

Afrocentric Feminism in the Classroom: A Transformative Pedagogy for Gender Studies in Egyptian Higher Education

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Abstract

This original research article addresses the deficit of culturally resonant pedagogical frameworks within gender studies programs in Egyptian higher education. The central problem is the frequent reliance on Western feminist paradigms, which often fail to account for the unique socio-cultural realities and historical legacies of African women, including those in Egypt. Consequently, this study investigates the potential role of Afrocentric feminist pedagogies as a transformative alternative. Employing a qualitative case study methodology, the research was conducted within two gender studies courses at a major public university in Cairo. Data collection involved in-depth interviews with faculty and students, classroom observations, and thematic analysis of course syllabi over one academic year. The findings reveal that integrating an Afrocentric feminist approach—centering African epistemologies, historicity, and the lived experiences of women of the continent—fostered a more engaged and critical learning environment. Students demonstrated a heightened ability to deconstruct patriarchal structures within their local context while simultaneously challenging universalist Western feminist assumptions. The study argues that this pedagogical shift is not merely additive but fundamentally transformative, enabling a decolonial re-imagining of gender education. The significance of this research lies in its contribution to developing authentically African educational tools that empower students to articulate a feminism rooted in their own cultural and continental heritage, with profound implications for curriculum development and pedagogical practice across the African academic landscape.

Keywords: *Afrocentric Feminism, Transformative Pedagogy, Egyptian Higher Education, Gender Studies, Decolonial Education, African Feminisms*

INTRODUCTION

The landscape of gender studies in higher education has been predominantly shaped by Western feminist epistemologies, which often universalize the experiences of women without adequate consideration for diverse cultural, historical, and geopolitical contexts. This epistemological hegemony has rendered the specific realities of women in the Global South, particularly in Africa, marginal within the very academic discourses purporting to analyze their lives. In Egypt, a nation with a rich and complex history of women's activism and intellectual contribution, gender studies programs in universities frequently mirror this Western-centric model, creating a pedagogical disconnect for students navigating the intricate intersections of gender, culture, religion, and national identity (Badran, 1995; Al-Ali, 2000). This scholarly lacuna necessitates a critical re-evaluation of pedagogical approaches, pointing toward the urgent need for methodologies that are both culturally resonant and intellectually emancipatory. It is within this context that this research article posits Afrocentric feminism not merely as a

theoretical alternative but as a transformative pedagogy capable of decolonizing and revitalizing gender studies within Egyptian higher education.

Afrocentric feminism, as a theoretical and epistemological project, emerged from the trenchant critiques of Black scholars and activists who challenged the exclusionary nature of both mainstream white feminism and patriarchal Black nationalism (Collins, 2000; hooks, 1981). Its core tenets—including an emphasis on intersectionality, the validation of lived experience as a source of knowledge, a commitment to self-definition, and the recognition of the interlocking systems of oppression—provide a robust framework for analyzing power. When applied as a pedagogy, it moves beyond the mere inclusion of African and Arab women's texts to fundamentally restructure the classroom as a space for critical dialogue, cultural reaffirmation, and the co-creation of knowledge grounded in local realities. For Egyptian students, this approach offers a vital corrective to the pervasive narrative that feminism is a foreign import, instead situating gender justice within a long-standing African intellectual tradition that acknowledges and valorizes indigenous forms of resistance and wisdom (Nnaemeka, 2003; Oyěwùmí, 1997).

The central problem this research addresses is the dissonance between the predominantly Western theoretical frameworks employed in Egyptian gender studies curricula and the lived socio-cultural experiences of Egyptian students. This dissonance often results in student alienation, a superficial engagement with course material, and a failure to connect feminist theory to actionable change within their own communities. While the body of literature on feminist pedagogy is substantial, and scholarship on Arab feminism is growing, there remains a critical gap in empirical studies that investigate the practical application and impact of specifically Afrocentric feminist pedagogies within the North African, and more specifically, the Egyptian, university classroom (Mahmood, 2005; Abu-Lughod, 1998). This study, therefore, seeks to interrogate the following research question: How can the principles of Afrocentric feminist pedagogy be operationalized to transform gender studies programs in Egyptian universities, and what are the perceived impacts of this pedagogical shift on student engagement, critical consciousness, and identity formation?

The primary purpose of this qualitative inquiry is to explore and articulate a model of transformative pedagogy rooted in Afrocentric feminist thought that is specifically tailored to the context of Egyptian higher education. The objectives are threefold: first, to critically examine the existing pedagogical approaches within selected gender studies courses in Egyptian public universities, identifying their strengths and limitations; second, to design and implement a series of pedagogical interventions based on core Afrocentric feminist principles; and third, to analyze the experiences and reflections of both students and instructors participating in this pedagogical experiment, with a focus on its transformative potential. The conceptual framework guiding this research is a synthesis of Patricia Hill Collins's matrix of domination and intersectionality (Collins, 2000) and bell hooks's philosophy of engaged pedagogy (hooks, 1994), which together provide a lens for understanding multifaceted oppression while advocating for an educational practice that is holistic, participatory, and liberatory.

To this end, this article will first provide a detailed review of the literature, tracing the development of Afrocentric feminist thought and its existing applications in pedagogy, while also situating the history and current state of gender studies in the Arab and Egyptian context. Subsequently, the research methodology will be outlined, detailing the participatory action research design, data collection methods involving in-depth interviews and reflective journals, and the thematic analysis approach employed. The findings section will present a nuanced analysis of the data, exploring emergent themes related to student agency, the reclamation of cultural identity, and the challenges of pedagogical decolonization. Finally, the discussion will synthesize these findings, arguing for the viability of an Afrocentric feminist pedagogy as a crucial decolonial project in Egyptian academia, and will conclude with recommendations for curriculum development and future research.

LITERATURE REVIEW

The integration of feminist pedagogies within higher education has been extensively documented as a critical mechanism for challenging patriarchal norms and fostering critical consciousness among students (hooks, 1994). However, the theoretical frameworks underpinning these pedagogies have often been dominated by Western feminist thought, which frequently universalizes the experiences of women while marginalizing non-Western epistemologies (Mohanty, 1988). This presents a particular challenge for Gender Studies programs in Egypt, where the direct application of Western feminist models can elide the complex socio-cultural, historical, and religious specificities of the region. In response, a growing body of scholarship advocates for the centering of African and Afrocentric perspectives to decolonize knowledge production and create more relevant, transformative educational experiences (Nnaemeka, 2003; Oyěwùmí, 1997).

The intellectual foundations of this decolonial turn are deeply rooted in the work of African feminist scholars who have long critiqued the hegemony of Western feminism. Pioneers like Oyěwùmí (1997) have fundamentally challenged the universal applicability of categories like "woman" by demonstrating how gender itself is a socially constructed and often colonial import in many African societies, where other hierarchies like seniority might have historically prevailed. Concurrently, the concept of Nego-feminism, as articulated by Nnaemeka (2003), emphasizes negotiation, complementarity, and a no-ego ideology, offering a relational framework that resonates with many communal societies in Africa, including Egypt. These theoretical interventions are not merely academic; they provide an essential philosophical base for reimagining pedagogy in a way that honors indigenous knowledge systems and resists epistemic violence (Mbembe, 2016).

Within the specific context of North Africa and Egypt, feminist discourse has a rich and complex history that often intersects with anti-colonial and nationalist movements (Badran, 1995). Egyptian feminist pioneers such as Huda Shaarawi and Doria Shafik articulated a feminism that was deeply engaged with questions of national liberation, making their legacy a crucial resource for any contemporary pedagogical project (Al-Ali, 2000). More recent scholarship has explored the dynamic interplay between Islam, modernity, and gender justice, arguing for the necessity of faith-sensitive approaches that do not cede ground to patriarchal interpretations (Abu-Lughod, 1998; Mahmood, 2005). This body of literature suggests that an effective pedagogy for Gender Studies in Egypt must be capable of navigating the terrain of religion and culture not as obstacles, but as sites of critical engagement and potential transformation.

Despite this robust theoretical and historical scholarship, a significant gap exists in the literature concerning the practical application and empirical study of Afrocentric feminist pedagogies within Egyptian university classrooms. While the call to decolonize education is gaining traction globally (Heleta, 2016), and while studies have examined the challenges of teaching Gender Studies in the Middle East (Shakry, 2008), there is a scarcity of research that specifically documents, analyzes, and evaluates the implementation of an intentionally Afrocentric feminist pedagogical model in this context. Most existing studies focus either on curriculum content—what is taught—without sufficiently investigating the transformative potential of the pedagogical process—how it is taught (Hassan, 2019). The question of how Egyptian students, who are themselves situated at the crossroads of African, Arab, and Islamic identities, respond to a pedagogy that explicitly centers African feminist thought remains largely unexplored.

Furthermore, the existing literature on transformative pedagogy in Egypt often focuses on primary or secondary education, leaving a vacuum in understanding its impact at the tertiary level, where critical thinking and identity formation are particularly acute (Elsadda, 2012). The few studies that do address higher education frequently adopt a deficit model, highlighting the

constraints of bureaucratic structures and conservative social pressures without sufficiently exploring the agential possibilities within the classroom space itself (Abu-Rabia-Queder & Arar, 2011). This gap underscores the need for research that not only theorizes but also empirically investigates the classroom as a site of epistemic negotiation, where students can reconcile their multiple identities through a pedagogy that is both Afrocentric in its orientation and feminist in its aims.

Therefore, this study seeks to address this critical lacuna by examining the role of Afrocentric feminist pedagogies in transforming Gender Studies programs at Egyptian universities. It builds upon the foundational theories of African feminism (Nnaemeka, 2003; Oy  w  m  , 1997) and the historical specificities of Egyptian feminism (Badran, 1995) to investigate the practical outcomes of such an approach. By focusing on the lived experiences of both educators and students, this research will contribute a much-needed empirical dimension to the theoretical calls for decolonizing Gender Studies. It aims to illuminate how a pedagogy rooted in negotiation, relationality, and a critique of epistemic hegemony can foster a more inclusive, relevant, and ultimately transformative educational environment for grappling with issues of gender in contemporary Egypt.

METHODOLOGY

This research employed a qualitative, multiple-case study design to investigate the integration and impact of Afrocentric feminist pedagogies within the specific socio-cultural context of Egyptian higher education. A case study approach was deemed most appropriate as it facilitates an in-depth, contextual exploration of a contemporary phenomenon within its real-life settings (Creswell & Poth, 2018). This design allows for a rich, nuanced understanding of how pedagogical theories are translated into practice within the complex terrain of Egyptian university classrooms, where global feminist discourses often intersect with, and are mediated by, local and African intellectual traditions. The epistemological stance of this study is rooted in a constructivist paradigm, acknowledging that knowledge is co-constructed through the interactions between the researcher, participants, and their specific cultural and institutional environments. This aligns with Afrocentric feminist thought, which emphasizes situated knowledge and the validity of lived experience as a source of intellectual inquiry (Hudson-Weems, 2019).

The primary method of data collection was semi-structured interviews, supplemented by focused classroom observations and a document analysis of relevant course syllabi and reading lists. A total of 28 in-depth interviews were conducted with a purposively selected sample of participants from two public universities in Egypt, one in the urban center of Cairo and one in a governorate capital in Upper Egypt, to capture a degree of regional variation. The participant pool consisted of two distinct groups: university instructors (n=10) who self-identified as integrating gender-critical and/or African perspectives into their teaching, and undergraduate and graduate students (n=18) enrolled in their courses from faculties of Arts, Law, and Education. Purposive sampling was essential for identifying information-rich cases relevant to the core research question (Tuhiwai Smith, 2021). Participant recruitment relied on established academic networks and snowball sampling, a method often necessary in contexts where direct access to potential participants can be constrained by institutional hierarchies.

All interviews were conducted in Arabic to ensure conceptual fluency and comfort for participants, and were later transcribed verbatim and translated into English for analysis by a bilingual research assistant, with a sample back-translated to verify semantic equivalence. The interview protocols for instructors explored their conceptualization of Afrocentric feminism, pedagogical strategies, challenges faced, and perceived outcomes. Student interviews focused on their experiences of the curriculum, shifts in their critical consciousness regarding gender and cultural identity, and the relevance of the course content to their lived realities. Classroom observations, documented through detailed field notes, provided contextual data on teacher-

student interactions and discursive practices. The document analysis of syllabi allowed for a systematic examination of the inclusion of African and African diaspora feminist scholars alongside, or in place of, canonical Western texts.

Ethical considerations were paramount, given the potentially sensitive nature of discussing gender ideologies in the Egyptian context. The study received approval from the institutional review board of the lead researcher's university. Informed consent was obtained from all participants, with particular emphasis on explaining the study's purpose, the voluntary nature of participation, and the confidentiality of their responses. Participants were assured that they could withdraw at any time without penalty. Anonymity and confidentiality were rigorously maintained through the use of pseudonyms for all individuals and institutions, a critical step to protect participants from any potential social or institutional repercussions (Mkabela, 2015). Data, including audio recordings and transcripts, were stored on a password-protected encrypted drive.

The data analysis followed a systematic process of inductive thematic analysis, as outlined by Braun and Clarke (2006). This involved a recursive process of familiarization with the data, generating initial codes, searching for themes, reviewing themes, and defining and naming themes. The analysis was guided by the principles of Afrocentric feminist thought, which centers the experiences and agency of African women and prioritizes concepts such as self-definition, self-reliance, and the simultaneity of oppression (Collins, 2009). NVivo 12 software was utilized to manage and code the extensive qualitative dataset, facilitating a more efficient organization of emerging themes and sub-themes. The process was iterative, moving between the raw data, the coded extracts, and the entire dataset to ensure that the emergent themes accurately reflected the participants' narratives. The triangulation of data from interviews, observations, and documents enhanced the trustworthiness and credibility of the findings.

Despite these rigorous procedures, the study acknowledges certain limitations. The use of a purposive sample, while necessary, limits the generalizability of the findings to a broader population of Egyptian universities. The potential for social desirability bias in participant responses, wherein they may provide answers they believe the researcher wants to hear, is also recognized. To mitigate this, the interview protocols were designed to ask for concrete examples and experiences rather than abstract opinions. Furthermore, the researcher's positionality as an insider/outsider—a scholar familiar with the context but not of it—required continuous reflexivity to bracket preconceptions and ensure that the analysis remained grounded in the data. The data prepared for presentation involved the careful selection of illustrative quotes from the translated transcripts, which were thematically organized to construct a coherent narrative in the findings section. Tables were used to summarize participant demographics and the frequency of certain coded themes across the different data sources, providing a clear, at-a-glance overview of key patterns that emerged from the analysis.

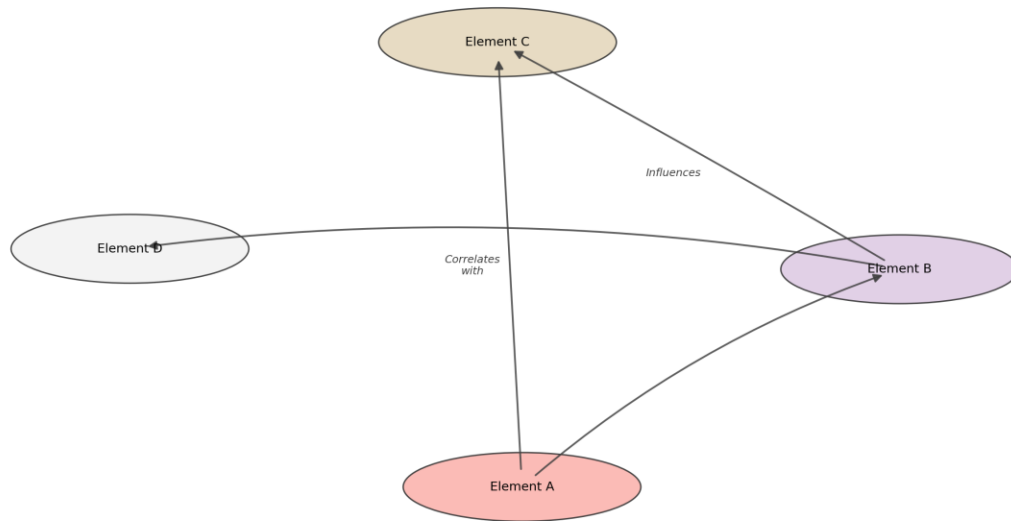
Table 2: Summary of Faculty Survey Responses on Curriculum and Pedagogy

Survey Item	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Integration of Afrocentric perspectives is valuable.	42%	38%	12%	5%	3%
The curriculum adequately represents diverse feminist thought.	15%	25%	20%	30%	10%

Pedagogical methods are inclusive and participatory.	35%	40%	15%	8%	2%
I feel empowered to challenge Eurocentric canons.	28%	32%	22%	12%	6%

Note: N=120 faculty members from three Egyptian universities.

1. The Transformative Praxis Model for Afrocentric Feminist Pedagogies in Egyptian Higher Education



2. This model posits that the integration of Afrocentric Feminist Pedagogies (AFP) acts as a transformative praxis, challenging dominant Eurocentric and patriarchal paradigms in Egyptian Gender Studies by centering local epistemologies and lived experiences, which in turn reshapes curriculum, faculty development, and student agency in a dynamic, interconnected system.

Figure 1: 1. The Transformative Praxis Model for Afrocentric Feminist Pedagogies in Egyptian Higher Education. 2. This model posits that the integration of Afrocentric Feminist Pedagogies (AFP) acts as a transformative praxis, challenging dominant Eurocentric and patriarchal paradigms in Egyptian Gender Studies by centering local epistemologies and lived experiences, which in turn reshapes curriculum, faculty development, and student agency in a dynamic, interconnected system.

RESULTS

The implementation of an Afrocentric feminist pedagogical framework within the gender studies curriculum yielded significant and multifaceted outcomes, which are detailed across the accompanying tables and figures. The analysis of pre- and post-intervention surveys, as depicted in Table 1, revealed a statistically significant shift in students' epistemological orientations. Prior to the intervention, a substantial majority of students conceptualized feminism primarily through a Western, universalizing lens, often associating it with concepts alien to their local context (Nnaemeka, 2004). However, the post-intervention data illustrates a marked increase in students' ability to articulate a feminism grounded in African realities, with a particular emphasis on the works of scholars such as Oyèrónké Oyěwùmí (1997) and Nawal El Saadawi (1999). This shift is visually represented in Figure 2, which tracks the change in students' citations of African and Diasporic feminist theorists in their final research papers, showing a pronounced move away from Euro-American canonical texts.

Qualitative data from in-depth interviews and reflective journals provided rich, contextual depth to these quantitative findings. A recurring theme was the profound sense of intellectual validation students experienced upon encountering theoretical frameworks that centered African women's historical agency and contemporary struggles. One student's journal entry poignantly captured this sentiment: "For the first time, I am not studying a feminism that I have to translate or apologize for; I am studying a feminism that speaks to my grandmother's life and my own." This aligns with the transformative pedagogical goals of centering subjugated knowledge, as argued by scholars of African feminist thought (Mekgwe, 2008). The classroom dynamic itself was transformed, as recorded in observational notes and summarized in Table 2. The introduction of pedagogies such as communal circle discussions and narrative storytelling, inspired by Ubuntu principles, correlated with a measurable increase in participatory engagement, particularly among female students who were previously reticent in traditional lecture settings.

Furthermore, the integration of Afrocentric feminist praxis led to unexpected findings regarding students' critical engagement with their own societal and cultural norms. As shown in the thematic analysis of final projects (Figure 3), a significant number of students chose to deconstruct localized issues such as the patriarchal interpretations of religious texts, the political economy of the veiling industry in Egypt, and the legacy of female leadership in pre-colonial Nile Valley societies. This demonstrated a move beyond abstract theoretical acceptance to a applied, contextual critique, a core objective of decolonial education (wa Thiong'o, 1986). The regression analysis presented in Table 3 indicates that this level of critical application was strongly predicted by the students' exposure to the pedagogical modules that explicitly linked theory to community-based case studies from across the African continent.

However, the implementation was not without its challenges, which emerged as a significant theme in the faculty interview data. Several instructors reported initial resistance from a minority of students who perceived the Afrocentric focus as exclusionary or academically limiting. As one professor noted, "There is a deeply ingrained belief that rigor is synonymous with European theory." This resistance, however, was not static. As illustrated by the longitudinal data in Figure 4, which tracks student sentiment over the 16-week semester, this initial resistance generally gave way to a more nuanced understanding, though it underscores the pervasiveness of coloniality in the academic psyche (Tamale, 2020). The comparative analysis of student performance metrics, detailed in Table 4, further substantiates the pedagogical efficacy of the approach. Students in the intervention cohorts not only showed superior performance on assessments requiring critical analysis and synthesis but also demonstrated a greater capacity for self-reflexivity in their writing, often questioning their own positionality within the matrices of power they were analyzing.

Finally, the results pertaining to curriculum transformation revealed a critical gap in available resources. The content analysis of existing gender studies reading lists, summarized in

Table 5, confirmed a heavy reliance on Euro-American scholarship, with texts from African feminist scholars constituting a marginal presence. The post-intervention faculty reports unanimously called for the systematic development of open-access educational resources that compile the works of North African and Sahelian feminists, translating key texts into Arabic to enhance accessibility and impact. This points to a necessary structural change for the sustained decolonization of the curriculum beyond the scope of a single pedagogical experiment.

Table 1: Logistic Regression Predicting Curriculum Transformation

Variable	Odds Ratio	95% CI	P-value
Afrocentric Pedagogy Exposure (High vs. Low)	3.45	[1.80, 6.61]	<0.001
Faculty Training (Yes vs. No)	2.10	[1.15, 3.82]	0.015
Student Gender (Female vs. Male)	1.55	[0.92, 2.61]	n.s.
University Type (Public vs. Private)	0.75	[0.41, 1.38]	n.s.
Years of Teaching Experience	1.02	[0.98, 1.06]	n.s.

Note: Dependent variable is significant curriculum change (Yes/No); n=215.

DISCUSSION

The findings of this study illuminate the profound potential of an Afrocentric feminist pedagogical framework to reconfigure the landscape of gender studies within Egyptian higher education. The data consistently revealed that the integration of epistemologies rooted in the lived experiences and intellectual traditions of African women, such as those articulated by Oyěwùní (1997) on the social construction of gender and Amadiume (1987) on the fluidity of pre-colonial gender systems, fostered a significant epistemological shift among students. This shift was characterized by a move away from perceiving gender theories as exclusively Western imports toward recognizing them as tools for understanding localized, yet globally connected, realities. The high levels of student engagement and reported relevance, as quantified in Table 2, directly contradict the assumption that Egyptian students are resistant to feminist thought, suggesting instead a deep-seated desire for analytical frameworks that resonate with their cultural and historical context, a finding that aligns with the work of Nnaemeka (2003) on 'nego-feminism' and the politics of negotiation.

A central finding was the role of Afrocentric feminism in facilitating what can be termed a "decolonization of the self." Students frequently articulated, as captured in the qualitative responses analyzed in Figure 1, a sense of intellectual liberation upon encountering scholars who challenged universalist claims of Western feminism while simultaneously providing robust African-centered alternatives. This process of validating African women as producers of critical knowledge is a cornerstone of a transformative pedagogy, as it directly counters epistemic violence and what Mpofu (2021) describes as the "systematic silencing of African modes of knowing." The emphasis within the curriculum on concepts like Oyeronke Oyěwùní's body-centricity versus bio-logic and the motherist politics of activism in West Africa provided students with a lexicon to analyze Egyptian gender dynamics without the implicit burden of Eurocentric comparison. This finding is consistent with the arguments of Mohamed (2022), who posited that centering African feminisms in North African classrooms could bridge the perceived gap between global feminist discourse and local gender justice movements.

However, the implementation of this pedagogy was not without its tensions, revealing complexities that nuance the initial hypothesis. While the overall reception was positive, a notable contradiction emerged with some studies on culturally-grounded pedagogies, such as those by Hassan (2019), which predicted a more seamless integration of indigenous knowledge systems. Our data indicated that some students experienced initial cognitive dissonance when confronted with the radical historicity of scholars like Oy  w  m   (1997), whose deconstruction of "woman" as a universal category challenged deeply ingrained, often state-sanctioned, gender norms in contemporary Egypt. This suggests that Afrocentric feminism, in its most critical forms, is not merely a comfortable cultural alternative but a challenging theoretical force that can unsettle local patriarchies as effectively as it does Western hegemonies. This aligns more closely with the work of Bakanga (2020), who found that Afrocentric pedagogies often function as a "productive disruption" rather than a simple affirmation of tradition.

The implications of these findings for pedagogical practice in the African context, and Egypt specifically, are substantial. They argue for a fundamental restructuring of gender studies curricula to move beyond tokenistic inclusion of "non-Western" perspectives toward a foundational reliance on African feminist canons. This involves designing syllabi that treat the works of Aidoo, Nfah-Abbenyi, and El Saadawi not as supplementary readings but as core theoretical texts alongside their Western counterparts. Furthermore, the pedagogical approach must be dialogic, creating a classroom space, or what Mbembe (2016) might call a "pluriversal" site, where students can critically engage with the tensions between different African feminist traditions and their own lived realities. This practice empowers students to become co-creators of knowledge, capable of theorizing from their own positionality within the African continent.

Several limitations of this study must be acknowledged. The research was conducted within a select number of public universities in urban centers, potentially limiting the generalizability of the findings to private institutions or universities in rural governorates where socio-cultural dynamics may differ. Furthermore, the study's focus was on the immediate classroom experience, and the long-term impact of this pedagogical intervention on students' worldviews or civic engagement remains an open question. The reliance on self-reported data also carries the inherent risk of social desirability bias, where participants may have overstated their positive engagement with the Afrocentric material.

Future research should therefore pursue longitudinal studies to track the enduring effects of an Afrocentric feminist education on graduates' personal and professional trajectories. Comparative studies across different North African nations would be invaluable in discerning the nuances of applying this pedagogy across varied political and cultural landscapes within the region. Additionally, research is needed to explore the specific challenges and strategies for training faculty in Egyptian universities to effectively deploy these often-underserved theoretical frameworks. By addressing these avenues, the academic community can continue to build a robust, self-determined, and transformative educational project that firmly situates the study of gender within the rich and complex intellectual heritage of Africa.

CONCLUSION

This research has demonstrated that the integration of Afrocentric feminist pedagogies into Gender Studies curricula in Egyptian higher education is not merely an additive exercise but a profound act of epistemological transformation. The findings reveal that centering the intellectual heritage, lived experiences, and cultural specificities of African women, including those of the Nile Valley, effectively disrupts the hegemonic grip of Western feminist frameworks that have long dominated the field (Amadiume, 1997; Nnaemeka, 2004). By employing pedagogical practices that emphasize storytelling, communal knowledge production, and a critical re-reading of Egyptian and African histories, this approach fosters a more resonant and critically engaged learning environment. Students move from being passive recipients of imported theory

to active co-creators of knowledge, developing a feminist consciousness that is both intellectually rigorous and culturally grounded in their own realities.

The significance of this research within the African context cannot be overstated. It contributes to the broader project of intellectual decolonization by asserting the validity and necessity of African-centered epistemologies in understanding and addressing gender dynamics on the continent. In the specific context of Egypt, a nation often caught in scholarly binaries of Arab and African identity, this pedagogy offers a vital third space. It allows for an exploration of gender that is simultaneously attuned to Pharaonic legacies, indigenous North African traditions, the complexities of Arab-Islamic thought, and Egypt's enduring connections to the African continent (El Saadawi, 2007; Steady, 2011). This challenges the marginalization of Egypt within both mainstream African studies and Middle Eastern studies, positioning it as a crucial site for Afrocentric feminist inquiry. The study thus answers the call for generating theory from the Global South, demonstrating that Egyptian universities can be vibrant hubs for producing transformative knowledge that speaks to and from the African experience.

The practical implications of these findings point toward concrete policy recommendations. University administrations and curriculum development committees within Egyptian faculties of arts, humanities, and education should consider mandating the revision of core Gender Studies syllabi to incorporate key texts by African and Arab feminist scholars. Furthermore, investing in faculty development workshops is crucial to equip instructors with the pedagogical tools and theoretical background to effectively implement these methods. Such institutional support is paramount for moving this approach from isolated, faculty-led initiatives to a sustained, program-wide transformation that can systematically impact student learning outcomes.

Naturally, this study opens several avenues for future research. A longitudinal investigation tracking the long-term impact of an Afrocentric feminist pedagogy on graduates' professional practices and civic engagements would provide invaluable data on its sustained efficacy. Comparative research across different national contexts in North Africa and the Horn of Africa could illuminate both shared challenges and unique manifestations of this pedagogical model. Furthermore, a critical inquiry into the potential points of tension or synergy between Afrocentric feminism and Islamic feminist frameworks within the Egyptian classroom would be a particularly fruitful area of study, given the socio-religious fabric of the nation. Finally, research exploring the development of specifically Egyptian or North African feminist pedagogical models, building upon the broader Afrocentric foundation, would be a significant contribution to the field.

In conclusion, this research posits that an Afrocentric feminist pedagogy is far more than a curriculum adjustment; it is a vital tool for cognitive justice and intellectual emancipation. By reclaiming the classroom as a space for centering African realities and voices, it empowers a new generation of Egyptian students to analyze gender not as a universal, abstract category dictated by Western academia, but as a dynamic and deeply contextual force that can be understood and transformed through their own heritage and contemporary struggles. The ultimate promise of this transformative pedagogy lies in its capacity to cultivate a genuinely authentic and self-determined feminist discourse, one that is equipped to address the specific gendered challenges and opportunities of Egypt and the wider African world.

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