

# Women's Agency and Empowerment in Africa: Rethinking Fanon's Experiences of the Algerian Women and Building Capacity for the Future

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## ABSTRACT

This paper interrogates Frantz Fanon's insights into the role of women in the Algerian revolution and their empowerment through participation in the struggle for Algerian independence. It discusses Fanon's views on how women's involvement in the revolution challenged traditional roles and expectations, leading to a shift in their social and political status while arguing further that Fanon's ideas on women's agency and empowerment in Africa were rooted in his broader philosophy of decolonization and liberation which believed that reclaiming cultural identity is crucial for liberation. Furthermore, it was Fanon's view that women, like men, must reconnect with cultural heritage to challenge colonial narratives and their humanity as a means of fostering a sense of pride and belonging that is essential for building resilience against oppression. Qualitatively driven with reliance on the secondary sources of data, this paper attempts to answer the following questions: How does Fanon's work portray the experiences of Algerian women in the context of both colonialism and post-colonial struggles? What insights does his thoughts offer into the complex relationships between race, gender and power in colonial and post-colonial settings and how can Fanon's ideas be applied to contemporary debates on women, decolonization and social justice in Africa as building blocks for nation building in the continent? While addressing these questions, the paper concludes that by embracing their cultural heritage and identity African women can break the cycle of marginalization and as well challenge colonial and patriarchal narratives associated with the African society.

**Key words:** Africa, Empowerment, Frantz Fanon, Women, Capacity building

## INTRODUCTION

Frantz Fanon was a French West Indian psychiatrist, philosopher, and radical thinker. A brilliant revolutionary critic, Frantz Fanon is one of the most well-known intellectuals in post-colonial theory. Fanon's name is intimately connected with anti-colonial theorizing of resistance. He was born in Martinique in 1925. The first stage of Fanon's life is in some ways considered to be colonial. He volunteered for military service in the French army during the Second World War, and then studied medicine in France. The second stage is completely different; he went to Algeria to work for the colonial army, but he resigned because of the brutality of the colonial regime. Moreover, he joined the Algerian resistance and became a hated enemy of French colonialism (Elaref & Hassan, 2021).

Fanon is a revolutionary critic whose radical position is entirely a product of his experience in the anti-colonial Algeria. He was one of the voices of the central committee of the Front de Liberation Nationale (FLN), and this means that "the Third World finds itself and speaks to itself through his voice" (Sartre 1963, 9). He was a sincere intellectual whose criticism was very useful to the Third World peoples. In addition, his writings about resisting colonial occupation are applicable across the globe, which makes him a global theorist. His name above all others is associated with both theorizing and the implementation of anti-colonial and post-colonial resistance to the degree that he is described as "the father of anti-colonial theory" (Young 1995, 161).

Frantz Fanon highlighted the revolutionary potential of unveiled Algerian women during the war of independence, arguing that their participation in the struggle, particularly through actions like carrying weapons, fostered a sense of individual empowerment and transformed them into historical actors. He saw this active role not just as liberation from the French but also as a fundamental component of the broader national liberation, allowing for the emergence of a "new woman" beyond the narrow confines of colonial society (Ibrahim & Alkire, 2007). To Fanon, the Algerian women were not only active participants in the anti-colonial struggle, but served as revolutionary agent and symbol of power. Thus, the involvement of the women included a range of crucial tasks, from logistical support such as collecting ammunition and funds, to more visible and direct actions like carrying bombs. Similarly, by actively participating in the fight against colonialism, these women demonstrated that their liberation was inextricably linked to the liberation of the entire Algerian nation, and they became integral to writing Algerian history.

On one hand, women's agency refers to the ability of women to act independently, make choices, and exercise control over their lives. It encompasses various aspects, including economic empowerment, social equality, and political participation. "Agency" is the ability to make decisions about one's own life and act on them to achieve a desired outcome, free of violence, retribution, or fear. The ability to make those choices is often called empowerment (World Bank, 2014). Agency is critical at the individual level, as demonstrated by women worldwide who have spoken of having agency and of being empowered in many different ways, such as entrepreneurship where women led agencies showcases women's capabilities in leadership, innovation, and problem solving, news media consultancy, employment and training, international development and global advocacy where women organizations advocate for women's rights and empowerment globally.

On the other hand, empowerment is defined as a group's or individual's capacity to make effective choices, that is, to make choices and then to transform those choices into desired actions and outcomes (Alsop et al., 2006, p. 10). Empowerment is about collective community, and ultimately class conscientization, to understand critically reality in order to use the power which even the powerless do possess, so as to challenge the powerful and ultimately to transform the reality through conscious political struggles (cited in Oakley, 2001, p. 4). Similarly, women's empowerment is defined as "individuals acquiring the power to think and act freely, exercise choice, and to fulfill their potential has fallen equally to members of society" (Mayoux, 2000a, p. 4). Overall, empowerment is about "the extent to which some categories of people are able to control their own destinies, even when their interests are opposed by those of other people with whom they interact (Mason & Smith, 2003, p. 1).

The current state of agency and empowerment in Africa seems to be a mixed bag, with progress made in some areas, but significant challenges remaining in others. In one clime, there are efforts to advance women's economic empowerment, with such initiatives as the UN Women and NEC Africa partnership aimed at promoting digital empowerment and economic opportunities for women across Africa (UN Women, 2025). The African Union has also launched Agenda 2063, a development blueprint that recognizes the critical agency of women and youth in achieving inclusive and sustainable socio-economic development. However, despite these initiatives significant gender gaps and disparities persist hindering women's empowerment.

Women in the continent face numerous challenges which also hinders their agency and empowerment. They are faced with challenges of cultural and social norms created by the patriarchal nature of African societies with traditional practices that perpetuate gender inequality and limit women's access to education, employment and decision-making. Additionally, they are challenged by limited access to education and economic opportunities, violence and harassment, lack of representation and decision making power, inadequate laws and policies with limited access to justice as well as poverty and economic inequality where women are disproportionately affected by poverty and economic inequality, which can limit their access to basic services, education, and economic opportunities (UN Women, 2025). Here lies the basic problem of this study and as well serve as the motivation for us to have a rethink on how the experiences of the Algerian women in that country's revolution as captured by Frantz Fanon could assist in building capacity for women's agency and empowerment in the continent. In doing this, we begin with a conceptualization of women agency and empowerment, highlight the role of the Algerian women in the Algerian anti-colonial struggle as espoused by Fanon, discuss the changing role of the Algerian women under the veil, and as well examine lessons for women's agency and empowerment in Africa. All these will be undertaken within the context of radical feminism as a framework of analysis.

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## METHODOLOGY

Given the nature of this study, an ex-post facto research design is adopted in analyzing the events leading to Fanon's exposition on the experiences of the Algerian women. Basically, descriptive with reliance on the secondary sources of data which will be analyzed qualitatively using content analysis.

### Conceptualizing Women's Agency and Empowerment

The concept of agency and empowerment are closely intertwined. Agency refers to the ability of individuals or groups to act independently, make decisions, and influence their own lives and environment. Empowerment on the other hand, is the process of gaining control over one's life, circumstances and environment. In essence, agency is a key component of empowerment because when individuals and groups have agency, they are more likely to feel empowered to make choices, take action, and shape their own destinies. Empowerment, in turn, can enhance agency by providing individuals or groups with the needed resources, skills and support to exercise their agency effectively.

Historically, by ratifying the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), 188 states had committed to advancing gender equality by confronting "any distinction, exclusion, or restriction made on the basis of sex which (impairs) the enjoyment or exercise by women ... of human rights and fundamental freedoms." Alongside CEDAW, which came into force in 1979, the 1995 Beijing Platform of Action and various United Nations Security Council resolutions provide universally accepted benchmarks. These benchmarks include recognition of women's right to sexual and reproductive health, the right to be free from gender-based violence, and equal rights for women and men to access and control land rights. At the same time, accumulating evidence and experience have made clear that tackling poverty and boosting shared prosperity demand that all people have the opportunity to realize their potential and participate fully in all aspects of life (World Bank, 2014).

Furthermore, the 2012 *World Development Report: Gender Equality and Development* highlighted wide-ranging and unprecedented progress in important aspects of the lives of girls and women over recent decades (World Bank, 2013). More countries than ever guarantee women and men equal rights under the law in such areas as property ownership, inheritance, and marriage (World Bank & International Finance Corporation, 2013). Gender gaps in primary schooling have narrowed in many countries. Globally, more women than men attend university, and women are now living longer than men in every region of the world (World Bank, 2011). In all but a handful of countries, women have the right to vote and stand for election.

At the same time, the *World Development Report 2012* and the broader literature, including Esther Duflo's (2012) article *Women Empowerment and Economic Development* and a body of work by Naila Kabeer (2013) including, *Paid Work, Women's Empowerment and Inclusive Growth*, has established that even where such gaps are narrowed, systematic differences in outcomes often persist. Agency is also about the ability to make effective choices and to transform those choices into desired outcomes. Women are often at a systematic disadvantage in their ability to make effective choices in a range of spheres, from making decisions at home, deciding what kind of work to do, to choosing whether or when to get married and how many children to have to becoming politically active. Agency is an outcome that matters in its own right; it is an important driver of other aspects of gender equality; and it also has value as a process.

Empowerment on the other hand refers to the expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them (Bartlett, 2004, p. 57) Empowerment consists of two components: information and influence, which together allow individuals to identify and express their own preferences, and provides them with the bargaining power to make informed decisions (Khwaja, 2005, pp. 273–274). Thus, while the empowerment approach acknowledges the importance for women of increasing their power, it seeks to identify power less in terms of domination over others and more in terms of the capacity of women to increase their self-reliance and internal strength (Ibrahim & Alkire, 2007). This is identified as the right to determine choices in life and to influence the direction of change, through ability to gain control over crucial material and non-material sources. It places less emphasis than the equity approach on increasing

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women's status relative to men, but seeks to empower women through the redistribution of power within, as well as between, societies (cited in Oakley, 2001, 4).

Empowerment cannot be defined in terms of specific activities or end results because it involves a process whereby women can freely analyze, develop and voice their needs and interests, without them being pre-defined, or imposed from above, by planners or other social actors (Oxaal & Baden, 1997, p. 6). Empowerment involves challenging the forms of oppression which compel millions of people to play a part in their society on terms which are inequitable, or in ways which deny their human rights (Oxfam, 1995, Oxaal & Baden, 1997, p. 2). In the view of Rowlands (1997, p.14) empowerment is more than participation in decision-making; it must also include the processes that lead people to perceive themselves as able and entitled to make decisions.

From all of the above, the relationship between agency and empowerment can therefore be said to be cyclical where increased agency leads to empowerment, which in turn enhances agency and so on. In the context of women's empowerment in Africa, building agency and empowerment is crucial for not only the attainment of gender equality but for the promotion of sustainable development since the development and empowerment of women portends the development of the entire nation.

### **Rethinking Frantz Fanon's Conception of the Algerian Women's Role in the Revolution**

Frantz Fanon viewed the Algerian women's participation in the revolution as a crucial act of liberation that went beyond decolonization, as it broke down traditional constraints and forged new identities for women. He saw the "unveiled" woman, who carried weapons and took on new responsibilities, as a symbol of both national and personal liberation, whose freedom became intrinsically linked to the nation's freedom from colonial rule. His writings also highlighted how the colonial power attempted to de-veil women as a strategy to disrupt Algerian culture and society, which the women's revolutionary actions then subverted and re-appropriated.

Key in Fanon's view was seeing the women as a symbol of liberation. Here, Fanon saw the revolutionary Algerian woman as a new subject of history, moving beyond the "narrow bounds" of her former life. The act of participating in the fight against colonialism was not just about gaining independence, but also about self-transformation and gaining a new sense of agency and responsibility. Furthermore, Fanon saw the women as breaking some constraints put together by the Algerian colonial society. He noted that carrying weapons or taking on other dangerous roles allowed women to burst "the bounds of the narrow in which she had lived without responsibility". This engagement was a direct challenge to the restrictive role imposed by the colonial system.

In addition, the women were seen as subverting colonial strategy as Fanon analyzed how the French colonizers used the de-veiling of Algerian women as a strategic tool to shame Algerian men and break down the society's cultural fabric. By deliberately unveiling women in public, they sought to make them an "object of possession" and force a change in their values. This assertion was corroborated by his view of the women as revolutionary re-appropriation as according to Fanon, in response the women's revolutionary participation transformed the meaning of their actions. They were no longer just being unveiled by the colonizers, but were actively using their bodies and actions in the revolutionary struggle, thereby reclaiming agency and turning the colonizers' strategy against them. Basically, the women were also seen to be aligning themselves with national freedom which manifested in the liberation struggle. For Fanon, the woman's liberation was "identified with woman's liberation, with her entry into history". The revolutionary woman's struggle was therefore both a personal and a national one, and her freedom was a necessary component of Algeria's freedom.

### **Radical Feminism: A Framework of Analysis**

Radical feminism is a perspective within feminism that calls for a radical re-ordering of society in which male supremacy is eliminated in all social and economic contexts, while recognizing that women's experiences are also affected by other social divisions such as in race, class, and sexual orientation. The ideology and movement emerged in the 1960s (Giardina, 2010).

Radical feminists view society fundamentally as a patriarchy in which men dominate and oppress women. Radical feminists seek to abolish the patriarchy in a struggle to liberate women and girls from an unjust society

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by challenging existing social norms and institutions. This struggle includes opposing the sexual objectification of women, raising public awareness about such issues as rape and other violence against women, challenging the concept of gender roles, and challenging what radical feminists see as a racialized and gendered capitalism that characterizes the United States, the United Kingdom, and many other countries (Martins, 2014).

Radical feminists assert that global society functions as a patriarchy in which the class of men are the oppressors of the class of women (Hanisch, 2015). They propose that the oppression of women is the most fundamental form of oppression, one that has existed since the inception of humanity (Barry, 2005). As radical feminist Ti-Grace Atkinson wrote in her foundational piece "Radical Feminism" (2000, p.85):

The first dichotomous division of this mass (mankind) is said to have been on the grounds of sex: male and female ... it was because half the human race bears the burden of the reproductive process and because man, the 'rational' animal, had the wit to take advantage of that, that the child bearers, or the 'beasts of burden,' were corralled into a political class: equivocating the biologically contingent burden into a political (or necessary) penalty, thereby modifying these individuals' definition from the human to the functional, or animal.

Radical feminism is a feminist theory that posits that patriarchy, or the system of male domination, is the primary cause of women's oppression and that a fundamental restructuring of society is necessary to achieve liberation. This approach seeks to eliminate male supremacy and the patriarchal power structures in all aspects of life, challenging traditional gender roles and institutions like marriage. The theory views power as domination, highlighting the need to challenge and dismantle patriarchal structures that perpetuates women's subordination. Radical feminism emphasizes collective action and resistance to empower women. Key focuses include abolishing gender hierarchy, opposing the sexual objectification of women, and raising awareness about issues like rape and violence against women (Farley, Lynne & Cotton, 2015).

The core tenets of radical feminism include the view that patriarchy is the root of oppression where radical feminists see society as a patriarchy where men hold power and oppress women. This oppression is not just a result of the political and economic system, but is woven into the social fabric itself. Secondly, it advocates for a fundamental societal restructuring arguing that reforms within the existing system are insufficient. Instead, it calls for a "radical" or revolutionary change to dismantle the patriarchal system entirely (Maxwell, Louise & Scott, 2023). The third tenet challenges gender roles and sexual objectification where radical feminists critique and seek to abolish traditional gender roles and the concept of gender as a social construct. They also focus on the ways women are sexually objectified, arguing that pornography, for example, contributes to violence and discrimination against women. Finally, it focuses on women's collective experience while emphasizing a "woman's point of view" and collective female experience as a basis for understanding oppression and developing strategies for liberation (Farley, Lynne & Cotton, 2015).

The theory is however criticized for as having intersectional limitations due to its lack of an intersectional lens, meaning it sometimes failed to adequately address how other social divisions like race, class, and sexual orientation intersect with gender to create unique experiences of oppression and marginalization of women (Maxwell, Louise & Scott, 2023).

Of great relevance of this theory to the study is its emphasis on collective action and resistance for the empowerment of women agency. Here, it must be noted that it was the force of collectivity which aided the success of the Algerian women as espoused by Frantz Fanon during the Algerian war of liberation. It is therefore necessary that if African women must build adequate capacity to challenge the status quo that keeps them marginalized and subjugated in the society, they must adopt collective radicalism that focuses more on empowerment than ordinary liberation from patriarchy.

### **From Victims to Victors: Interrogating the Changing Role of Women in the Algerian Revolution**

The Algerian women as portrayed by Fanon were subject of terror to their French colonialists who rarely understood them from the perspective of their veil which was culturally adequate for the Algerian society. The veil was a significant point of contention for French colonialists, who viewed it as a symbol of oppression and a barrier to their colonial project. The French saw the veil as a demarcation of Algerian society, a cultural corset

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that prevented intrusive colonialism, and a manifestation of the inaccessibility of Algerian women. As a matter of fact, the French colonialists, including officials and artist, perpetuated a narrative that Algerian women were oppressed, secluded and uneducated, using the veil as evidence (Seferdjeli, 2018). So, in other words they were derided as slaves for veiling and viewed from a derogatory prism. The French colonialists believed that unveiling the Algerian women was essential to liberate them and integrate Algeria into France. This orientalist discourse portrayed Algerian women as passive victims, reinforcing stereotypes about Islamic culture.

The movement of resistance in Algeria is condensed in the veil which limits the European male voyeurism and frustrates them. A whole set of paradoxical meanings are associated with veil and veiled women in Algeria during the colonial period. The veil was used as a symbol of resistance against the colonial male gaze and symbolically against the French invasion of Algeria. For the French, the veil acted as a fantasy that hid a beauty and lifting the veil would reveal the eroticized Algerian women. Symbolically, this referred to conquer Algeria by tearing that veil. According to the French colonizers, in order to destabilize the structure of Algerian society and their capability to resist they must first conquer the Algerian women, who are kept hidden from the colonizers by the Algerian men. It was upon the outbreak of the struggle for freedom that the attitude of Algerian women towards the veil underwent modifications (Tahir, Asad & Akram, 2024)

Fanon himself had acknowledged this fact about the Algerian women and their veil when he stated *inter alia* that “the woman who sees without being seen frustrates the colonizer”. He wrote extensively about the frustration of the French colonizers in Algeria regarding Muslim women who wore the veil and to date, Fanon’s words carry considerable weight as analysts and scholars battle to decipher why the west is so concerned about a small piece of cloth. By going against western standards of liberation argued Ayan Ali (2021), a veiled woman asserts her identity, and even power of her own, by refusing to accept the colonizer’s subjugation and rape of her culture.

Fanon had acknowledged that the French colonial doctrine in Algeria was basically targeted on women when he stated that “if we want to destroy the structure of Algerian society, its capacity for resistance, we must first of all conquer the women, we must go and find them behind the veil where they hide themselves and in the houses where the men keep them out of sight” (Ali, 2021).

Cognizance must be taken of the fact that the French obsession with the veil was rooted in a desire to control and dominate the Algerian society, rather than genuinely concern for women’s rights. This is evident in the forced unveilings and propaganda campaigns, which aimed to demonstrate France’s supposed superiority and justify colonial rule (Perego, 2016).

However, of great importance to this paper is the fact that the same instrument, the veil that made the Algerian women to become victims of French colonial ambition in Algeria also aided the same women in emerging victorious in their struggle against colonial rule. They subverted the entire negative narratives associated with the veil and instead used the veil as a tool of resistance and guerilla warfare. They manipulated French perceptions, exploiting the veil to conceal messages, weapons, and explosives, and adopting western attire to infiltrate French-held areas (Tahir, Asad & Akram, 2024). On the whole, the Algerian women emerged as victors in a war that started with their being relegated to nothing other than instruments in the hands of men for whatever purpose they felt like using them.

Additionally, the Algerian women’s experiences during the revolution significantly challenged traditional gender roles and societal expectations as the women took on non-traditional roles, such as fighters, nurses, spies, and couriers, which were previously reserved for men. This shift was particularly evident in the National Liberation Front (FLN), where women like Djamila Bouhired, Hassiba Ben Bouali, and Zohra Drif became iconic figures of resistance. Women’s participation in the revolution helped redefine their roles in society, demonstrating their capabilities and challenging patriarchal norms. They proved themselves to be courageous, earning respect from their male counterparts and communities (Perego, 2016)

The revolution also created opportunities for women to access education, employment, and public life which had been previously limited. Many women especially in urban areas, began to adopt western- style clothing and shed the veil, symbolizing their new found freedom and autonomy. Overall, the experiences of the Algerian

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women during the revolution marked a significant turning point in challenging traditional gender roles and societal expectations, although the struggle for equality and justice persist till date.

### **Fanon and the Algerian Women Experiences: Lessons for Women Agency and Empowerment in Africa**

There are several lessons from the Algerian women's experiences in the revolution that could aid capacity building for the future of women agency and empowerment in Africa. The Algerian women demonstrated not only strong will and bravery but resilience and some level of adaptability. They adapted to the changing circumstances, leveraging their traditional roles to contribute to the revolution. This scenario could be of immense benefit to African women who can draw on this resilience to navigate complex societal challenges instead of blaming men for not supporting their affirmative action and other advocacy projects for equality and women empowerment.

There is also the issue of the challenge of patriarchal norms which the Algerian women's participation in the struggle represented. Their involvement in the revolution challenged traditional gender roles, demonstrating in the process that women can put their acts together and can excel in non-traditional spheres. It would therefore be quite in order if African women builds on such momentum to push for greater representation and equality. In fact, such spirit of resistance could force the men to support them beyond mere rhetoric of gender mainstreaming and legislative reforms.

Similarly, the use of the veil as a weapon in disguise by the Algerian women rekindled the issue of strategy associated with warfare. Thus, it can be said unequivocally that the Algerian women benefitted from the strategic use of cultural symbol by manipulating the veil to their advantage, subverting in the process French colonial narratives. Therefore, African women can leverage cultural symbols and traditions to promote empowerment, build resilience and challenge oppressive norms that are antithetical to women agency and empowerment in the continent.

There is equally the importance of collective action as recorded by the women in Algeria. The Algerian women's collective efforts contributed significantly to the success of the revolution and women in the continent can benefit from building solidarity networks and collective action to drive social change. There are insinuations by African women that some of them in position of power and authority seems to be completely detached from the struggling ones particularly rural women who most often are denied access to those fortunate women in the corridors of power. This is aside from the general notion that women are the source of their own problems as they do not believe in themselves and do not love one another.

The Algerian women have been reputed to have navigated complex power dynamics by surmounting the manipulative strategies associated with the French colonialists. They were also able to navigate the murky waters of patriarchal societies, demonstrating strategic agency and empowerment. This route can be followed by African women who can equally develop strategies to navigate complex power structures and promote empowerment for the survival of women in the continent.

These lessons aside from highlighting the importance of context-specific approaches, adaptability, and collective action in promoting women agency in Africa could also serve as a building block for the independence of African women from male dominated strategies for their women agency and empowerment as well as sustainable development.

### **Concluding Remarks**

This paper leveraged on the exposition of Frantz Fanon on the activities and experiences of the Algerian women in the revolution leading to the decolonization of Algeria with a view to drawing lessons that could build capacity for women agency and empowerment in Africa. It uncovered that central to the success of the Algerian women was their resilience and total belief in collective action which sustained their resistance to the manipulations of the French colonialists in that country. It was realized that the Europeans associated women with Algeria and winning over the native women meant the conquest of Algeria. Similarly, by unveiling the Algerian women, the French colonizers projected that they were emancipating the oppressed Muslim women and protecting them

from the patriarchal order which restricted their freedom. However, the move to unveil the Algerian women was basically to challenge the Algerian value system and destroy the Algerian culture. The study equally highlighted several lessons that could help African women in promoting agency and empowerment in the continent but realized that in as much as those lessons are practicable and sustainable, gaps still exist and therefore recommends the following solutions to sustainable women agency and empowerment in Africa:

1. There is great need for the use of digital technology to promote agency and empowerment. This can be achieved through access to education and skills acquisition training leveraging such initiatives as the Girls-in-ICT Programme and the One Million Coders Programme to provide digital skills for women in order to enhance their employability and economic opportunities.
2. African governments can also support women agency and empowerment through policy and legislative reforms by enacting laws that promote gender equality and balancing, protect women's rights and prevents violence against women.
3. Platforms like Temu, Jumia and Takealot could enable women to access new markets, overcome traditional barriers and build successful and sustainable businesses through digital technologies.
4. Investments in programmes such as Science, Technology, Engineering and Mathematics (STEM) education by governments, private organizations and individuals in the continent as well as sponsorship of such initiatives as Girls in ICT can help bridge the gender gap in technology acquisition and application.
5. Implementing quotas and promoting women's leadership in government, politics and decision making positions should be prioritized by African leaders as this will boost women representation and decision making capabilities.
6. There is need for economic empowerment of women in Africa. This can be achieved by governments providing access to finance, entrepreneurship support, and promoting women's participation in the formal economy.

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