

The Role of Personal Narrative of Advocacy in "We Should All Be Feminists"

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Abstract:

Chimamanda Ngozi Adichie's renowned essay "We Should All Be Feminists" remains a moving example of personal narrative's impact on advocating gender equality. First given as a TEDx talk in 2012 and later expanded into a widely-read essay, Adichie's piece in its present form touches audiences around the globe with her story and thoughts on feminism. In the Lines of the Essay In this research paper, we explore the proper place of personal narrative in advocacy in Adichie's essay. With its help, Adichie counters people's judgments, evokes compassion, and spurs change for the better. By examining the essay's central themes, rhetorical devices, and textual proofs, we reveal how Adichie's story speaks to the reader, revolts against the dominating narrative, and encourages advocating for gender equality.

Keywords: Feminist advocacy, gender equality, gender activism, stereotype, personal narrative.

Indeed, Chimamanda Ngozi Adichie's well-known essay "We Should All Be Feminists" is just one example of the rich history of feminist literature that uses personal narratives to amplify marginalized voices and challenge dominant discourses. Growing up in Nigeria and experiencing gender inequality firsthand, Adichie tells a profoundly personal and universally relevant story, encouraging readers to identify with her journey and their preconceptions. Using vivid and illuminating anecdotes and introspective reflections, Adichie highlights how gender norms and stereotypes pervade individual human lives and perpetuate broader, more pervasive forms of inequality. This research paper investigates how Adichie uses personal narrative to demonstrate how storytelling is essential in feminist advocacy. Leading Adichie's argument and her use of personal narrative is the sentiment that feminism is not a theoretical concept but something that people live each day. By sharing her encounters with one-sidedness and discrimination, Adichie humanizes the women's help movement, making it accessible to an audience that might otherwise feel slanted and unrelated to one's life.

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Additionally, her focus on the mating of gender with race and group work, among other identities, assists in underscoring the for an interdisciplinary approach to feminist activism. By allowing the saved narrative, Adichie primarily works to dissolve the myths and stereotypes surrounding active women's equality but allows audiences to imagine a world in which justice resides through their power. The story creates a group care in the audience, expressing its hope to solve people's inequality and social interference through Adichie's vulnerability and successes. By examining the intersection of saved narratives and core feminist debates, Adichie expects to develop her vocation or activism in this critical area.

The use of personal narrative is prominent in Chimamanda Ngozi Adichie's essay, "We Should All Be Feminists," to illustrate how the approach to advocacy shapes one's feminist identity. Her essay revolves around her relationship with her childhood friend Okoloma. It uses the relationship to show how individual experiences and interactions contribute to developing feminist ideals. Okoloma is a crucial figure in Adichie's biography, but he does more than provide friendship; as will be seen in the latter half of the essay, he challenges and inspires her ideological beliefs, and the tragic end of their friendship results from a plane crash, shows how personal loss is a thematic element in Adichie's anecdote. However, the critical moment in the text is when Okoloma calls Adichie a feminist. The section will demonstrate how the dynamics of dialogue/argumentation can serve as a mechanism for developing self-awareness and ideological enlightenment. Once again, Okoloma's negative connotation of the word "feminist" plays on the broader dynamics of how liberal ideas such as feminism tend to be subject to social stigma and prejudice. Adichie admits insecurity and a lack of comfort with being described as a feminist. However, it is part of her accomplishment to understand feminism as a sign of progress. Adichie begins by explaining her ignorance of the term "feminist" during her teenage years, which provides a parallel experience for all people dealing with unfamiliar concepts to discover their feminist writing. When confronted with various societal issues and criticism as her idea of feminism changes, Adichie explains how feminisms are associated with discrimination in journalism, the university's offices, and among friends and colleagues. Such prejudice includes stereotypes such as feminism is miserable, antimalle, or African feminism's cultural version, which is not mentioned in several countries.

Adichie's response to such criticisms is humorous but resilient as she repeatedly labels herself a "Happy Feminist" or a "Happy African Feminist," thus pointing to her efforts to reclaim the discussion of feminism. The humorous twist is essential and works as her approach to the negativity and resistance she may face while defending gender equality. Furthermore, Adichie emphasizes the intersectionality of feminism in her narrative, explicitly pointing out the existence of different experiences and identities. Specifically, she mentions her love for makeup and high heels as a basis for understanding that she, like other feminists, is an African woman. Adichie used a story from childhood to demonstrate the extent of gender norms'

systemic fulfillment within society's framework. The story about her optimal performance on the test but rejection to become a class monitor is incredibly vivid as it shows how gender discrimination is common in reality. The life case is even more brutal because of the quantifiable category that did not benefit her in any way: she notes that one of the male students who became the monitor did not even have a stick and had no intention of punishing someone with a stick.

Adichie's narrative functions effectively as a tool of advocacy; she uses her example to shed light on the ubiquity of gender discrimination and drive a call for change in society. In doing so, Adichie does not ignore her gender privilege as she highlights the many instances in which women are disadvantaged. For example, she uses her anecdote involving her friend Louis to highlight an ever-present phenomenon of patriarchal assumptions that render women's experiences invisible. The portrayal of Louis as a character who is both intelligent and genuinely interested in women's rights becomes a poignant metaphor for how ignorant society remains about the persistence of gender norms. Adichie more broadly weaves in the message of gender privilege by highlighting a seemingly mundane exchange in which a parking attendant assumes that Louis, as a man, is the source of the money she gives to him. Viewed at a micro-level, Adichie's example stands in for millions of instances in which women are ignored, discredited, and indirectly dismissed by men. Thus, her narrative, by casting Louis as a character who genuinely seeks gender parity, conveys the message that gender privilege is a systemic phenomenon. Besides, setting her story in Lagos, Nigeria, only broadens the scope of Adichie's perspective on gender. Lagos, as she describes, is a place of vibrance and entrepreneurial spirit, where savage reminders of entrenched gender norms that continue to plague Nigerian society can be seen. In this sense, Lagos serves as a backdrop to the complexities of gender that Adichie addresses from an ideological perspective.

Adichie highlights the disconnect between the demographic reality of the world and women's representation in positions of power through examples like the late Kenyan Nobel laureate Wangari Maathai's observation that "the higher you go, the fewer women there are." This observation points out that women are already just as capable of achieving leadership roles as men. Thus, the disjuncture between this and women's political representation emphasizes the systemic factors preventing women from reaching such positions. The text deconstructs past justifications for men's political domination by remarking that physical strength was frequently a determinant of the best genes for survival, but this is no longer the case in contemporary society. Instead, characteristics such as intelligence, creativity, and innovation now characterize what it takes to "survive." Society must factor in these qualities to determine leadership ability; such characteristics are not necessarily tied to gender. Through her narrative, Adichie argues that this means societies must adjust concepts of gender to fit the reality in which other characteristics are more valued than simply having physical strength. Moreover, she questions the belief that male gender traits, such as physical strength,

make them better leadership candidates. The juxtaposition of biology with sociocultural factors serves as the rule of pushing her readers to reconsider their own beliefs about gender and power.

Adichie's personal experience of a security guard's inquiry at a high-end Nigerian hotel dramatizes the low-level prejudice that women, especially Nigerian women, face simply by virtue of their sex. The implicit assumption that any woman entering a hotel by herself must be a prostitute is a product of deep-seated cultural stereotypes and biases. Similarly, Adichie's story reveals a hidden characteristic of gendered social oppression, remarkably how women are inhibited in terms of social and leisure activities. The principle of not letting a woman enter a club or a bar unless a man escorts her illustrates the legal and normative mechanisms that discriminate against women's freedoms and protect a patriarchal order. The fact that male clients can seemingly bring a random woman to the club shows how systemic and absurd the law is. Lastly, Adichie's rhetorical question of why hotels are more concerned with eliminating the perceived supply of prostitutes than the demand reflects a unique approach to the ontology of sex-based discrimination. Adichie's arguments for Big Brother-style, disobedient reflection of sexism seem to imply that authentically dramatic transformational phenomenology is the logical basis for radical standalone feminism. In *We Should All Be Feminists*, Chimamanda Ngozi Adichie uses narration to call for the legitimacy and recognition of women's anger as a fundamental element and direction of social change. Based on her personal history and the victimization of a colleague, Adichie examines the societal problem of not allowing women to confess anger about objective issues and the double standard that society uses against them. Adichie resolutely justifies her rage against the sex norms regarding the discrimination of genders, asserting that anger has played a role in maintaining a positive culture. Thus, Adichie assumes that women should dismiss their anger because the culture expects women to.

The author illustrates the gender bias within workplace behavior with the anecdote of her American acquaintance, who was promoted to a managerial position. Her management style was identical to that of her male predecessor. Yet, she was perceived as abrasive and difficult to work with. This indicates that certain personal traits that men appreciate are frowned upon when demonstrated by women. Additionally, she was advised to "bring a woman's touch to the job," presenting the existing assignation of female-specific traits to the gender despite her senior leadership capacity.

Adichie's narrative calls to recognize and embrace women's anger as a legitimate and potent force for change. By putting the spotlight on some women who step out of society's lines and express their anger, she calls for the destruction of patriarchal societal systems that breed inequality. Adichie's narrative in *"We Should All Be Feminists"* reflects on respecting and validating women's anger as it propels advocacy and social change. She confronts several societal norms and encourages readers to evaluate their beliefs on

gendered behavior. The novel is an advocate for a more inclusive and equitable society. In her reflections and observations, Adichie mainly focuses on the unequal societal expectations between girls and boys, women and men, and the resulting implications. She criticizes the societal messages that instill likability and attractiveness in girls for boys and ignores boys. Adichie believes that such societal messages breed unequal power dynamics by neglecting young girls' autonomy as they grow to be subservient to their male counterparts. Secondly, the novel highlights the double standards of what is more acceptable for a man than a woman. Adichie points to the societal expectations for women to suppress their anger and also considers it inappropriate for young girls to strive for attention.

Meanwhile, boys are encouraged to do what girls are prohibited from, implying the presence of existing stereotypes and inequalities in society. Adichie also points out the societal repercussions that arise when a woman actively challenges societal expectations, such as the young woman in the author's writing workshop. The caution of becoming feminist to the extent of not marrying is an emphasis on the societal readiness to accept men but not women, something that should be revised for the achievement of gender equality. Adichie's narrative is an advocate for a more inclusive and respectful society.

In "We Should All Be Feminists," personal narrative is used as a means to argue for reframing gender norms, mainly through the lens of raising children. Adichie's analysis of her observations and experiences enables her to critique the societal pressure imposed upon boys and the adverse outcomes brought about by strict gender roles. Adichie emphasizes that gender equality is wholly interconnected with individual happiness and argues that only when men and women are given the freedom to be "authentic" can a more happy and rewarding society be built. She argues that "we must raise our daughters differently" and "our sons" to break free from based on their parents' values, arguing that simply choosing values is never enough. The narrative reveals that traditional masculinity is damaging in several ways; in this light, it seems to be a "cage" that binds boys from expressing emotions and discovering themselves. Adichie implies that the definition supports the proliferation of harmful stereotypes and makes "little allowances for human beings." Furthermore, the jettisoning reminds the reader of the unequal distribution of expendable resources between men and women in romantic relationships, suggesting that a boy's ability to pay is what makes a romantic relationship between a girl and a boy. Adichie's message refers to the demystification of the romantic organism inherited by language for thousands of years.

The author argues that through the personal narrative in "We Should All Be Feminists," Chimamanda Ngozi Adichie makes a case for the fundamental change of gender socialization, which has been at the expense of destructive masculinity. She complains that societies have treated boys and girls differently, with the detrimental effects of adhering to rigid roles and expectations. The author wishes that boys not be brought

up by society within such a limited definition of masculinity, which she claims takes away their humanity. Therefore, she uses the example of pay in romance to show how boys are often chided for being unable to pay the bills and school fees. Further, Adichie assesses the long-term impact of raising boys to be hard on their psyche and emotional stability. The author complains about how the assumption of masculinity must mean strength is sickening and observes that a claim of masculinity is a show of how most men, indeed, are unsure about their manhood. Conclusively, Adichie notes that girls are not spared the cost of reaching adulthood; they are only socialized to cater to the male ego and comfort. The author explains why girls are raised to be small and dream small to avoid emasculating the males in their pursuit of ambition. She questions the rationale of why men fear ambitious women.

In her personal narrative, Adichie encourages readers to think about how gender socialization limits individual potential and supports inequality. Adichie's vision of the future, in which babies are brought up without solid gender stereotypes, sketches a more democratic society in which establishment males and females can flourish uninhibitedly. In "We Should All Be Feminists," Chimamanda Ngozi Adichie's personal story is told to change gender socialization fundamentally, bringing to mind that thousands of innocent individuals are dealing with power. Adichie's story harshly critiques boys' and girls' upbringing in our society. Adichie addresses the opposition in her opening remarks, speaking of the injury-based limitations of a boy's "full humanity," a kid "cannot" perform all that," and the constraints on a girl's capability "when faced with." Adichie uses a reflective and interrogative form, questioning how to make the necessary adjustments. Adichie explains the harm in these limitations by revealing the cultural constraints on boys, from athletes and military heroes to characters of war and demeanour; the boy "cannot" become soft.

In the same way, the boy "feels pressured into thinking to pay for the meal. Given the idea of masculinity as toxicity, it infects the boy's essence. Thus, the notion of masculinity is challenged. In addition, Adichie highlights the detrimental effects of traditional gender roles on girls, who are raised to cater to the needs and egos of males. She criticizes the idea that girls should make themselves small and play down their ambition to placate the fragile ego of the men so they do not feel threatened. Adichie argues that these roles should be extinguished by questioning why a woman's success is resentment to a man and discarding the idea of emasculation. In *We Should All Be Feminists*, Chimamanda Ngozi Adichie uses personal experience to illuminate another aspect of the pervasive gender paradigms evident in society: the existence of marriage and the inevitable pursuit of women. The author contends that, in such a case, the societal burden placed on women is unrealistic and unfair, creating systemic gender bias and discrimination. Adichie describes how societal expectations in family settings, friends, and workplaces force young women to make decisions that disadvantage their well-being and aspirations. The insistence that a girl should have

the perpetual aim of always being married and see being unmarried as a failure underscores how the current society demands a lot more from women than men. The author continues to explain how marriage concepts are biased and should be demythologized. She argues that society has different expectations that make women believe that to keep a good partnership, they should sacrifice their aspirations to men entitled to make decisions. Adichie's narrative reveals the asymmetrical power dynamic and agency in relationships. At the same time, women are taught to value compromise and submission, and boys are raised to believe that their power must be asserted. Furthermore, Adichie disparages the hostile and cutthroat dynamics between women, where their self-esteem and value are contingent on male approval.

Additionally, Adichie also criticizes the societal attitudes to female sexuality and argues that women have been subjected to different forms of prejudice. In many instances, the author emphasizes the ideas of hypocrisy and utter contradiction in the way society views and polices the sexual autonomy of women. This phenomenon is never evident when it comes to men. The author also reaches out to the people to dismantle these limited social systems that govern gender, emphasizing the need to create a society where systems would not be skewed to limit women's rights to their broader aspirations. Notably, many of the author's arguments in the text focus on how systems created to restrict the rights and welfare of women have become prevalent in most societies. Primarily, Adichie's narrative, as demonstrated in the book, is a tool that can be used to make readers think in more profound ways about the ingrained gender biases that are responsible for inequality and oppression. Through a powerful narrative, the author forces one to simultaneously hold different ideas in one's mind to appreciate the problems girls and women face.

Adichie's narrative is a powerful tool of advocacy that forces the readers to question and overcome the framework of gender norms and expectations, reinforcing inequality and limitations freedom points towards a concrete force. While talking about her own experiences and observations, Adichie arms the readers with the ability to imagine a world with mechanisms to protect everyone free from expectations and fear. With the term "feminist advocacy," I observed Chimamanda Ngozi Adichie, in her article "We Should All Be Feminists," expressing her use of personal narrative to narrate the discomfort and resistance due to gender discussion. I obtained that also includes the genders, in this case, the men and women. Through her vulnerability of expression, Adichie confirms her demand for a feminist advocate, clarifying why particular problems must be addressed instead of relying on the ambiguous term "human rights." Moreover, Adichie acknowledged that some people are uncomfortable using the word "feminist" because of misunderstanding and unwillingness to attack the status quo. By downplaying the place of feminism in "human rights," Adichie reminds everyone of the need to acknowledge the facts of exploration and prioritize efforts against apparent negligence. Finally, Adichie addressed the need to influence some men who hated to appear secure

about feminism, explaining why many men find it difficult to acknowledge the distinction between man and woman.

In addition, Adichie also targets the indifference displayed by many men to the gender debate and problem, pointing out the convenience that complacency masks. Men are called upon to invoke challenges facing gender norms. Similarly, others advocate for more extensive changes, emphasizing that "little" is seemingly minor and challenging the many kinds of discrimination in interactions. Adichie's narrative is an authoritative tool that is useful in promoting gender discourse because of the way it shines a light on the matter's complexity and challenges. The author encourages people to ponder on their own logic to fight against standard norms and participate and contribute to the drive for gender equality. In "We Need to be Feminists," Chimamanda Ngozi Adichie develops her narrative argument to influence common assumptions regarding gender and oppression. The author uses her narrative to condemn the objective arguments regarding evolutionary biology and class distinctions. Adichie makes her point by drawing a distinction between humans, which is simply out of their behaviour, to demonstrate that it is possible. The author contends that it is false to presume that "humans and exceptionally close relatives' apes live by completely different rules." Adichie demonstrates that the assumption that determinism is wrong as a rationalization for gender inequality is incorrect and illogical is refuted. Moreover, Adichie highlights the intersectionality of oppression by comparing gender to race. The message the author is relaying is that claiming that someone cannot be oppressed because all humans have issues is absurd. Adichie expresses that people who talk about gender subsequently take offense when I speak about what some men say while dining with a woman. Adichie's critique of the man who asked why emphasized more than humans reflects the use of the second weapon to overlook the specificity of gender-based discrimination. The author repudiates the blunt language and emphasizes the need to focus on the marginalized, enunciating a distinct existence perspective and the conventional premise's limitations. Adichie's personal story supports her assertion by refuting popular excuses for diminishing gender equality. Adichie uses her story to side with the reader and challenges the status quo's acceptability that gender prejudices possess any validity. Adichie writes: "...I am because you are". *We Should All Be Feminists* is a personal narrative by Chimamanda Ngozi Adichie that uses personal stories to make a comparative, somewhat generalizing judgment about power traditions. Although Adichie's party is candidly open and reflective, all signs indicate that Adichie has her experiences and judgments. Adichie disproves the idea of "bottom power," and the authority of women is perilous to the point that it is not real. Adichie tells a speculative story about her best friend, a woman who relates to a powerful man. Want essays p.c. Here, Adichie argues that this girl is not strength through people but a symbolic delusion that relies on the other person's power. Adichie also refutes the arguments that cultural differences justify gender. Adichie argues that a few centuries of color are

essentialists and were the children of enduring somewhat better transformative generation evolution. Adichie reflects the stability capability as these factors promote and make a slightly innovative present.

Adichie's integration of personal narrative adds depth and resonance to her arguments; as she voices her story and familial history, readers can relate more readily because she explains where she comes from. Declining her cultural identity and familiarity with her history contrasts the gender norms under consideration strictures. This portrays an individual identity that does not exist in a cultural vacuum. Adichie's narrative in *We Should All Be Feminists* proves to be a powerful advocate. It is done by disabusing people of stereotypes, challenging the status quo power dynamic, and offering an alternative egalitarian society. Upon sharing anecdotes from her life, cultural history, and feminist insights, she asked readers to see people through renewed lenses. For example, the reader sees the transforming power personal narratives may achieve in advocating for social justice. In an effort toward gender equality, Adichie uses personal narratives to challenge cultural values while emphasizing the importance of individual agency in changing society. Adichie begins by recounting how cultural practices like those of the Igbo cultural group exclude females from critical decision-making situations; in her case, she was never part of family meetings. This quantification exemplified her experience in the broader barriers to women's rights and opportunities in a patriarchal system. However, she does not take things as they are due to cultural determination but instead insists that culture is what people make it to be. She insists that culture be reinvented to affirm women's full human rights. From this perspective, the potential to change society remains inherent in the transformational efficacy of personal narratives. Finally, Adichie's memories of her friend Okoloma and her encounter with her great-grandmother further underscore the diversity of the feminist perspective. Whether in recognizing that Adichie was a feminist or in resisting the early-twentieth-century male-dominant society in Nigeria, these individuals exemplify the complex ways that people can be feminists without necessarily identifying with that movement. Adichie also demystified and critiqued the narrative about masculinity. Nevertheless, Adichie created a posture in which her brother is a feminist qualified to call himself one. Adichie's stories in "We Should All Be Feminists" might contribute to this discussion. That is, they can question what society tells us to take seriously and make us more committed to a society in which greater gender equality becomes reasonable as well. By speaking about herself, Adichie emphasizes the impact of her decisions while demonstrating how bringing together the results of millions of decisions can alter the world.

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