democratic world, especially as majority society again viewed feminism as a suspicious left-wing philosophy (Cviková 2014, 67).

Postcolonial African women encountered very similar reactions when they expressed the need for a feminist discourse: that “the word liberation doesn’t arise here at all because we were never in any form of bondage,” or “Feminism is for developed countries like America and Great Britain. Our women here are alright...no problem” (Chukurere 1998, 134). As Nfah-Abbenyi observes, “Senghor went as far as to state that ‘the African woman does not need to be liberated. She has been free for many thousands of years’” (1997b, 5). A number of texts by Anglophone African women writers of the first and second generation—for example, by Ama Ata Aidoo, Buchi Emecheta, or Flora Nwapa—show that they were profoundly aware of the need to challenge patriarchy in Africa. In a number of cases, Western feminism helped them name patriarchal forms of oppression and articulate ideas of self-determination, individual freedom, and gender equality that were not indigenous to their cultures, through picking up terms such as “marital rape” or “sexual harassment,” or discovering alternative roles available to women. It is not for nothing that Francis, the patriarchal Igbo husband in Emecheta’s *Second-Class Citizen* (1974), worries about the effect of London on his wife: “Somebody has warned him that the greatest mistake an African could make was to bring an educated girl to London and let her mix with middle-class English women. They soon know their rights” (64). Western feminism is here not to be rejected a priori, but is seen as enabling (albeit to a limited extent) for the African woman.

Structure

Contemporary Anglophone African women’s literature is a huge and growing body of writing that cannot possibly be covered by any single monograph. The choice of texts in this book reflects my effort to include writers from East,

West, as well as Southern Africa (living either in Africa or in the diaspora) whose work best exemplifies the new focus on the body, sexuality, human rights, and the transcultural positioning of African feminism in the 21st century. Due to space limitations, many important texts necessarily had to be left out.

Chapter 1 places Anglophone African women's literature into the context of Anglophone women's literary history and feminist criticism, tracing patterns and continuities across time and space that highlight the gendered nature of tradition and modernity. It describes the epistemic shift that took place in this literature in the 21st century, reframing women's demands as universal human rights and recognizing the female sexual body as being at the centre of women's political struggle, since it is the primary site for the production of hegemonic gender order all over the world.

Chapter 2 compares the work of two expatriate Nigerians, Chimamanda Ngozie Adichie and Sefi Atta, to argue that the idea of Afropolitanism, as a consciousness of being part of the world, has a unique potential for advancing African feminism, because it enables a transcultural positionality that opens up a productive space of critical inquiry into African gender politics and makes it possible to imagine an alternative gender order. Their texts' focus on the themes of nomadism, border crossings, unhomeliness, and explorations of otherness is read in the wider context of postcolonial and post-communist women's writing against patriarchal nationalism, colonialism, and totalitarianism.

Chapter 3 draws on Judith Butler's theorization of censorship present in the social regulation of discourse to analyze Ugandan women's writing since their belated entry into literary publishing in the late 1990s, facilitated by the non-governmental organization FEMRITE. Placing their experiences into a wider Anglophone literary history, it examines the ways in which patriarchal society creates norms of constructing a social and political female subject. The diasporic generation of Ugandan women writers is seen to free itself from this discursive censorship and create narratives that are entirely woman-centred.

Chapter 4 reads the representation of female genital mutilation (FGM) in three East African texts alongside 18th-century English proto-feminist texts to show the practice as part of systemic sexism that casts women as irrational. Enlightenment ideas of selfhood that the texts invoke are an opportunity for African women to reconstruct themselves as free, rational, and sovereign subjects with exclusive and inalienable rights to their bodies, equal to men in their humanity. In drawing on the work of Sylvia Tamale and Chielozone Eze, it engages with the problem of how African women can claim universal human rights without rejecting their culture.

Chapter 5 analyzes three South African novels in the context of the post-apartheid debates in South Africa on toxic masculinities, nationalism, and the New South African Woman. It argues that the novels by Angela Makholwa and Kopano Matlwa rewrite South African post-apartheid discourses about the nation from a black female perspective to reject the culture of violent masculinity as well as traditional discourses about women by appealing to universal

human rights. The trope of the New South African Woman is read as an analogy to first-wave feminism's New Woman ideology and as a transnational feminist phenomenon.

Chapter 6 analyzes sexual desire between women in contemporary African writing as an expression of the disappointment with the African postcolonial nation and its heteropatriarchal systems of oppression. By proposing the African woman's right to self-determination outside of heteronormative identities, and drawing a direct relationship between women's sexual pleasure, freedom, power, and agency, it chronicles a radical epistemic shift in the formation of African female subjectivity. In its insistence that women's bodies are meaningful in themselves, it imagines a social change toward respect for otherness and the recognition of individual human rights.

Chapter 7 analyzes contemporary African transgender texts as an explicit articulation of 21st-century African feminism: that the meaning of the body is not fixed, but fluid and is generated by a person's lived experience; and that it is imperative to redefine African femininity so that African women no longer feel a deep dissonance between their sex, sexuality, and their assigned gender. Read through the lens of queer theory and French poststructuralist feminism, it shows how these African texts destabilize the boundaries between African and Western feminist frameworks to constitute their protagonists' gender identities through a real or imaginary encounter with otherness, transculturation, and translation.

While the narrative arch of this book proceeds from the less towards the more radical feminist texts by Anglophone African women/womyn/womxn writers, this is not an attempt to write yet another grand narrative of a cumulative history of emancipation with a triumphant ending. As my readings show, this writing can also be occasionally ideologically contradictory or ambiguous. Sometimes, it has a tendency to replicate some of the blind spots of white middle-class Western feminism, such as class bias, confusing materialism and consumerism with liberation. At other times, it tends to endorse stereotypically masculine behaviour in women as empowering, or, on the contrary, reveals a fixation with romance and its stereotypical gender roles. This book does not seek to celebrate 21st-century African women's writing as the ultimate stage in the "evolution" of African feminism, but to examine how it contributes to the ongoing transnational discussion on gender power, modernity, human rights, and democracy.

References

- Abrahams, Yvette. . 1997. "The Great Long National Insult: Science, Sexuality and the Khoisan in the 18th and Early 19th Century." *Agenda: Empowering Women for Gender Equity* 32: 34–48.
- Acholonu, Catherine. . 1995. *Motherism: The Afrocentric Alternative to Feminism*. Owerri: Afa Publishing.
- Achumba, Aduare. . 2011. "Everything Good Comes As Sefi Atta." *Neo Griot*. Retrieved 15 March 2015. <https://kalamu.posthaven.com/review-interview-swallow-a-novel-by-sefi-atta>
- Adams, Anne V. 2009. "The Anti-Female Genital Mutilation (FGM) Novel in Public Education: An Example from Ghana." In *Empathy and Rage: Female Genital Mutilation in African Literature*, eds. Tobe. Levin and Augustine H. Asaah . Banbury: Ayebia Clarke, pp. 93–111.
- Adebanjo, Adetoun T. 2021. "In Search of a Middle Ground: Addressing Cultural and Religious Influences on the Criminalization of Homosexuality in Nigeria." In *Advancing Sexual and Reproductive Health and Rights in Africa: Constraints and Opportunities*, eds. Ebenezer. Durojaye et al. New York: Routledge, pp. 132–151.
- Adesewo, Jerry. . 2009. "Doreen Baingana Weighs in on Feminism, African Culture, Tropical Fish and More." *Sunday Times*, 9 December. Retrieved 15 March 2015. <http://bookslive.co.za/blog/2009/12/09/doreen-baingana-weighs-in-on-feminism-african-culture-tropical-fish-and-more/>
- Adichie, Chimamanda Ngozi. . 2008. "African 'Authenticity' and the Biafran Experience." *Transition* 99: 42–53.
- Adichie, Chimamanda Ngozi. . 2009. "The Danger of a Single Story." TED: Ideas Worth Spreading. Retrieved 2 September 2019. https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story?language=en
- Adichie, Chimamanda Ngozi. . 2013. *Americanah*. New York: Random House.
- Adichie, Chimamanda Ngozi. . 2014. *We Should All Be Feminists*. New York: Vintage.
- Adichie, Chimamanda Ngozi. . 2017. *Dear Ijeawele, or A Feminist Manifesto in Fifteen Suggestions*. London: HarperCollins.
- Adichie, Chimamanda Ngozi. . (n.d.). Personal Website. www.chimamanda.com
- Adou, Kouamé. . 2016. "Storying the Self in Nigerian Gender Discourse: A Critical Evaluation of Chimamanda Ngozi Adichie's *We Should All Be Feminists*." *International Journal of Humanities and Social Science Invention* 5(9): 88–95.
- Ahikire, Josephine. . 2014. "African Feminism in Context: Reflections on the Legitimation Battles, Victories and Reversals." *Feminist Africa* 19: 7–23.
- Ahlberg, Beth Maina. and Asli. Kulane . 2011. "Sexual and Reproductive Health and Rights." In *African Sexualities: A Reader*, ed. Sylvia. Tamale . Cape Town: Pambazuka Press, pp. 313–337.
- Ahlberg, Sofia. . 2009. "Women and War in Contemporary Love Stories from Uganda and Nigeria." *Comparative Literature Studies* 46(2): 407–424.
- Aidoo, Ama Ata. . 1965. *The Dilemma of a Ghost and Anowa*. Harlow: Pearson Education Ltd.
- Aidoo, Ama Ata. . 1991. *Changes: A Love Story*. London: The Women's Press.
- Aidoo, Ama Ata. . 1999. [1981]. "Unwelcome Pals and Decorative Slaves: Or Glimpses of Women as Writers and Characters in Contemporary African Literature." In *Emerging Perspectives on Ama Ata Aidoo*, eds. Uzoamaka. Azodo and Gay. Wilentz . Trenton: Africa World Press, pp. 11–24.
- Akbar, Arifa. . 2014. "Best Books of 2014: These Christmas reads are so good you won't want to give them away." *The Independent*, 22 December. Retrieved 6 December 2015. <https://www.independent.co.uk/arts-entertainment/books/features/books-of-the-year-2014-these-christmas-reads-are-so-good-you-wont-want-to-give-them-away-9903554.html>
- Akello, Grace. . 1982. *Self Twice-Removed: Ugandan Women* (Change (UK) International Reports: Women and Society). London: CHANGE International.
- Akpome, Aghogho. . 2017. "Cultural Criticism and Feminist Literary Activism in the Works of Chimamanda Ngozi Adichie." *Gender and Behaviour* 15(4): 9847–9871.
- Akung, Jonas. . 2012. "Feminist Dimensions in Sefi Atta's *Everything Good Will Come*." *Studies in Literature and Language* 4(1): 114–122.
- Ali, Ayaan Hirsi. . 2007. *Infidel*. New York: Simon & Schuster.

Ali, Ayaan Hirsi. . 2010. *Nomad: From Islam to America. A Personal Journey through a Clash of Civilizations*. New York: Simon & Schuster.

Ali, Ayaan Hirsi. . 2015. *Heretic: Why Islam Needs a Reformation Now*. New York: Harper.

Althusser, Louis. . 1971. [1968]. *Lenin and Philosophy*, trans. Ben., Brewster . New York: Monthly Review Press.

Amadiume, Ifi. . 1987. *Male Daughters, Female Husbands: Gender and Sex in an African Society*. London: ZED Books.

Amadiume, Ifi. . 1997. *Re-inventing Africa: Matriarchy, Religion and Culture*. London: Zed Books.

Amory, Deborah P. 1998. "Mashoga, Mabasha, and Magai: 'Homosexuality' on the East African Coast." In *Boy-Wives and Female Husbands: Studies in African Homosexualities*, eds. Stephen O. Murray and Will. Roscoe . New York: Palgrave, pp. 67–89.

Andrade, Susan. . 2002. "Gender and 'the Public Sphere' in Africa: Writing Women and Rioting Women." *Agenda: Empowering Women for Gender Equity* 54: 45–59.

Andrade, Susan. . 2011. *The Nation Writ Small: African Fictions and Feminism, 1958–1988*. Durham and London: Duke University Press.

Andrzejewski, B. W. 2011. [1986]. "The Literary Culture of the Somali People." *Journal of African Cultural Studies* 23(1): 9–17.

Andrzejewski, B. W. and Sheila . 1993. *An Anthology of Somali Poetry*. Bloomington: Indiana University Press.

Antrobus, Peggy. . 2004. *The Global Women's Movement: Origins, Issues and Strategies*. London: ZED Books.

Appiah, Kwame Anthony. . 2006. *Cosmopolitanism: Ethics in a World of Strangers*. London: Allen Lane.

Arac de Nyeko, Monica. . 2006. "Jambula Tree." In *African Love Stories*, ed. Ama Ata. Aidoo . Oxford: Ayebia, pp. 164–177.

Arndt, Susan. . 2000. "Who is Afraid of Feminism? Critical Perspectives on Feminism in Africa and African Feminism." *Palabres: Femmes et Creations Litteraires en Afrique et aux Antilles* 3(1–2): 35–61.

Arndt, Susan. . 2002. *The Dynamics of African Feminism: Defining and Classifying African Feminist Literatures*, trans. Isabel. Cole . Trenton: Africa World Press.

Arndt, Susan. . 2005. "Boundless Whiteness? Feminism and White Women in the Mirror of African Feminist Writing." In *Body, Sexuality and Gender: Versions and Subversions in African Literatures*, vol. 1, eds. Flora. Veit-Wild and Dirk. Naguschewski . Amsterdam and Leiden: Rodopi, pp. 157–172.

Arnfred, Signe. , ed. 2004. *Re-thinking Sexualities in Africa*. Uppsala: Nordiska Afrikainstitutet.

Ash, Timothy Garton. . 2006. "Islam in Europe." *The New York Review of Books*, 5 October. Retrieved October 21, 2011. <http://www.nybooks.com/articles/archives/2006/oct/05/islam-in-europe/>

Astell, Mary. . 1706. *Reflections upon Marriage. The Third Edition. To Which is Added a Preface, in Answer to Some Objections*. London: Printed for R. Wilkin. Retrieved October 21, 2018. <https://www.bl.uk/collection-items/mary-astells-reflections-upon-marriage>.

Atta, Sefi. . (n.d.). Personal Website. <http://www.sefiatta.com>

Atta, Sefi. . 2005. *Everything Good Will Come*. Northampton: Interlink Books.

Atta, Sefi. . 2010. *Swallow*. Northampton: Interlink Books.

Atta, Sefi. . 2013. *A Bit of Difference*. Northampton: Interlink Books.

Atta, Sefi. . 2020. *Personal Correspondence with the Author*. 11–12 October.

Azuah, Unoma. . 2005. "The Emerging Lesbian Voice in Nigerian Feminist Literature." In *Body, Sexuality, and Gender: Versions and Subversions in African Literatures 1*, eds. Flora. Veit-Wild and Dirk. Naguschewski . Amsterdam and Leiden: Rodopi, pp. 129–142.

Azuah, Unoma. . 2008. "Of Phases and Faces: Unoma Azuah Engages Sefi Atta and Chika Unigwe." *Research in African Literatures* 39(2): 108–116.

Azuah, Unoma. . 2020. *Embracing My Shadow*. Burscough: Beaten Track Publishing.

Baingana, Doreen. . 2005. *Tropical Fish: Stories Out of Entebbe*. Amherst and Boston: University of Massachusetts Press.

Bakare-Yusuf, Bibi. . 2003a. "Beyond Determinism: The Phenomenology of African Female Existence." *Feminist Africa* 2: 6–18.

Bakare-Yusuf, Bibi. . 2003b. "Yorubas Don't Do Gender: A Critical Review of Oyeronke Oyewumi's *The Invention of Women: Making an African Sense of Western Gender Discourses*." *African Identities* 1(1): 121–142.

Bakare-Yusuf, Bibi. . 2013. "Thinking with Pleasure: Danger, Sexuality and Agency." In *Women, Sexuality and the Political Power of Pleasure*, eds. Susie. Jolly , Andrea. Cornwall and Kate. Hawkins . London: Zed Books, pp. 28–41.

Balakrishnan, Sarah. . 2016. "Pan-African Legacies, Afropolitan Futures: A Conversation with Achille Mbembe." *Transition* 120: 28–37.

Balogun, Mary O. and Remy. Oriaku . 2014. "Charting the Growth of Gyno-Texts in Nigerian Prose Fiction." *Journal of Pan African Studies* 6(9): 117–133.

Baraka, Nancy. and Ruth. Morgan . 2005. "'I Want to Marry the Woman of my Choice without Fear of Being Stoned': Female Marriages and Bisexual Women in Kenya." In *Tommy Boys, Lesbian Men and Ancestral Wives: Female Same-Sex Practices in Africa*, eds. R. Morgan and Saskia. Wieringa . Johannesburg: Jacana Media, pp. 25–50.

Barungi, Violet. . 1999. Cassandra. Kampala: FEMRITE.

Bekers, Elizabeth. . 2010. *Rising Anthills: African and African American Writing on Female Genital Excision*. Madison: University of Wisconsin Press.

Beoku-Betts, Josephine. . 2005. [1976]. "Western Perception of African Women in the 19th & Early 20th Centuries." In *Readings in Gender in Africa*, ed. Andrea. Cornwall . London: The International African Institute, pp. 20–24.

Beyala, Calixthe. . 1996. [1988]. *Your Name Shall Be Tanga*, trans. Marjolijn de. Jager . Oxford: Heinemann.

Bhabha, Homi. . 1992. "The World and the Home." *Social Text* 31/32: 141–153.

Bhekisisa Team . 2021. "#SayHerName: The faces of South Africa's femicide epidemic." *Mail & Guardian, South Africa*, 14 April. Retrieved 11 September 2021. <https://mg.co.za/health/2021-04-14-sayhername-the-faces-of-south-africas-femicide-epidemic/>

Blain, Virginia. , Isobel. Grundy and Patricia. Clements . 1990. "Introduction." In *The Feminist Companion to Literature in English*, eds. Virginia. Blain , Isobel. Grundy and Patricia. Clements . New Haven and London: Yale University Press, pp. i–xxx.

Boehmer, Elleke. . 2005. *Stories of Women: Gender and Narrative in the Postcolonial Nation*. Manchester: Manchester University Press.

Bompani, Barbara. and Caroline. Valois . 2017. "Sexualizing Politics: The Anti-Homosexuality Bill, Party-Politics and the New Political Dispensation in Uganda." *Critical African Studies* 9(1): 52–70.

Boswell, Barbara. . 2021. *And Wrote My Story Anyway: Black South African Women's Novels as Feminism*. Johannesburg: Wits University Press.

Boyce Davies, Carole. . 2016. "Migration, African Writing and the Post-Colonial/Diasporic Chimamanda Adichie Moment." In *Gender and Race Matter: Global Perspectives on Being A Woman*, ed. Shaminder. Takhar . Bingley: Emerald, pp. 233–248.

Boyce-Davies, Carole. and Elaine Savory. Fido . 1993. "African Women Writers: Toward a Literary History." In *A History of Twentieth Century African Literatures*, ed. Oyekan. Owomoyela . Lincoln: University of Nebraska Press, pp. 311–346.

Brockes, Emma. . 2017. "Chimamanda Ngozi Adichie: 'Can people please stop telling me feminism is hot?'" *The Guardian*, 4 March. Retrieved 8 March 2017. <https://www.theguardian.com/books/2017/mar/04/chimamanda-ngozi-adichie-stop-telling-me-feminism-hot>

Brontë, Charlotte. . 1966. [1847]. *Jane Eyre*. Harmondsworth: Penguin.

Brontë, Charlotte. . 2007. "Letter to her editor, W. S. Williams, 16th August 1849." In *Selected Letters of Charlotte Brontë*, ed. Margaret. Smith . Oxford: Oxford University Press, p. 140.

Brouillette, Sarah. . 2007. *Postcolonial Writers in the Global Literary Marketplace*. Basingstoke and New York: Palgrave.

Bryce, Jane. . 2008. "'Half and Half Children': Third-Generation Women Writers and the New Nigerian Novel." *Research in African Literatures* 39(2): 49–67.

Bukenya, Austin. . 2000. "Introduction to Ugandan Literature." In *Ugandan Creative Writing Directory*, ed. Bernard. Tabaire . Kampala: FEMRITE, pp. x–xix.

Bukenya, Austin. . 2007. "Rose Mbowa: Three Poems." In *Women Writing Africa: The Eastern Region*, ed. Amandina. Lihamba et al. New York: The Feminist Press, pp. 251–252.

- Busia, Abena P. A. 2018. "Creating the Archive of African Women's Writing: Reflecting on Feminism, Epistemology, and the Women Writing African Project." *Meridians: Feminism, Race, Transnationalism* 17(2): 233–245.
- Butler, Judith. . 1998. "Ruled Out: Vocabularies of the Censor." In *Censorship and Silencing: Practices of Cultural Regulation*, ed. Robert C. Post . Los Angeles: The Getty Research Institute, pp. 247–259.
- Butler, Judith. . 1999. [1990]. *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge.
- Butler, Judith. . 2011. "Your Behavior Creates Your Gender." BigThink.com, 6 June. Retrieved 3 July 2016.
<https://www.youtube.com/watch?v=Bo7o2LYATDc&list=PLudCuZLRsoFHAfSYXUE48IPOf4N9DQ4gq>
- Butler, Judith. . 2021. "Looking Back on Gender Trouble." *Otwarty Uniwersytet*, 28 March. Retrieved 3 July 2021. <https://www.youtube.com/watch?v=tUSb5vEcdFQ>
- Camminga, B. 2018. "Feminism Is For Every Single Body." In *Feminism Is: South Africans Speak Their Truth*, ed. Jen. Thorpe . Cape Town: Kwela Books, pp. 121–135.
- Caples, LaKeisha L. 2010. "Violet Barungi: I Try to Highlight Social Issues Affecting Women." *African Writer*, 10 May. Retrieved 4 August 2014. <https://www.africanwriter.com/i-try-to-highlight-social-issues-affecting-women-violet-barungi/>
- Carrier, Joseph M. and Stephen O. Murray . 1998. "Woman-Woman Marriage in Africa." In *Boy-Wives and Female Husbands: Studies in African Homosexualities*, eds. Stephen O. Murray and Will. Roscoe . New York: Palgrave, pp. 255–266.
- Chakrabarty, Dipesh. . 2000. *Provincializing Europe: Postcolonial Thought and Historical Difference*. Princeton: Princeton University Press.
- Charter of Feminist Principles for African Feminists . 2006. Retrieved 10 October 2018.
<https://awdf.org/wp-content/uploads/AFF-Feminist-Charter-Digital-%C3%A2%C2%80%C2%93-English.pdf>
- Chigumadzi, Panashe. . 2019. "Why I No Longer Talk to Nigerians about Race." *Africa is a Country*, 4 July. Retrieved 14 August 2019. <https://africasacountry.com/2019/04/why-im-no-longer-talking-to-nigerians-about-race>
- Chopin, Kate. . 1899. *The Awakening*. Chicago and New York: Herbert S. Stone & Co.
- Chukurere, Glo. . 1998. "An Appraisal of Feminism in the Socio-Political Development of Nigeria." In *Sisterhood, Feminisms and Power: From Africa to the Diaspora*, ed. Obioma. Nnaemeka . Trenton: Africa World Press, pp. 133–148.
- Cixous, Hélène. . 1976. [1975]. "The Laugh of the Medusa," trans. Paula and Keith. Cohen . *Signs* 1(4): 875–893.
- Cixous, Hélène. . 2000. "Helene Cixous in Conversation with Sophia Phoca." *Wasafiri* 15(31): 9–13.
- Cixous, Hélène. with Catherine. Clément . 1986. *The Newly Born Woman*, trans. Betsy. Wing . Minnesota: University of Minnesota Press.
- Cock, Jackie. . 1997. "Women in South Africa's Transition to Democracy." In *Transitions, Environments, Translations: Feminism in International Politics*, eds. Joan W. Scott , Cora. Kaplan , Debra. Keates . New York: Routledge, pp. 310–333.
- Collins, Walter P. 2015. "An Interview with Sefi Atta." In *Writing Contemporary Nigeria: How Sefi Atta Illuminates African Culture and Tradition*, ed. Walter P. Collins . Amherst: Cambria Press, pp. 195–200.
- Coquery-Vidrovitch, Catherine. . 1997. *African Women: A Modern History*. Boulder: Westview Press.
- Corelli, Marie. . 1905. "The Advance of Women." *Free Opinions Freely Expressed on Certain Phases of Modern Social Life and Conduct*. London: Constable, pp. 169–184.
- Courtney, Janet. . 1935. *The Women of My Time*. London: Lovat Dickson.
- Crenshaw, Kimberlé. . 1989. "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics." *University of Chicago Legal Forum* 1: 139–168.
- Crowder, Diane. . 1983. "Amazons and Mothers? Monique Wittig, Hélène Cixous and Theories of Women's Writing." *Contemporary Literature* 24(2): 114–143.
- Currier, Ashley. and Therese. Migraine-George . 2017. "'Lesbian'/Female Same-Sex Sexualities in Africa." *Journal of Lesbian Studies* 21(2): 133–150.

Cviková, Jana. . 2014. Ku konceptualizácii rodu v myslení o literatúre. Bratislava: ASPEKT.

Cviková, Jana. and Jana. Juráňová . 2007. "Slovenka pri krbe a knihe." In Hana Gregorová: Slovenka pri knihe, eds. Jana. Cviková and Jana. Juráňová . Bratislava: Aspekt, pp. 226–231.

Dabiri, Emma. . 2014. "Why I am not an Afropolitan." January 21. Retrieved 3 July 2020. <http://africaisacountry.com/why-i-am-not-an-afropolitan>.

Dangarembga, Tsitsi. . 2021. "'I wrote it as a fugitive from what my life had become': Tsitsi Dangarembga on Nervous Conditions." The Guardian, 27 March. Retrieved 3 April 2021. https://www.theguardian.com/books/2021/mar/27/i-wrote-it-as-a-fugitive-from-what-my-life-had-become-tsitsi-dangarembga-on-nervous-conditions?utm_source=dlvr.it&utm_medium=facebook

Daymond, Margaret. . 1996. "Introduction." In South African Feminisms: Writing, Theory and Criticism 1990–1994, ed. M. J. Daymond . New York and London: Garland, pp. xiii–xliii.

De Beauvoir, Simone. . 1949. *Le Deuxième Sexe*. Paris: Gallimard.

Derrida, Jacques. . 1976. *Of Grammatology*, trans. Gayatri Chakravorty Spivak. Baltimore: Johns Hopkins University Press.

Desmoines, Harriet. . 1976. "Notes for a Magazine II." *Sinister Wisdom* 1(1): 27–34.

Deutsch, Jan-Georg. , Peter. Probst and Heike. Schmidt , eds. 2002. *African Modernities: Entangled Meanings in Current Debate*. Oxford: James Currey.

Diesel, Allyn. . 2011. "Introduction." In *Reclaiming the L-Word: Sappho's Daughters Out in Africa*, ed. A. Diesel . Cape Town: Modjaji Books, pp. vii–xviii.

Donaldson, Laura E.. 1992. *Decolonizing Feminisms: Race, Gender and Empire Building*. Chapel Hill: University of North Carolina Press.

Dosekun, Simidele. . 2015. "For Western Girls Only?" *Feminist Media Studies* 15(6): 960–975.

Driver, Dorothy. . 1996. "Drum Magazine and the Spatial Configurations of Gender." In *Text, Theory, Space: Land, Literature and History in South Africa and Australia*, eds. Kate. Darian-Smith , Liz. Gunner and Sarah. Nuttal . London: Routledge, pp. 231–242.

Driver, Dorothy. . 2002. "Women Writing Africa: Southern Africa as a Post-Apartheid Project." *Kunapipi: Journal of Post-Colonial Writing* 24(1–2): 155–192.

Duiker, K. Sello. . 2001. *The Quiet Violence of Dreams*. Cape Town: Kwela Books.

Dunton, Chris. . 1989. "'Wheyting Be Dat?' The Treatment of Homosexuality in African Literature." *Research in African Literatures* 20(3): 422–448.

Đurišin, Dionýz. . 1967. *Problémy literárnej komparatistiky*. Bratislava: SAV.

Eboh, Marie Pauline. . 1998. [1992]. "The Woman Question: African and Western Perspectives." In *African Philosophy: An Anthology*, ed. Emmanuel Chukwudi. Eze . Oxford: Blackwell, pp. 333–337.

Eisenstadt, Shmuel Noah. , ed. 2002. *Multiple Modernities*. Piscataway: Transaction.

Eisenstein, Zillah. . 1998. *Global Obscenities: Patriarchy, Capitalism, and the Lure of Cyber-fantasy*. New York: New York University Press.

Ekine, Sokari. . 2013. "Contesting Narratives of Queer Africa." In *Queer African Reader*, eds. Sokari. Ekine and Hakima. Abbas . Dakar, Nairobi, Oxford: Pambazuka Press, pp. 78–91.

Ekine, Sokari. and Hakima. Abbas , eds. 2013. *Queer African Reader*. Dakar, Nairobi, Oxford: Pambazuka Press.

Ekpa, Anthonia Akpabio. . 2000. "Beyond Gender Warfare and Western Ideologies: African Feminism for the 21st Century." In *Goatskin Bags and Wisdom: New Critical Perspectives on African Literature*, ed. Ernest. Emenyonu . Trenton: Africa World Press, pp. 27–38.

El Saadawi, Nawal. . 1991. [1971]. *Two Women in One*, trans. Osman. Nusairi and Jana. Gough . Seattle: Women in Translation.

Emecheta, Buchi. . 1975. [1974]. *Second-Class Citizen*. New York: Georg Braziller.

Emecheta, Buchi. . 1979. *The Joys of Motherhood*. London: Alison & Busby.

Emecheta, Buchi. . 1988. "Feminism with a Small 'f.'" In *Criticism and Ideology: Second African Writers' Conference, Stockholm, 1986*, ed. Kirsten. Holst-Petersen . Uppsala: Scandinavian Institute of African Studies, pp. 173–181.

Emenyonu, Ernest N. 2017. "Introduction." In *A Companion to Chimamanda Ngozi Adichie*, ed. E. N. Emenyonu . Suffolk: James Currey, pp. 1–13.

Emezi, Akwaeke. . 2018a. *Freshwater*. London: Faber & Faber.

Emezi, Akwaeke. . 2018b. "Transition: My surgeries were a bridge across realities, a spirit customizing its vessel to reflect its nature." *The Cut*, January. Retrieved 1 July 2019. <https://www.thecut.com/2018/01/writer-and-artist-akwaeke-emezi-gender-transition-and-ogbanje.html>

Epprecht, Marc. . 2004. *Hungochani: The History of a Dissident Sexuality in Southern Africa*. Montreal: McGill-Queens University Press.

Epprecht, Marc. . 2008. *Heterosexual Africa? The History of an Idea from the Age of Enlightenment to the Age of Aids*. Athens: Ohio University Press.

Eric-Udorie, June. . 2018. "Introduction." In *Can We All Be Feminists?*, ed. June. Eric-Udorie . London: Virago, pp. vii–xxiv.

Eromosele, Ehijele Femi. . 2013. "Sex and Sexuality in the Works of Chimamanda Ngozi Adichie." *Journal of Pan African Studies* 5(9): 99–110.

Evans-Pritchard, E. E. 1951. *Kinship and Marriage among the Nuer*. Oxford: Oxford University Press.

Evans-Pritchard, E. E. 1970. "Sexual Inversion among the Azande." *American Anthropologist* 72: 1428–1434.

Eze, Chielozona. . 2011. *Postcolonial Imagination and Moral Representations in African Literature and Culture*. Plymouth: Lexington Books.

Eze, Chielozona. . 2014a. "Feminism with a Big 'F': Ethics and the Rebirth of African Feminism in Chika Unigwe's *On Black Sisters' Street*." *Research in African Literatures* 45(4): 89–103.

Eze, Chielozona. . 2014b. "Rethinking African Culture and Identity: The Afropolitan Model." *Journal of African Cultural Studies* 26(2): 234–247.

Eze, Chielozona. . 2015. "We, Afropolitans." *Journal of African Cultural Studies* 28(1): 114–119.

Eze, Chielozona. . 2016. *Ethics and Human Rights in Anglophone African Women's Literature: Feminist Empathy*. New York: Palgrave Macmillan.

Farah, Nuruddin. . 1988. "Why I Write." *Third World Quarterly* 10(4): 1591–1599.

Fasselt, Rebecca. . 2019. "Decolonising the Afropolitan: Intra-African Migrations in post-2000 Literature." In *The Routledge Handbook of African Literature*, eds. Moradewun. Adejunmobi and Carli. Coetzee . London: Routledge, pp. 75–91.

Felman, Shoshana. . 1975. "Women and Madness: The Critical Phallacy." *Diacritics* 5(4): 2–10.

Felski, Rita. . 1995. *The Gender of Modernity*. Cambridge: Harvard University Press.

Foucault, Michel. . 1978. [1976]. *The History of Sexuality*, trans. Robert. Hurley . New York: Random House.

Foucault, Michel. . 1984. "What is Enlightenment?" In *The Foucault Reader*, ed. Paul. Rabinow . New York: Pantheon Books, pp. 32–50.

Francke, Robin-Lee. . 2019. "South Africa in a crisis of violence against women, says president." *The Guardian*, 6 September. Retrieved 20 June 2020.
<https://www.theguardian.com/world/2019/sep/06/south-africa-faces-national-crisis-of-violence-against-women-says-president>

Gaonkar, Dilip Parameshwar. , ed. 2001. *Alternative Modernities*. Durham: Duke University Press.

Gaudio, Rudolf P. 1998. "Male Lesbians and Other Queer Notions in Hausa." In *Boy-Wives and Female Husbands: Studies in African Homosexualities*, eds. Stephen O. Murray and Will. Roscoe . New York: Palgrave, pp. 115–128.

Geary, Shannon. . 2016. *Under the Udala Trees Is an Intersectional Triumph*. Carlsbad: University Wire. 17 Feb. retrieved 23 June 2016. No longer online.

Gehrmann, Susanne. . "Cosmopolitanism with African Roots: Afropolitanism's Ambivalent Mobilities." *Journal of African Cultural Studies* 28(1): 61–72.

Geschiere, Peter. , Birgit. Mayer and Peter. Pels , eds. 2008. *Readings in Modernity in Africa*. Bloomington: Indiana University Press.

Gikandi, Simon. . 2002. "Reason, Modernity & the African Crisis." In *African Modernities: Entangled Meanings in Current Debate*, eds. Jan-Georg. Deutsch , Peter. Probst and Heike. Schmidt . Portsmouth: Heinemann; Oxford: James Currey, pp. 135–157.

Gikandi, Simon. . 2007. "African Literature and Modernity." In *Texts, Tasks, and Theories: Versions and Subversions in African Literatures*, vol. 3, eds. Tobias Robert. Klein , Ulrike. Auga and Viola. Prüschenk . Amsterdam and New York: Rodopi, pp. 3–24.

Gikandi, Simon. . 2011. "Foreword: On Afropolitanism." In *Negotiating Afropolitanism: Essays on Borders and Spaces in Contemporary African Literature and Folklore*, eds. Jennifer. Wawrzinek and J. K. S. Makokha . Amsterdam and New York: Rodopi, pp. 9–11.

Gilbert, Sandra. and Susan. Gubar . 1979. *Madwoman in the Attic: The Woman Writer and the Nineteenth-Century Literary Imagination*. New Haven: Yale University Press.

- Ginwala, Frene. . 1986. "ANC Women: Their Strength in the Struggle." *Work in Progress* 45: 10–14.
- Göllnerová, Alžbeta. and Jarmila. Zikmundová , eds. 1938. *Žena novej doby. Kniha pre výchovu demokratickej ženy*. Bratislava: Tatra.
- Goredema, Ruvimbo. . 2010. "African Feminism: The African Woman's Struggle for Identity." *Political Science* 1(1): 33–41.
- Gqola, Pumla Dineo. . 2001. "Ufanele uqavile: Blackwomen, feminisms and postcoloniality in Africa." *Agenda: Empowering Women for Gender Equity* 16(50): 11–22.
- Gqola, Pumla Dineo. . 2010. *What is Slavery To Me? Postcolonial/Slave Memory in Post-apartheid South Africa*. Johannesburg: Wits University Press.
- Gqola, Pumla Dineo. . 2011. "Whirling Worlds? Women's Poetry, Feminist Imagination and Contemporary South African Publics." *Scrutiny* 2 16(2): 5–11.
- Gqola, Pumla Dineo. . 2015. *Rape: A South African Nightmare*. Auckland Park: MFBBooks Joburg.
- Gqola, Pumla Dineo. . 2016. "A Peculiar Place for a Feminist? The New South African Woman, True Love Magazine and Lebo(gang) Mashile." *Safundi* 17(2): 119–136.
- Gqola, Pumla Dineo. . 2017. *Reflecting Rogue: Inside the Mind of a Feminist*. Auckland Park: MFBBooks Joburg.
- Gqola, Pumla Dineo. . 2021. "A Playful but also Very Serious Love Letter to Gabrielle Goliath." In *Surfacing: On Being Black and Feminist in South Africa*, eds. Desiree. Lewis and Gabeeba. Baderoon . Johannesburg: Wits University Press, pp. 49–55.
- Grand, Sarah. . 1894. "The New Aspect of the Woman Question." *The North American Review* 158(448): 270–276.
- Greenberg, Zoe. . 2017. "Chimamanda Ngozi Adichie's Blueprint for Feminism." *New York Times*, 15 March. Retrieved 20 March 2017.
<https://www.nytimes.com/2017/03/15/books/chimamanda-ngozi-adiche-dear-ijeawe.html>
- Greer, Germaine. . 2008. [1970]. *The Female Eunuch*. New York: Harper Perennial Modern Classics.
- Gregorová, Hana. . 1929. *Slovenka pri krbe a knihe*. Prague: Mazáčova slovenská knižnica.
- Gregorová, Hana. . 1979. *Spomienky*, ed. Dagmar. Gregorová-Prášilová . Bratislava: Tatran.
- Gyekye, Kwame. . 1997. *Tradition and Modernity: Philosophical Reflections on the African Experience*. Oxford and New York: Oxford University Press.
- Haberlandt, Michael. . 1998. [1899]. "Occurrences of Contrary-Sex among the Negro Population of Zanzibar," trans. Bradley. Rose . In *Boy-Wives and Female Husbands: Studies in African Homosexualities*, eds. Stephen O. Murray and Will. Roscoe . New York: Palgrave, pp. 63–66.
- Hadley, Tessa. . 2017. "Dear Ijeawe by Chimamanda Ngozi Adichie Review: A Feminist Manifesto." *The Guardian*, 4 May. Retrieved 20 April 2018.
<https://www.theguardian.com/books/2017/may/04/dear-ijeawe-or-a-feminist-manifesto-in-fifteen-suggestions>
- Harris, Ashleigh. . 2020. *Afropolitanism and the Novel: De-realizing Africa*. London and New York: Routledge.
- Harrow, Kenneth W. 2001. *Less than One and Double: A Feminist Reading of African Women's Writing*. Portsmouth: Heinemann.
- Hassan, Dahabo Farah. , Amina H. Adan and Amina Mohamoud. Warsame . 1995. "Somalia: Poetry as Resistance against Colonialism and Patriarchy." In *Subversive Women: Historical Experiences of Gender and Resistance*, ed. Saskia. Wieringa . London: Zed Books, pp. i–x.
- Hawley, John C. 2017. "In Transition: Self-expression in Recent African LGBTIQ Narratives." *Journal of the African Literature Association* 11(1): 120–134.
- Haywood, Eliza. . 1999. [1723]. "A Wife To Be Lett." In *Selected Fiction and Drama of Eliza Haywood*, ed. Paula R. Backscheider . Oxford: Oxford University Press, pp. 1–81.
- Head, Bessie. . 1974. Letter to Giles Gordon, 28–29 December 1974. *Bessie Head Papers*. Serowe, Botswana: Khama Memorial Museum (KMM BHP 44).
- Head, Bessie. . 1977. *The Collector of Treasures*. London: Heinemann.
- Head, Bessie. . 1990a. [1975]. "Despite Broken Bondage, Botswana Women Are Still Unloved." In *Bessie Head, A Woman Alone*, ed. Craig. MacKenzie . Oxford: Heinemann, pp. 54–57.
- Head, Bessie. . 1990b. [1985]. "Writing Out of Southern Africa." In *Bessie Head, A Woman Alone*, ed. Craig. MacKenzie . Oxford: Heinemann, pp. 93–100.

Holst-Petersen, Kirsten. and Anna. Rutherford , eds. 1986. *A Double Colonization: Colonial and Post-Colonial Women's Writing*. Sydney: Dangaroo Press.

Hooks, B. 2000. *Feminism is for Everybody: Passionate Politics*. Boston: South End Press.

Horn, Jessica. . 2006. "Re-righting the Sexual Body." *Feminist Africa* 6: 7–19.

Hosken, Fran. . 1979. *The Hosken Report: Genital and Sexual Mutilation of Females*. Lexington: Women's International Network News.

Hountondji, Paulin. . 1983. "Reason and Tradition." In *Philosophy and Culture*, ed. H. Odera Oruka and D. A. Masolo . Nairobi: Bookwise, pp. 132–140.

Hudson-Weems, Clenora. . 1998. "Africana Womanism." In *Sisterhood, Feminisms and Power: From Africa to the Diaspora*, ed. Obioma. Nnaemeka . Trenton: Africa World Press, pp. 149–162.

Huggan, Graham. . 2001. *The Postcolonial Exotic: Marketing the Margins*. London: Routledge.

Hunt, Lynn. . 2007. *Inventing Human Rights: A History*. New York and London: Norton.

Hutcheon, Linda. . 1989. "Circling the Downspout of Empire: Post-Colonialism and Postmodernism." *ARIEL* 20(4): 149–175.

Igarashi, Yuka. . 2012. "Interview with Chinelo Okparanta." *Granta*, 12 February. Retrieved 12 March 2016. <https://granta.com/interview-chinelo-okparanta/>

Ikediegwu, Ogechukwu A. 2013. "Feminist Inclinations in Chimamanda Ngozi Adichie's *Half of a Yellow Sun* and *Purple Hibiscus*." *New Academia* 2(4): 1–16.

Irigaray, Luce. . 1985. [1977]. *This Sex Which Is Not One*, trans. Catherine. Porter . Ithaca: Cornell University Press.

Jagose, Annamarie. . 1996. *Queer Theory*. Melbourne: Melbourne University Press.

Jell-Bahlsen, Sabine. . 1998. "Female Power: Water Priestesses of the Oru-Igbo." In *Sisterhood, Feminism and Power*, ed. Obioma. Nnaemeka . Trenton: Africa World Press, pp. 101–132.

Jobson, Geoffrey A. et al. 2012. "Transgender in Africa: Invisible, Inaccessible, or Ignored?" *SAHARA-J: Journal of Social Aspects of HIV/AIDS* 9(3): 160–163.

Johnston, Jill. . 1973. *Lesbian Nation*. New York: Simon & Schuster.

Jolly, Susie. . 2000. "'Queering' Development: Exploring the Links between Same-Sex Sexualities, Gender, and Development." *Gender and Development* 8(1): 78–88.

Jones, David J. 2014. *Sexuality and the Gothic Magic Lantern: Desire, Eroticism and Literary Visibilities from Byron to Bram Stoker*. Basingstoke: Palgrave Macmillan.

Jordan, Ellen. . 1983. "The Christening of the New Woman: May 1894." *Victorian Newsletter* 63: 19–21.

Jung, Carl Gustav. . 1960. [1929]. "The Significance of Constitution and Heredity in Psychology." In *Collected Works*, vol. 8, ed. & trans. Gerhard. Adler and R. F. C. Hull . Princeton: Princeton University Press, pp. 229–230.

Jusová, Iveta. . 2005. *The New Woman and Empire*. Columbus: Ohio State University Press.

Kaggwa, Julius. . 2013. "The Struggle for Intersex Rights in Africa." In *Queer African Reader*, eds. Sokari. Ekine and Hakima. Abbas . Dakar, Nairobi, Oxford: Pambazuka Press, pp. 203–208.

Kaiza, David. . 2007. "Women Writers Rule." *The East African*, 29 October–4 November. Retrieved 10 October 2018. <http://www.theeastafrican.co.ke/magazine/434746-256502-c6j06o/index.html>

Kan, Toni. . 2017. "I Want to Be a Successful Novelist and Playwright: Sefi Atta." *The Guardian Nigeria*, 30 April. Retrieved 10 October 2018. <https://guardian.ng/art/i-want-to-be-a-successful-novelist-and-playwright-sefi-atta/>

Kaplan, Caren. and Inderpal. Grewal , eds. 1994. *Scattered Hegemonies: Postmodernity and Transnational Feminist Practice*. Minneapolis and London: University of Minnesota Press.

Kaplan, Caren. and Inderpal. Grewal . 2002. "Transnational Practices and Interdisciplinary Feminist Scholarship: Refiguring Women's and Gender Studies." In *Women's Studies on Its Own : A Next Wave Reader in Institutional Change*, ed. Rbyn. Wiegman . Durham and London: Duke University Press, pp. 66–81.

Kendall, Kathryn. . 1998. "'When a Woman Loves a Woman' in Lesotho: Love, Sex, and the (Western) Construction of Homophobia." In *Boy-Wives and Female Husbands: Studies in African Homosexualities*, eds. Stephen O. Murray and Will. Roscoe . New York: Palgrave, pp. 223–242.

- Kenyatta, Jomo. . 1938. *Facing Mount Kenya*. London: Secker & Warburg.
- Keulemans, Chris. . 2019. Interview with Chimamanda Ngozi Adichie. Old Market Hall, Bratislava, 17 Nov. Unpublished.
- Khannous, Touria. . 2013. *African Pasts, Presents, and Futures: Generational Shifts in African Women's Literature, Film, and Internet Discourse*. Plymouth: Lexington Books.
- Khaxas, Elizabeth. and Saskia. Wieringa . 2005. "'I am a pet goat, I will not be slaughtered': Female masculinity and femme strength amongst the Damara in Namibia." In *Tommy Boys, Lesbian Men and Ancestral Wives: Female Same-Sex Practices in Africa*, eds. Ruth. Morgan and Saskia. Wieringa . Johannesburg: Jacana Media, pp. 123–196.
- Khonje, Eleanor T. 2015. "To Be Both an Afropolitan and a Pan-Africanist: A Response." April 19. Retrieved 22 July 2020. <http://unravelingthmind.com/2015/04/19/t-be-both-an-afropolitan-an-a-pan-africanist>.
- Kiguli, Susan. . 2005. "FEMRITE and the Woman Writer's Position in Uganda: Personal Reflections." In *Words and Worlds: African Writing, Literature and Society*, eds. Susan. Arndt and Katrin. Berndt . Trenton: Africa World Press, pp. 170–183.
- Kiyimbi, Abasi. . 2008. "Male Identity and Female Space in the Fiction of Ugandan Women Writers." *Journal of International Women's Studies* 9(3): 193–222.
- Knight, Stephen. . 2004. *Crime Fiction 1800–2000: Detection, Death, Diversity*. New York: Palgrave Macmillan.
- Knöbl, Wolfgang. . 2002. "Modernization Theory, Modernization & African Modernities: An Outsider's View." In *African Modernities: Entangled Meanings in Current Debate*, eds. Jan-Georg. Deutsch , Peter. Probst and Heike. Schmidt . Portsmouth: Heinemann; Oxford: James Currey, pp. 158–178.
- Knowles, Beyoncé. . 2016. *Lemonade*. New York: Parkwood Entertainment and Columbia Records.
- Koko, Guillain. , Surya. Monro and Kate. Smith , eds. 2018. "Lesbian, Gay, Bisexual, Transgender, Queer (LGBTQ) Forced Migrants and Asylum Seekers: Multiple Discriminations." In *Queer in Africa: LGBTQI Identities, Citizenship, and Activism*, eds. Zethu. Matebeni , Surya. Monro and Vasu. Reddy . New York: Routledge, pp. 158–177.
- Kolawole, Mary E. Modupe. . 1997a. *Womanism and African Consciousness*. Trenton: Africa World Press.
- Kolawole, Mary E. Modupe. . 1997b. "Women's Oral Genres." In *African Literature: An Anthology of Criticism and Theory*, eds. Tejumola. Olaniyan and Ato. Quayson . Oxford: Blackwell, pp. 92–96.
- Kopf, Martina. . 2014. "Developing Africa in the Colonial Imagination: European and African Narrative Writing of the Interwar Period." In *Developing Africa: Concepts and Practices in Twentieth-Century Colonialism*, eds. Joseph M. Hodge , Gerald. Hödl and Martina. Kopf . Manchester: Manchester University Press, pp. 341–366.
- Kristeva, Julia. . 1980. [1969]. *Desire in Language: A Semiotic Approach to Literature and Art*, trans. Leon Samuel. Roudiez , Thomas. Gora and Alice. Jardine . New York: Columbia University Press.
- Kristeva, Julia. . 1984. [1974]. *Revolution in Poetic Language*, trans. Margaret. Waller . New York: Columbia University Press.
- Kruger, Marie. . 2011. *Women's Literature in Kenya and Uganda: The Trouble with Modernity*. New York: Palgrave Macmillan.
- Kyomuhendo, Goretti. . 2002. *Whispers from Vera*. Kampala: Monitor Publications.
- Kyomuhendo, Goretti. . 2003. "FEMRITE and the Politics of Literature in Uganda." *Feminist Africa 2: Changing Cultures*. Retrieved 25 March 2018. http://agi.ac.za/sites/agi.ac.za/files/fa_2_profile_3.pdf
- Kyomuhendo, Goretti. . 2005. "To Be an African Woman Writer: The Joys and Challenges." In *Words and Worlds: African Writing, Literature and Society*, eds. Susan. Arndt and Katrin. Berndt . Trenton: Africa World Press, pp. 185–192.
- Kyomuhendo, Goretti. . 2007. *Waiting*. New York: The Feminist Press.
- Kyomuhendo, Goretti. . 2018. "Goretti Kyomuhendo in Conversation with Jennifer Nansubuga Makumbi." *Wasafiri* 33(3): 39–42.
- Kyomuhendo, Grace Bantebya. and Marjorie Keniston. McIntosh . 2006. *Women, Work and Domestic Virtue in Uganda, 1900–2003*. Oxford: James Currey; Athens: Ohio University Press; Kampala: Fountain Publishers.

Lanser, Susan S. 1989. "Feminist Criticism, 'The Yellow Wallpaper,' and the Politics of Color in America." *Feminist Studies* 15(3): 415–441.

Lawrence, D. H. 1946. [1928]. *The First Lady Chatterley*. Berne: Alfred Scherz Publishers.

Lenta, Margaret. 1992. "Two Women and Their Territories: Sheila Roberts and Miriam Tlali." *Tulsa Studies in Women's Literature* 11(1): 103–111.

Levin, Tobe. . 2009. "Preface." In *Empathy and Rage: Female Genital Mutilation in African Literature*, eds. Tobe. Levin and Augustine H. Asaah . Banbury: Ayebia Clarke, pp. xiv–xvii.

Lewes, George Henry. . 1852. "The Lady Novelists." *Westminster Review* II: 129–140.

Lewis, Desiree. . 2001. "Introduction: African Feminisms." *Agenda: Empowering Women for Gender Equity* 16(50): 4–10.

Lewis, Desiree. . 2005. "African Gender Research and Postcoloniality: Legacies and Challenges." In *African Gender Studies: A Reader*, ed. Oyeronke. Oyewumi . New York: Palgrave Macmillan, pp. 381–396.

Lewis, Desiree. . 2009. "Discursive Challenges for African Feminisms." In *African Feminist Politics of Knowledge: Tensions, Challenges, Possibilities*, eds. Akosua Adomako. Ampofo and Signe. Arnfred . Uppsala: Nordic African Institute, pp. 205–221.

Lewis, Desiree. . 2011. "Representing African Sexualities." In *African Sexualities: A Reader*, ed. Sylvia. Tamale . Cape Town: Pambazuka Press, pp. 199–216.

Lewis, Desiree. . and Gabeeba. Baderoon , eds. 2021. *Surfacing: On Being Black and Feminist in South Africa*. Johannesburg: Wits University Press.

Likimani, Muthoni. . 1974. *They Shall Be Chastised*. Nairobi: Kenya Literature Bureau.

Lionnet, Françoise. . 1995. *Postcolonial Representations: Women, Literature, Identity*. Ithaca: Cornell University Press.

Lockett, Cecily. . 1996. "Feminism(s) and Writing in English in South Africa." In *South African Feminisms: Writing, Theory and Criticism 1990–1994*, ed. M. J. Daymond . New York and London: Garland, pp. 3–26.

Lorde, Audre. . 1984. *Sister Outsider: Essays and Speeches*. Berkeley: Crossings Press.

MacKinnon, Catharine A. 1986. "Sexual Harassment and Sexual Politics." In C. A. MacKinnon , *Feminism Unmodified: Discourses on Life and Law*. Cambridge, MA: Harvard University Press, 1987, pp. 103–116.

Magubane, Bernard. . 2007. *Race and the Construction of the Dispensable Other*. Pretoria: UNISA Press.

Maitse, Teboho. . 1998. "Political Change, Rape and Pornography in Post-Apartheid South Africa." In *Violence against Women*, ed. Caroline. Sweetman . Oxford: Oxfam, pp. 55–59.

Maja-Pearce, Adewale. . 1990. "We Were Feminists in Africa First." Interview with Ama Ata Aidoo. *Index on Censorship* 19(9): 17–18.

Makholwa, Angela. . 2007. *Red Ink*. Johannesburg: Pan Macmillan SA.

Makholwa, Angela. . 2013. *Black Widow Society*. Johannesburg: Pan Macmillan SA.

Makholwa, Angela. . 2014. "The Interview: Angela Makholwa: Death becomes her." *News24*, 24 March. Retrieved 20 May 2019. <https://www.news24.com/news24/archives/city-press/the-interview-angela-makholwa-death-becomes-her-20150429>

Makumbi, Jennifer Nansubuga. . 2020. *The First Woman*. London: Oneworld Publications.

Malecowna, Jennifer. . 2015. "Practical Action to Decolonise the 'White Literary System': The African Flavour Book Case Study." Retrieved 2 May 2019. <http://bookslive.co.za/blog/2015/07/06/practical-action-to-decolonise-the-white-literary-system-the-african-flavour-books-case-study/>.

Mama, Amina. . 1996. "'Women' Studies and Studies of Women in Africa during the 1990s." Dakar: Council for the Development of Economic and Social Research in Africa (CODESRIA). Working Paper Series 5/96. Retrieved 21 May 2018. <http://www.gwsafrica.org/knowledge/index.html>

Mama, Amina. . 2005. "Gender Studies for Africa's Transformation." In *African Intellectuals: Rethinking Politics, Language, Gender and Development*, ed. Thandika. Mkandawire . London: ZED Books, pp. 94–116.

Martin, Karen. and Makhosazana. Xaba , eds. 2013. *Queer Africa: New and Collected Fiction*. Johannesburg: MaThoko's Books.

Mashigo, Mohale. . 2016. "From Sweet Valley High to The Yearning." In Mohale Mashigo, *The Yearning*. Johannesburg: Pan Macmillan SA, pp. vii–vix.

- Matebeni, Zethu. , ed. 2014. *Reclaiming Afrikan: Queer Perspectives on Sexual and Gender Identities*. Athlone: Modjaji Books.
- Matebeni, Zethu. and Thabo. Msibi . 2015. "Vocabularies of the Non-Normative." *Agenda* 29(1): 3–9.
- Matebeni, Zethu. , Surya. Monro and Vasu. Reddy , eds. 2018. *Queer in Africa: LGBTQI Identities, Citizenship, and Activism*. New York: Routledge.
- Matembe, Miria. . 2002. *Gender, Politics, and Constitution Making in Uganda*. Kampala: Fountain Publishers.
- Matembe, Miria. . 2007. "I Must Call Myself a Feminist." In *Women Writing Africa: The Eastern Region*, ed. Amandina. Lihamba et al. New York: Feminist Press, pp. 436–438.
- Matlwa, Kopano. . 2009. "Interview with Kopano Matlwa: Author of Coconut." *Literary Tourism*. Retrieved 20 July 2020.
- http://www.literarytourism.co.za/index.php?option=com_content&view=article&id=291:interview-with-kopano-matlwa-author-of-coconut&catid=26&Itemid=100053.
- Matlwa, Kopano. . 2016. *Period Pain*. Auckland Park: Jacana Media.
- Mba, Nina. . 1982. *Women's Political Struggle in Nigeria: Nigerian Women Mobilized*. Women's Political Activity in Southern Nigeria, 1900–1965. Berkeley: Institute of International Studies.
- Mbembe, Achille. . 2001. *On the Postcolony*, trans. A. M. Berrett , Janet. Roitman , Murray. Last and Steven. Rendall . Berkeley: University of California Press.
- Mbembe, Achille. . 2006. "Afropolitanisme." *Africultures* 66 (1): 9–14.
- Mbembe, Achille. and Sarah. Nuttall . 2004. "Writing the World from an African Metropolis." *Public Culture* 16(3): 347–372.
- Mbilinyi, Marjorie. . 1985. "'City' and 'Countryside' in Colonial Tanganyika." *Economic and Political Weekly* 20(43): 88–96.
- Mbugua, Audrey. . 2013. "Transsexuals' Nightmare: Activism or Subjugation?" In *Queer African Reader*, eds. Sokari. Ekine and Hakima. Abbas . Dakar, Nairobi, Oxford: Pambazuka Press, pp. 123–140.
- McClintock, Anne. . 1995. *Imperial Leather: Race, Gender, and Sexuality in the Colonial Conquest*. London and New York: Routledge.
- McDowell, Linda. and Joanne. Sharp , eds. 1997. *Space, Gender, Knowledge: Feminist Readings*. London and New York: Routledge.
- McFadden, Patricia. . 2003. "Sexual Pleasure as a Feminist Choice." *Feminist Africa* 2: 17–25.
- McLaren, Margaret A.. 2019. *Women's Activism, Feminism, and Social Justice*. Oxford: Oxford University Press.
- Mekgwe, Pinkie. . 2007. "Theorizing African Feminism(s): The 'Colonial' Question." In *Texts, Tasks, and Theories: Versions and Subversions in African Literatures* 3, eds. Tobias Robert. Klein , Ulrike. Auga and Viola. Prüschenk . Amsterdam and New York: Rodopi, pp.165–174.
- Mendos, Lucas Ramon. et al. 2020. *State-Sponsored Homophobia 2020: Global Legislation Overview Update*. Geneva: International Lesbian, Gay, Bisexual, Trans and Intersex Association.
- Mikell, Gwendolyn. . 1997. "Introduction." In *African Feminism: The Politics of Survival in Sub-Saharan Africa*, ed. G. Mikell . Philadelphia: University of Pennsylvania Press, pp. 1–50.
- Miles, Angela. . 1998. "North American Feminisms/Global Feminisms: Contradictory or Complementary?" In *Sisterhood, Feminisms and Power*, ed. Obioma. Nnaemeka . Trenton: Africa World Press, pp. 163–182.
- Miré, Soraya. . 2011. *The Girl with Three Legs*. Chicago: Lawrence Hill Books.
- Moghadam, Valentine M. 2005. *Globalizing Women: Transnational Feminist Networks*. Baltimore and London: The Johns Hopkins University Press.
- Mohammed, Azeenarh. , Chitra. Nagarajan and Rafeeat. Aliyu , eds. 2018. *She Called Me Woman: Nigeria's Queer Women Speak*. Abuja and London: Cassava Republic Press.
- Mohanty, Chandra Talpade. . 1991. "Under Western Eyes: Feminist Scholarship and Colonial Discourses." *Third World Women and the Politics of Feminism*, eds. Chandra Talpade. Mohanty , Ann. Russo and Lourdes. Torres . Bloomington: Indiana University Press, pp. 51–80.
- Mohanty, Chandra Talpade. . 2003. *Feminism Without Borders: Decolonizing Theory, Practising Solidarity*. Durham and London: Duke University Press.
- Molefhe, Wame. . 2011. *Go Tell the Sun*. Cape Town: Modjaji Books.
- Mongu, Blanka. . 2011. "Obráz modernej ženy v nemeckom a českom fejtóne v medzivojnovom období." In *Na ceste k modernej žene*, ed. Gabriela. Dudeková et al. Bratislava: Veda, pp.

- Moodley, Kogila. . 1991. "The Continued Impact of BC." In *Bounds of Possibility: The Legacy of Steve Biko*, ed. Barney. Pityana et al. Cape Town: David Philip, pp. 143–153.
- Moreau, Julie. and T. J. Tallie . 2020. "Queer African Studies and Directions in Methodology." In *Routledge Handbook of Queer African Studies*, ed. S. N. Nyeck . Abingdon and New York: Routledge, pp. 49–60.
- Morgan, Ruth. and Saskia. Wieringa , eds. 2005. *Tommy Boys, Lesbian Men and Ancestral Wives: Female Same-Sex Practices in Africa*. Johannesburg: Jacana Media.
- Morgan, Ruth. , Charl. Marais and Joy. Rosemary Wellbeloved , eds. 2009. *Trans: Transgender Life Stories from South Africa*. Auckland Park: Jacana Media.
- Motsei, Mmatshilo. . 2007. *The Kanga and the Kangaroo Court: Reflections on the Rape Trial of Jacob Zuma*. Johannesburg: Jacana Media.
- Mtenje, Asante Lucy. . 2016. "'Bad Girls Get Raped, Good Girls Go to Heaven': Sexuality and Respectability in Sefi Atta's *Everything Good Will Come*." *Hecate* 42(2): 66–85.
- Mudimbe, V. Y. 1988. *The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge*. Bloomington and Indianapolis: Indiana University Press; London: James Currey.
- Munro, Brenna. . 2007. "Queer Futures: The Coming-Out Novel in South Africa." In *African Literature: An Anthology of Criticism and Theory*, eds. Tejumola. Olaniyan and Ato. Quayson . Oxford: Blackwell, pp. 753–764.
- Munro, Brenna. . 2017. "States of Emergence: Writing African Female Same-Sex Sexuality." *Journal of Lesbian Studies* 21: 186–203.
- Murphy, Elena Rodríguez. . 2012. "An Interview with Sefi Atta." *Research in African Literatures* 43(3): 106–114.
- Murray, Jessica. . 2016. "Constructions of Gender in Contemporary South African Crime Fiction: A Feminist Literary Analysis of the Novels of Angela Makholwa." *English Studies in Africa* 59(2): 14–26.
- Murray, Jessica. . 2021. "Human Rights in Spaces of Violence: Exploring the Intersections of Gender, Violence and Lesbian Sexuality in Selected African Fiction by Women." In *Gendered Violence and Human Rights in Black World Literature and Film*, eds. Naomi. Nkealah and Obioma. Nnaemeka . Abingdon and New York: Routledge, pp. 93–108.
- Murray, Stephen O. and Will. Roscoe , eds. 1998. *Boy-Wives and Female Husbands: Studies in African Homosexualities*. New York: Palgrave.
- Museveni, Yoweri Kaguta. . 2013. "Letter from Uganda's President Museveni to Speaker of Parliament Kadaga Regarding the Anti-Homosexuality Bill." L-Talk, 28 December. Retrieved 10 October 2015. <http://l-talk.de/documentary-president-musevenis-letter-on-the-homosexual-bill/9>.
- Mutua, M. 2011. "Sexual Orientation and Human Rights: Putting Homophobia on Trial." In *African Sexualities: A Reader*, ed. Sylvia. Tamale . Cape Town: Pambazuka Press, pp. 452–462.
- Mwaluko, Nick Hadikwa. . 2016. *Waafrica 123: 1992. Kenya. Two Womyn Fall in Love*. Frankfurt: UnCUT/VOICES Press.
- Mwaluko, Nick Hadikwa. . 2018. "Meet the Playwright: Nick Hadikwa Mwaluko." Retrieved 1 July 2020. <http://www.tctwentypercent.org/nick-hadikwa-mwaluko/>.
- Mwaluko, Nick Hadikwa. . 2020. Conversation with the author. 16 June. Unpublished.
- Mwikya, Kenne. . 2013. "The Media, the Tabloid and the Uganda Homophobia Spectacle." *Queer African Reader*, eds. Sokari. Ekine and Hakima. Abbas . Dakar, Nairobi, Oxford: Pambazuka Press, pp. 141–154.
- Myambo, Melissa Thandiwe. . 2020. "The Spatial Politics of Chick Lit in Africa and Asia: Sidestepping Tradition and Fem-Washing Global Capitalism?" *Feminist Theory* 21(1): 111–129.
- Nadel, S. F. 1947. *The Nuba: An Anthropological Study of the Hill Tribes in Korfodan*. London: Oxford University Press.
- Nambula, Katharina. . 2014. "Creativity and the Ugandan Woman. The Dialectic of Struggle and Equality in Mary Karoro Okurut's *The Invisible Weevil* and Violet Barungi's *Cassandra*." In *Tradition and Change in Contemporary West and East African Fiction*, ed. Ogaga. Okuyade . Amsterdam and New York: Rodopi, pp. 53–69.
- Nazareth, Peter. . 1984. "Waiting for Amin: Two Decades of Ugandan Literature." In *The Writing of East and Central Africa*, ed. Gordon Douglas. Killam . Nairobi: East African Publishers, pp. 7–35.

Ndigirigi, Gichingiri. . 2017. "Reverse Appropriations' & Transplantation in Americanah." In *A Companion to Chimamanda Ngozi Adichie*, ed. Ernest N. Emenyonu . Suffolk: James Currey, pp. 199–212.

Nfah-Abbenyi, Juliana Makuchi. . 1997a. "Bridging North and South: Notes Towards True Dialogue and Transformation." *Canadian Woman Studies* 17(2): 145–148.

Nfah-Abbenyi, Juliana Makuchi. . 1997b. *Gender in African Women's Writing: Identity, Sexuality, and Difference*. Bloomington and Indianapolis: Indiana University Press.

Nfah-Abbenyi, Juliana Makuchi. . 1999. "Flabberwhelmed or Turning History on Its Head? The Postcolonial Woman-as-Subject in Aidoo's *Changes*." In *Emerging Perspectives on Ama Ata Aidoo*, eds. Ada Uzoamaka. Azodo and Gay. Wilentz . Trenton: Africa World Press, pp. 281–302.

Ngcobo, Lauretta. . 1990. *And They Didn't Die*. London: Virago.

Ngugi, wa Thiong'o. . 1965. *The River Between*. London: Heinemann.

Ngugi, wa Thiong'o. . 1983. *Barrel of a Pen: Resistance to Repression in Neo-Colonial Kenya*. Trenton: Africa World Press.

Njambi, Wairimu Ngaruiya. and William E. O'Brien . 2000. "Revisiting 'Woman-Woman Marriage': Notes on Gikũyũ Women." *NWSA Journal* 12(1): 1–23.

Njau, Rebeka. . 2019. [1963]. *The Scar: A Tragedy in One Act*. Nairobi: Books Horizon.

Njinge, Mpumi. and Paolo. Alberton . 2002. *Everything Must Come to Light*. VHS. Johannesburg: Out of Africa Films.

Nkabinde, Nkunzi Zandile. . 2008. *Black Bull, Ancestors and Me: My Life as a Lesbian Sangoma*. Johannesburg: Jacana Media.

Nkealah, Naomi. . 2016. "(West) African Feminisms and Their Challenges." *Journal of Literary Studies* 32(2): 61–74.

Nkealah, Naomi. . 2021. "Male Violence, the State and the Dehumanisation of Women in Three South African Novels by Women." In *Gendered Violence and Human Rights in Black World Literature and Film*, eds. N. Nkealah and Obioma. Nnaemeka . Abingdon and New York: Routledge, pp. 223–240.

Nkealah, Naomi. and Obioma. Nnaemeka , eds. 2021. *Gendered Violence and Human Rights in Black World Literature and Film*. Abingdon and New York: Routledge.

Nnaemeka, Obioma. . 1995. "Feminism, Rebellious Women, and Cultural Boundaries: Rereading Flora Nwapa and Her Compatriots." *Research in African Literatures* 26(2): 80–113.

Nnaemeka, Obioma. , ed. 1997a. *The Politics of (M)Othering: Womanhood, Identity and Resistance in African Literature*. London: Routledge.

Nnaemeka, Obioma. . 1997b. "Introduction." In *The Politics of (M)othering: Womanhood, Identity, and Resistance in African Literature*, ed. Obioma. Nnaemeka . London: Routledge, pp.1–25.

Nnaemeka, Obioma. , ed. 1998a. *Sisterhood, Feminisms and Power*. Trenton: Africa World Press.

Nnaemeka, Obioma. . 1998b. "Introduction: Reading the Rainbow." In *Sisterhood, Feminisms and Power*, ed. Obioma. Nnaemeka . Trenton: Africa World Press, pp. 1–35.

Nnaemeka, Obioma. . 2004. "NegoFeminism: Theorizing, Practicing, and Pruning Africa's Way." *Signs* 29(2): 357–385.

Nnaemeka, Obioma. . 2005. "African Women, Colonial Discourses, and Imperialist Interventions: Female Circumcision as Impetus." In *Female Circumcision and the Politics of Knowledge: African Women in Imperialist Discourses*, ed. Obioma. Nnaemeka . Westport and London: Praeger, pp. 27–46.

Norridge, Zoe. . 2013. *Perceiving Pain in African Literature*. New York: Palgrave MacMillan.

Nussbaum, Martha. . 1999. *Sex and Social Justice*. New York and Oxford: Oxford University Press.

Nwapa, Flora. . 1966. *Efuru*. London: Heinemann.

Nwapa, Flora. . 1981. *One Is Enough*. Enugu: Tana Press.

Nwapa, Flora. . 2007. [1992]. "Women and Creative Writing in Africa." In *African Literature: An Anthology of Criticism and Theory*, eds. Tejumola. Olaniyan and Ato. Quayson . Oxford: Blackwell, pp. 526–532.

Nyanzi, Stella. . 2014. "Queering Queer Africa." In *Reclaiming Afrikan: Queer Perspectives on Sexual and Gender Identities*, ed. Zethu. Matebeni . Athlone: Modjaji Books, pp. 65–68.

Nyanzi, Stella. and Andrew. Karamagi . 2015. "The Social-Political Dynamics of the Anti-Homosexuality Legislation in Uganda." *Agenda: Empowering Women for Gender Equity* 29(1): 24–38.

Nyeck, S. N. and Marc. Epprecht , eds. 2013. *Sexual Diversity in Africa: Politics, Theory, and Citizenship*. Montréal: McGill-Queen's University Press.

Nyeck, S. N. , ed. 2020. *The Routledge Handbook of Queer African Studies*. Abingdon and New York: Routledge.

Nzegwu, Nkiru. . 1994. "Gender Equality in Dual-Sex System: The Case of Onitsha." *Canadian Journal of Law and Jurisprudence* 7(1): 73–96.

Obiora, Leslye Amede. . 2003. "The Little Foxes that Spoil the Vine: Revisiting the Feminist Critique of Female Circumcision." In *African Women and Feminism: Reflecting on the Politics of Sisterhood*, ed. Oyeronke. Oyewumi . Trenton: Africa World Press, pp. 197–230.

Odueso, Timi. . 2019. "Cutting Culture Off: A Review of Mary Karooro Okurut's *The Switch*." *Wawa Book Review*, 9 July. Retrieved 5 May 2020. <https://wawabookreview.com/cutting-culture-off-a-review-of-mary-karooro-okuruts-the-switch/>

Ogot, Grace. . 1966. *The Promised Land*. Nairobi: East African Publishing House.

Ogundipe–Leslie, Molaru. . 1994. *Re-Creating Ourselves: African Women and Critical Transformations*. Trenton: Africa World Press.

Ogunyemi, Chikwenye Okonjo. . 1985. "Womanism: The Dynamics of the Contemporary Black Female Novel in English." *Signs* 11(1): 63–80.

Ogunyemi, Chikwenye Okonjo. . 1988. "Women in Nigerian Literature." In *Perspectives on Nigerian Literature: 1700 to the Present*, ed. Wale. Ogunbiyi . Lagos: Guardian Books, pp. 60–67.

Ogunyemi, Chikwenye Okonjo. . 1996. *African Wo/Man Palava: The Nigerian Novel by Women*. Chicago: The University of Chicago Press.

Ogunyemi, Chikwenye Okonjo. . 2003. "Ectomies: A Treasury of Fiction by Africa's Daughters." In *African Women and Feminism: Reflecting on the Politics of Sisterhood*, ed. Oyeronke. Oyewumi . Trenton: Africa World Press, pp. 231–256.

Ojaide, Tanure. . 2008. "Migration, Globalization, and Recent African Literature." *World Literature Today* 82(2): 43–46.

Okech, Awino. . 2013. "'In Sisterhood and Solidarity': Queering African Feminist Spaces." In *Queer African Reader*, eds. Sokari. Ekine and Hakima. Abbas . Dakar, Nairobi, Oxford: Pambazuka Press, pp. 9–31.

Okparanta, Chinelo. . 2013. *Happiness, Like Water*. London: Granta.

Okparanta, Chinelo. . 2015. *Under the Udala Trees*. New York: Houghton Mifflin Harcourt.

Okurut, Mary. . 1998. *The Invisible Weevil*. Kampala: FEMRITE.

Okurut, Mary. . 2003. *The Official Wife*. Kampala: Fountain Publishers.

Okurut, Mary. . 2016. *The Switch*. Kampala: FEMRITE.

Okwuosa, Ashley. . 2019. "On Writing Women and Being a Feminist: A Dialogue with Sefi Atta." *Medium.com*, 7 November. Retrieved 8 December 2019. <https://medium.com/@ashleyokwuosa/on-writing-women-and-being-a-feminist-a-dialogue-with-sefi-atta-e4b8d4096133>

Olaniyi, Akin. and A. Akinwale . 2012. "Rethinking Feminist Episteme in Adichie's *Half of a Yellow Sun*: An Agenda for Social Re-engineering." *Knowledge Review* 26(3): 145–152.

Onukaogu, Allwell Abalogu. and Ezechi. Onyerionwu . 2010. *Chimamanda Ngozi Adichie: The Aesthetics of Commitment and Narrative*. Ibadan, Nigeria: Kraft Books.

Orabueze, Florence Onyebuchi. . 2015. *Society, Women and Literature in Africa*. Port Harcourt: M & J Grand Orbit Communications.

Osinubi, Taiwo Adetunji. , ed. 2016. *Research in African Literatures* 47(2), *Queer Valences in African Literatures and Film* (Summer 2016).

Otunne, Justice Ndubuisi. . 2017. "Are Writers Still Righting?: A Moral Perspective to Adichie's *Americanah*." *UJAH: Unizik Journal of Arts and Humanities* 18(3): 168–192.

Owens, Jill. . 2020. "Jennifer Nansubuga Makumbi, author of *A Girl is a Body of Water*." *Powells*, 11 September. Retrieved 1 October 2020. <https://www.powells.com/post/interviews/powells-interview-jennifer-nansubuga-makumbi-author-of-a-girl-is-a-body-of-water>

Oyewumi, Oyeronke. . 1997. *Invention of Women: Making an African Sense of Western Gender Discourses*. Minnesota: University of Minnesota Press.

- Oyewumi, Oyeronke. . ed. 2003a. *African Women and Feminism: Reflecting on the Politics of Sisterhood*. Trenton: Africa World Press.
- Oyewumi, Oyeronke. . 2003b. "The White Woman's Burden: African Women in Western Feminist Discourse." In *African Women and Feminism: Reflecting on the Politics of Sisterhood*, ed. Oyeronke. Oyewumi . Trenton: Africa World Press, pp. 25–44.
- Oyewumi, Oyeronke. . 2003c. "Introduction: Feminism, Sisterhood and Other Foreign Relations." In *African Women and Feminism: Reflecting on the Politics of Sisterhood*, ed. Oyeronke. Oyewumi . Trenton: Africa World Press, pp. 1–24.
- Pahl, Michelle. . 2016. "Afropolitanism as Critical Consciousness: Chimamanda Ngozi Adichie's and Teju Cole's Internet Presence." *Journal of African Cultural Studies* 28(1): 73–87.
- Pala, Achola O. 2005. "Definitions of Women and Development: An African Perspective." In *African Gender Studies: A Reader*, ed. Oyeronke. Oyewumi . New York: Palgrave Macmillan, pp. 299–311.
- Pateman, Carole. . 1988. *The Sexual Contract*. Stanford: Stanford University Press.
- Patterson, Amanda. . 2007. "The Writers Write Interview With Angela Makholwa." Retrieved 20 July 2020. <https://www.writerswrite.co.za/the-writers-write-interview-angela-makholwa/>
- Pereira, Charmaine. . 2003. "Where Angels Fear to Tread? Some Thoughts on Patricia McFadden's 'Sexual Pleasure as Feminist Choice.'" *Feminist Africa* 2: 26–30.
- Pereira, Charmaine. . 2004. "Locating Gender and Women's Studies in Nigeria: What Trajectories for the Future." In *Gender Activism and Studies in Africa*, CODESRIA Gender Series 3, ed. Signe. Arnfred . Dakar: CODESRIA, pp. 1–26.
- Peters, Julie. and Andrea. Wolper . 1995. "Introduction." In *Women's Rights, Human Rights: International Feminist Perspectives*, eds. J. Peters and A. Wolper . New York and London: Routledge, pp. 1–8.
- Primorac, Ranka. . 2004. "'The Place of the Woman is the Place of the Imagination': Yvonne Vera Interviewed by Ranka Primorac." *Journal of Commonwealth Literature* 39(3): 157–171.
- Pucherová, Dobrota. . 2011a. "A Romance That Failed: Bessie Head and Black Nationalism in 1960s South Africa." *Research in African Literatures* 42(2): 105–124.
- Pucherová, Dobrota. . 2011b. *The Ethics of Dissident Desire in Southern African Writing*. Trier: Wissenschaftlicher Verlag Trier.
- Pucherová, Dobrota. . 2013. "Enlightenment, Modernity and Radical Cosmopolitanism in Autobiographies by Two Somali Women." *Women: A Cultural Review* 24(1): 1–25.
- Putuma, Koleka. . 2017. *Collective Amnesia*. Cape Town: uHlanga.
- Radicalesbians . 1973. "The Woman-Identified-Woman." In *Radical Feminism*, eds. Anne. Koedt , Ellen. Levine and Anita. Rapone . New York: Quadrangle, pp. 240–245.
- Ramakrishnan, J. R. 2015. "Queerness, Womanity and Hope: A Conversation with Chinelo Okparanta, Author of Under the Udala Trees." *Electric Literature*, 22 Sept. Retrieved 9 March 2017. <https://electricliterature.com/queerness-womanity-and-hope-a-conversation-with-chinelo-okparanta-author-of-under-the-udala-trees-d40c59bbbe04>
- Ramphela, Mamphela. . 1991. "The Dynamics of Gender within BC Organizations: A Personal View." In *Bounds of Possibility: The Legacy of Steve Biko*, eds. Barney. Pitso et al. Cape Town: David Philip, pp. 214–227.
- Ramphela, Mamphela. . 1996. *Across Boundaries: The Journey of a South African Woman Leader*. New York: Feminist Press.
- Ramphela, Mamphela. and Emile. Boonzaier . 1988. "The Position of African Women." In *South African Keywords*, eds. Emile. Boonzaier and John. Sharp . Cape Town: David Philip, pp. 153–166.
- Ray, Sangeeta. . 2000. *En-gendering India: Woman and Nation in Colonial and Postcolonial Narratives*. Durham and London: Duke University Press.
- Reddy, Vasu. . 2005. "Subversive Pleasures, Spaces of Agency: Some Reflections on Lesbian and Gay Service-Delivery Work in eThekweni." *Feminist Africa* 5: 80–89.
- Rich, Adrienne. . 1986. *Blood, Bread and Poetry. Selected Prose, 1979–1985*. New York: W. W. Norton.
- Robins, Elizabeth. . 1913. "The Women Writers." *The Criterion*, 23 May 1910. In *Way Stations*, ed. Elizabeth. Robins . New York: Dodd, Mead & Company, pp. 243–250.
- Robins, Steven. . 2008. "Sexual Politics and the Zuma Rape Trial." *Journal of Southern African Studies* 34(2): 411–427.

- Rochefort, Christiane. . 1979. "The Privilege of Consciousness: An Interview by Cécile Arsène." trans. Marilyn. Schuster . In *Homosexualities and French Literature: Cultural Contexts/Critical Texts*, eds. George. Stambolian and Elaine. Marks . Ithaca: Cornell University Press, pp. 101–113.
- Rodriguez, Cheryl. , Dzodzi. Tsikata , and Akosua Adomako. Ampofo , eds. 2015. *Transatlantic Feminisms: Women and Gender Studies in Africa and the Diaspora*. New York and London: Lexington Books.
- Rooney, Caroline. . 1992. "Dangerous Knowledge and the Poetics of Survival: A Reading of Our Sister Killjoy and A Question of Power." In *Motherlands: Black Women's Writing from Africa, the Caribbean, and South Asia*, ed. Susheila. Nasta . New York: Rutgers University Press, pp. 99–126.
- Rubin, Gayle. . 1975. "The Traffic in Women: Notes on the 'Political Economy' of Sex." In *Toward an Anthropology of Women*, ed. Rayna R. Reiter . New York and London: Monthly Review Press, pp. 157–210.
- Rubin, Gayle. . 1992. [1984]. "Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality." In *Pleasure and Danger: Exploring Female Sexuality*, ed. Carole. Vance . London: Pandora, pp. 267–293.
- Ruthner, Clemens. . 2018. *Habsburgs "Dark Continent": postkoloniale Lektüren der österreichischen Literatur und Kultur im langen 19. Jahrhundert*. Tübingen: Narr Francke Attempto Verlag.
- Sadria, Modjtaba. , ed. 2009. *Multiple Modernities in Muslim Societies*. Geneva: Aga Khan Award for Architecture.
- Said, Edward. . 1993. *Culture and Imperialism*. New York: Vintage.
- Salahi, Katherine. . 1998. "Talking Books: James Tumusiime in conversation with Katherine Salahi." *Bellagio Publishing Network Newsletter* 24. Retrieved 10 October 2018. <http://www.bellagiopublishingnetwork.com/newsletter24/salahi4.htm>
- Salami, Minna. . 2015. "My Views on Afropolitanism." *Ms Afropolitan*. Retrieved 10 October 2018. <https://www.msafropolitan.com/my-views-on-afropolitanism>
- Salami, Minna. . 2019. "Stereotypical Portrayals of African Women in the Media." *Ms Afropolitan*, 13 May. Retrieved 1 June 2019. <https://www.msafropolitan.com/2019/05/stereotypical-portrayals-of-african-women-in-the-media.html>
- Salo, Elaine. and Pumla Dineo. Gqola . 2006. "Editorial: Subaltern Sexualities." *Feminist Africa* 6: 1–6.
- Santana, Stephanie Bosch. . 2016. "Exorcizing the Future: Afropolitanism's Spectral Origins." *Journal of African Cultural Studies* 28(1): 120–126.
- Scarry, Elaine. . 1985. *The Body in Pain: The Making and Unmaking of the World*. New York: Oxford University Press.
- Schapell, Elissa. and Rob. Spillman . 2007. "The Continental Shelf." *Vanity Fair* 563: 118–124.
- Schipper, Mineke. . 1987. "Mother Africa on a Pedestal: The Male Heritage in African Literature and Criticism." *Women in African Literature Today* 15: 35–54.
- Schreiner, Olive. . 1926. *From Man to Man, Or Perhaps Only*. London: T. Fisher Unwin.
- Selasi, Taiye. . 2005. "Bye Bye Babar." *The LIP Magazine*, March 3. Retrieved 5 June 2018. <http://thelip.robertsharp.co.uk/?p=76>
- Sephodi, Malebo. . 2017. *Miss Behave*. Auckland Park: Blackbird Books.
- Serano, Julia. . 2007. *Whipping Girl: A Transsexual Woman on Sexism and the Scapegoating of Femininity*. Emeryville: Seal Press.
- Serpell, Namwali. . 2020. Personal website of Jennifer Nansubuga Makumbi. Retrieved 1 July 2021. <https://jennifermakumbi.net/portfolio-item/the-first-woman/>
- Shaktini, Namascar. . 1982. "Displacing the Phallic Subject: Wittig's Lesbian Writings." *Signs* 8(1): 29–44.
- Shohat, Ella. . 2001. "Area Studies, Transnationalism, and the Feminist Production of Knowledge." *Signs* 26(4): 1269–1272.
- Shoneyin, Lola. . 2010. *The Secret Lives of Baba Segi's Wives*. London: Serpent's Tail.
- Showalter, Elaine. . 1977. *A Literature of Their Own: British Women Writers, From Charlotte Brontë to Doris Lessing*. Princeton: Princeton University Press.
- Showalter, Elaine. . 1981. "Feminist Criticism in the Wilderness." *Critical Inquiry* 8(2): 179–205.

Showalter, Elaine. . 1986. *The Female Malady: Women, Madness, and English Culture, 1830–1980*. New York: Pantheon Books.

Skinner, R. T. 2017. "Why Afropolitanism Matters." *Africa Today* 64(2): 2–21.

Sofola, Zulu. . 1998. "Feminism and African Womanhood." In *Sisterhood, Feminisms and Power: From Africa to the Diaspora*, ed. Obioma. Nnaemeka . Trenton: Africa World Press, pp. 51–64.

Sole, Kelwyn. . 1983. "Culture, Politics and the Black Writer: A Look at Prevailing Assumptions." *English in Africa* 10(1): 37–84.

Spencer, Lynda Gichanda. . 2018. "'Having it all'?: (Re) examining Conspicuous Consumption and Pernicious Masculinities in South African Chick-Lit." *English in Africa* 45(3): 79–97.

Spencer, Lynda Gichanda. . 2019. "In Defence of Chick-Lit": Refashioning Feminine Subjectivities in Ugandan and South African Contemporary Women's Writing." *Feminist Theory* 20(2): 155–169.

Spender, Dale. . 1986. *Mothers of the Novel: 100 Good Women Writers before Jane Austen*. London and New York: Pandora.

Spronk, Rachel. and Thomas. Hendriks , eds. 2020. *Readings in Sexualities from Africa*. Bloomington: Indiana University Press.

Steady, Filomina Chioma. . 1981. *The Black Woman Crossculturally*. Cambridge, MA: Schenkman Publishing.

Steady, Filomina Chioma. . 2005. "An Investigative Framework for Gender Research in Africa in the New Millenium." In *African Gender Studies: A Reader*, ed. Oyeronke. Oyewumi . New York: Palgrave Macmillan, pp. 313–332.

Stobie, Cheryl. . 2011. "'He uses my body': Female Traditional Healers, Male Ancestors and Transgender in South Africa." *African Identities* 9(2): 149–162.

Stratton, Florence. . 1994. *African Literature and the Politics of Gender*. London and New York: Routledge.

Strauhs, Doreen. . 2013. *African Literary NGOs: Power, Politics and Participation*. New York: Palgrave MacMillan.

Sudarkassa, Niara. . 1986. "The Status of Women in Indigenous African Societies." *Feminist Studies* 12(1): 91–103.

Suttner, Raymond. . 2009. "The Jacob Zuma Rape Trial: Power and the African National Congress (ANC) Masculinities." *NORA - Nordic Journal of Feminist and Gender Research* 17(3): 222–236.

Sywenky, Irene. . 2015. "Geopoetics of the Female Body in Postcolonial Ukrainian and Polish Fiction." In *Postcolonial Europe? Essays on Post-Communist Literatures and Cultures*, eds. Dobrota. Pucherová and Róbert. Gáfrik . Leiden and Boston: Brill, pp. 198–213.

Tabaire, Bernard. . 2007. "The Press and Political Repression in Uganda. Back to the Future?" *Journal of Eastern African Studies* 1(2): 193–211.

Taiwo, Oladele. . 1984. *Female Novelists of Modern Africa*. London: Macmillan.

Talle, Aud. . 1993. "Transforming Women into 'Pure' Agnates: Aspects of Female Infibulation in Somalia." In *Carved Flesh/Cast Selves: Gendered Symbols and Social Practices*, eds. Vigdis. Broch-Due , Ingrid. Rudie and Tone. Bleie . Oxford: Berg, pp. 83–106.

Tamale, Sylvia. . 1992. "Rape Law and the Violation of Women in Uganda: A Critical Perspective." *Uganda Law Society Review* 1(2): 195–211.

Tamale, Sylvia. . 1999. *When Hens Begin to Crow: Gender and Parliamentary Politics in Uganda*. Boulder and Oxford: Westview Press.

Tamale, Sylvia. . 2000. "'Point of order, Mr Speaker': African Women Claiming Their Space in Parliament." *Gender & Development* 8(3): 8–15.

Tamale, Sylvia. . 2001. "Think Globally, Act Locally: Using International Treaties for Women's Empowerment in East Africa." *Agenda: Empowering Women for Gender Equity* 50: 97–104.

Tamale, Sylvia. . 2005. "Eroticism, Sensuality and 'Women's Secrets' among the Baganda: A Critical Analysis." *Feminist Africa* 5: 9–36.

Tamale, Sylvia. . 2006. "African Feminism: How Should We Change?" *Development* 49(1): 38–41.

Tamale, Sylvia. . 2007. "Out of the Closet: Unveiling Sexuality Discourses in Uganda." In *Africa After Gender?* eds. Catherine M. Cole , Takiyaa. Manuh and Stephan F. Miescher . Bloomington: Indiana University Press, pp. 17–29.

Tamale, Sylvia. . 2008. "The Right to Culture and the Culture of Rights: A Critical Perspective on Women's Sexual Rights in Africa." *Feminist Legal Studies* 16: 47–69.

Tamale, Sylvia. , ed. 2011a. *African Sexualities: A Reader*. Cape Town: Pambazuka Press.

Tamale, Sylvia. . 2011b. "Introduction." In *African Sexualities: A Reader*, ed. Sylvia. Tamale . Cape Town: Pambazuka Press, pp. 1–7.

Tamale, Sylvia. . 2011c. "Researching and Theorizing Sexualities in Africa." In *African Sexualities: A Reader*, ed. Sylvia. Tamale . Cape Town: Pambazuka Press, pp. 11–36.

Tamale, Sylvia. . 2013. "Confronting the Politics of Nonconforming Sexualities in Africa." *African Studies Review* 56(2): 31–45.

Tamale, Sylvia. . 2020. *Decolonization and Afro-Feminism*. Ottawa: Daraja Press.

Tamale, Sylvia. and J. Oloka-Onyango . 1995. "'The Personal is Political,' or Why Women's Rights are Indeed Human Rights: An African Perspective on International Feminism." *Human Rights Quarterly* 17: 691–731.

Tauxier, Louis. . 1912. *Les Noirs du Soudan : Pays Mossi et Gourounni*. Paris: Émile LaRose.

Taylor, Charles. . 2001. "Two Theories of Modernity." In *Alternative Modernities*, ed. D. P. Gaonkar . Durham: Duke University Press, pp. 173–196.

Thomson Reuters Foundation . 2018. "Somalia: The Law and FGM." 28 Too Many. Retrieved 6 July 2019.
[https://www.28toomany.org/static/media/uploads/Law%20Reports/somalia_law_report_\(july 2018\).pdf](https://www.28toomany.org/static/media/uploads/Law%20Reports/somalia_law_report_(july 2018).pdf)

Tolbert, Jeremy. . 2017. "An Interview with Nick Hadikwa Mwaluko." Retrieved 6 July 2020.
<https://www.lambdaliterary.org/2017/02/interview-nick-mwaluko/>

Trevelyan, Janet Penrose. . 1923. *The Life of Mrs. Humphry Ward*. New York: Dodd, Mead.

Tripp, Aili Mari. . 2015. *Women and Power in Post-Conflict Africa*. Cambridge: Cambridge University Press.

Udobang, Wana. . 2013. "Interview with Lola Shoneyin." Retrieved 10 February 2018.
<https://www.evernote.com/shard/s122/client/snv?noteGuid=97040b6f-ba50-4751-84f6-93ba2a4d6803¬eKey=d64e22ee7397d7d8c0de913603118aea&sn=https%3A%2F%2Fwww.evernote.com%2Fshard%2Fs122%2Fsh%2F97040b6f-ba50-4751-84f6-93ba2a4d6803%2Fd64e22ee7397d7d8c0de913603118aea&title=Interview%2Bwith%2BLola%2BShoneyin>

Umeh, Marie. . 1995. "The Poetics of Economic Independence for Female Empowerment: An Interview with Flora Nwapa." *Research in African Literatures* 26(2): 22–29.

UNESCO . 2021. "Country Profiles: Somalia." Retrieved 12 May 2021.
http://uis.unesco.org/sites/default/files/documents/countryreview_sdg4_som.pdf

UNICEF . 2021. "Female Genital Mutilation." Retrieved 20 October 2021.
<https://data.unicef.org/topic/child-protection/female-genital-mutilation/>

Unigwe, Chika. . 2005. "The Secret." In *Seventh Street Alchemy: A Selection of Writings from the Caine Prize for African Writing 2004*. Johannesburg: Jacana Media, pp. 74–83.

Unigwe, Chika. . 2019. "It's not just Greta Thunberg: Why are we ignoring the developing world's inspiring activists?" *The Guardian*, 5 October. Retrieved 20 October 2019.
<https://www.theguardian.com/commentisfree/2019/oct/05/greta-thunberg-developing-world-activists>

Vera, Yvonne. . 1998. *Butterfly Burning*. Harare: Baobab Books.

Ward, Kevin. . 1991. "A History of Christianity in Uganda." In *From Mission to Church: A Handbook of Christianity in East Africa*, ed. Zablon. Nthamburi . Nairobi: Uzima Press, pp. 81–112.

Warwick Research Collective . 2015. *Combined and Uneven Development: Towards a New Theory of World-literature*. Oxford: Oxford University Press.

Watt, Ian. . 1957. *The Rise of the Novel: Studies in Defoe, Richardson and Fielding*. London: Chatto & Windus.

Waugh, Patricia. . 1989. *Feminine Fictions: Revisiting the Postmodern*. Abingdon: Routledge.

Weigel, Moira. . 2017. "Feminism Takes Form in Essays, Questions and Manifestos." 7 June. Retrieved 18 August 2017. <https://www.nytimes.com/2017/06/07/books/review/shortlist-feminism.html>

Wieringa, Saskia. . 2005. "Women Marriages and Other Same-Sex Practices: Historical Reflections on African Women's Same-Sex Relations." In *Tommy Boys, Lesbian Men and Ancestral Wives: Female Same-Sex Practices in Africa*, ed. Ruth. Morgan and Saskia. Wieringa

- . Johannesburg: Jacana Media, pp. 281–308.
- Wisker, Gina. . 2002. "Redefining an African Sky: South African Women's Writing Post-Apartheid." *Kunapipi* 24(2): 140–154.
- Wittig, Monique. . 1973. *Le Corps lesbien*. Paris: Les éditions de Minuit.
- Wittig, Monique. . 1992. *The Straight Mind and Other Essays*. Boston: Beacon Press.
- Wittig, Monique. . 2001. [1980]. "One is Not Born a Woman." In *The Norton Anthology of Theory and Criticism*, ed. Vincent B. Leitch et al. New York and London: W.W. Norton & Company, pp. 2012–2021.
- Wollstonecraft, Mary. . 1798. *Maria; or, The Wrongs of Woman*. Project Gutenberg. Retrieved 12 June 2019. <https://www.gutenberg.org/files/134/134-h/134-h.htm>
- Wollstonecraft, Mary. . 2017. [1792]. *A Vindication of the Rights of Woman: With Strictures on Political and Moral Subject*. London: Thomas and Andrews. Retrieved 12 June 2019. <https://www.earlymoderntexts.com/assets/pdfs/wollstonecraft1792.pdf>
- Wood, Molar. . 2007. Interview with Monica Arac de Nyeko. *African Writing Online* 4. Retrieved 1 June 2016. <https://www.african-writing.com/four/monicaaracdenyeko.htm>
- Woolf, Virginia. . 1929. *A Room of One's Own*. London: Hogarth Press.
- Woolf, Virginia. . 1938. *Three Guineas*. London: Hogarth Press.
- Xaba, Makhosazana. . 2021. "The Music of my Orgasm." In *Surfacing: On Being Black and Feminist in South Africa*, eds. Desiree. Lewis and Gabeeba. Baderoon . Johannesburg: Wits University Press, pp. 256–273.
- Zabus, Chantal. . 2007. *Between Rites and Rights: Excision in Women's Experiential Texts and Human Contexts*. Palo Alto: Stanford University Press.
- Zabus, Chantal. . 2008. "Of Female Husbands and Boarding School Girls: Gender Bending in Unoma Azuah's Fiction." *Research in African Literatures* 39(2): 93–107.
- Zabus, Chantal. . 2013. *Out in Africa: Same-Sex Desire in Sub-Saharan Literatures and Cultures*. Woodbridge: Boydell & Brewer.
- Zabuzhko, Oksana. . 2011. [1996]. *Fieldwork in Ukrainiain Sex*, trans. Halyna. Hryn . Las Vegas: Amazon Crossing.
- Zell, Hans. . 1993. "Publishing in Africa: The Crisis and the Challenge." In *A History of Twentieth Century African Literatures*, ed. Oyekan. Owomoyela . Lincoln: University of Nebraska Press, pp. 369–388.
- Zimmerman, Bonnie. . 1981. "What Has Never Been: An Overview of Lesbian Feminism Criticism." *Feminist Studies* 7(3): 451–475.
- Zulficar, Sadia. . 2016. *African Women Writers and the Politics of Gender*. Newcastle upon Tyne, UK: Cambridge Scholars Publishing.