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**The production of endogenous knowledge about Africa and African women.**

**La producción de conocimiento endógeno sobre África y las mujeres africanas.**

**A produção de saberes endogenos sobre Africa e as mulheres africanas.**

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### Abstract

This article deals with endogenous knowledge about Africa and African women. Gender studies were used to demonstrate the social gears that over the centuries have operated to conform women to the condition of use according to sex and reduced the invisibility of the ways of life and trajectories of non-Western women. It is understood that it is no longer possible to speak of "the woman", but of "the women", because, in contemporary times, these women are no longer imprisoned in a single narrative, that of the woman of the West. A need to build a more Afrocentric narrative focused on African women and the need to formulate the specificity of the trajectory of Angolan women as opposed to Western ones.

**Keywords:** Gender, Africa, Endogenous knowledge.

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### Resumen

Este artículo trata sobre el conocimiento endógeno sobre África y las mujeres africanas. Los estudios de género se utilizaron para demostrar los engranajes sociales que a lo largo de los siglos han operado para adecuar a las mujeres a la condición de uso según el sexo y han reducido la invisibilidad de las formas de vida y trayectorias de las mujeres no occidentales. Se entiende que ya no se puede hablar de "la mujer", sino de "las mujeres", porque, en la actualidad, estas mujeres ya no están aprisionadas en una sola narrativa, la de la mujer de Occidente. Señala la necesidad de construir una narrativa más afrocéntrica centrada en las mujeres africanas.

**Palabras claves:** Género, África, Conocimientos endógenos.

### **Resumo**

Este artigo aborda sobre os saberes endógenos da África e sobre as mulheres africanas. Utilizou-se dos estudos sobre gênero para demonstrar as engrenagens sociais que ao longo dos séculos têm operado no sentido de conformar a mulher à condição de uso segundo o sexo e reduzido a invisibilidade os modos de vida e as trajetórias de mulheres não ocidentais. Entende-se que não se pode falar mais de “a mulher” e sim de “as mulheres”, pois, na contemporaneidade estas mulheres não estão mais aprisionadas a uma única narrativa, a da mulher do ocidente. Aponta a necessidade de construir uma narrativa mais afrocentrada, focada nas mulheres africanas e necessidade de formular a especificidade da trajetória da mulher angolana em contraposição às ocidentais

**Palavras-chave:** Gênero. África. Saberes endógenos.

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### **Introduction**

In this paper we discuss the need to develop endogenous knowledge about Africa and African women. To do this, we started to demonstrate the social gears that have, throughout the centuries, put women in the place of the second sex, as well as to present changes in the social status of women from antiquity to contemporaneity.

In this context, some guidelines on what else to do to promote gender equality and the emancipation of women, still very much present in contemporary societies, were presented.

We continue the article to present recent developments in the context of gender studies that make it possible, today, that we can only speak of a history of women, instead of a history of women, supposedly unique and equivalent to that of Western women.

In this context, we demonstrated that getting to know African women and Africa itself implies disengaging it from the Western narrative about the being of African women and about the being of Africa, which implies developing endogenous knowledge.

We finished the text to exercise the orientation of the Nigerian Oyèrónké Oyèwùmí. To develop an Afro-centric vision of women, taking the case of Angolan women as opposed to Western women.

### **The need for the production of endogenous knowledge about Africa and African women.**

For centuries, social gears operated in order to conform women to the place of the second sex, as Simone de Beauvoir (1980) pointed out. Renowned philosophers such as

Rousseau (1973), as well as countless other theorists, maintained that women and their children, due to said "nature" and for their own good, should be at the mercy of man's judgment, that is, (both) women and children should be under the guardianship of men.

In this period, the right to attend certain places, to study, to vote, to work, to teach, to do science, to decide on your destiny, among others, women were denied. (Casagrande et al., 2004) Practically the only competences recognized the same, in that period, were that of caring for the home and educating children.

It was in this way that "domestic work came to be defined and lived, in our culture as women's work" (Meyer, 2005, p.24) and "the configuration of motherhood and childcare" became the "natural destination of woman" (Meyer, 2005, p.14). For a long time, too, common sense and even within the so-called scientific theories prevailed, the idea that the performance of women was inferior to that of men.

We can take the "deficit" theory as an example. This theory originated in the area of studies on language maintained that the linguistic performance of women was inferior to that of men (Lakoff, 1975 apud Louro, Peligre, Goellner, 2012, p.10).

The deficit theory was later, in the same area, supplanted by the theoretical perspective called "Dominance" (Fishman, 1983, West and Zimmerman, 1987 apud Fontana and Osterman, 2010, p.10) which came to demonstrate that the supposedly inferior status of the conversational style of women, in fact, originated from the social dominance of men over women, pointing to the problem of women's disempowerment in social interactions with men and the underlying unequal power relations.

We can maintain that the history of women, over the centuries, has been mainly marked by oppression and exclusion. As stated by Frei Beto (2001):

"Nobody has suffered oppression as long throughout history as women. Mutilated in African countries with the suppression of the clitoris, censored in Islamic countries where they are forbidden to show their faces, subjugated as slaves and prostitutes in Asian regions, deplored as an only child by Chinese families, it is the women who carry the greatest weight of poverty that currently affects 4 of the 6 billion inhabitants of the earth" (Frei Beto, 2001, p. 16 apud, Cristo 2010, p.1)

The area of gender studies, linked to the feminist movement, derived from women's struggle for their rights. According to Dagmar Esterman Meyer (2012, P.12), it is equivalent to the constitution of a field of feminist studies in the 20th century. Its emergence corresponds to that of an area of studies "whose greatest merit was precisely [...] to put

women, their interests, needs and difficulties under discussion". It was treated, in the context of the emergence of this field of studies,

“The recognition of the need for a more consistent investment in knowledge production, such as the systematic development of studies and research aimed at not only denouncing, but, above all, understanding explaining the social subordination and political invisibility to which women had been historically submitted. It was intended, with that, to qualify the possible forms of intervention with which it was intended to modify such conditions” (Meyer, 2005, p. 12, 13).

It should be noted that it was mainly through the work of intellectuals located in the field of feminist studies that the changes in the social status of women that we find today resulted in a large part. It is in this area of studies, too, that the concept of gender was engendered, as shown by Louro.

“Gender studies and their concept are directly linked to the history of the contemporary feminist movement [...] at the turn of the century, the demonstrations against female discrimination acquired greater visibility and expressiveness in the so-called suffragism, that is, the movement aimed at extending the right to vote to women. [...] It will be in the unfolding of the so-called “second wave” that which begins in the late 1960s - that feminism, in addition to social and political concerns, will the properly theoretical constructions. Within the scope of the debate that has been going on since then, between scholars and activists, on the one hand, and their critics or critics, on the other, the concept of gender will be engendered and problematized [...] in some classic works today - such as for example, *le deuxième sexe*, by Simone de Beauvoir (1949), *The feminine mystique*, by Betty Friedmam (1963), *Sexual politics*, by Kate Millet (1969) marked this new moment. Feminist activists participating in the academic world will bring into the interior of universities and schools [...] as scholars, teachers, researchers- with political passion. Studies about women appear [...] and feminist scholars would also demonstrate and denounce the absence of women in science, in letters, in the arts. Thus, the initial studies often consist of descriptions of the living and working conditions of women in different instances. Studies in the areas of Anthropology, Sociology, Education, Literature and etc. point out or comment on social, political, economic, legal inequalities, denouncing oppression and female submission”(Louro, 1997, 14-18)

Despite this vertiginous development achieved by women, through their struggles, over the centuries, even today, in the world and among us, here in Angola, we find women who are subordinated, underused, (those destined to wash and iron clothes brother who will go to school), prevented from reaching the full development of his being. Which means that this theme is one to be revisited. It is, therefore, an ethical imperative to continually address this theme because, as Benevides and Aton affirm, one of the criteria used today to define

what is ethical and what is not, and man in face of the realization of his potential (Benevides and Anton1987 quoted by Veloso, 2014).

It is what we chose to do when deciding to approach this theme, again, within the scope of this work, to demonstrate how important it was and was the constitution of a feminist field of studies, as well as the emergence of the concept of gender, resulting as well as the theoretical and political developments of its use.

But after all what is Gender? and how did the theoretical and political use of this concept come to substantially change women's social lives?

The term gender was introduced in the 1970s in the United States through anthropological studies. In Europe in 1972, the Englishwoman Ann Oakley had also pointed out the need to distinguish the terms Male and Female from the word gender, consolidating the distinction between sex and gender (Albano, 2006). As stated by Louro (1997, p.21) "it is through feminists that the word gender starts to be used as distinct from sex".

Gender is a term used in the field of feminist studies to differentiate the bearer of the female and male genital organs from men and women, respectively. This concept basically served to demonstrate that talking about man and woman is more than just referring to biology, it includes taking into account a whole social trajectory that shapes biological anatomy to certain social roles (Veloso, 2015). The use of the term served the intellectuals of the time to show the fundamentally social character of the differentiation between men and women.

It would therefore be less in nature, or in biology, that the cause of the differences between men and women should be situated, but in responsible social processes for designing the places that women and men must conform to. The theoretical and political use of the concept of gender made it possible to show that subtle, refined social mechanisms acted from an early age in order to conform women to a place of less value, a place that was naturalized afterwards attributed to the biological nature of the woman fragile and its consequences.

Recent studies have operated with the concept of cultural pedagogies, to show how, through a broader concept of education, individuals are led to assume certain social roles. The concept of cultural pedagogies incorporates forces and processes that include the Family, schooling, religion, but which are far from being limited to, or even harmonizing with, such as the mass media, cinema, music, literature, electronic games, the media, so-called peer groups, among others.

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“This implies, therefore, analyzing the social and cultural processes, strategies and practices that produce and / or educate individuals like women and men of certain types, especially if we want to invest in possibilities of proposing interventions that allow minimally modifying the power relations prevailing in the society in which we live.” (Meyer, 2012, p.12)

To highlight the social construction of women as fragile sex and the need to search for solutions to overcome this problem, which results in cultural, social and economic losses, made possible the theoretical and political use of the concept called gender.

Studies of language, for example, have shown that from an early age the assertive use of language is permitted to men and denied to women, as Lakoff demonstrates,

“As children, women are encouraged to be “ little ladies ”. Little ladies don't scream as loudly as little boys and are punished more severely for having tantrums or temperamental displays. Explosions are expected and therefore tolerated when coming from a little boy; docility and resignation are the corresponding characteristics expected of little girls [...] allowing men stronger means of expression than they are available to women further strengthens the position of power of men in the real world: we certainly listen with more attention someone who expresses opinions strongly and vigorously, and it is much less likely that a speaker incapable - for whatever reason - of being vigorous in making his point of view will be taken seriously ”(Lakoff, 1973, p.21 in Fontana and Ostermann 2010).

These same studies also showed that the language itself is macho because it includes aspects such as “the generic identification of the human species with the male, he, or man” (ibidem). Gender studies, by denouncing the social gears that produced women's invisibility, enabled the creation of mechanisms capable of eliminating them and giving visibility to this.

This is what President Dilma Rousseff, the ex-president of Brazil, did, for example, in guiding to highlight sexuality in the language, de-machining it (forgive us for neologism). It is as soon as by decree and to the horror of the specialists in the Portuguese language) that Dilma started to have her sexuality evidenced, in the position she held, having stopped being president and becoming presidenta. (Veloso, 2015).

This dramatic, noisy measure, which consisted of a device to remove machismo from the Portuguese language, constituted a mechanism, we will say, quite legitimate to overcome one of the social gears that shape women to the place of invisibility: the language.

Isolated and collective actions against the oppression of women have led to an increasing visibility of women in the world. The systematic development of studies and research, with the aim not only of denouncing, but above all, understanding and explaining the social subordination and political invisibility to which women had historically been

subjected, resulted in the struggle for the right to vote, to education, to work, teaching, science, decent working conditions, etc.

The work of men and women from the north and south has meant that in contemporary times we are facing a new woman, a woman who presents new interests and behaviors and in this context education in the broad sense of the term plays a fundamental role, as stated by Bila Sorj (in Araujo and Sscalon 2005, p.85)

“It is assumed that women in this situation tend to value renumbered work more than those who dedicate themselves to the home, who would be interested in valuing the woman's domestic status. More educated women are also expected to experience more stable and valued occupational trajectories than less educated women. In addition, they are better informed and familiarized with the new ideals, in favor of gender equality. Thus, the more educated women would present a greater distance from the traditional gender model that attributes to men the role of provider of the home and to women, those responsible for the care of the family.

The results of this struggle were the fact that women since the second half of the century. XIX also started to occupy spaces such as schools and hospitals, having their activities, almost always controlled and directed by men. In this context, their functions were generally represented as secondary or supporting.

According to Marlise Matos (in Araujo and Sscalon 2005, p.99), there has been a destraditionalization of the roles of men and women that has caused women to start taking on professions that were previously considered to be male and men to perform tasks previously attributed only to women. , this is seen “above all in the sexual division of roles in domestic work and in caring for children and sick people”

According to the same author, we still continue to operate from the perspective of male domination, but even now, we claim, we have already seen women take up positions through which they lead, control and direct men. Today, women lead men in organizations, they lead nations.

The fact that there is still a lot of discrimination regarding the insertion of women in the labor market has led to efforts being made by international organizations to promote the inclusion of women in companies., As well as to improve the conditions for their insertion in organizations.

In an article entitled "The importance of gender equality" Achim Steiner (United Nations Assistant Secretary General and Executive Director of the United Nations Environment Program) and Phumzize Mlambo Ngcuka argued that Gender parity is an

economic and moral imperative. According to the authors, international organizations have conducted research showing that hiring women improves the financial health of companies.

The authors showed that A 2015 report by the McKinsey Global Institute concluded that if women and men had an identical role in the labor market, twenty million dollars would be added to the global economy by 2025 and also that companies with greater gender equality, they are more innovative, generous, and profitable (Ngkuka, Steiner, 2018).

With the support of UNDP, the Gender Equality Seal was launched, an initiative that certifies companies that have eliminated wage gaps between men and women, increased the number of women in decision-making positions and work to eradicate sexual harassment at work.

An example of a company that has already benefited from this initiative was the Chilean state-owned copper mining company, Codelco. Codelco increased the number of employees and, at the same time, increased productivity (ibidem).

The literature, consulted on the topic, shows that government, family, educational institutions, religious organizations, media, toy and electronic games manufacturers, filmmakers, and others, must make efforts to empower women, as doing so constitutes a ethical and economic imperative. (Meyer, 2005).

In order to continue the fight for gender equality and women's emancipation, it is necessary that, more and more, matters related to gender appear in primary and second cycle books, that this theme be present in the curricula of undergraduate courses, master's and doctoral degrees (although in the form of optional courses or seminars). That in the context of primary and secondary education teachers make dynamics with students that allow them to reflect on the theme.

That in the context of higher education, extension actions can serve not only to bring this debate to communities, but also to empower women in all contexts.

Dates alluding to women, such as International Women's Day, African Women's Day and Women's and Girls' Day in Science should be used to promote debates, lectures, round tables, etc.

A special recommendation to families is to educate women for socially relevant functions. In order to achieve this, it is necessary to insert them in formal education spaces (educational institutions), as this is the condition so that they can effectively professionalize, obtain autonomy, decent working and living conditions.

In the present time of studies on Gender, what stands out most on the subject comes from Africa, from the work of the Nigerian Oyèrónké Oyèwùmí. The author of the book



Gender epistemologies in Africa: gendering traditions, spaces, social institutions and identities. (2011).

In the context of the North – South dialogue on the subject, the aforementioned author maintained, in this work, that in Yóruba culture the concept of gender is unnecessary to think about the condition of women because power relations in this are not based on sex, but in others elements such as antiquity and lineage.

The theorist also maintained that it is necessary to decolonize the approach of women in Africa, as concepts imported from other cultures constitute short blankets to analyze the phenomena of African culture.

Therefore, in recent developments on this theme, what we are daring to call an Africanist approach to the condition of women emerges.

Based on the relevant work of this author, today, it is no longer possible to speak about women, but about women, it is no longer possible to speak of feminism, but of feminisms. It was above all the work of this author that has led, today, as Mazariegos demonstrates, to rely increasingly on “anthropologists and other social scientists who develop studies to understand the relationships between the universe of women and the universe of men, from perspectives of other peoples who are not Westerners ”(Mazariegos, 2011, p. 120).

The work of Nigerian Oyèrónké Oyèwùmí, has obtained reactions from peers around the world due to the relevance of her allegations. We agree with the author that it is necessary to decolonize Africa and that the path to this effective decolonization is that it can build a narrative about itself, which includes its women.

The voice of this author joins the clamor of a series of other authors who point to the construction of endogenous knowledge as the way to rebuild African societies and so that Africa does not remain unknown to itself. The fight against Africanist Eurocentrism through the production of endogenous knowledge, capable of intervening on the deformed view on Africa and on exogenously forged African women and their effects, is the only way to overcome the ignorance of Africa according to these authors. (Ela, 2013, Kajibanga, 2008)

Foucault in the *Microphysics of Power* (1979) maintained that power is exercised in the interstices of discourses. *Words and Things* (1981) or *The Order of Discourse* (1996) this author showed us that language is not a simple means of expression or communication, but a constituent dimension of human reality and that it is through discourse (which the words, including the non-verbal dimension, are not superimposed) that power relations are established and exercised in the everyday microphy

Foucault (1979) in his work carried out in the prison system in which he created conditions so that prisoners could speak (in which the emergence of the speeches of these prisoners was equivalent to a confiscation, even if momentary, of the hegemonic discourse) stated that one of the ways of exercising autonomy is to have a discourse about oneself and in doing so, we say, the author pointed out, also a path to empowerment for Africa: the construction of a narrative of oneself. Such a path is “the reemergence [...] of the reappearance of that knowledge, or of those disqualified [...] knowledges” (Foucault, 2002, p.82).

This path was also pointed out to us, in other words, by Agostinho Neto (1974, p.20) through his poem located in the book *Sagrada Esperança*, called “We must return”. The path indicated is that we return “to our fields, to the beaches, to our fields [...] to our traditions [...] our land, our mother”, that is, that we return to this Africa described by Cheik Anta Diop (1959) as potent and happy.

This same path was also pointed out to us by Martin Luther King in his speech in Alabama when he instructs us to generate “a new image that is stronger than our opponent and [...] illuminates the great darkness” (King, 2014).

It is important to point out that for Foucault, as Machado (2006, p.171) shows, power can be exercised in a negative way (to destroy, to make unfeasible) as well as in a positive way (to generate, to produce), the power “ it is a struggle, a confrontation, a relationship of strength. [...] it is not a place that one occupies, nor an object that one owns. He exercises and disputes. And it is not a univocal, unilateral relationship, in this dispute, whether you win or lose. ”

We therefore agree, with Oyèrónké Oyěwùmí, that this is the path, which consists of resisting the hegemonic knowledge, which is, ultimately, to exercise a kind of counter-power (this path that implies producing and managing power resources), it is what will allow us to get to know Africa, as well as the women of this vast territory.

On the other hand, we do not believe that we can or should even throw away the long tradition of gender studies, not least because we do not believe that when we speak of Africans we are talking about a pure instance that does not have any influence from the Western world. What do we mean by that and we are using the contributions of psychoanalysis (Souza, 2018) to support this position, as unpleasant as it may seem to Africans to be traits of the executioner or the colonizer, that Africans are also a little bit Westerners .

This means that in the centuries when the foreigner occupied African soil, Africans were affected, in the sense that they incorporated the mental structures proper to the colonists. That is why it is not uncommon to find extremely racist Africans (Carvalho, 2014), racism that has as its object men and women of its own ethnicity, and also sexism, in the context of African countries. What the above-mentioned Africans do is to reproduce the mental structures of the colonizer left in Africa and incorporated by them, structures from centuries of the presence of the colonizer in their midst.

Following the recommendation of Oyèrónké Oyěwùmí, the last stage of our work will consist of doing the exercise of delimiting some of the specificities of the trajectory of Angolan women that differentiate it from that of women in the West. In fact, the history of Angolan women differs from that of Western women in at least three aspects with which we will now discuss.

The first aspect is the fact that in the Angolan culture there is a matrimonial lineage, side by side, with the patrimonial lineage. Therefore, the presence of this strain of lineage already presupposes an empowerment of women in this culture.

According to Senegalese researcher Cheik Anta Diop, in “Nations Negres et Culture”, the lack of principles of horizontality in the relationship between men and women is not part of the African tradition ... If in some peoples mitigated forms of the regime are detected patriarchal, due to the influence of Islam and Catholicism, Fr. Raul Ruiz Asúa Altuna also tells us, quoting Cheik Anta Diop, in his book “Cultura Tradicional Banto”. The southern cradle is characterized by a matrilineal descent, which reached Ethiopia, Libya, Egypt and sub-Saharan Africa. The empires of Ghana and Mali have adopted this tradition, as confirmed by the writings of the Tunisian Ibn Khaldun (1332-1406). In the traditional African social organization, according to Diop: The family is matriarchal with uterine descent (Zau, 2017, p.1).

The presence of individuals with female surnames portrays the power of this lineage and how it is present in the heart of Angolan society. Therefore, within Angolan society there is not only the dominance of patriarchy as in the West, it coexists side by side, (in the sense that it shares its power with) the matriarchal lineage and according to Cheik Anta Diop (1979) this is the original lineage of the peoples of Africa, being the secondary patriarchal and acquired by external influences, as Felipe Zau shows in the above section. This trait in itself already differs greatly from the cultures in which the Angolan woman and the woman from the West are inserted.

This trait may be what explains the fact that a succession of women have led kingdoms throughout the history of Angola. It reflects the power that in African culture, women have.

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However, in the history of Angola, the historical role of women like Njinga Mbandi, in the kingdom of Ndongo and Matamba, should be highlighted; from Lueji, in the kingdom of Lunda, from Kimpa Vita, in the kingdom of Kongo, from Danda Candundo and, lately, from Queen Nhacatolo, both associated with the ethnolinguistic group Nganguela, a societal group that highlighted the existence of a gynecocracy as a social organization. (Zau, 2017, p.1)

A second aspect that differentiates the history of Angolan women from that of Western women is the binomial domestic environment - women / external environment to domestic men. The literature says that it deals with the trajectory of western women that only from the 1950, women began to leave the domestic environment and began to occupy professional spaces, because unlike western women, Angolan women have always worked and contributed to the family economy with the work he did in the fields. (Tchinkanha, 2011,) Which means to say that in Angola the majority of women have always worked side by side with men.

Since the dawn of humanity, plant cultivation has been known to man. The African continent, cradle of humanity, is also the cradle of agriculture. Ancient Egypt produced wheat for consumption by its inhabitants and exported the surplus to neighboring peoples, including the Greeks and Romans. It should be noted that the African woman was the precursor of agriculture, as the man was tasked with hunting and collecting ... Sub-Saharan Africans practiced crop rotation ... Angolan agriculture had its own characteristics ... The fields were worked by family units, with production destined for consumption and the surplus was traded or used as an exchange. (Costa, Fiabani, 2012, p.1)

Another binomial proper to Western society and which differentiates the trajectory of these two types of women is the binomial women - domestic environment / men at war. While in Western society women were considered too fragile to participate in the war, Angolan women fought side by side with men contributing to the country's liberation process.

We had many women in this colonial liberation process, starting with Kimpa Vita and Nzinga Mbandi, examples of the Angolan people's resistance to foreign invasion, and Deolinda Rodrigues, Lucrecia Paim, Teresa, Irene Cohen and Engrácia, heroines of the 20th century liberation struggle. It was also in this period, specifically in 1962, that OMA (Organization of Angolan Women) was founded as a female wing of the Popular Movement for the Liberation of Angola. (Santos, 2010, p. 42).

Therefore, if in other contexts, the involvement of women in matters related to national security and peace is a novelty (Santos, 1915; Rebelo, 2013), let the world know, that as far as Angolan women are concerned, this involvement does not constitute something new.

“Women have suffered the direct consequences of the war in different ways. In addition to the large number of women who died as a result of fighting, it is also recognized that many were raped by combatants on both sides. Although soldiers were supposed to protect the population, many took advantage of their position to

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subdue women. Their behavior and the impact on power relations between the two sexes may have put a lasting end to the confidence of the female population in these soldiers. In addition, women suffered more from mine accidents due to their responsibilities for collecting food. Many lost their husbands and children with the war, thus increasing the number of women heading households. ” (Ducados, 2005, p.44).

The way to empower Africa and African identities must be for Africans to do the exercise of telling their own story. It is a strategy that will enable the empowerment of Africa and African identities. Ferreira (2004) refers to four stages in the process of developing the identity of the black person, placing as the first, which he calls the Stage of submission, the one in which the black is supported.

“in a conception of the world and Eurocentric historical-cultural perspective ”; the second, which designates impact and which is characterized by an abandonment of the submission stage; the third nominated Stage of militancy whose main characteristic is the construction of an Afrocentric identity; and finally the fourth called the Articulation Stage. In this last stage of development and evolution of the identity of the black person, he acquires "a new identity" that is characterized by having "defense resources", "a system of censorship" and the awareness of the importance of the African matrices that constitute his identity ". (Ferreira 2004, p.70-84)

We believe that building a narrative about yourself, be the way through which Africans, will be able to restore history to African societies, a path that Jean-Marc Ela (2013) recommended, to empower Africa and African identities. Only this exercise can put Africans forward, instead of keeping them on the tail of development, a place commonly attributed and often attended by them, in the context of Nordic literature.

### **Final considerations**

Psychoanalysis shows that human beings are structured based on a process called identification (Freud, 1923), which consists of assimilating, from living with the other, the characteristics of this other, acquiring them (in the case of the colonizer).

Therefore, if for some situations or a large part of them in Africa the theories based on gender are dispensable, as stated and with all reason and legitimacy Oyèrónké Oyèwùmí (2011), there are others in which these must and can be applied and used. The fight in favor of women's emancipation is enormous and its relevance remains very necessary, which

means that we cannot do without any weapon that we can use in this arduous and unfinished battle.

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