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A philosophical critique of Feminism: From the third wave to the fourth wave

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Abstract

Feminism has been a good movement with the noble aim of freeing the world from the shackles of an evil superiority of men over women. The principal of feminism as a movement was political equality between men and women. In itself, it was a fair and just course such that it was inclusive of men as well, men were also part of the movement with no insults, threats, and hate speech. But in this technological era some impurities have also crept into it. From the third wave of feminism which is also known as GRRRL feminism which turned the offensive names into jokes and somehow normal to be pronounced in public, things became no longer about equality and respect of humanity. As feminism grew, it became less critical and became more sensitive towards emotions and uncritical amassment of followers. To some extent, being critical about feminism is unacceptable because someone becomes quickly accused of being patriarchal and antifeminism. Indeed, patriarchy is a negative and destructive idea perpetrated by those who were suffering from “testosterone-power-syndrome”. But, when some thinkers like Valenti, Arndt, and Harrow have identified the syndrome and implemented some medication to it, others inject the other side with similarly fatal ideas. I call those ideas “Oestrogen-power-syndrome” because they make their victims think that with collapse of

patriarchy, men should be disgraced and be made to feel not existentially necessary. Symptoms of this syndrome start from no more knowing that hating the other sex is wrong and should not be promoted. Writers like Annapuranny and Jansen even perpetrate non progressive talks like “what’s wrong with hating men”, “the world would be better off without men” and many phrases of such destructive nature. But the issue which this paper seeks to address is that there is no philosopher who has critically tackled this matter. In fact, some African philosophers rather reject the whole feminism movement as non-African. Using analytical framework, this research ventures into critical analysis of this issue of feminist extremism coupled with the silence of African philosophers.

Keywords: *Feminism, GRRRL, Philosophers, Matriarchy, Patriarchy*

Introduction

In the existing nature there is a duality of male species and female species, and this is quite observable at all times. This differentiated and gender-based nature has been noticed by the whole of human race, and reactions towards it have been formulated over the ages. The terminology of men and women has been commonly used in the societal settings, in a sense some things or activities have been known to be either of men or women (Badejo, 1998). And this classification has crept into all spheres and aspects of the society as from culture and religion till to the life structures such as professional positions, employment places and so on. Over the years this dual gender division of nature has been known as nothing much but just natural one. However, it has gradually evolved to be something more than just ordinary non-judgmental phenomenon and this has been quite clear in talks about patriarchy (Valenti, 2009). Jansen (2015) states that “males as termed ‘men’ have managed to have monopoly of power using all tools available in their disposal or within their powers to assert themselves as the drives of life or even existence itself”. This piece of writing is intended to be a complete analysis of how did the notion of ‘Feminism’ come to existence. The first part will be dealing with interrogating the speculations around the origin of patriarchy as it is known today. Then the second part will be dealing with the question of what could be the opposite or the counter-part of patriarchy, and show the similarity of outcomes that it would bring if it is allowed to happen as a substitute of patriarchy. And the third part will be on how specifically Abrahamic religions have been or got usable to propel the ideas of patriarchy in

communities. Then lastly, analytical suggestions on how patriarchy may be stopped without falling into the other opposite extreme will be brought to the thought. In this paper, there is a deep interest in cultural/political feminism because in most cases patriarchy is built from cultural and political background of different traditions. Other forms of feminism like liberal feminism, ecofeminism and so on might be touched in passing. It should be clear that within this paper, radical feminism is considered the same as what may be referred to as political feminism.

Theoretical Framework

This study is committed to the analytical school of thought. Analytical philosophy emphasizes clarity and argument, that is often achieved through logical and linguistic analysis (McGinn, 2002). Gottlob Frege (1906) is considered as the father of analytical philosophy, a tradition that emphasizes on clarity of argument through the logical use of language in presenting thoughts. Within this framework Bertrand Russell found a space to argue for logicism and logical atomism (Soames, 2003). According to Soames (2003) Logicism and logical atomism refers to the practice of breaking the argument into basic propositions in order to understand its coherence as a whole. Similarly, Barry Hallen and John O Sodipo (1997) argue for the analytical breakdown of issues to the simpler and logical thoughts through the use of logic in a simple ordinary language. Soames (2003) seems to hold a view that philosophical problems arise from misunderstanding of language and all necessary truths are a priori, analytic and true in virtue if meaning of words depend upon how the world in fact is. Analytic theory helps in producing philosophy that is not ideologically motivated, but thought that is analytic and reflective (Hallen, 2005). Under Wittgenstein's (1961) inspiration, Rudolf Carnap (1937) sought to embed his analysis in logical positivism as a development to this tradition. Logical positivism holds that there are no specific philosophical truths and that the object of philosophy is logical clarification of thoughts (Soames, 2003). Carnap (1937) and other scholars contributed to this tradition by rejecting the doctrines of their predecessors of constructing artificial language to resolve philosophical problems. They argued that the Vienna Circle was erroneous because the "quest for systemic theories of language worked as a misleading intrusion of scientific methods into philosophy" (Glock, 2008: 44).

The analytic framework in this research work helps in acquiring a deeper or adequate understanding of the research problem prior to

forwarding my own views. Since it is the framework which guides me in my methodology it also helps to critically apply analysis that cannot be accusable of any biasness. This theoretical framework enables a researcher to be reflective and at the same time be within guards of rationality while being critical of his thoughts. With the guide of logical positivism, I have been able to deal with dogmas and ideological speculations around the issue of feminism while operating as a neutral being in the battle between parties against and parties for current feminism. As Soames (2003) argued that logical positivism holds that there are no absolute philosophical truths but the object of philosophy is to clarify thoughts, this has helped me to simplify my thoughts. In this paper I have used the ordinary language in producing my critical thoughts while at the same time analyzing the common thoughts that are currently existing in the world. Analytic framework is adequately relevant when dealing with the sensitive issues like this one of feminism because many people talk about these issues at the emotional real and not rationalize about them.

The Origins Of Nowadays' Patriarchy

Originally, by the way of nature, having male and female organisms has nothing wrong or nothing that makes one look better than the other. In fact, the bifurcation of things, living things, proves to be naturally beneficial with regards to the continuation of life. By life in this paper I mean nothing more complicated than merely procreation and its stages till death. "life would have been nothing without a balance, in fact when we speak of life we speak of the result of balanced processual input of both female and male components of nature" says Adamova (2013). If we consider the basic processes like getting pregnant it seems that women play a vital role throughout the period until the process is complete. But in that process of life-making and continuation both sexes are crucial role-players. Then in all life processes it is emphatically clear that nature is necessarily dualistic than it could be viewed otherwise. And in any cosmological narration it appears clearly that the coexistence of the female and the male part of nature is either inevitable or necessary (Arndt, 2002). For instance, those who have read the Abrahamic creationist story will know the story Adam and Eve, although it speaks of Adam as having been created at first but it is quite noticeable that nature was not balanced with him alone in Eden (Hoffmeyr& Fiedler, 2016). This imbalance when nature is viewed as singular proves itself to have

existed in many accounts about the origin of nature and its continuation. Having male or female singularity goes beyond mere imbalance but to the level of hindering continuation while also affecting even that existing singularity negatively.

Given the duality of nature as it is, it however seems not clear over the ages as to what made men desire to have more power/ status over women. Many base this on the natural physique of masculine gender, that since they seem to be having much muscle strength they are then more powerful (Harrow, 1999). Then this masculine power started as a political thing which got perpetrated everywhere to such an extent that its influence left no field untouched. It started from homes where children grew up knowing that the male figure is the head, and that is how things should be, without any other way contrary to that (Annapuranny, 2015). In the governing of human societies the same teachings circulated, that men are naturally created to be gods over the earth and they even existed before the women. Indeed, men went to fight wars of their evils protecting their families including their women folks. But together with that goodness grew up some dust covering up women and making them an inferior species than men which also should be always in submission (Sollec, 2015). The duality of nature at this point became a power symbol and not just a natural balance as it was. It also seems that even thinkers started to think in the basis of gender and not only minds. Right in the early thoughts the relation of power and gender appears and it gets emphasized time to time in many spheres of human societies (Valenti, 2009). And more than any other things ideologies have been used as powerful tools since they serve as manipulative drugs where this men domination must be applied. Ideologies are doctrines or set of beliefs that are conveyed as much sacred to the extent that if anyone questions them she/he gets judged as unruly or rude (Sokhokho, 2012).

The whole human thinking has been made to be bouncing between masculinity and femininity so much so that everything has been found to be belonging somewhere in this gender bipolarity (Camara, 2018). Culturally men have been granted such a status that everything has to be done in order to please them, they do things to advance and display their powerfulness while at the same time demanding women to be submissive and supportive to their dominion (Fradet, 2018). This starts from the interpretations of nature that are given to the youth of the community, and practices like genital mutilation of young women so that they can satisfy men desires or making them sexually passive (Al Jazeera, 2017). In addition, with the growing of girls with rules that make them submissive

and inferior to men some customary laws have been implemented. For instance, laws like ‘primogeniture laws’ whereby a woman cannot inherit, and she cannot be sufficient a witness in court and so on (Al Jazeera, 2017). In a way this piece of law states that a woman has no capacity to stand by herself, therefore she cannot inherit, she cannot alone be a witness to any legal transaction, but only a men can do all these things without question (Al Jazeera, 2017; Fradet, 2018). And this notion of men being more reasonable and responsible than women has become a daily assignment that happens everywhere and in all aspects of the society to the extent that cultures have taught that only men have absolute choice as to whom they can love, marry, and explore life with (Gerber, 2018). Without going far, in South Africa itself even after long lessons of democratic awareness it still pains the head to hear of a woman choosing who to get in love and marriage with, without her father receiving ‘lobola’ payment (Chigwedere, 1982). The lobola payment is given to the father of the bride by the bridegroom, but the woman herself has no say in this and she does not have to even see that money or those items (Chigwedere, 1982). Well, it is culture but this, as it happens, it is seemingly equivalent to a business deal of buying and selling the young women while young men do not get sold.

In the political sphere also women have been barred as people who cannot fully function in offices of supreme authority. Even in the early democracies such as Greece there has never been stories of female rulers, so to say, even such thoughts of women governors/ rulers were always suppressed. This might be one of the reasons why even great philosophers Plato and Aristotle wrote about ‘Philosopher kings’ but either forgot or never allow it to reach their minds that they write at least one sentence about ‘Philosopher queens’ (Reeve, 2006). So women have been always perceived as fragile immature children that are so much weak to even govern themselves. Even today statements like “men are protectors, providers, leaders etc” are very common with their implied meaning that women should permanently be followers that expect any guidance to be from men (Rene, 2009). In contrary, men have always enjoyed the honor of being rulers in the form of kings, crown princes, dukes, chiefs, generals, philosophers, law-makers, headmen and so on (Sokhokho, 2012). This all shows that men have quite succeeded in establishing themselves as the world’s superpowers that are worthy to dominate the whole nature, and this has gone far as to convince their own minds that such is the system that should govern throughout the existence of nature (Badejo, 1998). And this mental conviction of

patriarchal legitimacy can be clearly noticed by the surprise that people show when a woman challenges men in their exercise of power. When women rise against men it becomes a big issue as to what has come up in their minds. Also women who are well raised up in this system of patriarchy they grow up thinking that this is a good system that should just be internalized as it is. And it goes to the extent whereby some mothers even become the first to reprimand a woman who wants to challenge the men-made principles.

In saying that patriarchy has left no stone unturned we can even refer to religion itself as one of the societal components that carries more strength in the world. The religion itself in the world is a set of beliefs and practices based on conscience of people who subscribe to that particular religion (Annapuranny, 2016). For the purpose of this paper, much focus will be paid to the Abrahamic religions which are Judaism, Christianity and Islam. Back in the ages religious foundations/revelations speak of God Almighty as a spirit, but as the time goes on and ages pass by, patriarchy develops to inform people of a God who is more men or masculine than anything else (Kombo, 2007). The reason for this is unknown to me. But I may suspect that from the traditionally implanted notion of men being greatly powerful and worthy to govern and God being explained in the divine books as the Omnipotent creator, the all-pervading, the Overpowering, and even mentioned as the God of wars, it then made more sense to the ordinary people that God must be a male (Ozumba, 2003). Even in the language used to depict God Almighty as of masculine gender has become viral, as it started by using only the pronoun 'He' when referring to God. This is clearly evident in all versions of the English bible or in all Abrahamic holy books there is no part where writers write any other pronoun in reference to God other than 'He'. And this applies similarly when referring to spirits like Gabriel, Michael and other angelic beings or devils they are all referred to as 'he'. This idea of Almighty being a male has been emphasized in the Christian bible 'Lord's prayer' where it just opens by saying "Our father who art in heaven" (Beyers, 2010). It explicitly shows that the religious teachings endorse patriarchal doctrine within the circle of religious communities because if God is a male then men are really worthy to be obeyed at all times than any creation. In fact, it logically follows that since God is a man then these men in the world are his ministers that should be always followed in order to please him in havens.

The Opposite of Patriarchy

When men start the game of viewing the duality of nature as having some judgmental value with regards to power and control the evil began. Over the years when women get access to some institutions of enlightenment and liberation intolerance towards their subjugation grew and continued to unveil itself. Women now started questioning the legitimacy of this exalted men power and dominion, when questioning it they became some kind of outcasts and did not get any answers besides being criticized while at the same time being demonized (Sokhokho, 2012). But however the women rebellion against men's self-imposed dominion and superiority became radical to the level where women contest positions of power. They began to be doing what makes them happy without consulting and seeking permission of men. This attitude of being tired of men's dominion over the women's lives manifested in different activities of women. I would say even in clothing they started wearing whatever they want to wear irrespective of what men feel/ say and do about it (Anapuranny, 2016; Jansen, 2015). Although this happened on the side but some women could not join the movement because they were, and still are, perpetually indoctrinated with fear in the cycles of culture and religion. In cultural settings women would always be told that this is the tradition, women must submit to men as was done and followed in the time of community's ancestral fathers. And when this is so it should remain as it is for there is no one who is in any position to change it at this time (Badejo, 1998; Sollec, 2015). In religion also, women have been made to believe that what they hear and see happening is a will of God, something that will make them go to hell if they fight or rebel against it. However, it seems like some sort of development has happened because we now see some women taking leadership positions in some churches, and that marks the downfall of the mighty patriarchy.

The whole struggle to veto men-power dominated system which is known as patriarchy has its own issues as well. When men made their way up to dominion and even oppressing women as their subordinates got termed as patriarchy. But at this time I sense a threat that women might not stop at merely lowering the absolute and domineering power of men but go further to the level of dominating men too. Sollec (2015) made mention of the abused becoming the abuser whenever he/ she gets a chance of being able to do so, and even using the experience of the same tools that were used unto him/ her. This is a usual phenomenon

anyway, that when fighting another problem sometimes one falls into another problem, like running from another extreme to another extreme (Hoffmeyr& Fiedler, 2016). Then together with the cries and struggle to liberate women from painful strings and chains of patriarchy there might be an overlap or superfluity to the level of falling into matriarchy. Matriarchy itself being the inverse of patriarchy, a system whereby it will be women this time radically undoing all what men have done and then establishing themselves at the level that men have been over time (Sokhokho, 2012). Truthfully speaking, if matriarchy emerges it would be still not solving the problem of life discomfort, rather it will be a mere change of power abuse in which case it will not be stopping the misinterpretation of nature's duality. The whole issue comes down to the question of how do humans balance things in life, because it seems that in as much as humanity sees and grieves over the wounds created by patriarchy but also matriarchy would not be a wonderful substitute. It therefore seems to be requiring a task of educating the whole human race about the equality and usefulness of natural duality which is feminine and masculine.

The Elimination of Patriarchy and Women Oppression while not falling into Matriarchy

It is a big question that feminist philosophers should take into account that fighting patriarchy as a vicious misrepresentation of naturally biological duality needs a proper strategy that will also be applied strategically. One of the important things to note is that this matter has gone beyond just being political. It has drawn a philosophical attention because it seems to be affecting humans' mental conception of the world and reality. It would be advisable therefore to start by an attempt to clean up those things that have been defiled and stained by patriarchy. The first thing to be put forward is that nature necessarily exists as a sexual duality, and this is necessary in a sense that it maintains the order of continuation (Anderson, 2015). It is important to note that basically nature is made up of biotic and abiotic components and the part that is of concern in this paper is the biotic side of life which is further divided into two genders that are; male and female (Arndt, 2002). In a basic biological understanding there is nothing that tells that a male is better than a female or the female is in any way better than the male, but they both work hand in hand to foster life continuation on earth (Camara, 2018). This biological approach will then reveal the original fact that putting

judgment to gender is a societally imposed corruption, a conception that is not and can never be rationally defensible. And this biological critique of nature is one of the tools that can be used to bring all things into that natural equality regardless of whether they are females or males. Furthermore, in this sense there is no chance of killing patriarchy at a ridiculous risk of arousing the inverse that is matriarchy.

It can be said that from the ages long ago men have managed to assert themselves on a higher pedestal than women, and that seems to have been embraced with a complete acceptance by women too (Annapuranny, 2016). However, it is not clear what really made men want to elevate themselves forcefully and successfully as they did except that one may only speculate the factors that may have led men to wish dominion and succeed over time to establish themselves over women. In the aspect of culture men have been treated as masters of life and therefore worthy to lead themselves and women in the whole society of humanity (Arndt, 2012). It got to be a practice that the leaders and people who are viewed as worthy of higher reverence are men, who should always be governors that make laws even to the level of dictating whatever happens in the community life. The men who lived in the long past established laws which then became doctrines to be revered as beliefs and be regulatory rules of societal life, those got known as culture and tradition (Sokhokho, 2012). Under the rules and social principles called culture it got emphasized that women are inferior and should always be given subordinate roles in the societal status, and this system grew to become a norm in the human society. In all the steps of this system men have been continually elevated to the status of power and control over all angles of the community while at the same time women are being made to understand and accept their inferiority under men (Badejo, 1998). In a gradual manner as time passed by even women joined to perpetrate men agenda of dominating over all things that exist on earth whether softly or forcefully. So for the women to climb up the ladder to some level of recognition there has been one option, which is to get married with a man who is in power at that time.

While the stereotypes and ideological beliefs emphasized male dominion in the traditional communities, religion came in as well to sign up the legitimacy of men power over the whole existence. By religion here it is referred to Abrahamic religions that hold sacred the belief in the Almighty being commonly referred to as 'He'. It is even recorded in books that he created a 'man' as the first creation and also that man who got created was in the likeness of his God (Ben-Jochannan, 1995). The

creationist God has always been referred to as 'He' and is commonly spoken of as nothing else but a male being that has wonderful attributes such as all-powerful, all-loving, all-mighty and so on (Ben-Jochannan, 2002). In addition to this making of the Supreme Being to be a male figure the making of spiritual or religious leaders to be only males became the most acceptable norm of the society. In fact, this system of spirituality itself being so much masculine flourished to the level of scriptural verses like "it is not of women to stand and teach in the temple/ church and to dress in a certain way" (Jansen, 2015). So the culture emphasized that elders said that and we have nothing but to obey while religion on the other side commands that God said that and we have nothing but to obey. And that means men grew more than just being masters of life in this world but also became masters of spirituality too. Then men, so to speak, became rulers of the earth and even in heavens above as well as beyond any borders where humans exist. It went so far as to a transparent and explicit worship of men when God and angels are made to be all men, including Satan and demons. This male God spirituality made common prayers like "Our father who art in heaven" as it appears in the holy bible (Ben-Jochannan, 2002). So in this way women had no other way but to accept that men are the best creations ever to exist on earth and anywhere they exist.

Having this discussion as an investigation of what has brought about the idea of feminism, having analytically interrogated the concept of patriarchy, matriarchy, misinterpretation of natural duality, and tools of male dominion. I am now drawn to a desire to put suggestions as to what can be done in order to put patriarchy to an end while leaving no point for the advent of other undesirable problems. The first suggestion is with regards to the equal importance of natural duality counter-parts that I have alluded to in the length of this writing. But the serious points that need to be liberated are traditional cultures and religions. Traditional practices should be reviewed and be given a chance to evolve with life. It must be granted 'outdated' status if it puts any irrational and discriminatory attitudes towards any gender (Anderson, 2015). If this gets well established and absorbed in the societal minds of both women and men to the extent that it becomes a norm, culture will be liberated from being a tool to perpetrate patriarchal evils. The doctrinal saying that in ages ago 'our fathers and forefathers said' while there is not even an iota of rational explanation as to why did they say so should be outdated. "Holding onto old beliefs when they no longer support life and liberty is not doing any good to humanity as a whole" Ben-Jochannan (2002: 2)

rightly said. This is a kind of teaching that scholars should delve in when confronted with the mentality of not wanting to transform. On critical and analytical perspective, it seems that infiltrating traditional societies with such thoughts would be a vital transformation which would undoubtedly lead to the holistic liberty. In this way the thought of history itself will become a 'their-story' other than being 'his-story' in a sense of praising men while at the same time sidelining women (Annapuranny, 2016).

Furthermore, another thing that needs to be reviewed and be rightly interpreted is religion, those who believe in the Supreme Being need to critically peruse their scriptures and read more into them. It needs to be clear at this point that it is not in the aims of this paper to create rebellion against religion but only to state where things went wrong and how can it all be put right. It is fine to have religion as the lifestyle that guides people's lives in the society. But the problem begins when religion gets to be one of the tools that perpetrate oppression of some people by other people. So the contestation here is that religion as a belief in the Supreme Being in itself has no patriarchy but it is humans that have conferred patriarchal portray of the scriptural message. At this point it is clear that religion came after the traditional way of life that has been already established as culture. Historically holy books themselves bear testimony to the fact that they were written by men and given to men as the ambassadors to have the authority to convey them as they will (Adamova, 2013). Now the people would think and ponder over whether religions should be abolished or holy books be abandoned. Well, maybe it is, but seemingly it has a sense in which it might throw the society into a turmoil. But rather the humble view that this paper advocates is that there is no necessary need to eliminate religion right away. However, in sustaining it, itself needs to be freed from patriarchal strains that have been perpetrated over the ages. In saying that religion should not be just eliminated, the aim is to bring its origins to analysis that will purify it from patriarchy for the benefit of those who love it and view their lives not worthy without religion.

In talking about analyzing the religion with special regards to the Abrahamic faiths I mean going deep into the foundations and find out how genderism can be removed from the Almighty spirit. By so doing it may at least be clear that it is necessarily not in the mission of this paper to fight and eliminate religion without even taking into account the concern of those who believe and love it. In other words, the reason for not right away fighting religion is the desire of not fighting oppression by

offering another kind of oppression. Fighting oppression by oppression here refers to the situation when the fighters of patriarchy brought by religion dedicate themselves into fighting the existence of religion without even considering those who have love for it and regard it as part of their lives. The definition of God in the revelations is the 'spirit' not a human being and also not a natural spirit but 'supernatural'. Being supernatural here is used as a necessary element to emphasize that there is no need at all for that spirit to be included in the sexual duality of nature (Ben-Jochannan, 1993). In the Torah (bible's old testament) God spoke to Moses as a prophet being a voice to be heard without any form of a body to be seen. This is observable when Moses passes the message of God, he did not say that he saw a man from mount Sinai who gave him that message (Ben-Jochannan, 2002). Furthermore, Moses and many other prophets spoke of angels and demons as spiritual beings for which it would be interpreted as to symbolize that they belonged to none of the biological natural genders that are known to be existing on earth. This very point is the one that should lay the foundations as to how people can analytically make a shift from patriarchy using the revelations they have from the same religions and without having denounced those religions.

After having seen and heard all about both patriarchy and matriarchy there seems to be a big question of what could then be a better way to adopt. From the beginning, this research critically guarded against biasness and tried by all means to keep the balance in talking about both patriarchy and matriarchy through the use of analytical theoretical framework. Since there is a deeper argument about nature as duality of male and female which are both necessary to exist as existential coordinates, there must be a way in which they both can coexist in harmony other than adversary. It is the proposed view in this paper that there must exist humanitarianism in which all humans will just be natural beings that adopt the love of nature and appreciate it as duality of female and male/ male and female. If people scrutinize what their traditions have taught them and get a clear understanding there will surely be a greater development in this spirit of humanitarianism. Humanitarianism here is used as a term to express the state whereby everyone recognizes the importance of the other and appreciate it rather than despising it and regard it as worthless. This leads to the realization that all humans form parts of what is known as humanity, no sex could exist on its own without the other if indeed there must be progress in existence of humanity.

Conclusion

The natural duality of life as men and women is merely a biological phenomenon that needs not to be judgmentally interpreted as to the extent whereby one gender is made to look better than the other. The existence of patriarchy which has led to feminism movement is merely due to a gross misinterpretation of an innocent, naturally, and biological duality that exists for the reasons far from justifying the oppressive judgements put to it by the societies. This paper shows that culture in traditional societies has been commonly used to perpetrate male dominion over females, and this in itself is greatly unjustifiable when put under the scrutiny of reason and rationality. This writing also has shown that religion has been used over the ages as a tool to perpetrate patriarchal agenda instead of coming to liberate all people in the communities. But however within this writing I have shown some suggestible ways which can serve as solutions to the problem of patriarchy without giving rise to other oppression systems. And those suggested solutions include; returning to the proper understanding of biological nature in order to correctly interpret the duality of gender, allowing of culture to evolve and be accommodating change over time, and the correct reading and interpretation of Holy Scriptures that religious believers use in their gatherings. And within this work I have shown that in as much as humanity wants to get rid of patriarchy but also matriarchy will not be a good move from patriarchy since it will be carrying same violations that patriarchy carries.

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