

**FEMINISM IN CHIMAMANDA’S AMERICANA:
GUIDANCE/ COUNSELLING AND EDUCATION MANAGEMENT ON THE
INTERSECTION BETWEEN FEMINISM AND AFRICAN TRADITION**

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Abstract

Professionalism falls within the fields of academic endeavour which gender sentiment has seriously affected in African cultures, especially in the pre-colonial and post-colonial spaces. This sentiment on female gender results from the perceptions developed in African tradition and religion. The problem which this paper is set to address is the issue of introducing gender or female sentiment in considering one's children or child for studying in higher institutions, and the embarrassment they experience in discharging their professional duties/ prowess in offices when they graduate or professionalize themselves.

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The study aims at addressing the problem as it affects Nigeria with insights on the relevance of experts in guidance/ counseling and education management from foundation stage of academic pursuits to the higher levels for a better understanding of human intellectual and physical capacities rather than gender. It is discovered in the paper that the observations of Ngozi Chimamanda Adieche's Americana have much examinations and accord to the fact that the female gender is completely uncomfortable with African feminist practice and conception. Adichie stresses strongly on black/gender race renaissance and trans- cultural identity. The study therefore employs feminist, phenomenological, and sociological approaches in conveying its message. Data got were analyzed with historical and descriptive methods of data analysis. It is recommended among other things that African culture, tradition and religion should be fairly accommodating subsequently, than they were before and now. Secondly, African cultural ideology should be made to strike a balance in its gender sensitivity even in foreign lands by African.

Keywords: Professionalism, Guidance/ Counseling and education Management.

Introduction

Africans have historically shown some levels of degradation against the female gender. In the years, decades and centuries back, Nigerians particularly never hard regard for the female gender. In African history generally and Nigeria in particular every role of the girls and women is more or less on domestic attention. It is in very few occupations that women and girls assume social relevance. Mr. Okechukwu Eze (personal communication, 3 August, 2021) points that when he was growing up within the 1980s, he used to hear the common adage: "woman's education ends in kitchen" (WEEK). In 1970s and 80's women have started giving consideration on gender complaints, Mr. Chidi Okafor Ugwu (personal communication, 8 February, 2008).

In Igbo tradition, religion and culture, there are a lot of things women were not given opportunities to contribute. For example, community discussions, marriage agreements, rites or payment of dowry, masquerading cultism, traditional property inheritance, engagement in certain careers, ownership certain crops, e.g. palm trees, kola-nut trees, etc. Despite the regard to their (female) natural physiology, they do not climb trees, they do not cultivate on the soil where yam will be planted as far as the girl has started experiencing her menstruation cycle. At the advent of Western education, religion, culture and civilization, academic pursuit became a prerequisite for white collar job. At this colonial era in Nigeria, and some parts of Africa, parents had refused to send their daughters to school, basically because they feared that the girl child will turn wild and

loose attention to domestic antinaries. When the few persons that acquired Western education became very successful in their intellectual contributions to community issues, and earning white collar jobs, which upgrade their families' standard of living, many families and communities started training their sons in primary, secondary and tertiary instructions. Ejike and Okoye (2019: 277) state, "effects of war on women include: sexual Abuse, Abduction, pregnancy, poverty, hideouts in dangerous places and death". Women receive heat of many arises in the traditional society, because they are conceived as the weak sex, and could always be easy to subdue. In the later days, families found no sense in sending their daughters to school let alone sponsoring them in some courses deemed lucrative. This is simply because, it is thought that she will take every profit accruing from that formal education to her husband family and not her parents' home.

This paper therefore, examines feminism in African ideology and even beyond on social-cultural realms, economic, religious, political and health realms. The problem that bothers this research, hence is, the issue of introducing gender or famine sentiment in considering one's children or child's area(s) specialization in institutions of higher learning and otherwise. Another problem of the research is the total negligence and degradation on the female gender. The paper aims at addressing the problem as to know how it affects Nigeria, with insight on the relevance of guidance/counsellors and education managers, from foundation stage of academics and career pursuits to higher levels of lives, for a better understanding of human physical and intellectual capacities and strengths, rather gender. It has been discovered in this paper that the observations of Ngozi Chimamanda Adichie's *Americana* have examined and agreed to the fact that the female gender is completely uncomfortable with gender degradation in African traditional practices and conceptions. Chimamanda Adichie stresses strongly on black as well as gender and racial renaissance and trans-cultural identity. The study employs feminist, phenomenological and sociological methodologies in disseminating its message. Data were selected from primary and secondary materials. Data got were analyzed with historical and descriptive styles of data analysis. It is recommended that African cultures, traditions, and religion should be made fairly accommodating subsequently, than they were before and now, etc.

Definition of Concepts and Brief Profile of Chimamanda

The terms that are considered for clarification includes: Chimamanda Adichie, Intersection, Guidance/ Counseling, Education Management, Feminism, African Traditional Religious Culture. Chimamanda Adichie is a Nigerian (African) Feminist, who was born in Lagos. She grew up in the University of Nigeria, Nsukka Campus where her parents worked. She studied both in Nigeria and abroad, an asset that aided her vast experience in literacy content creativity. She is a Prolific Writer, who has immortalized

her name in the sand of time through a powerful paradigm shift in terms of the central themes that preoccupied feminist writers before her. She was a science student in her secondary education at University of Nigeria Secondary School where she bagged 9 A¹ in her WEST AFRICAN SENIOR SECONDARY SCHOOL CERTIFICATE EXAMINATION (WASSSCE) Pham. Emeka Samuel Uzundu (Personal Communication, 14 April, 2019). Chimamanda hails from Aba town in Njikoka Local Government Area, Anambra State, Nigeria. She got admission to study Medicine and Surgery at University of Nigeria. After her first year, she switched over to Pharmacy at her 300 level in Pharmaceutical Sciences she left for United States of America where she studied International Relations and made a First Class Honour. At this point she decided to follow her passion, which is writing, where she has sustained several awards of International repute and recognitions.

The next word or concept that demands some explanation is intersection. Cambridge Dictionary (2022) defines intersection as. “An occasion when two lines cross or the place where this happens? The place where two or more roads join or cross each other”. The paper therefore examines how or where Chimamnda's Americana identifies the cross lines, or joint roads in traditional African/Nigerians' feminist ideology. Then, the paper will be based on this identification to advocate for the issues that bother on feminism. Education Management/ Supervision on the other hand has been defined by Edison (2017:41) as designated officials of the school organization who interact with the members of the teaching staff on behaviour system in order to improve the quality of learning of the students. This supervision role of education management is what consolidates whatever education policy that has been introduced in any school system. Otji et al (2021:311) point that education management and supervision as principally targeted at improvement of educational/school system through planning and formulation of education policies”. Education Management as a department in the Faculty of Education deals with the leadership, administration and governance in education or school system or settings. Omorobi (2021:8) has defined education management thus: “the application of management principles to the field and practice of educational leadership for attainment of educational goals and objectives.

Feminism is becoming a common phenomenon in academics and social discussions. It is a gender issue. Feminism is defined by summers (2001:511) as: “having qualities that are considered to be typical of women especially by being gentle, delicate and pretty. Summers (2001) also defines Feminism as “the belief that unities as men” Feminist is someone who supports the idea that women should have the same rights and opportunities as men (summers, 2001). Feminism as a concept is concerned with issues associated with respect and rights of the female gender. Kayode et al (2019:306) point that gender

mainstreaming is a gender approach that seeks to prevent further overburdening of women and stresses the importance of not reinforcing and perpetuating traditional roles.

Guidance and Counseling on the other hand, has been viewed by common man as a way or art of guiding and counseling people who are believed to have a lower experience on peculiar issues than the others. DrOfojebe, e C. C (Personal Communication, 11 June, 2021) sees guidance and Counseling as professional skill acquired through accredited training of the professionals to specialize on the skill of guiding and counseling in relevant settings. For example, schools, churches, hospitals, vocational centers and other areas for personality development. African traditional religious culture has been defined by scholars of African traditional religion. Awolalu in Ugwu (2014: 5) emphasizes on it thus:

... The indigenous religion of Africans. It is a religion that has been handed down from generation to generation by the forebears of the present generation of Africans. It is not a fossil religion (a thing of the past) but a religion that Africans today have made theirs by living it and practicing it. This is a religion that has no written literature yet it is “written” everywhere for those who care to see and read. It is largely written in the people’s myths and folklores, in their songs and dances, in their liturgies and shrines and in their proverbs and pith sayings. It is a religion whose historical founder is neither known of worshiped, it is a religion that has no zeal for membership drive, yet it offers persistent fascinating for Africans, young or old.

This is exactly the nature of African traditional religion. At a time of the advent of Islam and Christianity in Africa, African traditional religion and culture seem to face degeneration but from the inception of 21st century, African traditional religion and culture are gaining grounds, attracting mostly the young people to itself as priests, diviners, worshipers and adherents. It is pivotal to emphasize here that, African culture is very difficult to be separated from African traditional religion. African traditional religion is the life wire of African culture. Culture has been defined by Nwosu and Kalu (1982: 1) as the totality of the people’s way of life”. Therefore African traditional religious culture is that religion of African that transmits, directs and refines African culture, though it accommodates to an extent other religions refining interest on African culture.

Exposition of African Religious and Cultural Feminist Ideology in Chimamanda Adichie’s Americanah

Instead of advancing the crusade for male (man) hatred in her work as many feminist writers do, she chose to break off into new issues affecting womanhood in the twenty first

century. Lending proper credit to feminists predators before her who had agitated for the education of a girl child fought for the equality with her male counterparts in juicy positions in the labour market among other things, Chimamanda quickly break off to the contemporary issues of today women. Not wanting to sound like a broken record in her initial literary works in pursuant of the central ideology in feminism, she followed the trends in her first two works like *Purple Hibiscus* (2003) a historical masterpiece of the Biafra Civil War, ethnic conflict and religious antagonism, *the thing around your Neck* (2009) and *the Americana* (2013). All her literary works offer fertile premise for the extension of feminism and also are lucid insights for analyzing modern womanhood in the post colonial rules in the continent (Doki2005).

It is a fact that a writer's social cultural affiliation and even geographical setting forms the crucial background for creative work of art. Akanda (2014) supports the foregoing when she asserts that African and Western Feminist writers have wide margin of difference which basically stems from cultural and geographical disposition in the globe. She adds further that while the Western feminist occupy themselves with the harvest of fruits of capitalism Africans (Nigeria) feminist still engages the religious, cultural and traditional inhibitions such as the bane of a modern civilized woman in keeping to the habitual actives customs and religious rites of the society she belongs to and which she is bound to keep to in order to fit in the status quo.

Americana is a debut that explores racism and feminism as a trans nationalism literary work in the present dispensation, (Julia, 2016). Through an intriguing elevated language, Chimamanda dissects stylistically modern culture and norms that obstructs young women especially African American or non- American black woman in United State from being their real normal selves. The writer weights the false or fabrication in life style against the originality of a person. Ifemelu and Obinze the major characters soon discover their fake life style was not benefiting to them. Ifemelu gives in to the pressure from her white friends to apply chemicals in her hair in order to straighten it (application of relaxer). The application of the chemical firstly burnt her hair scraps and also caused her hair to fall off. She soon realizes that wearing her natural hair is better for her as it makes her more beautiful and attractive. Hence she repented from being fake. In the same view, Obinze glories in the wealth of his wife Kosi and enjoys the respect that comes from being rich. Although he likes the feelings, yet he feels awkward and said "He was no longer sure, he had in fact never been sure, whether he liked his life because he really did or whether he liked it because he was supposed to" (Adichie 21, from Ginny 2014).

Chimamanda through her female character Ifemelu tactfully, exposes the misrepresentation of women and the skewed exposition of the black woman in America.

This condition the author beams a harsh light on in clear terms to jettison. Through her descriptive and smart observations of persons and environment she provokes thoughtful issues of racism that affects the daily lives of the young black (African) women in the United States. The mistreatment, derivation, suppression and humiliation of woman both in Africa and in Western context were presented in the dual citizenship of the female protagonist in *Americana*. The narrator (Ifemelu) a black immigrant from Nigeria who had come to American to study could not believe the reality of things in America as against what she saw through the television. Ifemelu whom the author stylistically gives the liberty of being expressive refused to accept or elicit self-pity regardless of her many negative encounters unlike her Aunty Uju who had endured many frustration from her supposed husband in order to stay married to him, (Shayla 2021). In the first place, Ifemelu, could not agree with the idea that her natural hair should pose a hindrance in her quest for a job because it was not relaxed (adding chemical to her hair strap to straighten it) but she finally give in to that societal pressure in order to belong. As Ifemelu awaits for a train in Princeton that will take her to Trenton, New Jersey to get her hair braided, she makes a number of observations that aids in the description of the exact place she is at a time. While at the salon owned by an African immigrant and a Senegalese woman called Aisha and through the discussion that ensued about Africa (Nigeria) men, she (Ifemelu) remembers her old friend Obinze whom she sends a message immediately Obinze who had encouraged her to travel to America for her studies and make ways for his coming to America for him to join her. Ifemelu fraternizes with Obinze in her usual way calling him, “ceiling: without knowing that Obinze is married to Kosi and that both of them had a two years old daughter name Buchi Shaya (2021), Chimamanda is patriotic a such that she uses her literary works to make a statement on African culture in general and Nigeria in particular. Marriage is an aspect of culture of any given society. Marriages in Africa, especially in Nigeria are seen as an achievement against all odds. The marriage of Obinze and Kosi depicts union of incompatibility in the strictest sense of the word.

Obinze cherishes the love ecstasy he enjoyed with Ifemelu before she left Nigeria as against the love gifting and obvious affluence Kosi brings to his life. Obinze rather trend to nurse jealousy for the supposed white boy friend of Ifemelu. This fact makes him sad even when Kosi do everything to make him happy. Both couples are fully aware of their incapability, but still reminds together in order not to appear as failed entities as the culture will interpret. Chimamanda frowns at the incompatibility in Ifemelu and Curt relationship. Curt is upbeat and optimistic in a way that seems distinctly to Ifemelu. Ifemelu on her part feels that dating a white man is a complete fabrication. This feeling causes a drift in their relationship until Ifemelu calls it quit. This is against the glaring

realities in African where incompatible couple cling together in toxic or an unhealthy relationship just to answer married as a status.

Again Chimamanda presents the dictates of African cultures on a female child to know her place even in speaking out obvious facts. In the chapter of Americanah the incident with the powerful woman in Guiding Assembly a Christian church Ifemelu's mother starts attending newly is a clear indication of the foregoing. The church women see Ifemelu as being disrespectful for refusing to make a paper garlands for chief Omenka and for calling him a thief. Ifemelu as a young female child, observes that chief Omenka the General in the Guiding Assembly ought to be a role model in terms of pious living but had taken Aunty Uju as his mistress. A fact Ifemelu's mother knows and condones, unable to condemn due to the material gifts she gains from the illicit affairs. Ifemelu's father on hearing the incident reminds Ifemelu that going against authority has sullied her school record. On the part of Ifemelu's mother, she invited Aunty Uju to caution Ifemelu to behave well and not to forget that she is a girl. Aunty Uju sternly warns Ifemelu about saying things the way she sees and feels things around her because she can be harmed through it. This is replica of severe inhibitions that cued from age long tradition and culture restricting a girl child to always stay aground in speech and in action and matters that have to do with authority or religion. A girl child should remain quiet at whatever situations she encounters, a drift which always attracts all manner of vituperation from the elders without getting proper clarification from the child. This results to the reasons women say less in issues affecting them. This insidious recklessness, the author frowns at vehemently. Although, Chimamanda gives her female characters guts to speak about their struggles, predication and also the courage to say no to unsavory cases, Ouma (2017,13) strongly believes that African women are varyingly represented in writing through a marginalized eye or a worm's view eye. Worm's vie depicts a suppressed person who observes a situation and gives a detailed narration of it, without having the will power to ameliorate it. Chimamanda stylishly changes the narratives by creating female characters with great will to change ugly situations around them. In doing this, she extends feminism to how to raise young women to believe and respect themselves as humans with latent abilities and not place their value in the already made male stereotype and chauvinistic perception man posits in the patriarchal society. This is a breath of fresh air in feminism movement because it unveils the untold truth to the young women in Nigeria, Africa and the world over. With this the author of Americana clamors for self-awareness of a girl child as a person carrying values, capable of developing into a woman of her dreams, the judgmental ability of the male gender regardless. Chimamanda explicitly unmasked the disguised images mentally, physically or emotionally heaped on a female child by the male figure in her life-being it father, brother, uncle, boyfriend or husband as bread

winners , by creating super female character like Ifemelu, Kosi, Aunty, Uju Asiha etc, as women who fend for themselves comfortably. In doing this, she advocates for clarity of purpose in every point in a girl child's life.

More so, Chimamanda Adichie carefully assigned roles to the male characters in the novel allowing them show traces of immaturity and unsure of themselves. Ginny (2014) opines that "it should be noted that all the male figure created in *Americanah* are literally described as being childish at some point in the novel". Obinze supports and encourages Ifemelu to travel out to America and then makes way for him to join her. This is not the true action of an ideal man in Nigeria. Rather he will prefer to travel out first as a man and then prepares ways for his female partner to join him. This is a great attribute of an immature. Also, in the characterization of the same Obinze, one sees traces of childishness. He sees himself as a rich personality with a beautiful wife and a daughter even though he never worked to earn any of the things he enjoys but had to maintain his image in order to keep his current life style. Again, Ifemelu's father rather than striving to eke, accepted failure and sits back at home all day speaking English with great accents as if it is to cover for his inability to feed his family.

Conclusively, Chimamanda through sublimity, vivid imagery and patterning of diction achieved a giant feat in the literary world of art in creating female characters who take up masculine roles as against the dictates of the patriarchal society. And takes turns in switching on roles for the males in her work. This way, she has attained the central ideology in feminism that speaks volume when both female and male are seen as humans capable of assuming any roles irrespective of gender.

Impact of Guidance/ Counseling and Education Management in Managing African Traditional Feminist Thought in the Light of Chimamanda's *Americanah*

Chimamanda has exposed both Africa and American feminist ideologies. This paper is interested in the feminist thought as it affects Africa generally, and Nigeria in particular. Feminist Ideologies in Nigeria are discussed across areas of politics, religion, social and economic spheres, health and education. The impact of guidance/ counselling and education management have across these areas of concern will be earnestly emphasized. Adeusi et al (2015) have emphasized on the impact of through the essence of the profession as a profession designated to assists clients to understand and clarify their views of their life and to learn to attain their self- determined goals through meaningful, well informed choices and resolution of challenges of an emotional or interpersonal nature. On this same impact of guidance and counselling, University of Louisville in Egenti (2020: 2) examines the impact or role of guidance and counselling in a school

setting thus. "School guidance counsellors play a powerful role in career development of students". Amoah et al (2015) support that guidance counsellors in Nigeria secondary schools have an important role in advocating for broad-based career plans that will focus on student's areas of interests, abilities and capacities that will offer the students an increased future career options and opportunities. With these insights on the roles of guidance counsellors in secondary schools and beyond, It is hence, imperative, for the guidance counsellors to collaborate with education management professionals to extensively spread the functions beyond school systems to politics, economy, social and cultural spheres, religion and health sectors so that the achievements gotten in the school system will not be turned down with feminist ideologies of Nigerians as it affects the people's social and culture lives, economic wellbeing, religion, health and politics. In a case scenario where Chimamanda presents inferiority feeling of the nature of her hair as an African woman, Ifemelu sees her natural hair as a hindrance to getting a job because her hair was not relaxed like the white woman's hair. She decided to add chemicals to her hair strap to straighten it. As she awaits for a train in Princeton that will take her to Trenton, New Jersey to get her hair braided, she makes some observations that assists in description of the exact place she is at a time. While at the saloon own by an African immigrant and a Senegalese woman called Aisha and through the discussion that is about African/ Nigeria men, Ifemelu remembered her old friend Obinze whom she sends a message immediately, Obinze had encouraged Ifemelu to travel to America for studies and make ways for his coming to America for him to join her. These multi- instances are enough for experts in guidance counselling and education management to adopt in tackling Nigeria feminist ideologies. Firstly, Ifemelu later succumbs to strengthen her hair just to belong. Braiding and relaxing hair by African women and girls have taken the psychology of African women about her beauty.

African women should be addressed by guidance and counselors and education management experts to reduce their disregard to their natural beauty. African/Nigerian women disregard to their natural beauty as it affects their hair and otherwise contributes to the increase in disregard to their nature and give it a peculiar socio – cultural beauty and regard. Guidance/ counseling and education management and administrators should plan for introduction of special indigenous skill acquisition centers in schools and other places where typical African beautification services will be thought to increase the pride and regard for African/Nigeria women's beauty.

On Obinze's encouragement to Ifemelu to travel to America shows a reverse to typical African man's feminist ideology. Ordinarily, it is normal for an African man to first travel aboard for education/academic pursuit, then plans to bring his female partner to join him. This decision probably would arise due to the capacities Obinze had found in Ifemelu.

This would be a ground the education management experts and guidance counselors would employ in addressing Africans on the need to focus on abilities and capabilities in offering their children academic sponsorship or training instead of gender considerations/sensitivity. On economy, Ifemelu's father was presented as being unable to feed his family rather, he accepted to sit down at home against material possession. The Igbo for example, culturally do not permit women to possess certain crops or inherit certain properties. Women do not inherit family. Kingship or generation lands, they do not own crops like palm trees, kola – nut, etc depending on communities. In Chimamanda's *Americana*, a saloon is being owned by Aisha, a Senegalese woman living in another land- America. Education management and guidance counseling experts should use this insight to encourage African/Nigerian women to take up ownership of business and properties rather than seeing men as the gender naturally entitled to run business and own properties. Ilomanya et al (2021:179) observes thus:

The formulation of the policy however is not meant for everybody but for the educational administrators who are groomed in the act of management and control of educational institutions in order to ensure that the government desire in building progressive and prosperous society through the instrumentality of education is achieved. Unfortunately educational administrators put every other thing into consideration while planning for the educational policies and give little or no alternation to philosophy.

Education management and administrators should consider people's philosophy in promulgation of policy. This will help them to critically examine the psychology and philosophy of Nigerians on gender, to enable them find a better measures and policies that will make a good adjustment of the people's philosophy and psychology as it affects gender in economic, property and material ownership because women with capacities can acquire wealth.

On the religious sphere, Chimamanda presents the dictates of African cultures on a female child to know her place even in speaking out obvious facts. In the chapter of *Americana* the incident with the powerful woman in Guiding Assembly a Christian church Ifemelu's mother starts attending newly is a clear indication of female gender silence on issues around them even when spiritual matters are considered. The church women see Ifemelu as being disrespectful for refusing to make paper garlands for Chief Omenka the General in the Guiding Assembly who ought to be a role model in terms of pious living but had taken Aunt Uju as his Mistress. This is an exposition of atrocities in religious practices across Africa as a whole, and Nigeria in particular. In African Traditional Religions, women rarely appear at the alter points of worship, except worships that are majorly exclusive for women or a woman. Therefore, women are not expected in traditional

African religion to discuss issues associated with general worships, priesthood and communal divination. On the issue of Ifemelu in *Americana*, when her father heard her actions, he reminds Ifemelu that she is against authority has sullied her school record. Guidance counselor and educational administrator should be part of religious affairs to guide religious behaviour and their accruing reactions irrespective of the sex of the originator of any action or reaction. As read in Chimamanda Adichie, Nigerian women and girls should be encouraged to change ugly situations around them. Feminism should be extended as seen in *Americanah* to raise young women to believe and respect themselves as human with latent abilities, but not to fix their values in already made male stereotype and chauvinistic perception men show in patriarchal African society.

On African health delivery and medicine, men are taken as the gender that dispense the most efficacious medicinal herbs, leaves, etc and even charms and amulets. Chief Sampson Nnabuike (Personal Communication, 10 June, 2019) states, that many Traditional Medicine men teach their sons their medical administrations and practices instead of teaching both sexes. Guidance counselors and education managers would help this ugly situation by providing scene where traditional medical practitioners will be thought on how to involve the female inclusively in their traditional medical professions, more than how it is presently. On politics, though Chimamanda does not stress on it much, but the Senegalese woman Aisha is able to meet up with the administrative policies of America to have been able to own a saloon. In Nigeria, it seems women are not meant for political administration. Women are hardly seen as Governors, Speakers and presidents of House of Representatives, Senate respectively let alone president of Nigeria. The gender ratio in Nigeria political offices, assumption has being 30:70%. Women 30% opportunities and men 70%. Afigbo, (2008:2) bitterness thus:

It has become a commonplace to talk of the “invisibility” of women in African Society – pre – colonial and colonial. While it is patently incorrect to talk of Igbo women being politically invisible in the pre – colonial period, they were certainly invisible in the pre-colonial period, they were certainly invisible in the government and politics of colonial Igbo land at least, so the records available to historians would appear to suggest. There is no information whatever on the part, if any, played by Igbo women in the wars of conquest and resistance which went on in a desultory fashion from the last decades of the nineteenth century.

Afigbo presents the hidden nature of the Igbo women's participation in politics from the time of colonialism to the end of the 20th century. This shows how withdrawn the Igbo women have been in matters associated with politics. This withdrawal by women is suspected to arise from the local people's gender sensitivity. Guidance counseling and education management/administrators should build policies and guide learners within and

outside academic settings to engage themselves in vast scope of skill and knowledge acquisition as far as they do not have negative effects, on their natural physiology in order to make ends meet in both families and society.

Recommendations

It is recommended in this research as suggestions to control African/Nigerians thought against feminism as follow:

1. More writings against the local people's thought on the female gender should be encouraged more than ever before.
2. Education management/ administrators and guidance counselors should open up more aggressive campaign against traditional African/Nigerian peoples' perceptions and disregard to the female sex beyond the school settings.
3. Centers for gender affairs should be established in every autonomous community in Nigeria, and should employ experts in guidance counseling and education management in their local/community secretariats to plan teaching/lecture session therein.
4. Local media sources e.g. town criers, singers, public speakers, etc. should be sponsored to facilitate campaign on feminism.
5. Nigeria constitution should be addressed to balance gender equity or equality among her citizens.

Conclusion

Nigeria people's traditional practices do not equitably accommodate all genders. This practices are majorly influenced by the traditional people's religion and culture. The feminism ideology has grown so troublesome that it has risen to a national attention, in the sense that parents even deprive their daughters the opportunities to let their voices be heard even on issues affecting them.

In some families, the females are not allowed to choose the profession they want to specialize even when they have shown convincing capacities to study those courses. Chimamanda has used her literal work of *Americanah* to expose this negative ideology against the females. This research has found confidence in the careers of education management and guidance counselors as major stakeholders that will help to dismiss this negative thought among Nigeria traditional religious people and society.

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