

UFEMINISTI

Ufeministi ni istilahi inayotumiwa kueleza nadharia ambayo imewekewa misingi na msukumo mkubwa pamoja na nia ya kupigania ukombozi wa wanawake kutokana na pingu za kiutamaduni na kidini zilizomfunga kwa muda mrefu. (Malenya, 2012)

Katika Wamitila (2002:235), Ufeministi ni nadharia inayopinga asasi zote za kijamii zinazochangia katika kudhulumwa kwa mwanamke.

Uhakiki Wa Nadharia Ya Ufeministi

Ayesha Imam,Amina Mama,Fatou Sow

Uhakiki Wa Nadharia Ya Ufeministi:

Nadharia za uhakiki wa fasihi Richard M. Wafula, Kimani Njogu, 2007 Theory of literary criticism *Utafiti wa Kiswahili* Inyani K. Simala, Kenya Kiswahili Association, 2002 Nadharia katika taaluma ya kiswahili na lugha za kiafrika, 2008 On theoretical considerations in the learning of Swahili and other African languages *Kamusi ya fasihi* K. W. Wamitila, 2003 A dictionary of literature terms and concepts Journal of the Institute of Swahili Research, 2019 Misingi ya uchanganuzi wa fasihi K. W. Wamitila, 2008 The foundations of literary criticism **Gender Theories and Dialectics** Yetunde Akorede, 2012 **Gender Studies** Franziska Bergmann, Franziska Schößler, Bettina Schreck, 2012 Gender and Society, 2020 **A Reflexive Inquiry Into Gender Research** Samantha Van Schalkwyk, Pumla Gobodo-Madikizela, 2015 Questions that concern gender and violence against women have been placed firmly on the agenda of interdisciplinary research within the humanities in recent years Gender based violence against women has increased exponentially in South Africa and in other countries on the African continent particularly those with a history of political conflict Researchers who explore such gender issues have paid limited attention to the intersection between the social contexts of the researched the positionality of the researcher and the research product This book brings together an interdisciplinary group of scholars and scholar activists to explore new terrains of knowledge production interrogating the connection between the intellectual project of this kind of research and the process of its production Some chapters draw on theoretical insights and provide new ways of thinking about the kinds of questions that should be asked when conducting research in the field of gender Other authors grapple with an acknowledgement of their multiple social positions in the world the ways in which they experience these ever shifting boundaries and how this influences their theoretical and practical work Some contributions go further discussing the ways in which the researcher and the researched influence each other and the link between feminist research and social change These chapters contribute to an understanding of how social movement activism can be developed Overall this book represents an important combination of scholarly insights and provides multiple reflections about practical aspects of conducting gender research in the African context The work of the contributors to the volume is situated within a post structural feminist agenda and collectively the chapters link scholarship and activism in a way that pursues a social change agenda in research on gender and gender based violence The Concept of a Female Genius Renate Enderlin, 2010-12 Seminar paper from the year 2010 in the subject Philosophy Practical Ethics Aesthetics Culture Nature Right grade 1 0 University of Vienna Philosophie course Feministische sthetik language English abstract In the following paper I am going to present Christine Battersby s text Gender and Genius her methodes and goals occuring critics and problems The main problem is the question Do we need the concept of a female genius After Battersby s historical research about the concept of the male genius in history especially in the history of art and literature she points out that she wants to invent a new concept of genius After her demonstration that genius had definitely a clear male connotation she doest t want to skip the notion

genius but she wants to redefine it She wants to invent the concept of a female genius In paragraphe 2 I am going to point out some results of Battersby s work that show why women were excluded for such a long time from any form of art production In paragraphe 3 I try to explain with Battersby how and why women accepted this exclusion sometimes and how they tried to resist and to fight back this kind of misogyny Paragraphe 4 should answer the question why Battersby s new concept of genius is called a female genius while paragraphe 5 wants to bring in some arguments against the separation and categorization into female feminine and male masculine concept The last paragraphe contains also a very short conclusion and my own point of view *Gender, Law and Justice* Elsje Bonthuys,Cathi Albertyn,2023 **Gender & Society** ,2023

Beyond Patriarchy Nanditā Bāgacī,2012

Interrogating Gender Through Third World Dialectics Y. M.

Ogunsiji,Clinton Adebiyi,2020

Engendering African Social Sciences Ayesha Imam,Amina Mama,Fatou Sow,1997 This was

one of the most pioneering works in the field of gender and social sciences in the African context and remains an authoritative text It is an extensively researched and forcefully argued study offering a critique and directions for gendering the social sciences in Africa The sixteen chapters cover methodological and epistemological questions and substantive issues in the various social science disciplines ranging from economics politics and history to sociology and anthropology Thirteen scholars contribute including the three distinguished women editors The translation which is edited from the English and newly introduced by the renowned feminist scholar Fatou Sow is an achievement itself an incursion into the notorious difficulties of translating what are notably Anglo Saxon concepts of sex and gender into the French language and distinctive academic environment of interpreting western concepts of feminism within the African environment as well as being an opportunity to revisit what deserves to become a classic text and reach a wider audience *Engendering Identities* Susan P. Castillo,1996

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