

WOMAN GO NO'GREE

Empires, by their very nature, embody and institutionalize difference, both between metropolis and colony and between colonial subjects. The imperial imaginary floods popular culture. Gender categories were one kind of bio-logic "new tradition" that European colonialism institutionalized in Yoruba as well as other African cultures. There is significant religious and linguistic evidence that Yoruba society was not gendered in its original form: before colonization social practices (such as division of labor, kinship, profession and monarchical structures) were not ordered according to gender difference but according to the lineage.

Rethinking gender as a Western construction: influences of Victorian society, of models introduced through elite education in Christian schools, of feminist studies made in Africa under a Western feminist perspective without having a dialogue with the reality studied, I review the roots of this vernacular representation of the African women.

We need to look at imperialism, colonization and other global and local forms of stratification, which lead to the conclusion that gender cannot be separated from the social context and other systems of hierarchy. Thus, the three central concepts that have been the pillars of feminism -women, gender and sisterhood- are only understood with a careful attention to the nuclear family from which they have emerged. Feminist concepts arise from the logic of the patriarchal nuclear family, which is a familiar form that is far from being universal.

One consequence of Eurocentrism is the racialization of knowledge: Europe is represented as the source of knowledge and Europeans, therefore, as thinkers. In addition, male privilege as an essential part of the European *ethos* is implicit in the culture of modernity. What if modernity models brings us to a new vision of "the other"?

Women's personal problems in the private sphere are, in fact, public issues constituted by the gender inequality of the social structure. Gender is, above all, a sociocultural construction, and the social category of "woman" is not universal. Can we assume that social relations in all societies are organized around biological sexual difference? Is the male body in African societies seen as normative and therefore a channel for the exercise of power? What are the implications of introducing a gender perspective as a starting point for the construction of knowledge about African societies?

If gender emerges out of particular histories and social contexts, we must therefore pay attention to the histories of gendering as well as the continuous ways in which gender is made and remade in everyday interactions, and by institutions. In this sense then, "gender" is actually more about gendering—a process—rather than something inherent in social relations. Maybe understanding History we will be able to overcome the social and symbolic ascription only by the difference of sex and open the range to other factors for the construction of identity.

The ideal would be that the conception of the OTHER could be rethink around new ways of relating genders, new models of intercultural dialogues not based on supremacy or an exclusionary hierarchy. Identities, both individual and in community, in which we do not have to make ourselves invisible to advance. Learning from the past to direct us to a balanced future. Utopia or feasible reality? Juggling games. The women of the future ... will they achieve their goals of equality and equity through Western models of struggle or will new speeches be heard?

Where is the African women identity leading to? How is it going to be their relation with men? Would they be able to recover their ancestral social hierarchy or will there be a new super retro-futuristic way to interact between both genders? How will the colonizing tactics will be? Maybe "we" could be the ones geographically (mentally and socially we already are) colonize in a near future, or even colonies could disappear as a tactic of power....

I explore the intersections of gender, history, knowledge-making....

Stereotypes, cliches. Rethink new ways of observing.

Title of the project is a phrase in Fela Kuti's song "Lady".