

UNIVERSITY OF EDUCATION, WINNEBA

**THE PORTRAYAL OF THE MALE GENDER BY AFRICAN FEMALE
NOVELISTS: A STUDY OF EMECHETA'S *SECOND CLASS CITIZEN* AND
DARKO'S *BEYOND THE HORIZON***



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2022

UNIVERSITY OF EDUCATION, WINNEBA

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**A thesis in the Department of English Education,
Faculty of Foreign Languages Education, submitted to the
School of Graduate Studies in partial fulfilment
of the requirements for award of the degree of
Master of Philosophy
(English Education)
In the University of Education, Winneba**

JULY, 2022

DECLARATION

STUDENT'S DECLARATION

I **Samuel Musah** hereby solemnly declare that, except for references to other peoples' works, which have been duly acknowledged, this thesis is the result of my own research work carried out in the department of English Education and that it has neither in whole nor in part been presented for another degree in this university or elsewhere.

SIGNATURE.....

DATE.....

SUPERVISOR'S DECLARATION

I hereby certify that the preparation and presentation of this thesis was supervised in accordance with laid down procedures by the University of Education, Winneba.

.

NAME OF SUPERVISOR: MR RICHARD BAMPOH - ADDO

SIGNATURE.....

DATE.....

ACKNOWLEDGMENTS

My sincere gratitude goes first to the Almighty God for His exceeding grace, mercy and favour which enabled me to successfully accomplish this task. I am again particularly much grateful to Mr Richard Bampoh - Addo, my supervisor and a lecturer at the Department of English, University of Education, Winneba for his great efforts in making sure that this thesis is finished and presented. Sir, your wise counselling, direction and sense of purpose are very much appreciated. I therefore say that this work would not have seen the light of day without you. I say God richly bless you and your entire family.

My next appreciation goes to my father, Mr. Heppiu Seppio and my mother Miss Adaadi Seppio, for their financial and spiritual support that have made it possible for me to get to this level. I must admit that their sacrifices and selflessness are worth emulating. My siblings, Mr. Prosper Kwame Seppio and Richard Bugasei Seppio, you all deserve special appreciation for your constant interest in the realisation of this research work. Finally, to my friends, Kingsley Richard Appiah, Henry Mensah, Stephen Ebo Sam, and Richmond Blay, you all deserve a lot of gratitude for your inputs, good counsel, interest and encouragement. Colleagues, I am glad to have you as friends; God richly bless you.

DEDICATION

This dissertation is dedicated to my lovely and supportive wife, Augustina Ayetu Seppio and our four children: Rosemond Seppio, Jonathan Seppio, Blessing Seppio and David Seppio for their special interest and support throughout the work. I could not have finished this work without your encouragement and sacrifice. I say God bless you all.



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ABSTRACT

This thesis examined the image of male gender in Buchi Emecheta's *Second Class Citizen* and Amma Darko's *Beyond the Horizon*. The purpose of this research work was to explore how these two renowned female African writers present male gender in their novels. In order to achieve this, the researcher focused on whether these two novelists present men differently or similarly. Also, the study pays attention to how cultural assumptions influenced the presentation of male gender in the two novels. The theoretical framework that guided the direction of this thesis was structural functional theory. The researcher carefully selected the two novels because they both have African and European settings, therefore good for comparison. The research design used for the thesis was qualitative approach. This study reveals that Emecheta presents African men in a number of ways, notable among them are; they are seen as decision makers who are expected to be celebrated and served by women, as people who abuse the rights of women and value sons more than daughters. Amma Darko, in contrast, presents African men as liars, exploiters, oppressors and enemies of women. Similarly, it is revealed that both Emecheta and Darko presented African men as people who see women as their own property and always want to control and dominate them. Finally, it is revealed how cultures and traditions of African society influence the roles of men and women. Some of the affected areas are education, marriage, training of children, job opportunities, rights and responsibilities of husbands and wives. The researcher got these findings through content analysis where he examined all the major male and female characters. He also examined the themes, settings and the language of two primary texts. In the light of the presentation of African men in *Second Class Citizen* and *Beyond the Horizon*, the researcher recommended that texts written by female writers should be used as literature texts in our schools. Also, male writers should also recreate a new image for African men in literary works in order to portray a positive image for men.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

It is generally accepted from literary perspective that there is a close relationship between literary texts and society. This idea was expressed by Wa Thiongo (1982) when he contends that literature arises in response to socio-economic forces prevailing in a given society at a particular time. A much recent argument in support of this stance is advanced by Insaidoo (2020) when he opines that Literary artist are social beings whose lives are influenced by the socio-cultural experiences of their complex societies. The enormity of impression such webs of experience have on them induces them to seek a variety of means to communicate these experiences for diverse reasons and often the creative world has presented the literary geniuses with just the right platform to ventilate these experiences which are, usually but not always, spiced with fictive elements to make them appealing to their readers. These submissions are true, especially when one considers the thematic focus of the literary texts, in general, and African literary texts, in particular. For example, Konadu's *A Woman in her Prime* focuses on issues such as childbirth and communal responsibility which are significant in a typical Ghanaian society. Also, Emecheta's *The Joys of Motherhood* pays attention to the significance of childbirth in African societies.

In reality, African society is generally patriarchal and therefore expects men who are natural patrons of patriarchy to endorse it in their writings. It comes as no surprise that African male writers have projected a positive image of men while portraying women negatively. A critical review of the works of prominent African male writers such as Soyinka, Achebe, Ekwensi, Amadi, Konadu among others lend

credence to this claim. For instance, in *Things Fall Apart* by Chinua Achebe, men are cast as courageous, hardworking and wise while women characters are given stereotyped roles as housewives who do not have large farms and daughters are also treated as inferior to their male siblings. Also, in *A Woman in her Prime*, Konadu depicts men positively by giving them the attributes of courage, wisdom and hard work. But then he presents women as existing basically to serve their husbands and also having the ultimate responsibility of giving birth so any misfortune in marriage such as childlessness is blamed on women. Moreover, Nwapa (1998), qtd. in Ogbuide (2012), for example, argues that Nigerian male writers cast women negatively. She cited, *inter alia*, Ekwensi's *Jagua Nana* represented as a prostitute and Soyinka's *Amope*, who is portrayed as a nagging woman who makes life unbearable for her husband as examples. This observation is not akin to only Nigerian writers; it transcends the geographical boundary of Nigeria and must therefore be seen as being characteristic of all male African writers. Examining the colonization of women through religion, Oculi (1976: 23) in her essay *African Women and African Classics*, argues "that women are the foundation of traditional African literature and thus admonishes them to return to their historic position of power as the creators and carriers of classical literature of African descent". It is therefore, no surprise that female African writers are enthusiastic about their fight for better representation of women in literary works as well as their demand for equality for both sexes by revealing their grim realities of the treatment of women in African societies. As Da Silva (2004) rightly observes, this is appreciated by the attempts by women writers to demystify the stereotyping of the African woman as a supreme mother who suffers willingly and silently and ready to sacrifice herself when the need be.

A critical review of stories written by African female writers in the 20th and 21st centuries reveal this desire to use literature as a weapon to draw awareness to the pressing challenges of women in patriarchal African society. For instance, Mariama Ba's widely read novel, *So Long a Letter*, concentrates on the negative effects of polygamy on women in African society, particularly the Senegalese society. This text succeeds in its mission of bringing to the fore some of the serious negative cultural practices that are detrimental to the well-being of an African woman. Female characters such as Ramatu and Ayisha are used by the author to bring out issues that affect female gender in the African society. Also, in *Faceless*, Darko portrays the ruthlessness of men by revealing the sexual and physical abuse women and children suffer at the hands of men. A typical example is Onko raping Baby-T, which resulted in the death of the latter. Additionally, in *Beyond the Horizon*, Darko pays attention to the exploitation of women by men.

It is abundantly clear from the discussion that the preoccupation of African women writers is to bring the issues that affect women to the public domain and to initiate discourses which aim at changing the situations of women in African societies as well as the narratives on women. Ogundipe-Leshie (1994) posits that a female writer has two responsibilities; to talk about being a woman and also explain the reality from a woman's perspective. This means women writers' aim is to reconstruct and redefine female gender in contemporary society. They openly interrogate the issues of gender and distribution of power by the patriarchal society in their literary works. The female characters are empowered and resourced to challenge and dismantle patriarchy system and also reconstruct the image of female gender. This means they write from woman's point of view and not men. They write from a woman's experiences in marriage, child birth, education, job opportunities, and many

things that affect them in life. The purpose of their writings is to change the women's status in the society. Frank (1987) shares these views when he says women fight for their rights by freeing themselves from the shackles of men. These feminist writers find literary works as their veritable weapon. It is perhaps for these reasons that Insaadoo (2020) asserts that literature provides the means through which societal ills may be x-rayed and corrected.

Two female African writers who have paid special attention to the demeaning representation or marginalization of women by male African writers are Buchi Emecheta and Amma Darko. From their writings, it appears that these writers hold the view that male writers do not promote the interest of women but rather promote the interest of men, which is the focus of patriarchal society, therefore, in order to fight against such a biased male writing, women need to present the issues of women from the perspective of women. The writings of African women, in general, and those of Emecheta and Darko, in particular, present a fertile ground for exploring issues such as gender and gender roles or relations that are at the heart of women, in particular, and the African society, in general.

1.2 Statement of the Problem

Literary works of Emecheta and Darko, especially *Second Class Citizen* and *Beyond the Horizon* respectively, have received enormous critical attention. For example, from an Afrocentric feminist perspective, Sidiki and Aboubarine (2018) examined racial and gender issues in Emecheta's *Second Class Citizen*, demonstrating how issues of gender and race contribute to the subjugation and oppression of African women living in Europe. Also, using Louis Althusser's theory of ideology, Umezurike (2015) examined the sexual objectification of women in *Beyond the*

Horizon. From the assumption that Mara's constitution of her subjectivity or individuality emanates from her internalization of the dominant ideologies of her African society, Umezurike reveals inter alia that Mara contributed to her constitution of herself as the subject in her arranged marriage.

Again, from a semantic perspective, Asempasah and Sam (2016) examined the symbolic significance of the name 'Mara' in *Beyond the Horizon*. They argued that the name 'Mara' alludes to the migratory story of the biblical Naomi in the Book of Esther and also embodies the Fanti conception of the beleaguered and moral subject with the conclusion that this is why the novel is referred to as 'a coming-of-age narrative' or the 'narrative of awakening'.

Though not explicitly stated, the studies cited above have feminist undertones as they focus on the representation of women. This monologic approach to novels by Darko and Emecheta, while being rewarding itself for the fact that it makes a strong case for the need for society to deconstruct the patriarchal thinking that leads to the marginalization and oppression of women, it is silent on the representation of men from a feminist perspective. As a result, not much research has been done regarding how African female writers project the male gender. It is in an attempt to fill this scholarly gap that this study explores male gender representation in *Second Class Citizen* by Emecheta and *Beyond the Horizon* by Darko.

1.3 Purpose of the Study

Generally, the purpose of this thesis is to explore how Buchi Emecheta and Amma Darko present male gender in *The Second Class Citizen* and *Beyond the Horizon* respectively. In doing this, the study specifically seeks to find out the point of convergence and divergence in the representation of male gender in the two novels and also interrogate the patriarchal assumptions that influence their representation.

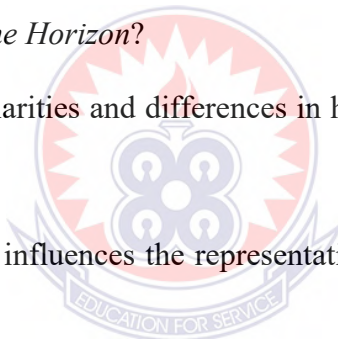
1.4 Objectives

1. To examine how male gender is presented in Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon*.
2. To study the similarities and differences in how male gender is presented in the two novels.
3. To analyse how culture influences the presentation of male gender in the two novels.

1.5 Research Questions

To achieve the aims stated above, the study addresses the following questions:

1. How is the male gender represented in Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon*?
2. What are the similarities and differences in how male gender is represented in the two novels?
3. How does culture influences the representation of the male gender in the two novels?



1.6 Methodology

The research design for this thesis is qualitative. The qualitative design is used because the thesis deals with the collection of textual data and examining it using content analysis. This means the researcher will analyze and interpret the data to explain a particular phenomenon. The data that will be used for the research is Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon*. However, other books, journals and critical essays will serve as secondary sources of information. Relevant information from internet will also be used to compliment the primary data of the study.

This work gathers information on male gender in novels written by African female writers. A detailed and comprehensive content analysis will be done on male gender. Finally, how culture influences the representation of male gender will be discussed.

1.7 Significance of the study

First, the study contributes to existing scholarly works on Darko and Emecheta. Gender studies on the novels of Darko and Emecheta such as Sidike and Aboubarine (2018), Asempasah and Sam (2016), Umezurike (2015) and Ofori (2013) have all been bias as they all focus on the representation of the female gender. Even when references are made to the male gender, it is to reinforce the argument advanced for the female gender or point to how the men oppress women. It therefore appears that very little scholarly argument could be advanced for the representation of the male gender by these feminist writers. This study which marks a drastic shift in focus from previous studies because of its preoccupation with male gender representation by Darko and Emecheta is significant as it offers new perspectives on Darko's and Emecheta's treatment or representation of the male gender in their literary work.

Second, the study has theoretical implications. The study is guided by a gender theory, which is structural functional theory. In this study, the theory is employed to examine how male gender is represented in *Second Class Citizen* and *Beyond the Horizon*. The study therefore demonstrates the applicability of this theory to the study of African literary genre, particularly the novel.

Third, the study has implications for policies on gender and gender relations. The focus of this study is to examine male gender representation from a female feminist perspective. The discussion touches on gender roles assigned in African societies and the relationship between the male and female genders. The study makes it possible for

us to understand gender roles and relations in African societies. This study will benefit policy makers in that they will be able to formulate good policies which take into consideration the specific needs of the male and the female genders; hence, the study will serve as an invaluable resource material for gender policy makers.

1.8 A Sketch of the Biography of the Novelists

1.8.1 Buchi Emecheta

Buchi Emecheta is a Nigerian and was born on 21st July, 1944 at Yaba, Nigeria. Her full name is Florence Onyebuchi Emecheta. She died on 25th January, 2017. Her parents are Jeremy Nwabudike and Alice Okwuekwu Emecheta. Emecheta started her education at Ladilak School and later moved to Reagan Memorial Baptist. Her brilliance won her scholarship to the Methodist High School at a tender age. She got married to Sylvester Onwordim in 1960 after her secondary school education and later migrated to join her husband in United Kingdom in 1962, where she worked as a librarian at the British Museum. She had five children in her marriage. Her own husband battered her so much that the love and respect in the marriage were totally destroyed and she had to step out of her matrimonial home. Baraza (2017) confirms this when she says after the separation, Emecheta continued to work at the library to support her children. Despite the social pressures, financial difficulties and emotional strains of being an African woman and also a single parent in Great Britain, she graduated with her BA Honours. She lectured in the following universities; Pennsylvania state university, Yale University, and University of California, Los Angeles. Emecheta again worked as a social worker and later adopted writing as part time to enable her cater for her five children.

Buchi Emecheta's literary works speak primarily about the portrayal of African women and their experience in marriage, education, at work place and other opportunities that improve and better the lives of people. The main characters of her works depict what it means to be a woman, a daughter, and a mother in patriarchal African society particularly Nigeria. She also focuses on sexuality, discrimination against women, sexual abuse, early marriage and the ability to bear children. Buchi Emecheta is really a prolific writer who has written a lot of novels. Her literary works include the following: *The Ditch* (1972), *The Second-Class Citizen* (1974), *The Joys of Motherhood* (1976), *The Bride Price* (1976), *The Slave Girl* (1977), *Kehinde* (1994) and many others.

1. 8.2 Amma Darko

Amma Darko was born in Tamale in the Northern Region of Ghana in 1956. She attended Kwame Nkrumah University of Science and Technology and graduated with a Diploma Certificate in 1980. She later worked at the Science and Technology Centre of the same university. She is the author of the following literary works: *Beyond the Horizon* (1995), *Housemaid* (1977), *Faceless* (2003) and *Not without Flowers* (2007).

Like Buchi Emecheta, Amma Darko's literary works speak basically about the African women and their experiences in marriage, education and other areas that affect them. The main characters of her works portray what it means to be a woman, a daughter, and a mother in patriarchal African society particularly in Ghana and Africa as a whole. She also focuses on sexuality, discrimination against women, sexual abuse, early marriage and the ability to bear children.

Ofosu (2013) states that, Darko in her quest to defend, protect and free her gender from societal ills, writes to counter the existing conventional ideologies of gender positioning in patriarchal African society.

1.9 Definition of Terms

In order to understand the study, there are some terms that need to be explained clearly.

1.9. 1 Gender; is socially and culturally constructed and not assigned at birth. The labels of feminine and masculine may be understood as gender term that cannot be assigned at birth, but must be inferred based on the individual's behaviour (Arliss, 1991; 8).

1.9. 2 Sex: refers to biological, hormonal and chromosomal differences that determine if a person is male or female (Lindsey, 1987).

1.9.3 Patriarchy; is a social system in which the male acts as the primary authority figure central to social organisation, and where fathers had authority over women, children, and property. It implies the institution of male rule and privilege, and entails female subordination ([https://en.Wikipedia. Or /wiki/patriarchy](https://en.Wikipedia.Or/wiki/patriarchy))

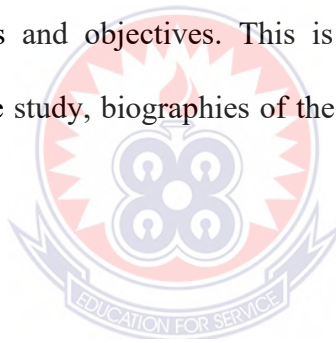
1.10 Organization of the Study

The study is organized into five chapters. Chapter one provides the background to the study and states the research problem, purpose of the research, research questions and objectives. Also, it discusses the significance of the study, delimitation, biography of the two novelists, definition of terms and synopsis of the thesis. Chapter two reviews literature related to the study. Specifically, it examines the concept of gender and gender theories such as structural functional theory (Mead, 1969). Also, it reviews

previous gender studies on *Second Class Citizen* and *Beyond the Horizon* and finally points out the relationship between previous studies on the novels and the current study. Chapter three focuses on the collection of data which is based on Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon*. Chapter four discusses the data to answer the research questions posed at the beginning of the chapter. Chapter five is the concluding chapter. It encapsulates the main findings, draws conclusions and makes suggestions for further studies.

1. 11 Conclusion

This introductory chapter has given an overview of the entire study. It starts by providing a background to the study, the statement of the problem, purpose of the study, research questions and objectives. This is followed by the explanation of words, significance of the study, biographies of the novelists, and organisation of the study.



CHAPTER TWO

A REVIEW OF RELEVANT LITERATURE

2.0 Introduction

In this chapter, I discuss the concepts and theories underpinning the study, specifically, the concepts of gender as distinguished from sex and gender roles. The chapter also discusses the structural functional theory which guides the study. There is summary review on other gender theories such as biological theory, social learning theory, cognitive development theory and Judith Butler's gender of performativity. Then, there is a review of relevant literature on *Second Class Citizen* and *Beyond the Horizon* which is related to the present study. Finally, the relationship between previous studies and the present study on *Second Class Citizen* and *Beyond the Horizon* is pointed out. This is necessary as it provides justification for conducting this thesis.

2.1 Gender and Gender Roles

The term *gender* and *sex* are often used interchangeably in many fields, but they are not exactly the same (Copenhaver, 2002). Following, Lindsey (1997), Copenhaver (2002) defined sex from a purely biological perspective as 'the biological, hormonal and chromosomal differences that determine if a person is male or female. This definition implies that sex is an innate trait of a person determined at birth (or perhaps before birth). Distinguishing gender from sex, Eagly (1984) defines gender as the 'meanings that societies and individuals ascribe to male and female categories. Thus, gender is a social construct.

Gender roles refer to the behaviors which society considers being suitable for men and women (Copenhaver, 2002; Blumer, 1984). By inference, gender roles

are not only socially and culturally determined but also, they set boundaries between what is perceived as appropriate for men and women in the society with regard to what happens in public and private domains of people. This leads to the claim that every society has prescribed roles for its men (and boys) and women (and girls) based on its beliefs, culture, aspirations and traditions in order to engineer a peaceful social order for growth and development.

2.2. Theoretical Perspective

A number of theories have been introduced to explain the term gender. There is the biological gender theory (Wood, 1999; Christen, 1995; Dobson, 1995; Chodorow, 1978), social learning theory (Bussey & Bandura, 1999; Howard & Hollander, 1997; Lindsey, 1997), gender schema theory (Fagot, 1995; Hargreaves, 1988), cognitive development theory (Piaget, 1952/1954; Baldwin, 1971; Bascow, 1992), symbolic interaction theory (Mead, 1964; Howard & Hollander, 1997), structural functional theory (Lindsey, 1997; Eagly, 1988), and gynocriticism (Showalter, 1977). The emergence of the numerous theories of gender is reflective of the fact that scholars hold no consensual agreement as far as the concepts of gender and gender roles are concerned. This observation is made by Copenhaver (2002) when he states that researchers have varying views about the fundamental factors of how humans come to understand gender and the development of gender roles.

The main theoretical framework underpinning this study is structural functional theory of gender. This theory has been deployed to help us understand how gender and gender roles are conceptualized in the literature and to situate this study in the on-going discourse on the portrayal of male gender in African literary texts particularly in Emecheta's *Second Class Citizen* and Darko's *Beyond Horizon*.

2.2.1 Structural Functional Theory

Copenhaver (2002) posits that structural-functional theory is based on the fact that any given society or community must find various means to perpetuate itself to ensure survival. This explains how men and women come to understand and appreciate that, their roles in society are not biologically determined but they greatly influenced by the needs of the culture of the people. Parson (1960) argues that critical to this theory is the idea of organization. So, a society is compared to that of an organization or an institution which has a specific goal to achieve. Every organization has a lot of functions to be carried out by the individuals within it.

Similarly, Eagly (1987) posits that individual in any given society found themselves in a group, and collectively shared a common experience. So, in our society there is a division of labour, always putting males in the breadwinner capacity while females are given domestic roles. According to Lindsey, 1997 and Eagly, 1988, Gender roles create a stable society because each person comes to appreciate and understand how his or her position helps to build a larger group. Copenhaver (2002) admits that the belief and value system of the culture put pressure on an individual to maintain his or her given roles.

One basic criticism of this theory is that it has presented an oversimplified view of society (Eagly, 1997). In addition to this, the structural functional theory of gender is conservative and does not take into account variety within society. Lindsey (1997) also explains the limitation of this theory further by indicating that households with single parents are greatly adaptable and portray a diversity of patterns and circumstances that were not taken into consideration by the theory. Finally, this theory has been used as a "justification for the persistence of male dominance and overall

gender stratification" (p. 6) as well as a support for the "white, middle-class family ethic" (p. 6). Therefore, this theory does not consider the fast-changing dynamics of the contemporary family nor does the theory consider race, political power, and socioeconomic differences as relevant factors (Millett, 1969; Lindsey, 1997).

2.3. Survey of Studies on *Second Class Citizen* and *Beyond the Horizon*

Ojo-Ade (1983) studies the oppressive nature of women in African patriarchy society using *Second Class Citizen* as a focus. The work discusses how Ada, the heroine, takes advantage of Francis, her husband and eventually wins the court case which secures her a total freedom. The researcher argues that this kind of portrayal makes her an oppressor, opportunist and a victimizer. Therefore, the study finally concludes that women are equally capable of exploiting or oppressing men and their fellow women. This means when it comes to the issue of oppression and exploitation of people, both men and women are guilty.

Raphael (1992) examines how tradition influences the silenced rage of African women in selected novels of Buchi Emecheta. The selected novels are *the Slave Girl*, *The Joys of Motherhood* and *Second Class Citizen*. The work focuses on certain socio cultural and ideological aspects of the Ibo society as portrayed in Emecheta's works. The study indicates that African woman is bound to obey her culture without any question and that is achieved through the institutions of marriage and motherhood. The study reveals that all the major female characters in the three selected novels face different levels of oppression, exploitation and discrimination. However, protagonist Adah in *Second Class Citizen* achieves a degree of self-realization, so this paper seeks to examine the factors responsible for such progress. The work argues that education and exposure are factors responsible for Adah's

progression in her patriarchal African society. The study concludes that there is a price to pay when an African woman wants to come out from her cycle of bondage and Adah's final's break from Francis is evident when it is characterized by so much physical and mental suffering.

Johansson (2005) also examines Gender Roles in Emecheta's *Second Class Citizen* and Pat Barkers *Union Street*. The focus of the study is on Adah as she grows up in Nigeria and spends few years as an adult in the same country before moving to England to join her husband. Even though the work is on female gender roles, the researcher also focuses on male gender and the following areas would be considered; social roles, education, sexuality, and feelings. In social roles, it is revealed that male and female do not share the same social value and recognition. Women are faithful to their husbands while some men are not and therefore having different views when it comes to marriage and trust. When it comes to feelings, the men in *Second Class Citizen* are tough and strong while the women are supposed to be caring and take care of their husbands. For instance, Francis always expects Adah to take care of the children while he focuses on his studies.

In conclusion, the work describes a struggle between the two genders; women who fight for independence and self-respect while men struggle not to lose their superiority and a feeling of control.

Teguh (2009) also had a very useful and insightful study of *Second Class Citizen* on the theme gender and racial discrimination. This paper examines Adah as the representation of struggle against gender and racial discrimination as seen in *Second Class Citizen*. For successful understanding of this theme, the study focuses on three main areas; the main character Adah, racism and gender discrimination she

experiences both in Nigeria and England. The work also analyzes what motivates Adah's migration to the western world as she realizes that her life will not be better if she stays in her native country, Nigerian. The work further reveals that she experiences life much harder in England because of the color of her skin. Francis compounds the situation by giving her more problems by becoming very lazy and abusive husband. The conclusion from the work reveals that all these happenings make her become a stronger woman who is able to face the realities of life in European society.

Mohammed (2010) also had a research similar to that of Teguh (2009) when he examined how the girl child is oppressed by the mother in some selected novels of Emecheta. Specifically, he focused on the portrayal of the girl child as the oppressed in *Second Class Citizen*, *The Bride Price* and *The Joys of Motherhood*. The paper argues that mothers directly or indirectly oppress their female children and the bitter result of this is that the girl child grows up to meet similar or the same suffering to her children. Employing a combination of theories, namely Amazon feminist theory, masculinity theory of Chinweizu (1990) and matriachist theory of Ogun-dipe-Leslie (1987), Mohammed examined the theme of maternal oppression of the girl-child in the above-mentioned novels.

In the *Second Class Citizen*, it is clear from the research that Adah is not in school because her mother does not believe in education of a girl child, hence her opposition. She gets to know that her mother is the one who oppresses her in the home and deprives her of all the opportunities and privileges her younger brother Boy is getting. Again, after her father's death, the mother supports the decision of choosing a partner for her and to her surprise, all suitors that showed up for her were

all old men; ‘because only they could afford the high bride price’ Ma was asking” (p.20 cited in Mohammed, 2010).

The work reveals that the mother demands for a higher bride price because they need money for her brother’s education. So, she feels the mother is oppressing her by not allowing her to choose a husband among the young people of her age. Ironically, Adah as an adult as revealed by the study turns out to also value sons more than daughters. In London, her son, Vicky was sick and while in hospital, a nurse asked if the boy was her only child considering the fact she was not prepare to go home and take care of other children. Adah’s reply was; “...there was another, but she was only a girl” (p.68 cited in Mohammed). This attitude brings one into constant thinking why women, especially mothers continue to dislike their own kind even when they themselves had been victims of such maltreatment and disrespect. As result of this, the study draws the following conclusions: women oppress their fellow women, the girl-child is first oppressed by the mother in the home and oppression of the female is cyclical. Mohammed’s study is illuminating; it has shifted attention from the overconcentration of men as agents of oppression of women in African societies. This suggests a need to take a second and much more pervasive approach to the examination of the theme of oppression in the novels of feminist African writers. The study lends credence to the African perception that women are their own enemies.

Similarly, Bedana and Laisram (2014) also examined the theme of identity and home in *Second Class Citizen* through the use of black feminism theory. This theory focuses on the needs, experiences and desires of women of colour. The paper seeks to explore Adah’s burning desire for identity and home in Emecheta’s *Second Class Citizen*. The desire comes as a result of gender and racial discrimination that

the protagonist experiences both in Africa and the western world. In Africa, Adah faces gender problems when She is nearly denied of formal education and also the money left in the family after the father's death is spent only on her younger brother's education. In United Kingdom as revealed by the study, Adah faces racism which denies her and the whole family a decent accommodation even though she has the financial muscle to pay for any type of accommodation. As a result of this, the work concludes that the black women face double marginalization; they are marginalized in their own country because of their gender. Secondary, in the west countries, like London or America, black women are marginalized because of racism. The study reveals that Adah initially rejects the existing culture and life style of England; therefore, she is socially and culturally alienated. However, she gives birth to a new life of a promising writer in the midst of sexism and racism when she gradually adapts to the new culture. They further reveal that in the home, Adah needs love, security and peace to be able to make progress, however these are absent both in and outside her home. Therefore, the writer, Emecheta endows her with special talents and wisdom through education and real-life experience that help her to gain her freedom. The study explains that one of the major elements which Emecheta usually emphasizes on in her novels is the need for education of women and it is clearly highlighted in this novel, *Second Class Citizen* which helps Adah to come out of her bondage.

The paper, therefore, concludes that the woman's ability to face adversities in life is largely dependent on the kind of knowledge and the skills that she acquires from education. In summary, according to the study, education empowers women to succeed in all aspects of life. The study further reveals that with Adah's exposure to education and western world, gives her courage and the boldness to

divorce her husband who is neither supportive nor loving. The study finally concludes that Emacheta empowers and gives voice to her female characters through education and self-determination. This suggests that education is the surest way of empowering women worldwide.

Jerome (2014) examines what motivates the main character Adah to achieve her dream of going to United Kingdom in spite of all the challenges she faces. Adah's father indirectly influences her when he always recounts the number of men from his native land who have gone to the western world especially United Kingdom to further their education and how they are welcome when they are back. The study further reveals how the arrival of young Ibo lawyer influences Adah to study hard so that she can achieve her childhood dream of visiting United Kingdom. Having achieved this dream, the work analyses how she lives with her husband, the fellow Africans and the Europeans when she finally gets to the United Kingdom. The kind of difficulties Francis creates for her especially how he beats her even though he is not able to take care of her and the children. The researcher finally reveals the reason behind Francis's action as he acknowledges the traditions and customs that empower him as an Igbo man. The conclusion of this research further strengthens the perception that African men always want to control their wives irrespective of the environment they found themselves.

Gomatam (2016) also had a very insightful and educative study on *Second Class Citizen* on the theme women and motherhood; what it means to be a woman and mother in an African society. The work talks about Adah as a main character who never gives up hope on her dreams even when the father dies and has to go and stay with the uncle who denies her of many privileges including getting higher education.

The work further indicates that her situation becomes worst especially when she refuses to marry any of the men chosen by the family. But later gets married to Francis and God blesses them with four children but she has to work to feed the whole family and pays Francis's fees.

The paper further describes Emacheta as someone who believes that in spite of the challenges facing women in African patriarchal society, they can still contribute meaningfully to the growth and development of society just as men can do and therefore uses Ada for such a purpose. According to the research, Ada is projected to question the independent acts of men and also demand for equality of opportunities. The study finally concludes that there should be a change of attitude towards female and this change should be initiated by women themselves. This change of attitude refers to a society where women are treated equally as men and are given equal opportunities in every aspect of life.

From an Afrocentric feminist perspective, Sidiki and Aboubarine (2018) examined racial and gender issues in Emecheta's *Second Class Citizen*. The study aimed at demonstrating how issues of gender and race contribute to the subjugation and oppression of African women staying in Europe. The discussion focuses on the protagonist Adah who faces gender and racial issues from childhood to adulthood and how she manages to overcome such challenges. The analysis reveals that irrespective of the challenges Adah encounter, she is able to integrate into the English society as a result of her burning desire and determination to succeed and become an independent person. Also, the study prescribes two ingredients necessary for the empowerment of black women like Adah in Diaspora. These are education and financial independence. From the analysis, the researchers conclude that Emecheta appears to have supported

the Eurocentric idea that men in Africa are responsible for the subordinate positions of African women.

Chabi (2018) examines the obstacles to Adah's education. The study argues that Adah's first obstacle to her education is gender discrimination and this is initiated by her own parents and her immediate society. Emecheta portrays Adah as a person who is born when everybody is expecting and predicting a boy. It is clear from the study that, Igbo people give preference to boys' birth and education;

Every Igbo family saw to it that their children attended school. Boys were usually given preferences, So, even though Adah was eight, there were still discussions about whether it would be wise to send her to school" (p.3).

Other major obstacles identified by the study in the text are negligence, poverty, untimely marriage, and lack of good accommodation. The study describes accommodation as a major obstacle to Adah's education because she would have continued her education after the Methodist High school if she were to be having accommodation. The analysis reveals that she would not have married Francis if not the issue of accommodation and it is not wise for a teenage girl to live alone in Nigeria.

From black feminist approach, Anyanwu (2019) analyses the migration and identity in Emecheta's *Second Class Citizen*. The aim of Black feminism is to give voice to the Black women on the various forms of subjugation (Collins, 1990). So, the study focuses on the struggles of Adah as she tries to achieve her childhood dream of travelling to United Kingdom and also have independent life. It reveals how Emecheta uses Adah to explain the difficulties women encounter when travelling to other parts of the world and how they struggle to achieve their dreams.

The researcher reveals that Adah's suffering and its related activities are anchored on race, gender and class. He also reveals how Adah chooses to resist gender and racial discrimination by employing various strategies such as changing the accent when speaking to a potential Lady on the phone and also file for divorce in court. Analysis explains that Adah's success at breaking the marriage with Francis is facilitated by her migration to England and the kind of education she has acquired. The study therefore concludes that Adah's exposure to western education and its associated influences make her more confident and assertive to take some bold and critical decisions that secures her and children total freedom.

Hafsia (2019) using post-colonial theory, examines African immigrants and the kind of frustrations they go through in the western world. The aim of the study is to show how these experiences of racial and gender discrimination affect the characters in *Second Class Citizen* especially Adah who is the main character and to what extend she accepts the change. The analysis pays attention to how Adah is transformed to become a strong independent woman in the face of these numerous adversities. Conclusion of this work reveals that Emecheta endows her female character like Adah with so much admiring qualities that improves her personality to be able to overcome racial and gender discrimination both in African and western societies.

On the other hand, Okeng'Omatangi (1992) had a very insightful study on the images of African woman on Darko's fictional works, using the theory of sociological approach. The selected novels for the study are *Housemaid* and *Beyond the Horizon*. The study reveals how Darko's works under study have been greatly influenced by her own personal life experiences. This is evidenced with the kind of male and female

characters used in the works. One of the major themes is motherhood. The study also focuses on type of language and style that Darko uses and how this assists her to achieve her intended goal of projecting African woman. It is clear from the study that Darko uses symbolism and irony to portray the painful reality of the African woman's position. She also uses the speeches of her characters to demonstrate how gender differences also mean differences in behavioral traits. The study finally concludes that her socio-cultural orientation and perception of issues influence how she present African woman in her texts.

Adjei (2009), through the use of narrative theory, examines the theme of male-bashing in Ama Darko's first three novels; *Beyond the Horizon* (1995), the *Housemaid* (1998) and *Faceless* (2013). The study focuses on both male and female characters but much of the work centers on men as the people who are responsible for female problems. The research reveals that a woman like Mara in *Beyond the Horizon* makes an attempt to seek solutions for her own problems, even though it is believed that these problems are created by men as they are mirrored in a negative light. The study pays attention to Akobi and how he sexually abuses Mara, his wife both in Ghana and Germany. The researcher reveals two contrasting pictures of these partners; while Akobi is revealed as an oppressor, Mara is revealed as a victim.

In Germany, Akobi graduates from a wife beater to a wife exploiter especially when he lures his wife into prostitution and pockets all the money and also threatens to reveal her naked pictures to her family members back home in Ghana. The study therefore concludes that the male characters are exploitative, heartless, and brutish. It further describes Mara's father as someone who knows nothing except his desire to

marry off his under- age daughters because of number of cows coming as the bride-price than the interest of his daughters.

Yeboah (2012) studies the nature of trials of motherhood in African society using *Beyond the Horizon*. The study focuses on the causes and effects of trials of motherhood on the mother and daughter. As a result of this, the researcher argues that trials of motherhood if not checked or eliminated, will result in daughters not wanting to become mothers. Daughters may want to remain childless because mothers in patriarchal society are not appreciated and honoured. The study further highlights the strategies used by mothers who are able to train good daughters irrespective of challenges they face as mothers. The researcher concludes that women can create dignified images for themselves through motherhood if biological and non-biological mothers join forces to discharge the responsibilities of motherhood.

Awitor (2013) also examines violence and violation of women's rights in Darko's *Beyond the Horizon*. The study looks at how Mara and other women's rights are abused and violated both in African and Europe. So, in Ghana, the rights of Mara and her elder sister were abused when husbands were chosen for them by their father. The mother says; Your father has found a husband for you, she gasped, good man! (p.4 cited in Awitor, 2013). According to the analysis, Mara finally gets married to Akobi and she is seen by Akobi as a commodity, servant and slave. She admits;

When I didn't bring him the bowl of water and soap in time for washing his hands before and after eating. I received a nasty kick in the kneel. When I forgot the chewing stick for his teeth, which he always demanded to be placed neatly beside his bowl of served food, I got a slap in the face. And when the napkip was not at hand when he howled for it. I received a knuckle knock on my forehead (p. 19 cited by Awitor, 2013).

Again, the research reveals that Mara does all the house chores and even pays most of the bills. In spite of this, she is mercilessly and repeatedly beaten by Akobi. The study further reveals other women like Vivian, Abigail and Kaye, all had their rights abused and violated by their men. As a result of this, the study reveals that African men do not only abuse their women in their home country but also do the same when they found themselves in western world. Akobi, the husband of Mara and his friend Osey, the husband of Vivian, are typical examples of African men who abused women both in Africa and Europe. The study further concludes that what keeps Mara and other women under the control of their men is the traditional education which assigns the domestic role to them and therefore expect them to respect, serve, worship, and obey their husbands.

Gbaguidi (2014), using Socio – criticism theory to analyses African illegal immigrants in European world. The focus of this paper is to show how Darko's *Beyond the Horizon* describes the disillusionment of characters like Akobi, Mara, Osey, and other immigrants who travel to Germany hoping to get a better life. All these characters soon realise that life in western world is not as juicy and rosy as they are made to believe.

The researcher focuses on both male and female characters and categorizes the study into four sub topics, namely; how some African immigrants fraudulently get to Europe, the root cause of illegal immigrants, the disastrous consequences of illegal immigration to Europe as seen in the novel and finally, how the irregular immigrants get disillusionment in the host country. The paper concludes that the people that migrate illegally to Europe for better opportunities to improve their lives become disappointment, hopeless and disenchanted. Some have to use dubious and unethical

ways including putting their own wives into prostitution and keeping the money as a means to survive in a western world. The paper finally concludes that the African youth must understand that with right mindset and sacrifices, they can succeed in their home countries. So, they had better stay in their home country rather than move into an unknown setting which always spells doom for them.

Using Louis Althusser's theory of ideology, Umezurike (2015) studied the sexual objectification of women in Darko's *Beyond the Horizon*. The analysis demonstrates how Mara accepts and internalizes the patriarchal ideology of her own society; she says;

mother had taught me that a wife was there for a man for one thing, and that to ensure his well-being which included his pleasure..... "I still regard my suffering as part of being wife, and endured it just like I would menstrual pains" (p.13).

Darko therefore constructs Mara and most other women in the text as the properties of their husbands. It is this kind of understanding that makes her conceptualize submission in the face of extreme male violence against women in marriage as normality. Again, the study reveals that Mara is sexually objectified. This becomes possible because Mara subscribes to the stereotypical ideology of her African society that a woman must provide her husband sexual satisfaction. The conclusion from the study is that the institution of African marriage believes and reinforces the ideology of sexual objectification of African women.

From a semantic perspective, Asempasah and Sam (2016) examined the significance of 'Mara' in *Beyond the Horizon*. They argue that Darko employed biblical allusion in that the name *Mara* makes reference to the migratory story of Naomi in the Book of Esther and also captures the Fanti idea of the beleaguered and the moral subject. Under the subtitle *Echoes of Naomi*, they made a comparative

analysis of Mara's life story and Naomi's. They identified subtle similarities. For one, Naomi left Bethlehem for Moab because of famine and Mara journeys to Germany to seek greener pastures.

Also, in the Bible story, Naomi changed her name to 'Mara' (meaning *bitter*) to reflect her unhappy state. Similarly, the heroine Mara in *Beyond the Horizon* is called Mara and name reflects her bitter experiences: she is exploited and disappointed; left with no dignity. The difference however is that while Naomi returns to Bethlehem when conditions at home improved, Mara, in Darko, did not return home. Her refusal is symbolic: it signifies that her situation is unredeemable. The discussion under the title *The Fanti Mara* demonstrated that Mara has the meaning *aburokyire*. This is reflective of two things: first, that *Beyond the Horizon* is a migratory narrative; and second: there is the representation of Europe as a land of hope and redemption. Moreover, it is highlighted that the name, 'Mara' means 'It's me' or 'I'm the one'. The implication is that Mara recognized the fact that she has been party to her exploitation and self-abasement. One of the conclusions is that the claim that Amma Darko employs a female heroine to 'bash' men should be revisited.

Ugwanyi (2017) analysed the feminist issues that are prevalent in the African literary discourse using Darko's two novels; *Beyond the Horizon* and *Housemaid*. The paper argues that many feminist writers have on several occasions alleged that the female characters are given stereotyped roles in male-dominated literary space in African. But further analysis of this work reveals that female writers are also guilty of the same misrepresentation which they accuse their male counterparts of. The work again reveals how the female writers see nothing good in any of their male characters as portrayed in Darko's novels. The analysis therefore contends that female writers

are simply trying to whip up sentiments, recreating the gender questions and narratives that projects women as people who are critical to the growth and development of human society.

The researcher therefore posits that the gender war and its related issues remain open in the African literary discourse. Some of the feminist issues raised in Darko's works are forced marriages, or arranged marriages, exploitation of women, and maltreatment of African women by their husbands. The study also discusses how over the years women have been maligned through various systems such as cultures and tradition in a patriarchal society. The paper finally concludes that most of African female writers do not portray male gender in the good light and that is highlighted in Darko's novels. From the analysis, it clear that Female writers are as chauvinistic as their male counterparts whom they often accuse of deliberate female misrepresentation.

Cakp Chichi, Gbagadi & Djosson (2017) study Darko's contribution to contemporary Gender portrayals. The focus of this paper is to show how Darko portray male characters in *Beyond the Horizon*. The researcher pays attention to all the male characters in the text especially Akobi, Osey, Mara's father, and Akobi's father. They are portrayed as selfish, exploitative and irresponsible while female characters are presented as people who love their husbands and are prepared to do everything humanly possible to make them happy. The researcher posits that the portrayal of male characters in Darko's *Beyond the Horizon* is an intelligent artistic strategy by Darko to deconstruct the male social rule and demonstrate the greed and selfishness of African men. The work reveals that the aim of Darko is to reject how African male writers describe women and also create an opportunity to describe male

characters as violent, selfish, and irresponsible. From the study, there is an attempt by Darko to present how women are treated by men in her society and also the ordeals these women go through in patriarchal society.

Bakuuro (2017) also had a very insightful study on the topic the monster in patriarchy in some selected novels of three female African writers. The novels are Nawal El Sadawi's *A Woman at Point Zero* (1983), Buchi Emecheta's *The joys of motherhood* (1978) and Amma Darko's *Beyond the Horizon*. The study uses radical feminist approach as a theory. The paper seeks to research into how patriarchy, being an integral part of African culture, helps make women inferior in the light of their male counterparts. In *Beyond the Horizon*, the patriarchy which is part of culture of the people of Naka allows fathers to choose partners for their daughters and that is seen in the case of Mara and her father who chooses Akobi for her without considering the character of the man. The mother breaks the good news to her concerning her marriage; "your father has found a husband for you", she gasped. "A good man" (p.4 cited by Bakuuro, 2017). The father only considers the bride price coming to him and not the interest of the daughter. According to the research, the paying of bride price makes some of the husbands feel they have bought these women from their fathers and therefore consider them as their properties.

The study also focuses on the numerous efforts made by female characters towards becoming independent from men. Mara in *Beyond the Horizon* gains her independent by reporting the husband Akobi to appropriate authorities. The crime of the husband is that he has abused her by putting her into prostitution. This bold and courageous decision taken by a female character, Mara, helps her to gain her independence. So, from the study, it is realised that sexual abuse, payment of bride

price, polygamy are among other socio-cultural factors that influence female subordination in patriarchal societies. The study therefore concludes that the subordination of women does no good to women in particular and society at large. As a result of this, the work finally concludes that, the world has come of age and therefore any aspects of culture that oppress women should be avoided.

Allamagbo and Houndjo (2019) examine the female characters in Darko's *Beyond the Horizon* by focusing on the main character, Mara. The work analyses how Mara in the text rises from a total submissiveness in African society to a complete emancipation in western society. The work looks at how Mara having gone through humiliation, sex harassment, torture and finally gets her independence which sends her own husband, Akobi to prison. The study concludes that women must fight for their own independence and should not depend on men and that is exactly what Mara does because she realizes that nobody is showing any interest to assist her to come out of that prostitution, so she takes her own destiny into her hands by reporting Akobi to the appropriate authority and finally it works for her.

Nutsukpo (2019) also examines Human Trafficking and African woman on Darko's *Beyond the Horizon* and Adimora-Ezeigbo's *Trafficked* using postmodern feminism as a theory. The focus of this research is to study the factors responsible for the trafficking of women and the subsequent objectification of female victims in the novel. In order to achieve this purpose, several factors have been identified as being responsible for rendering the African women vulnerable to trafficking. One of such factors is globalization. Mara in *Beyond the Horizon* can be placed under this category. She is naïve, uneducated and traditionally conditioned to appreciate her husband as her Lord and master. This starts from the father who controls her to the

extent that she is not allowed to choose her life partner. In marriage, Akobi takes over from the father and continues to control Mara physically, mentally and economically. The research again indicates poverty as a factor responsible for the migration of women to Europe and other parts of the world. The researcher reveals that poverty and unavailability of decent jobs opportunities have created room for traffickers to prey on women. The third and the last factor responsible for trafficking and migration of women to western world is political climate.

Oseghale and Ohiwerei (2019) also had an impressive study on the theme the various social ills in Amma Darko *Beyond the Horizon*. For better understanding of various social ills, the study adopts the sociological literary theory to examine the social, cultural, economic, and political problems in Africa, that occasion the migration of African youth to Europe. The study argues that some African youths travel to European countries as a result of poor leadership. The work explains how African men like Akobi and Osey use their wives as a source of income to reduce their suffering in the western world. It further contends that whether in Africa or Europe, the female is dominated, exploited, and abused by men. Domestic violence, sex exploitation, prostitution, pornography, and racism are identified by the study as challenges that militate against the aspirations of women.

The work further reveals how men in *Beyond the Horizon* deceive, manipulate, and oppress women. The conclusion of this research reveals that the effects of these social ills are manifested in the person of Mara who complains about how she has been abused by Akobi and other men.

Natsukpo (2019) also examines women's exploitation and major factors that are responsible for it as it has been highlighted in Darko's *Beyond the Horizon*. The

research adopts feminist perspective in its identification and exploration of three main forms of women's exploitation. The three forms are socio-cultural, economic and sexual exploitation. The researcher reveals that socio-cultural exploitation deals with the social conditioning of women to accept patriarchal ideas and values which belittle women and reinforce the spirit of inferiority. Social cultural exploitation plays a great role in the victimization of Mara. She is totally deprived of education which would have equipped her with knowledge, skills and self-confidence, thereby facilitating her positive participation in contemporary society. She is traditionally conditioned to consider her husband as superior and always worships him. Mara has been fully groomed to accept and appreciate male superiority and domination in marriage. In order to overcome this exploitation, the study reveals that African women must use every opportunity for capacity building and fight for recognition and respect.

The second form is economic exploitation. Many women in African society are denied of several opportunities that would have equipped them with the needed knowledge, skill and power to challenge and overcome subjugation and gender inequality. Mara's father gives his daughters out in marriage without their approval and this is revealed by her when she describes the father's formula; "for choosing or accepting husbands or daughters took into consideration the number of cows coming as bride price than the character of the man" (p.14). Again, Akobi exploits Mara for economic gains when he turns her into rubbish collector and also makes her sell boiled eggs at station just to feed the family. The study again reveals that Mara is not only exploited in Africa but also in Germany. she says; "Akobi took the money I earned as payment for the roof he and Gitte had provided over my head, for my food and transport, for the investment in my trip from home and for the cost of setting me up for my coming big job" (106).

Finally, the third form of exploitation is sexual. The aim of Akobi bringing Mara to Germany is to further exploit her financially through ungodly trade prostitution. He sees her as property because he has paid the bride price, therefore has every right traditionally to use her to satisfy his selfish interest. The study finally revealed that these three forms of exploitation bring subordination, dehumanization and marginalization of many African women. As a result of this, the work concludes that education, capacity building, economic independence and self-affirmation are surest avenues through which women can be empowered to escape these forms of exploitation.

Ibeiku (2020) uses post-colonial feminism as a theory to examine a new form of objectification in Amma Darko's *Beyond the Horizon*. The work focuses on different experiences of the victims and the active form of de-objectification. The researcher exposes the plight of most African women especially Mara, who succumbs to barbaric tradition of marrying a man chosen by her father in order to escape poverty. The works reveals that her role as Akobi's wife exposes her to humiliation and objectification. She only sleeps on bed when Akobi needs her for sexual satisfaction. The work again reveals how the humiliation and objectification of Mara goes beyond Africa. In Germany, Mara works very hard in the house where Akobi and his German's wife Gitti live. She complains about the load of work on Mara but Akobi responds; "our African women work even harder than us men. They are brought up like that, to work, work, work. They love doing it' (p.108). The researcher also focuses on several means of ending all forms of objectification. It further reveals that Darko in *Beyond the Horizon* endows Mara with the right competence which gives her the opportunity to free from sexual slavery. Again, Vivian also gets herself a white soldier as boyfriend who protected her from Osey. So, both Mara and Vivian

came out with a strategy to end various form of humiliation. The research concludes that a wounded woman can go to every length to retaliate no matter how timid she may be.

From the above review of criticism on Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon*, it is undoubtedly clear that most of the research done on these two Africa female novels is concentrated on female characters just to project the female gender. It reveals the serious challenges women experience in African patriarchal society. The reason is these female writers write from female point of view and experiences. As a result of this, many researchers are interested in studying female characters and what they represent in African patriarchal society, therefore not much research has been done to portray male gender in such female novels and this is clear from the relevant literature review done on the two novels. This is the lacuna or vacuum that the present study seeks to fill.

2.4 Conclusion

This chapter focused first, on gender and gender roles and theoretical perspective that gave direction to the thesis. The chapter also centered on survey of studies on *Second Class Citizen* and *Beyond the Horizon*. This part was used to establish the vacuum or the gap that the thesis sought to fill and it was done through reviewing the existing relevant literature on the two novels.

CHAPTER THREE

THE IMAGE OF MALE GENDER IN EMECHETA'S *SECOND CLASS CITIZEN* AND DARKO'S *BEYOND THE HORIZON*

3.0 Introduction

This chapter focuses on content analysis of Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon*. In discussing the main issues in these texts, the focus is on plot overviews of *Second Class Citizen* and *Beyond the Horizon*. The image of African men is analysed in the two primary texts using structural functional gender theory. Finally, the study focuses on how culture influences the representation of men in the two texts.

3.1. The Plot Overview of *Second Class Citizen*

Second Class Citizen is a novel that narrates how the main character Adah spends her early life in Nigeria and the rest of her life in England. She is born at a time when the family is expecting a male child. The writer says; "she was a girl who had arrived when everyone was expecting and predicting a boy" (p.1). The child that comes after her is a boy and even starts attending school as soon as he is of age but Adah is eight years old and still in the house and wants to go to school, but her society is so male-dominated that they prefer sending their male child to school than female child especially when the resources in the family are not enough to take care of both. The writer confirms this when she says; "Every Igbo saw to it that their children attended school. Boys were given preference (p.3). But Adah is so determined that she secretly goes to school one day which causes her mother to get into trouble with the police. Her father gets annoyed and canes her, but she is allowed to start schooling,

while this is happening, a young lawyer Nweze just returns to Lagos from United Kingdom after his education. He is given special welcome;

They composed songs, weaving the name of new layer into them. These women were so proud of this new lawyer, because to them it meant the arrival of their very own Messiah. A Messiah specially created for the Ibuza people” (p.2).

This particular incident really motivates Adah and she makes a vow that one day she will visit United Kingdom, so it becomes a major dream that she has to pursue.

After some few years, Adah’s father passes away. Adah is sent to live with her uncle and cousins, and she is treated like a slave. She continues to attend school, but by the age 11, her family begins to entertain prospective husband for her but she rejects the idea of getting married at that tender age. She steals money from her cousin Vincent to pay for entrance examination and she is mercilessly beaten by him. Adah passes the examination and earns a scholarship to study at Methodist Senior High. The writer says: “she not only passes the entrance examination, but she got a scholarship with full board” (p.18). In all this, she is still committed to her childhood dream of going to the United Kingdom to have a successful life and career.

After high school, she gets married so that she can get a place to live. She is married to a man called Francis Obi who is studying to become an accountant. Adah later gets a job at American Consulate Library after her marriage. Francis is very uncomfortable about the idea of his wife earning more money than him, but his father points out that the money will benefit the family and therefore, he should be happy about this. Shortly after giving birth to their first child, Titi, Adah tells Francis about her dream of going to the United Kingdom, Francis agrees but his father does not approve women going to the western world. Finally, Francis leaves for United Kingdom and Adah has to continue to work to earn money to support the family and

also sponsor her husband who is a student in United Kingdom. She later convinces her in-laws and they finally allow her to join her husband.

When Adah arrives in U.K., she is shocked by the poor conditions of the house Francis has rented and she rebukes him for not renting a better house. After some few months, Adah gets a job as librarian. The writer says; “An envelope arrived one morning telling her that she had been accepted as a senior library assistant at North Finchley Library, subject to certain conditions” (p.38). She starts working, but life still becomes so unbearable because the man of the house does not want to work to compliment what she brings home; the reason is he does not want any interruption in his studies. The writer says;

She has not been able to buy any clothes since she arrived in England as all the money, she had brought with her went on food, Francis would not work as he was studying and he said this would interfere with his progress (p. 39).

This means Adah has to work to feed the whole family yet Francis is not appreciative as he would not assist his wife in taking good care of the children. She thinks and hopes that, with time Francis would change so that they can work together to build a good family but he moves from bad to worse as he has many girlfriends whom he spends Adah’s money with. In addition to this, they face racial discrimination as they find it difficult to get a decent accommodation even though Adah has money to pay the rent. The landlords reject them because they are blacks. Finally, they rent an apartment in Mr. Noble’s house where they continue to live as a family. Later, Adah begins to test her creative talent by writing her first book and shows it to her friends at the library and they all support and recommend that she should work on it for publication. When Francis sees it, he becomes less impressed and burns the

manuscript. This causes many problems in the marriage that makes Adah divorces Francis.

3.2. The image of African Men in *Second Class Citizen*

Emecheta describes men in her novel as decision makers. Men consider women as not good when it comes to making decisions that will bring progress in our society. Blay (2014) shares this view when he indicates that African women are portrayed as incapable of making their own decisions in life therefore the men are expected to take decisions for them. In *Second Class Citizen*, male characters like Francis, Francis's father, and Mr., Noble are described as decision makers. Francis's father decides who among the two; Francis and Adah should travel to the United Kingdom. The men always want to take decision on behalf of women without consulting them. Men think they are the most intelligent beings in the world; therefore, they deserve to take all decisions that affect humanity. This worries Adah when she says "She hated being treated like a native woman who was not supposed to know the important happenings in her family until they had been well discussed and analysed by the menfolk "(p.69). By this, Emecheta makes it clear that in African society men are empowered traditionally to make decisions that affect the whole society.

In the novel, Adah works hard to feed Francis and entire family yet when it comes to decision making, she is not consulted because they believe such role is reserved for men. When the issue of travelling to the United Kingdom comes up, Francis and his father settle the issue without involving Adah. It is not only her who is not consulted when it comes to decision making, Francis's mother is not consulted either. Francis tells his wife that his father has agreed on their travelling to the United

Kingdom but fails to acknowledge the mother in that decision making. This is evident when the writer says;

Francis broke the good news to her one day after their evening meal. Pa had agreed, he said. Adah was so full of happiness that she started to dance an African calypso, so they were going at last! She was soon going to be called 'been to', which was a Lagos phrase for those who had 'been to' England (p.23-24).

The statement above proves that it is only Francis and his father who are involved in decision making; Adah and her mother-in-law are not consulted. The above abstract shows how powerful men are when it comes to decision making. The women are powerless and vulnerable because whatever decision the men take, they have no option than to accept it. It is clear from the discussions above that Adah is not happy about Francis' statement that "Father does not approve of women going to UK" (P.24). What it means is that she has to stay and allows her husband, Francis to go to the United Kingdom even though she has to sponsor the trip. It is clear from the discussion that Emecheta has succeeded to some extent in creating the impression that men have the responsibility of making decision that affects everybody including women in our society. It is also clear from the analysis that decision making is one of the roles men are not prepared to share with women. They believe it is a role prescribed by the society. Lip - Blumer (1984) agrees to this assertion when he says gender roles are prescribed behaviors that are deemed appropriate for men and women. Gender roles aim at setting boundaries between what is perceived as appropriate for men and women in the society. And this is in line with the structural functional theory which guides the study.

This theory affirms that men and women in our society play different gender roles and these roles are assigned to them by the society and it is expected that the men and women play different roles to ensure the progress of our society. So, Francis

and his father believe it is not the job of a woman to travel abroad especially when the husband has not done it. They believe the opportunity should be given to the husband to go to United Kingdom, gets a lot of money and fame like the young lawyer Nweze whom the women of Ibuza celebrate. The writer describes how the young lawyer is celebrated when she states; “they composed songs, weaving the name of the new lawyer into them. These women were so proud of this new lawyer, because to them it meant the arrival of their very own Messiah” (p.2). Francis and his father think this fame is for men only and not women, therefore Francis has to utilize this golden opportunity.

Emecheta again describes men in her novel as people who are expected to be celebrated and served by women. It is believed that women in African society are not equal to men and therefore they have to be servants to them. This general statement is reiterated by Maseno and Kilozon (2011) when they say that many cultures in Africa always consider women as not equal to men. This is largely caused by the kind of gender roles that are given to men and women. Men are expected to be breadwinners, kings, heads of families, political leaders, while the women expect to perform auxiliary roles that complement the efforts of men (Copenhaver, 2002). So, in *Second Class Citizen*, the Ibuza women prepare for the arrival of the town’s first lawyer from the United Kingdom. The narrator says “The women in Ibuza bought identical cotton material from the UAC department store and had it made into lappas and blouses of the same style. They composed songs, weaving the name of the new lawyer into them” (p.20). The extract above shows that the young lawyer who is a man is celebrated and honored even before his arrival, but Adah without any support from anywhere, manages to pass her entrance examination to secure a scholarship to a very best secondary school. The writer says; “she not only passed the entrance

examination, but she got a scholarship with full board” (p.18), but she is not celebrated and honoured like the young lawyer Nweze because she is a woman, therefore needs not to be celebrated.

Again, Emecheta portrays that not all men in African society deprive women of their rights and privileges. This is clear when Ada’s father, Pa loves Ada and has no reservations against Ada going to school. The narrator describes what Ada is thinking about her education when she says; “Because, she thought to herself; if not for Ma, Pa would have seen to it that I started school with Boy” (P. 4). This shows that the father has no problem of Adah going to school to be empowered but the mother thinks because she is a girl, she does not need formal education. Similarly, Mr. Cole who later becomes Ada’s class teacher becomes so helpful when Ada makes an effort to go to school for the first day and he encourages her to stay till closing. He says if Adah’s parents will not allow her to attend school, he will teach her alphabet. The narrator says; “Mr. Cole assured her. Yes, of course she could come again if she liked, but if her parents would not allow her to come, he would take it upon himself to teach her the alphabet “(p.6).

Additionally, Emecheta presents men in *Second Class Citizen* as people who value sons more than daughters and therefore want their wives to give birth to male children instead of daughters especially their first born. They believe the sons play more important roles than the daughters in our society because of their gender. The gender roles are structured in African society, therefore if a family has few sons, that family stands the risk of losing its strength when it comes to fighting for some leadership positions because men are always seen as natural leaders, therefore no man in a family means no leader. It is against this background that Blay (2014) contends

that in Africa, men are considered as natural leaders and women mostly involved in menial jobs just to support the family. This unequal power relation between men and women because of gender roles is also confirmed by Coetze (2001) who opines that:

our society is patriarchal. The fact is evident if one recalls that the military, industry, technology, universities, science, political office, and finance in short, every avenue of power within the society, including the coercive force of the police, is entirely in male hands (p. 301).

The quoted statement above means the male gender is portrayed to be more powerful and more useful and well respected than the female gender because it controls every avenue of power in the society. So, Adah's family expects a son and not a daughter. This is evident in what the narrator says concerning Adah. She says; "she was a girl who had arrived when everyone was expecting and predicting a boy" (P.9). Ada's father, Pa thinks about his late mother's promise that she will come back to him as his daughter. He is happy with the promise but do not want her to come back to him as a daughter especially as a first child. The narrator admits to this when he says; "the only reservation he had was that he did not want a girl for his first child, well, his mother was impatient! Ma had a girl" (p. 8).

Again, the issue of men valuing sons more than daughters is evident when Vicky falls sick and he is admitted at the hospital and the nurse expects Adah to go home and take care of other children if she has. Adah replies that she has another child but she is only a girl. This statement makes the nurse rebukes her by asking; "what do you mean by saying "only a girl?" She is a person, too, you know, just like your son" (p.32). The fact is Adah knows all these but as an African woman she is aware that the only way she can guarantee the love of her husband and loyalty of his family members is keeping alive this male child, Vicky. She says a girl may "be counted as one child, to his people a boy was like four children put together?" (p.32).

This really creates the impression that boys are important and valuable than girls in African society because a boy is seen as four children put together while a girl is considered as a child. This comes from the fact that men play more important roles in African society and this is greatly influenced by cultural systems and values of the people. Oluwayaomi (2013) observes that the problem with Africa is that ‘the aspirations, expectations, and desires of the sexes are conditioned on the dictates of the socio-cultural and religious structures in the society.’ This means that society has prescribed specific gender roles for the sexes. This kind of prescription has injurious effects on the individual and the society.

The men valuing sons more than daughters is again evident when the co-tenants of Francis who are all blacks think Francis and his wife are likely to have another son and that sparks jealousy which is one of the major reasons why they have to look for another accommodation. The fact that Adah is likely to have another boy makes them jealous of her. This comment creates the impression that African society values boys more than girls because this is coming from Africans who are in the same house with Francis and Adah. One of the tenants says; “He could see his children every day and even had the audacity to give his wife another. One never knew, Adah and Francis might even have another boy” (P.70). Why didn’t he or she say a girl but mention boy? Is anything special about boys that are not seen in girls?

It is clear from the above discussion that Emecheta believes men in Africa value sons more than daughters due to the roles they performed in our society. These roles are developed during the process of socialization which is defined by Lindsey (1997: 3) as “the lifelong process through which individuals learn their culture, develop their potential and become functioning members of society”. This suggests

that the development of gender roles does not happen overnight; it takes time. Again, this suggests that the male and female sexes are socialized differently because society expects them to carry out different roles which need different training, orientation and education.

Emecheta presents men as people who deserve to enjoy their rights, privileges and opportunities at the expense of women. Such privileges and opportunities include education and travelling opportunities. This is clearly seen when the narrator describes how the Igbos value education. She says “

Every Igbo family sees to it that their children attend school. Boys were usually given preference, though. So, even though Adah was about eight, there were still discussions about whether it would be wise to send her to school” (p.3).

It is obvious from the above statement that boys are always considered first when it comes to some privileges like education which is key to human development. At the time Adah’s parents are thinking whether or not to send their only daughter Adah to school, Boy, her younger brother is already in school learning to secure a better future. Even though Adah has the right to be in school and learn, the family thinks it is comparatively better to give such an opportunity and right to a son instead of a daughter. The gender roles in African society are such that men are supposed to occupy most of the decision-making positions so they should be given opportunity to taste any training or education that will prepare them well for such responsibilities. So, men have been socialized to believe that they have enormous responsibilities as leaders and family heads in future and should be given quality education at the expense of the female especially when financial resources in the family are woefully inadequate to take care of the two. Adah’s family believes the girl child needs some

little formal education to be able to perform her role as mother and wife and nothing else; “A year or two would do, as long as she can write her name and count” (p.3).

So, the focus of structural functional theory strengthens the position of Adah’s family which indicates that men are expected to occupy leadership and prominent positions, therefore they should be given an opportunity to have formal education to the highest level. This belief of giving male more opportunities and preferences than female becomes clearer when Ada’s father dies. The family decides to sacrifice Ada’s education for her younger brother to be in better school. The narrator confirms this when she says; “It was decided that the money in the family, a hundred pounds or two, would be spent on Boy’s education. So, Boy was cut out for bright future, with a grammar school education and all that” (p.12). It is obvious from above discussion that the boy’s right to education has been protected at the expense of the girl – child.

Emecheta again describes men in her novel as people who see women as their own property and therefore can use them any time to satisfy their own interest. The men think that the kind of gender roles they play in society give them an opportunity to exploit and use women as their own property and therefore do not need any authority from anyone. When Ada’s father dies, she nearly stops schooling but because the family wants a better bride price from her future husband, they decide to put her in school. Someone who is likely to be a male says; “Adah’s schooling would have been stopped, but somebody pointed out that the longer she stayed at school, the bigger the dowry her future husband would pay for her” (p. 12). The above quote shows that the purpose of keeping Adah in school is not to make her an educated woman but just to increase bride price that will in the end benefit the men in the family. The person who is expected to benefit from this bride price is the Boy who

has been put in a very good school. Adah is seen as property that can be sold to the highest bidder to raise money to support her brother's education. The family expects Boy to play roles which are different from Adah's and therefore needs to get well prepared through education.

This attitude of men considering women as their property is again seen when Francis thinks because Adah is his wife, he has every right to control and even determine the kind of work she does. He asks the father; "Do you think our marriage will last if I allow Adah to go and work for the Americans? (p.20). Francis thinks he has every authority under the sun to decide whether or not Adah should be allowed to work with Americans. He sees Adah as his own property and therefore has every right to decide for her the kind of work she has to do in order to serve his interest. Also, Francis's father sees Adah as their own property and therefore thinks whatever Adah gets belongs to them. He tells Francis;

Where will she take the money to? Her people, who did not even come to congratulate her on the arrival of baby Titi? Her relatives, who did not care whether she lived or died? The money is for you, can't you see? Let her go and work for a million American and bring their money here, into this house. It is your luck. You made a good choice in marriage, son (p.20).

The above extract confirms that Francis's father sees Adah as their property that can be used to enrich the family. He advises the son to allow her to work with the Americans because whatever she earns comes back to him.

Men are again presented as people who always want to control and dominate women especially their wives. This kind of desire is supported by the African patriarchal culture which has given the men mandate to dominate all areas of our society. Blay (2014) confirms this when he says men in African society dominate the socio economic and political machinery of the state and as a result of that women are

considered as weaker vessels. What makes continuity of this phenomenon unavoidable is the fact that it is strongly rooted in the traditions of most African societies. And what even makes it worst is the fact that men have been empowered by such patriarchal system to determine what rights women are supposed to enjoy. To demand what is right as a woman by law in patriarchal society is not seen as normal routine activity and such a demand is completely met with condemnation from the male because they always want to dominate women.

So, in an attempt to explain the negative effects of such domination, Diop (1989) held the view that a male dominated society denies women their rights and also make them properties especially in a system where the man (husband or father) is supreme and has power of life and death over women. In *Second Class Citizen*, Francis in an attempt to dominate and control his wife, warns her not to visit Mrs. Noble to watch television, but he goes there to watch it. The impression created here is that, he is matured and therefore cannot be influenced by Mrs. Noble. Even though Francis is not working and does not have financial resources to look after his family yet he believes that it is part of his role as a man to make sure that his wife, Adah is under his control. Francis believes anything short of that means he has not performed a specific gender role assigned to him by his African society. The narrator confirms this when she says; “Francis infrequently went downstairs to Mrs. Noble’s to watch their television, Adah was banned from going there because the woman would be a bad influence on her” (p.98). So, Adah knows it is part of her husband’s role to control the family, therefore she willingly accepts the ban. The narrator confirms this when she says; “she simply accepted her role as defined for her by her husband” (p.98). This is what structural functional theory stipulates. It deals with division of labour where men and women are expected to play different roles to complement each

other. This helps to ensure peace in the family as men and women know what to do to avoid any conflict as far as their roles are concerned. Even if the woman is the richest person in that society, it is still expected that she has to be under her husband's control and also respect and obey him at all times. And that is what Adah has done to satisfy the gender roles in her African society.

Emecheta again portrays African men as people who do not want their wives to experience too much exposure. Francis expresses the fear of Adah's exposure that gives her the courage to go for birth control without his consent; "Francis called all the other tenants to come and see and hear about this issue-how the innocent Adah who came to London only a year previously had become so clever" (p.154). Again, Francis becomes threatened when he is asked by his wife Adah to read her story *Bride price*. He feels that Adah is becoming more successful, therefore he has to do something to bring her down. He refuses to read her written story but describes it as rubbish and that nearly kills her spirit; "Francis did not reply to this. He was not going to read Adah's rubbish and that was that" (p.178). The writer further highlights the fear of Francis about his wife's exposure and intelligence; "It was plain to her that Francis could never tolerate an intelligent woman" (p.178).

Emecheta portrays men as heartless and very wicked. This is evident when Adah uses the money meant to buy meat for her entrance examination fees. Her cousin Vincent canes her until her body becomes so hardened. The narrator says;

Meanwhile Cousin Vincent's anger increased; he caned her wildly, all over her body. After a hundred and three strokes, he told Adah he would never talk to her again: Not in this world nor in the world to come" (17).

The extract above describes how Cousin Vincent canes a little girl like Adah over hundred strokes because of two shillings. On top of that, he says he will never talk to

Adah again not in this world nor in the next world. The portrayal of men as wicked and heartless is also evident when the headmaster of Adah's school gives orders for Adah to be caned, he orders only boys to catch and hold her while he administers the canning. The narrator says;

Immediately a group of three or four tough – looking boys came out from the back row and the biggest of them all swept Adah onto his back and two others held her feet while the headmaster administered the cane on her posterior. P15.

The quote above proves that only males take part in caning Adah. There are girls in the school, but the headmaster orders the boys to hold Adah firmly while he canes her with so much energy. This is in line with gender roles which indicates that there are specific roles for men and women in African society; therefore, the society sees nothing wrong when men inflict pains on others especially on women because they expect men to be more violent, wicked and heartless.

From the above discussion, it is clear that all those involved in canning and inflicting pains on Adah are all males; Vincent, head teacher, and school boys. This creates the impression that men are heartless, wicked and take delight in inflicting pains on female folk. The bravery and wickedness of men are also highlighted when Okonkwo in *Things Fall Apart* (1958) tries to steer his kinsmen to action against the white colonist;

Let's not reason like cowards, said Okonkwo. If a man comes into my hut and defecates on the floor, what do I do? Do I shut my eyes? No! I take a stick and break his head. That is what a man does. These people are pouring filth over us and Okeke pretends not to see. Okonkwo made a sound full of disgust. This was a womanly clan, he thought such a thing could never happen in his fatherland (p.113).

It is clearly obvious from the excerpt above that a man should be brave and heartless and capable of inflicting pain on other people when they go wrong as Okonkwo indicates that he will take a stick and break the person's head. Contrary, a woman is

expected to be weak, caring and coward; therefore, Okonkwo does not want to be described as a woman.

Emecheta again describes men in the *Second Class Citizen* as unintelligent and habitual failures that are not able to pass their examination thereby missing their goals in life. These men fail to make good use of opportunities and privileges created for them by the patriarchal African system. For instance, Ada's Cousin Vincent, with all the financial resources and the support he has, he still fails Cambridge school certificate examination. The narrator confirms this when she says; "when Cousin Vincent failed his Cambridge school certificate examination, Adah burst out laughing. God had heard her prayers' (p.18). The presentation of men as unintelligent and habitual failures is again seen when Adah's husband, Francis fails his examination several times both in Nigeria and London even though in London he has much time for his studies because he decides not to work. This is seen when Adah expresses no surprise when she gets the information that Francis has passed his part one examination. He has taken the same examination four times whilst in Nigeria and in all attempts he fails.

The narrator says "Adah was not too surprised about this early success, considering that he had taken this same exam four times in Lagos before going to the UK" (p.29). This gives the impression that Francis is not academically good because he has got the opportunity to attend good and expensive schools that could have helped him to pass all his examinations and secures himself a very good and lucrative job. The writer indicates; "Francis had had a very expensive education at Hussey College in Warri, but his outlook on life was pure African. He had had little opportunity of coming in contact with Europeans as Adah had" (P.24). This suggests

that Francis has no excuse to give for his non-academic performance which leads to his failure in life. As a result of such poor performance, he fails to become an accountant which is his childhood dream. It is expected that someone who attends a good school like “Hussey College in Warri (p.24)” should be able to do well academically and have several connections with the Europeans. But in the end his wife Adah who could not get one tenth of such opportunities rather does well academically which helps her to be connected to the Europeans.

Again, the Boy, Adah’s brother is also portrayed as unintelligent even though not much has been talked about his academic performance, judging from his appearance at the airport as the writer says; “It was then she saw her brother, Boy, in a brown African robe that was too big for him, crying and wiping his eyes with a velvet hat (p.30). This means, Adah’s brother comes to the air-port not as happy person considering his composure and demeanor. The expression “in a brown African robe that was too big for him” (p.30) creates the impressions that all is not well with him. This means he also fails to use the opportunities and privileges that are available to him: “It was decided that the money in the family, as hundred pounds or two, would be spent on Boy’s education” (p. 12). In spite of this, Adah becomes successful and her brother is at the airport to see her off at the time she is traveling. Adah says;

All she could do for Boy was to make him aware that he had a sister he had every reason to be proud of. She might not come back a millionaire, but she would come back with pride.... God would help Boy as He had helped her. (p.31).

It is very clear from the above quote that Adah’s brother has not been able to achieve much in life. That is why the writer does not even talk about the kind of job he does and his level of education.

Again, another male character that is labeled as unintelligent and a failure is Mr. Babalola. He comes to England with a scholarship to study journalism, but instead of focusing on his studies to become a journalist, he rather spends the scholarship money on entertainment. The narrator admits this when she says; “Mr. Babalola had come to England, just like Francis and Adah, to study. But unlike Adah and Francis, he had been single, and had a Northern Nigeria Scholarship” (p.46-47). His philosophy of life is that “Allah would take care of the future” (p.47). Therefore, he continues to spend the money entertaining his friends. So, due to non – academic performance, the scholarship money stops coming. The writer says; “For some reason, however, the money for Mr. Babalola stopped coming, no one knew why. One thing was sure he was not doing any studying, though he had come originally to read journalism” (p.47). This is a mark of irresponsibility and lack of vision for a man to misuse such a golden opportunity. The writer says: “it was at this time, when his funds were running low and he was desperately trying to convince his government that, giving another opportunity, he would do well” (p.47).

Another male character that is also described by Emecheta as unintelligent and a failure is Mr. Noble. He is a Nigeria and comes to stay in United Kingdom. He is described as a failure because he fails to become a lawyer as a result of non-academic performance. He comes to England to read Law but he fails his examination several times and as a result of that he is unable to become a lawyer. The writer says; ‘He kept failing and failing, and his money vanished just as if he gambled with it.’ (P.84).

From the above discussions, it is clear that all the five major male characters in *Second Class Citizen* are portrayed as failures, unintelligent and unable to achieve their dreams in life, namely; Vincent (Adah’s cousin), Francis (Adah’s husband), the

Boy (Adah's brother), Mr. Babalola and Mr. Noble. These men fail to make use of several opportunities and privileges available to them. Opportunities such as scholarship to attend good schools like Hesse College in Warri and Cambridge School. So, it is obvious that Emecheta has made a conscious effort to project male characters as visionless, failures and irresponsible.

Men are also characterized as opportunists who lack principles. They allow women to grab certain opportunities in life only when they know that they stand the chance of benefitting. When that happens, they don't even think about their image and what people will say. This is evident when Francis' father realizes that he and his entire family stands the chance of benefitting from the new work Adah gets as a librarian at American consulate library. But the same person disapproves women going to the United Kingdom because he thinks this opportunity Adah has got will not benefit him and his family. The family is likely to miss all the gifts and the money she has been giving them. So, Francis describes his father's position on women going to United Kingdom when he says; "Father does not approve of women going to the UK. But you see, you will pay for me, and look after yourself, and within three years, I'll be back (p.24). This means Ada is to stay in Nigeria, and then support her husband and his family financially. So, both Francis and his father allow Adah to work not because they believe in women empowerment but based on their selfish interest. They believe gender roles in African society allow a husband to still control whatever a wife has or gets; therefore, Francis is convinced by the father that whatever Adah gets automatically goes to him and he has every right to determine how that money is used. The father says; "where will she take the money to?..... the money is for you, can't you see? Let her go and work a million American and bring their money here,

into this house. It is your luck”. (P.20). So, Francis is convinced that he will still be in control even if he allows his wife to work with Americans and gets much pay.

Emecheta sees African men as people whose actions and inactions influence the women to commit evil against them. African women are aware that they live in male dominated society and therefore, expected to live under the power and authority of men. They only take evil actions against their men when they realise that these men have abused the patriarchal system to destroy their human dignity. For instance, when Adah gets to know that her cousin Vincent has money but he will not pay the entrance examination fees, she steals his money to pay the fees; “after all, her cousin could afford the money, though he would not give it to her if she asked for it in the proper way. What was she to do?” (p.16). Again, Adah bites one of the boys when the headmaster orders them to hold her while he canes her. She bites the boy because of the pain they inflict on her;

The boy wriggled in agony and so did Adah. All the teachers came to the rescue. Adah’s teeth had dug so deep into him that fragments of his flesh were stuck between her teeth. She quickly spat them out and wiped her mouth, looking at them wide-eyed (p.15).

Again, irresponsibility is also seen when Francis lives in UK for more than two years without any job to support his education and family. And that puts pressure on his wife Adah when she finally arrives in UK. The narrator says;

She had not been able to buy any clothes since she arrived in England as all the money, she had brought with her went on food. Francis would not work as he was studying and he said this would interfere with his progress. (p. 39).

The extract above shows how Francis hides behind studies and does not work to support his wife to run the family. Irresponsibility of men becomes so clear in the novel when Francis fails to look after his own children while the wife goes out to work to feed the whole family. He asks Adah: “Who is going to look after your

children for you? ... I can't go on looking after your children for you" (p.43). It is Ada who works to feed the family, yet he does not want to take care of the children in her absence. This clearly portrays Francis as irresponsible and very lady and not ready to work to feed his family and always depend on his wife. When Adah finally secures a job, the expectation is that Francis will look after the children while she goes to work especially the days he does not have lectures. But that is not the case, he expects Adah to work and get money to pay rent, pay his fees, feed the family, pay medical bills of the children and also look after the children in the house. Francis behaves like this and takes things for granted because he knows very well that gender roles prescribed by his African society still allows him to continue to have control over his wife and children.

Men are depicted as not caring and loving especially in marriage. When Adah was pregnant and not well in the morning and at the same time had to prepare for work. She expected her husband Francis who was aware of her condition to show some love and care. Adah is wondering; "could Francis not have asked her how she was feeling or something? Would that be too much to ask? She told herself to stop being over romantic and soft (p.55). Francis becomes very unromantic and not caring when he tells the wife; "What's all this noise about so early in the morning? Can't I even have eight hours sleep in peace? Francis demanded angrily" (p.55). This makes the narrator wonder if a husband could show love to his pregnant woman. She says; "No husband would have time to ask his pregnant wife how she was feeling so early in the morning. That only happened in True stories and True Romances, not in real life particularly not with Francis, for that matter" (p. 55). This shows that the men do not make the women enjoy their marriages because most of them think showing love and care to a woman is a sign of weakness which is not a feature of a man. This has

been highlighted in *Things Fall Apart* as Okwokwo says a man must rule his household with heavy hand. The narrator talks about the effects of men not showing love and care:

But despite the hard talking to herself, she still yearned to be loved, to feel really married, to be care for. She was beginning to understand why some young wives went to the extent of being unfaithful, just to make themselves feel human, just to find another human being who would listen to their voice, who would tell them that it was going to be all right. P. 55

The quoted statements above show that Francis does not care about his wife and children.

Again, Men are described as people who do not listen to their wives and always expect their wives to listen and obey them. Francis does not want to listen to Adah, his wife to know her real problem and always thinks about himself. This is seen when Adah feels unhappy in one particular morning and sees that Francis is still asleep. She feels like telling him what disturbs her but she thinks Francis will not listen. She is unwell that morning, Titi also not well and she has to go to work. But Francis is fast asleep, “snoring away and his hairy chest going up and down like trouble wares!” (P. 54). But Adah needs someone to listen to her. The writer confirms this when she says;

She felt like shaking him to tell him how tired she was feeling, and how reluctant she was to leave the house and the children that day but she knew that he would not listen in the first place, and that even if he listened, he would dismiss her feelings as mere superstition, just like Caesar dismissed his wife’s dream about the ides of March (54).

Emecheta again describes men as people who are insensitive and not appreciative. This happens when Francis only thinks about his course and not considering working to get income to supplement what Adah brings home. He

depends on Adah for everything, but Adah's money is insufficient and this makes her very disturbed'. The narrator describes her salary as;

Adah's pay at work was just enough to pay the rent, pay for Francis course, his examination fees, buy his books and pay Trudy. They had little left after this, and so it was impossible for Adah to have lunch at work. She usually took a boiled egg with her, instead of having it in the morning for breakfast (p.56).

This shows that Adah is not able to have a lunch and at times takes boiled egg as her lunch. But all these sacrifices are not seen and appreciated by her husband, Francis.

Emacheta presents men as polygamous and therefore not satisfied with one woman. This is seen when Adah does almost everything in the marriage including feeding the family, paying the rent and the tuition fees of Francis. She also pays the fees of their two children. So, it is expected that the least thing Francis can do to his wife is to be faithful to her as a token to appreciate her. Francis' unfaithfulness to his wife becomes so clear when Adah accuses him of sleeping with Trudy and buying her panties with her money and also wants to kill her son. She says;

If anything happens to my son, I am going to kill you and that prostitute. You sleep with her, do you not? You buy her panties with the money I work for, and you both spend the money I pay her, when I go to work. (P.63-64).

When Adah accuses Francis of sleeping with Trudy, and spending her money on that prostitute, he does not challenge, so it means he is unfaithful to his wife even though his wife does everything in the marriage. Again, when Adah meets Trudy, she accuses her of having an affair with her husband. She says; "I smelt you through my husband. I pay you with the money I earn, let my husband sleep with you, and then you want to kill my son!" (P. 66). Trudy also does not challenge Adah when she accuses her. In all this, Francis does not feel guilty because he thinks it is normal and within his right as a man to have more sex partners and therefore does not have any

apology for his wife. This has become possible because Francis is a man and Adah is a woman and he admits that in their society; “men were allowed to sleep around if they wanted” (p.64). The narrator confirms this when she says;

But he was not brought up like that. He was brought up to like variety. Women at home never protested and Adah had said that she did not mind, but, feeling the intensity of anger, he sensed that she mind. No man like his freedom curtailed. Particularly by a woman (P.64).

This is in line with structural functional theory which states that every society has specific roles for men and women. The society that Francis and Adah come from sees nothing wrong with a man having an affair with a woman outside his marriage but that cannot be permitted in the case of a woman. This means Francis has been socialized to believe and accept that a man has every right to taste different women because of his gender and should not allow any woman to control him. Eagly (1984: 4) defines gender as the “meanings that societies and individuals ascribe to male and female categories. So, in African society, men and women are expected to portray different gender roles which are parallel but complement each other in order to achieve peace and order in the society”. So, a male is expected to behave in a certain manner to be accepted by the African patriarchal society. Faucault (1980) pointed out pertinently; ‘individuals, who do not comply with the social norms of the dominant discourse in society, are branded as ‘abnormal” (p.7). So, it will be considered as abnormal if he allows his wife to control him. When Adah complains that he has been sleeping with Trudy and spends money on her. Francis tells her; “No man liked his freedom curtailed, particularly by a woman, his woman” (p.64). So, Francis believes it is within his right as a man to sleep with other women without thinking about how it affects his wife.

Men are presented as people who are blameless. Most at times, these men do not even involve women when taking decisions but when they fail, women are blamed. Francis blames his wife, Adah for failing his summer examination:

Things got even worse for her when Francis failed his summer examinations. He blamed it all on her. If she had not brought her children and saddled him with them, if she had allowed them to be fostered, if she had not become pregnant so soon after her arrival, he would have passed (p.49).

The abstract above shows that Francis fails to consider things that he has done personally that contributed to his failure in the summer examination but rather focuses on Adah, the children and her pregnancy which are baseless excuses. What has Adah's pregnancy and arrival in England got to do with examination? He has forgotten that it has taken him five attempts to be able to pass the first part. He has also forgotten that he has stopped attending lectures thinking that he can study on his own to pass the examination. These are reasons why he fails the examinations and this is confirmed by the author when she says;

Francis forgot that it had taken him five attempts to pass the first part that he did not attend any lectures because he felt he could do better on his own, that he was always reluctant to get up early enough in the morning P. 49.

It is obvious from the above abstract that Francis causes his own failure because someone who passes part one examination after fifth attempt should not think of studying on his own. It shows that such a person has academic difficulties and therefore needs to attend classes regularly to improve his chances of passing his next examination. But he fails to do that and wants the whole world to know that the presence of his wife and children in England is the cause of his failure in the summer examination. Men are again portrayed as blameless and faultless when Okpara meets Adah and realizes that she has had a fight with her husband. He concludes that they should go and apologize to her husband and he would accept her back. The writer

admits this when she says; “Typical Igbo psychology; men never do wrong, only the women; they have to beg for forgiveness, because they are bought, paid for and must remain like that, silent, obedient slaves” (p.164).

Emecheta again admits in her novel *Second Class Citizen* that not all African men beat their wives. This is evident when Okpara tells Francis and his wife that though he and his wife quarrel but he will never beat his wife. The writer confirms this when she says; “But, he told Adah, they still quarreled though he would never beat his wife. He had outgrown that, but they still quarreled” (p.164). The sentence “he had outgrown that” in the above extract means it is archaic and primitive for a man to beat a woman or a wife. With education and new environment, Okpara has seen that it is not good and had moved away from that attitude. This means some African men do away with some aspects of their culture that infringe on the rights of women when they become enlightened and come into contact with other cultures.

The writer again describes men as people who abuse the patriarchal system because they believe that the cultural architecture that exists in African male dominated society protects and favours them. As a result of this, it gives the men the license to maltreat women knowing very well it is not good. Francis sees his father beating his mother almost every day but because he knows even at tender age, it is not good, he begins to throw stones at his father; “My father knocked my mother about until I was old enough to throw stones at him. But mother never left father” (p.183). So, the expectation is that Francis will never beat his wife when he grows up since he has been stoning his father for the same reason. But he realizes that father abuses mother without being punished by the society and mother never left him and that is why he says “mother never left father” (p.183).

This motivates him to do the same when he finally gets married. He beats Adah in presence of his children something that he disapproves in the past. This is highlighted when the writer says; “but when they saw their father slapping her or telling her off, they clung to her, afraid, their eyes roaming this way and that way in childish terror” (p.175). Since Francis has not been punished by society there is likelihood that his sons are going to beat their wives. This is possible because it is seemed to be a normal practice by men in African patriarchal society.

Emecheta presents African men as people who do not reject aspects of their culture that favours them. The writer is surprised that with all the exposure and education, Francis has not changed when it comes to how African women are treated in African marriages. He still believes that a wife must be buttered when she disobeys the husband; “Francis could beat her to death but she was not going to stoop to that level. But all the time she kept hoping that his long stay in England would change him” (p.175). He has been in England for some years but still believe that African women are not supposed to venture into male dominated profession. He tells his wife; “I don’t care if it is your child or not. I have read it, and my family would never be happy if a wife of mine was permitted to write a book like that” (p.181). He also thinks that she must get his consent before she gets job in United Kingdom but she reminds him: “This is England, not Nigeria. I don’t need your signature to secure a job for me” (p.171). The write also confirms Francis’s love for his culture and how far he is not preparing to change even though he has been in England for some years;

In her happiness she forgot that Francis came from another culture, that he was not one of those men who would adapt to new demands with ease, that his ideas about women were still the same. To him, a woman was a second-class human, to be slept with at any time, even during the day, and, if she refused, to have sense beaten into her until she gave in; to be ordered out of bed after he had done with her p. (175).

Even Okpara of all people still believes there are things that should be done by women and not men. He tells Adah that; men never do wrong, only the women; “they have to beg for forgiveness because they are bought, paid for and must remain like that, silent, obedient slaves” (p.164). Mr Okpara is psychologist and well educated and believes in women rights and empowerment but he still thinks begging is done by women and forgiveness is from men.

Emecheta portrays that not all men are failures and irresponsible. While she describes some male characters like Francis, Vincent, Babalola as failures and irresponsible for not be able to achieve their goals in life, Okpara is described as an achiever because he has been able to successfully combine studies with work. His work does not interfere with his studies and is able to pass his examination and now preparing to go back to Nigeria in four months’ time with his wife and baby boy; “He had a wife too, with a baby boy, and (p.164).

3.3. Plot Overview of *Beyond the Horizon*

The story is about a young Ghanaian village girl from Naka, who enters an arranged and compulsory marriage with a man called Akobi who stays in the city and works at the ministries. Those who are directly involved in the arrangement of this marriage are Mara’s father, Akobi’s father and with the consent of Akobi. As for Mara, father just tells her mother to inform her;” your father has found a husband for you, a good man!” (p.4). In fact, no opposition is expected from her because fathers have been traditionally mandated to select husbands for their daughters. Mara admits this when she says; “but father, it appeared, had a different formula for choosing or accepting husbands for his daughters, which took more into consideration the number of cows coming as the bride price than the character of the man (P.5).

Mara finally moves to stay with Akobi in the city but he maltreats her as if she is a slave and not his wife. Mother's advice helps her to survive in her marriage, she says: "mother had taught me that a wife was there for a man for one thing, and that was to ensure his well - being, which include his pleasant" (p.13). She serves the husband very well and tolerates several maltreatments. She sells various items in the market including hawking of boiled eggs just to support Akobi while enduring his daily beatings. Akobi treats her as sexual object and not as sexual partner because he always abuses her sexually.

With the assistance of a "connection man" and the selling of Mara's jewellery, Akobi travels to Germany with the hope to improve his standard of living. His journey to Germany brings hope and joy to his village and Mara's family as he is seen as a man of prestige. He later makes an arrangement for Mara to join him in Germany. There, she realizes that Akobi has a plan for her and that plan is to use her to make money as he puts her into prostitution. She says; "He married me because he had a role for me in his dream" (p.115). So, in order to realise this dream, he together with Osey and Pompey successfully put Mara into prostitution and the money goes to Akobi's account while she gets nothing. Mara admits the contract between Akobi and Pompey when she tells Kaye that; "His contract with Akobi was that from the money I made, he would deduct his percentage and deposit the rest in Akobi's private account" (p.118).

What makes the situation very hopeless for Mara is the fact that Akobi has already married a German lady called Gitte and both of them are living happily while she is suffering in the lands of men. He has also rented a place for Comfort, his girlfriend and renovated her family house back in African for her. While Mara is

going through this hell, Vivian, Kaye and other women are also going through similar experiences where men have put them into prostitution and pocket the money that comes from it. Mara continues to endure Akobi's verbal, sexual and physical abuse till almost the end of the novel when she gets the courage and reports Akobi to an appropriate security agency which leads to his arrest and subsequent imprisonment while his girlfriend is deported. Mara says; Akobi is in jail in Germany (P.138). His German wife divorces him and goes back to her family.

3.4. The Image of African Men in *Beyond the Horizon*

In *Beyond the Horizon*, African men are portrayed as people who believe that sex is for men, therefore they should set conditions for it without considering the mood and the preference of the women. The men believe it is part of marriage contract for women to be ready at all times to have sex with them and therefore have no right to resist them. So, any time they want to have an affair with them, they don't need to seek their consent because they have been brought up to be aware of this role. This is reiterated by Messer (2004) that women are always expected to meet the sexual needs of their husbands. This assertion is further shared by Charvet (1982) who posits that the family as a social unit has become a brewery for patriarchal practices by socializing its young to accept sexually differentiated roles. This kind of mentality sets the grounds for the women to be abused sexually because the patriarchal system gives men the right to own sex in any relationship. Akobi in *Beyond the Horizon* treats Mara, his wife as sex commodity. In their sex lives, Akobi sees her as an object that has no sexual feelings, therefore anytime he wants to have affair with her he just orders her to sleep on the mattress, jumps on her and when he is satisfied, he instructs her to go back to where she sleeps. Mara narrates her ordeals:

Cool composed and authoritative, he indicated with a pat of his hand on the space besides him. I did so, more out of appreciation of starting another fight than anything else. Wordlessly, he stripped off my clothes, stripped off his trousers, turned my back to him and entered me. Then he ordered me off the mattress to go and lay out my mat because he wanted to sleep alone (p.22).

In this instance, Akobi is presented as a person who sees Mara as a sexual object instead of a sexual partner; therefore, as long as he is satisfied with the sexual process, Mara has no option. He treats her with no respect like a piece of wood that does not have any feelings.

In Germany, Darko believes Akobi has not changed and still thinks that sex is for men, therefore continues to treat Mara as a sex object by having brutal sex with her. Mara recounts the way in which Akobi has sex with her by claiming: "...then he took my jeans, spread them on the bathroom floor, and knelt down. I felt him enter me from behind and the next second he was out of me again" (p.184). So, Akobi carries his sexual duties in a very primitive manner without any emotional and love attachment to it. He has no respect for his wife and thinks he has every right to have sex with her at any place using any method with or without her concern. From the above discussion, it is clear from the behaviour of Akobi that sex in marriage or in any relationship has been structured and therefore the man and the woman know who has the power to decide when, where and how sexual activity should be conducted. In an attempt to explain why women are restricted to certain roles in society, Awitor (2013) says Mara as young woman is locked in the traditional education which assigns the domestic role to her including satisfying her husband sexually. Mara says;

Mother had taught me that a wife was there for a man for one thing, and that was to ensure his well-being, which included his pleasure. And if demands like that were what would give pleasure, even if just momentarily, then it was my duty as his wife to fulfill them. So that even those nights when he ordered me to sleep on thin mat on the hard floor, even if I laid there and could not sleep and suffers a

splitting headache the next day because of lack of sleep, I still regarded my suffering as part of being a wife, and endured just like I would menstrual pain (p,13).

So, it is obvious from the above quoted extract that Mara has been trained and conditioned by the mother to believe that it is her sacred wifely duty to make sure her husband is happy at all times and must pursue and achieve it at all cost. It is through this socialization process that both boys and girls like Akobi and Mara internalize the idea of privileged status of boys and the subordinate position of women in African societies and this presents an ideal breeding ground for women's exploitation by male oppressors (Gbaguide, 2018). The reason is that women are traditionally prepared to acquire a kind of education that will make them dependent on men in any social relationship they engage in.

Also, men are brought up to believe that women must be submissive and respectful and endure every pain even when their rights are being abused. This is what Mara's mother learns from the parents and passes onto her daughters including Mara. Mara says "I saw my mother worship my father daily" (p.34). This means it does not matter how Akobi treats her, she will still worship him because she inherits it from the mother. Akobi knows that Mara has been trained to know her subordinate roles as a wife and therefore takes advantage of that to abuse her because he knows she will not rebel. This kind of division of gender roles is in line with structural functional gender theory which talks about how society expects people to play their roles according to their gender. So, from childhood, boys and girls are socialized to know their roles according to their gender. And that is what Mara's mother does when she advises Mara to always obey the husband.

Men are described in *Beyond the Horizon* as people who beat women. They do this just to put fears in them so that they can have total control. Bakuuro (2017) shares this view by saying men have the overwhelming desire to continue to dominate women in all issues at all times. And it is a surprise that these women do not challenge them but allow them to continue to abuse them physically. For instance, in *Beyond the Horizon*, Mara goes through maltreatment and pain in marriage and still considers them as part of her responsibilities as a wife. She says;

So that even those nights when he ordered me to sleep on thin mat on the hard floor, even if I laid there and could not sleep and suffered as splitting headache the next day because of lack of sleep. I still regarded my suffering as part of being a wife, (p.13).

The quoted portion above shows that men in this text always dominate and maltreat women just to put fears in them, so that they will always obey and worship them. Mara has come to a level where sufferings, pains, maltreatments and sexual abuse are very common to her and therefore sees them as daily routine roles that a marriage woman must endure only if she wants to remain in marriage. Mara getting used to Akobi's beating and domination in marriage is evidenced when the latter travels to Germany. It is expected that Mara will be happy but she says; "I didn't like what he meted out to me with that strength and yet, at the same time, that same strength made me acknowledge him as the man of the house; as my husband" (p.44). This means Akobi has succeeded in letting Mara know that it is part of his responsibilities as a man and a husband to discipline her when she goes wrong which includes beatings. She confesses that she does not like the maltreatment but that makes her appreciate Akobi as her husband. As Insaadoo (2020) argues that, African women have been conditioned to accept their maltreatments as such an acceptance is perceived as a cultural criterion for the acquisition of the title of a virtuous woman. And this is due to the gender roles practiced by the patriarchal African society which has specific

roles for men and women and these roles are fixed, thereby creating gender inequalities which form basis for oppression and exploitation between sexes. Akobi in *Beyond the Horizon* beats his wife Mara mercilessly when he thinks she has not obeyed him. For instance, when she fails to dry his towel well, she gets beaten. Akobi abuses his wife physically which compels her to make the following comments:

When I didn't bring him the bowl of water and soap in time for washing his hands before and after eating, I received a nasty kick in the knee. When I forgot the chewing stick for his teeth, which he always demanded be placed neatly beside his bowl of served food, I got a slap in the face. And when the napkin was not at hand when he howled for it, I received a knuckle knock on my forehead (p.19).

Again, Mara gets beaten when she fails to pay interest on the money, she gets from Akobi for business. Mara says;

Then he snatched the money from me, counted and recounted it. God knows how many times, then to my utter astonishment, slapped me hard across the face. I was stunned, I mean, Akobi was not beating me for the first time and this was not going to be the last beating for me, (p.20).

The quoted statements above prove that Akobi always beats his wife because he thinks that as a man it is part of his gender roles to ensure that his wife always obeys him and serves his interest. If he fails to do that then it means he has not lived up to expectations of his society. But the society will see it as abnormal if Mara beats Akobi.

Again, the physical abuse of Mara is seen when Akobi gets to know that Mara is pregnant. He gets annoy especially when he gets to know that Mama Kiosk breaks the news to her. He asks her; "Mama Kiosk says you are pregnant?" (p.16). The answer Mara gives is not satisfying so he asks her again; "did Mama Kiosk sleep with you?"(p.16). So, before Mara could answer all the questions to satisfy him, he started beating her. This is what Mara says; "pardon? I replied spontaneously, and

before I knew what was happening....Wam! First slap...wham! wham! wham! Three in succession” (p.17). But Mara has been conditioned by the mother to accept that a wife is always there for her husband’s happiness and nothing else. So, as a good wife she has every responsibility to make sure her husband is happy including learning how to tolerate and accommodate the daily beatings. Similarly, Osey also beats his wife, Vivian. She tells Mara; “Do you know that he beats me up with the pressing iron?” (p.128). It is obvious from the above quotes that Darko projects men as people who dominate and physically abuse women without any iota of shame.

Men are again portrayed as people who abuse women sexually. This happens when Akobi tells Mara that he wants to take her out that particular night. Mara gets excited and goes out with him. So, in the end, he lures her to a club deep in the night where she is physically abused and sexually assaulted by various men. Mara narrates her ordeals when she says;

The room was filled with people, all men, and they were talking and laughing and drinking. And they were completely naked! There must be at least ten men for what I saw were at least twenty. Then they were all around me, many hairy bodies, and they were stripping me fondling me, playing with my body, pushing my legs apart wide apart. As for the rest of the story, I wish that the gods of Naka didn’t witness it. (p,111).

The above quoted statement shows how men are very abusive and have no respect for womanhood. All the people in the room are all men and they have made arrangement with Akobi to lure Mara into that room so that they can molest and sexually assault her while they video it. This kind of treatment makes her loses her dignity as a person and feels very worthless. She therefore decides not to go back to her hometown because the men have made her useless and her family cannot afford to see her in such circumstance.

The men are also described by Darko as people who are good in blackmailing women and also exploit them. The video of Mara which shows her nakedness and also being raped by many men is used by Akobi to blackmail her in order to keep her in this ungodly business of prostitution. The threat is that if she leaves this trade, the following day the pictures of her nakedness will be sent to the people of Naka in Africa and that fears keep her in such ungodly business for a very long time. The saddest aspect of it is that she is not getting the fruits of her labour, the money she gets as sex worker is put into Akobi's bank account and she gets nothing. This makes Mara complains when she is with Kaye. She says;

if I was sleeping with men and charging them for it, it was me giving myself to them. The body being used and misused belonged to me. What had that got to do with Akobi? So why should the money I made go to him? (P.118-119).

It is obviously clear from the above extract that Akobi is very exploitative and evil because Mara sleeps with the men yet the money goes into his account and she gets nothing. Now she cannot get out of this prostitution trade because Akobi has a video on her sexual activities and as soon as she makes any attempt to get out of it, he will release the naked pictures to her people in Africa.

Similarly, Kaye and Vivian have also gone through the same experiences of blackmailing and exploitation of men. Kaye is brought to Germany by her boyfriend who forces her into prostitution, pockets the money and keeps her in this ungodly business of prostitution. Her boyfriend comes to Europe full of good dreams, but when he realizes that his dreams are shattered because the amount of money he needs will take him many years to get. He therefore decides to invest the little money he has to bring her to Germany. This means he has made some investment and expects good profit. So, when Kaye finally arrives, he quickly introduces her to prostitution and the

money she gets goes to him. So, to keep his source of income alive, he has threatened her that anytime she makes any effort of stopping prostitution, he will send these nude pictures to her family back home:

then he coerced her into prostitution, pocketed every mark she made and kept her in the trade by blackmailing her with pictures he had clandestinely taken of her in action with different men. ‘You back out today, tomorrow these pictures will be on their way back to your family at home’, he had threatened whenever she mentioned her desire to get out of the business so for a whole year and a half Kaye worked for him (p.117).

The above quote shows that the boyfriend of Kaye is a blackmailer and very exploitative because he does not practice prostitution but he gets the money that comes from it. Kaye who directly gets involved and it is her body that is being used and misuse by men ends up getting nothing.

Another male character who exploits the women for his selfish interest is Pompey who later becomes Kaye’s husband. He is noted to be a regular client of Kaye but having found her fascinating, he decides to marry her. The purpose of the marriage is that he wants to establish his own sex club and wants a beautiful wife like Kaye who understands the business he has chosen. This means this marriage is not based on true love. Kaye admits this when she says; “not much of a love proposal” (p.117). Pompey is an experienced man and knows that Kaye has done this prostitution business for some years; therefore, she can be used to establish and develop the sex club and that will give him a lot of money. So, for him, it is about business and not marriage and therefore thinks Kaye can be exploited to enrich himself.

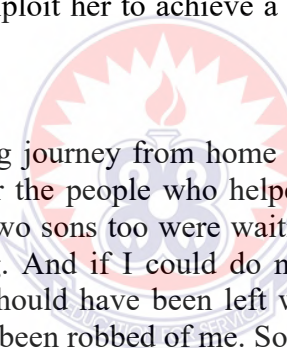
Pompey’s exploitative features become so clear when it becomes known that he has a contract with Akobi and whatever money Mara makes, he has a percentage

and the rest goes to Akobi but Mara gets nothing. This is clear when Mara says; “but the money I made laying men at Peepy, I saw none of it” (p.118). This is a confirmation that these men exploit her and she gets nothing. The contract between these two men becomes known when Mara reveals it. She says; “His contract with Akobi was that from the money I made, he would deduct his percentage and deposit the rest in Akobi’s private account (p.118). This shows that these men are very selfish, greed, exploitative and therefore have no milk of human kindness and love. Their focus is to get money regardless of what the women go through.

Also, it is not only Akobi and Pompey who get their share in the prostitution that Mara does, Osey also has his share and it is revealed through Mara own words; “Every day, apart from Sundays, I took on at least three men. What they paid me went to Akobi. And Osey, too, I guess, had arranged his cut with Akobi (p.118). So, it is pretty clear from above discussions and quoted statements that this business of prostitution is just an avenue for the men to exploit women and also sexually abuse them. The men do not think about the negative impact of this trade on these women especially their health. What fuel this kind of attitude of men is gender prescription that exists in African societies. How come it is only the men that blackmail and exploit the women and no other way round? The women have been brought up to believe that they must always obey and serve them. So, they have also taken advantage to exploit them.

Darko portrays men as liars who always hide the truth from people especially their partners. This is seen when Kaye’s boyfriend brings her to Germany without telling her the truth and also tells her that he is studying Engineering at the University. Kaye confirms this when she says; “The boyfriend who put me in the trade, he had

told me he was studying Engineering at the University. So, I came believing I was coming to join my aspiring engineer husband-to-be' (p.117). Also, Mara is also deceived by her husband, Akobi to believe that he brings her to Germany to join him as a husband and wife. Contrary to that, she becomes a prostitute, a servant and slave which makes her loses her personal dignity and respect and does not want to go back to her people back at Nanka in Africa. Mara laments bitterly when she finally discovers that she has been deceived by her husband. She says; "he married me because he had a role for me in his dream. making a sacrificial lamb of me. And so far, he had got his way" (P.115). The quoted portion above shows that Mara now realizes that Akobi marries her not because he wants to spend the rest of his life with her but he just wants to exploit her to achieve a particular aim and that is all. This is noted when she says;



I had made a long journey from home to here. What for? I hadn't done anything for the people who helped me to come; my family, my mother. My two sons too were waiting for me. For them, too, I had done nothing. And if I could do nothing for them at all, one thing at least, I should have been left with for myself my dignity. Now that too had been robbed of me. So, was this my fate? (115).

The above quoted portion tells how Akobi's deception has affected Mara and her entire family to the extent that she can no longer go home because she has disappointed her family. If she had known Akobi's deception she would not have accepted his request to come to Germany.

Men again are portrayed as liars when Akobi tells Gitte (his Germany's wife) that both Comfort and Mara are his cousin and sister respectively and therefore they should be allowed to stay with them. Akobi is able to manage the situation so well that none of their presence exposes his evil plot. Mara is the next person to visit after Comfort. She is introduced as a sister to Gitte and stays there for some months. Akobi

again lies when she tells his European wife, Gitte that she is taking her sister Mara out because ever since she arrives in Germany, she has not been taken out. Mara then goes out with him but ends up at a place where Akobi gives her a drink. Mara says; “then something started happening to me. I was losing control of myself. Something was in the wine I had drunk” (p.111). This means he either gives her an alcohol drink or drink that contains hard substance. In the end, Mara comes home drunk and he portrays to Gitte that it is a normal party that they attend. His German wife believes and intervenes when the two are arguing about the previous day; she says; “Cobby, stop fighting with your sister. She didn’t ask you to take her to the party” (p.113).

The same thing happens to a girl who works as a prostitute in Maize and it is a man who lures her into such trade. The moment her relatives found out the truth of what she is doing, they quickly mobilize money and she is brought home. The writer says;

I know one girl who used to live in Mainz, and worked as a prostitute in Mainze. The moment her family found out what she was doing here, her parents and aunts and uncles all sold what they could and bought her a ticket and insisted that she return (p.118).

The above quoted extracts and discussions show that Darko portrays men as liars who always try to hide the truth from women for their personal gains. In the discussion, many men have been mentioned and not even one that is truthful to his partner. All of them just want to tell the pack of lies just to get what they at the expense of women’s welfare. Personally, I believe what is responsible for such an attitude of men is the kind of gender roles that is practiced in African society that allow men to always take decision on behalf of women. Women always believe it is their duty to accept and follow whatever the men tell them and that makes them most vulnerable, therefore some men go to the extreme of telling lies to get what they want regardless what these women go through.

Men are described in *Beyond the Horizon* as people who think they have right to have sex with multiple partners. They see women as sex toys (Bakuuro, 2017) and therefore can have sex indiscriminately without considering whether the woman is married or not. Bakuuro (2017) further states that men in African society abuse the sexuality of women, whether as wives or singles, the women's sexuality in Africa is trampled upon. For instance, Osey wants to have sex with Mara, his own friend's wife when he is tasked to bring her to Germany. Osey wants to sleep with his best friend wife because he thinks as a man, he can sleep with any woman he desires and that is why he takes offence when Mara refuses him. Mara refuses Osey which makes him highly annoyed instead of being ashamed. Mara says:

There was even a note of anger in his tone, I must say, very much to my satisfaction, since, after all, I felt that I was the one entitled to be angry, not him. I couldn't understand the world any longer. I mean, here was a man openly claiming to be my husband's best friend trying to seduce me, and who was not only bored and angry at my reaction, my threat to report him, but go out of his way to call it monkey drama (p.66).

It is obvious from the above discussion that Osey does not realise that it is an offence to have sexual relationship with someone's wife and especially his best friend's wife. He does not appreciate the implications of what he is doing. He thinks as a man, he has right to demand sex from any woman including his own friend's wife. Osey also marries a German woman in addition to his wife Vivian. There is an evident to this when Mara tasks Kaye to call Osey's Germany wife in order to get Vivian's contact number;

I got Kaye to call Osey's home when I know he wouldn't be there. She talked to his German wife, pretending to be an old friend of Vivian's who had just arrived in Berlin, (p.127).

Men are portrayed as exploiters, selfish and greedy. In *Beyond the Horizon*, Mara is given out to the highest bidder without considering her interest and comfort. Mara's

father collects two cows, four healthy goats, four lengths of cloth, beads, gold jewellery and two bottles of London Dry Gin before she is given out and this amounts to selling her as if she is a property that must be sold exorbitantly. The attitude of Mara's father is briefly described by Mara when she says; "But father, it appeared, had a different formula for choosing and accepting husbands for his daughters, which took more consideration the number of cows coming as the bride price than the character of the man" (p.4).

Again, men are seen as exploiters, selfish and greedy when Akobi decides to travel abroad and to realise his ambition, his wife, Mara has to suffer greatly by losing her jewellery through Akobi's trickery. He does not tell her the truth. Akobi convinces Mara that he is taking her jewellery to the city for safe keeping. To her surprise, when she comes to the city and begins to search for her jewellery and other belongings, they were nowhere to be found. The long and short of it is that Akobi has sold them to raise money to pay for the visa to Germany. He says: "I have sold them. I deposited the money for my passport and a ticket. I am travelling to Europe" (p.33). He does all this without considering the interest of his wife and that makes him an exploiter, selfish and greedy.

Men are portrayed as decision makers who always want to take decision on behalf of women and are not prepared to involve them in the decision making process whether it affects them or not. In *Beyond the Horizon*, Mara has no right to choose her own partner; the same applies to her elder sister. Hence, Mara is given to Akobi to marry by her father without her consent. Meanwhile, Mara's elder sister suffers similar fate and the consequence is disastrous, so one would expect a change when Mara is to be given out to a man. But because the father thinks it is his right within the

patriarchal system to give his daughters to any man that serves his interest, he does it without consulting anyone. Mara says:

I remember the day clearly. I returned from the village well with my fourth bucket of water of the day when mother excitedly beckoned to me in all my wetness and muddiness, dragged me into her hut and breathlessly told me the ‘good news’. ‘Your father has found a husband for you’, she gasped (pp.13-14).

From the quoted statement above, it clear that the decision of who to marry Mara is taken by Mara’s father without involving Mara and her mother. He only instructs Mara’s mother to inform her daughter and it is considered to be her responsibility to make sure she is able to convince her to accept the father’s choice. The mother says: ‘Your father has found a husband for you’ (p.14). And she does not expect the daughter to rebel else she will be considered to be a failed mother. Again, Akobi also takes a decision that Mara must work in addition to throwing Mama Kiosk’s rubbish for foodstuffs since they are expecting their first child and this is done without seeking her consent. He says he cannot feed them all because he has other very important things;

I have decided that you must start work to earn proper money, now that we are going to increase; he began. “You have been here long enough now, and you can work. I can’t cater for us all when your child comes.... And I have more important plans (p.17).

So, it is clear from the discussion above that the decision is taken by Akobi and Mara has no option. This shows that gender roles are structured, so husband and wife know their respective roles to play to ensure peace in the marriage. And that is the focus of structural functional theory which indicates that gender roles are structured based on the culture of the people. Men and women have been socialized from childhood to be aware of their roles and therefore any deviation would be considered as abnormal. So, there is always pressure on individuals within the society to perform such assigned gender roles to gain respect.

Again, Darko depicts men in her novel, *Beyond the Horizon* as people who are supposed to be served by women. These men expect their wives to serve and make them happy. For instance, Mara and Vivian sacrifice a lot for their husbands to live comfortably both at home and abroad without complaining. In an attempt to serve their husbands, they obey them by doing everything including going into prostitution. Mara gives her precious jewellery to Akobi for safe keeping and later loses it. Mara again serves her husband by doing many things in the home including making bucket of water available for him for his bathing and also carries bathing accessories. Mara espouses this phenomenon when she says:

it was me who always carried back the empty bucket and bathing accessories and saw to drying his towel ready for next morning since he hated wet towel touching his skin. It was natural, too, that when he demanded it, I slept on the concrete floor on just my thin mat while he all alone on the large grass mattress since, after all, mother had taught me that a wife was there for a man for one thing, and that was to ensure his well-being, which includes his pleasure (p.13).

This is in line with structural functional theory which indicates that gender roles are cultural structured therefore specific roles have been given to people in society according to their gender. So, in marriage husbands and wives have been given some specific roles to perform and the men expect women to serve them. So, in *the Beyond the Horizon*, men like Akobi, Osey, Akobi's father, and Mara's father have been socialized to believe that women are supposed to serve them because it is part of their roles as wives. So, one of the means to serve them is they have to be obedient to whatever they say. For instance, in the text, Mara's father informs his wife that she should tell her daughter that he has got a husband for her. So, to serve him in this context means, there should not be any opposition either from the mother or the daughter. When that happens, then it means that Mara's mother has performed her role to the expectation of her own society.

Another presentation of African men is that they love and respect their girlfriends more than their wives. There is an evident to this when Akobi and Osey show consistently that they do not have an iota of love and respect for their spouses hence they treat them with disdain. Akobi and Osey put their spouses into prostitution and whatever money they get is spent on their girl friends. If these men love their wives, they will not treat them unfairly as they do which makes them go through the most inhumane condition in the foreign land. Mara describes the condition she has gone through in the hands of Akobi in the following words:

I felt drained, so drained that I had asked for a glass of water. My husband brings me from home to a foreign land and puts me in a brothel to work, and what money I make, he uses to pay the rent on his lover's apartment, and to renovate a house for her in her village back home. (Pp.137-138).

The above extract shows how far Darko thinks an African man is capable of exploiting his wife just to make the girl friend happy. Akobi uses money that comes from Mara's prostitution to pay his girlfriend's Comfort accommodation. There is also evidence that Akobi treats his German wife Gitte better and always supports her in the house to the extent that they take turns to make their bed. Mara says; "I learnt that Akobi and Gitte took turns in making their bed, each doing four-week stints" (p.106). But this contrasts with how Akobi treats Mara, his legally married wife. He turns her into housemaid, serving him and his German wife who is not even known to his family back in African. Mara confirms this when he says;

I found I was slowly but surely becoming a housemaid for Akobi and Gitti, too. Before my arrival they had shared the housework. But when I arrived, I had willingly taken on some of the housework as I was at home the entire day while they were at work (p.106).

Men are also described as people who abuse patriarchal system. This system is a male dominated one that gives much authority and power to men. Such society favours the

men and allows them to determine space and limit for the people living in such society. Akobi knows that his tradition and culture allow him to be respected and worshipped by his wife but he has rejected the aspects that demand that he also treats his wife with care and love. This is highlighted when Mama Kiosk tells Mara that; “tradition demands that the wife respect, obey and worship her husband but it demands, in return, care, good care of the wife. Your husband neglects you and demands respect and complete worship from you. That is not normal!” (p.13). Again, Mara appreciates that polygamy is permitted in African patriarchal society but she feels that Akobi is abusing the system. Mara complains that Akobi keeps her and his German wife Gitti in the same apartment. He sleeps with Gitti when Mara is around but sleeps with Mara when Gitti is at workplace. Mara admits this when she says; “About once a month when Akobi was on the afternoon shift he had a few minutes ‘quick cold sex with me on the living-room floor” (p.112). But Mara believes keeping them in the same apartment means abusing the system of polygamy. She confirms this when she says;

But it still hurt me when I heard him with Gitti in the bedroom making love.....even though polygamy was part of my tradition and I had been brought up to be tolerant of it, a polygamous husband back home always slept with one wife far away, out of earshot of the others. This is why African wives had their own individual huts in which they lived with their children while the husband had his own hut.....But here in this small apartment every sound from the bedroom reached my ears (p.112).

Additionally, Darko brings to the notice of readers that African men are able to exploit and control uneducated African women more than educated ones who do not have the competence to fight the system. An educated African woman in the novel has been projected by Darko in *Beyond the Horizon* as someone who has the competence and capacity to make an informed decision about her life without falling prey to the dictates of men. Uneducated African women such as Mara, kaye and

Vivian, Mara's mother and sister are all totally exploited and fully controlled by African men. In the same novel, Akobi finds it extremely difficult to control his girlfriend Comfort who is an educated woman and works as a secretary at the ministries. Comfort rejects Akobi initially when she realises that he is not a match for her, but shockingly when she gets the information that Akobi is going abroad she comes back to him. Surprisingly, Comfort is the one who sees Akobi off at the airport and gets to Germany before Mara. Mama Kiosk narrates this to Mara:

It's this other woman, Comfort. She was the reason why he left you early and without even a proper good-bye. It was to be with her... and not just that, Greenhorn. It was her who saw him off at the airport. To tell you the truth, Greenhorn, if I was you, now that he's gone I would forget him and start thinking wholly about yourself and your son (p.45).

It is clear from the above quoted statements that African men find it difficult to control, manipulate and exploit women who are well educated. They also feel very honoured and respected when they are with them and that might be one of the reasons why they don't want to exploit them because they think they might lose them to other men. Akobi feels very comfortable and honoured whenever he is with Comfort even though she contributes very little to his life as compared to Mara. Mara contributes so much to Akobi's life in terms of selling boiled eggs and fried plantain just to support him and also her precious jewellery Akobi sells just to raise money to travel to Germany. But he feels very uncomfortable and not honoured whenever he is with her.

3.4.1 How Culture Influences the representation of men in the two Novels

There is an influence of patriarchal culture on the way men are presented in Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon*. In the two texts, it is evidently clear that men are celebrated, served and given several opportunities in life. In *Second Class Citizen*, the first lawyer Nweze is a man and has just finished his

law education and returned to Nigeria. The women of Ibuza who live in Lagos prepare to give him a rousing welcome. They believe, through him, Ibuza would have many developments including electricity and tarred road. Similarly, a female character Adah passes the entrance examination and gets a scholarship to study in Methodist Girls' School. The writer says: "She not only passed the entrance examination, but she got a scholarship with full board" (p.18). She also gets a lucrative job after school: "Adah was selected to work as a librarian in the American Consulate Library at Campbell Street" (p.20). But she is never celebrated and honored like young lawyer Nweze, because she is a female who lives in a patriarchal African society. So, it is not surprising that when it comes to education of children, boys are given preference. The writer says; Boys were usually given preference (p.3). So, the same system of patriarchy allows Adah's younger brother, the Boy to be in school while she is still in the house. By this, Emecheta makes it clear that cultures and traditions determine how men and women should live and what they deserve or do not deserve.

Again, the system of patriarchy which is part of African culture gives opportunity to Francis to travel to the United Kingdom before Adah even though she brings the idea and has financial resources. It is the same system that allows Francis to think that everything Adah has belongs to him because he has married her; therefore, he decides what she does with her life. Francis warns Adah when she wants to join Civil Service as indicated by the author; "he told her that she could not do that because she was his wife. He could refuse to allow her to go out to work" (p.171). It is the African cultural system that allows the man to think that he is superior to a woman in every sphere of life. Francis thinks that his wife Adah does not deserve to write a story for publication and that can only be done over his death body. He

reminds Adah that; “you keep forgetting that you are a woman, (p.179). As an African man, he thinks about what his family will say about him if he allows his wife to write and publish a book. He says; “I have read it, and my family would never be happy if a wife of mine was permitted to write a book like that”. (p181).

Francis makes similar statement when Adah gets a job as a librarian in the American Consulate Library, he asks his father; “Do you think our marriage will last if I allow Adah to go and work for the Americans”? (p.20). This kind of attitude and thinking of Francis is greatly influenced by his culture that allows men to think that they are better than women and therefore deserve better things in life. So, if a woman gets a lucrative job, the man is likely to lose respect and authority in the home and that can easily break the marriage.

Again, the cultural system of Francis allows men to be polygamous and adulterous. The author confirms this when she says this about Francis: “In their society, men were allowed to sleep around if they wanted” (p.64). Male characters are also empowered by the traditions and the cultures of their society to take decisions on behalf of women. This is evident when Adah gets fed up and complains about the attitude of men who always want to take decisions on behalf of women. The writer says; “she hated being treated like a native woman who was not supposed to know the important happenings in her family until they had been well discussed and analysed by the men folk” (p.69).

Similarly, In *Beyond the Horizon*, it is the cultural system that influences how men are presented. It is pretty clear from the beginning of the story that gender roles are divided according to sexes; male and female. This is culturally approved and accepted that in patriarchal system of Naka, men are supposed to be served and

worshiped by women. So, Mara and her elder sister have been trained to always serve and obey men especially their fathers and husbands. When Akobi is accepted by Mara's father as her husband, the mother accepts to announce it to her because she knows that the father has the cultural right to choose husbands for his daughters and she has the responsibility to announce it to them. She says: "your father has found a husband for you" (p.5). This system allows men to dominate, maltreat and control women knowing very well that they are prepared to endure any form of hardship as part of their responsibility. Mara says; "I still regarded my suffering as part of being a wife, and endured it just like I would menstrual pain" (p.13). She serves and worships Akobi in every aspect of life to the extent that she tolerates and endures beatings and other forms of maltreatments.

In Germany, African cultural system which mandates women to always obey men empowers Akobi, Osey, Kaye's boyfriend and other African men to exploit these women by putting them into prostitution and all the proceeds go into their accounts. These women do not complain and resist because they see it as part of their responsibilities until their dignity as women is totally destroyed beyond rehabilitation. When Akobi's German wife Gitte complains that it is unfair to allow Mara to do virtually all the housework. Akobi says: "Our African women work even harder than us men, They are brought up like that, to work, work, work. They love doing it" (p.108). Akobi and his German wife takes turns to make their bed. Mara says: "I learnt that Akobi and Gitte took turns in making their bed, each doing four-week stints (p.106). But with his African wife, he expects her to work and work because it is culturally accepted in Africa. So, it is obvious that the representation of men in Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon* is influenced by their cultures.

3.5 Conclusion

In this chapter, the researcher has analysed the way Emecheta and Darko have presented African men in *Second Class Citizen* and *Beyond Horizon* respectively. After the analysis, it came to light that Emecheta had presented African men in *Second Class Citizen* as decision makers, as people who are expected to be celebrated and served by women, as people who abuse the rights and work against the interests of women. She again presented men as people who value sons more than daughters and are described as people who see women as their own property. Emecheta again present men as people who always want to control and dominate women. They do not want their wives to have too much exposure and they are seen as people who are heartless and also described as unintelligent and habitual failures. They are people who are very polygamous and do not support their wives in marriage. Men are seen as people who do not want to be controlled especially by their wives and always want to blame them for any misfortune.

Comparatively, Darko presents men in *Beyond the Horizon*, as people who think sex is for them and not for women. They are described as people who always want to dominate and maltreat women. They are described as sexually abusers and good at blackmailing and exploiting women. Men are seen as liars, oppressors and enemies of women. They are described as decision makers, and always want to be served. They love and respect their girlfriends more than their wives and also find it much easier to control uneducated women than educated ones. They are also presented as corrupt and very selfish. Finally, it is discovered that the representation of men in the two texts is greatly influenced by the cultures of the two writers.

CHAPTER FOUR

HOW MEN ARE PRESENTED IN EMECHETA'S *SECOND CLASS CITIZEN* AND DARKO'S *BEYOND THE HORIZON*.

4.0. Introduction

In the previous chapter, the researcher discussed the image of men and how culture influences the representation of men in the two novels. In this chapter, the researcher examines and compares how the two female writers present male gender in the two novels.

4.1. Similarities

4.1.1 THEMES IN *SECOND CLASS CITIZEN* AND *BEYOND THE HORIZON*

Darko and Emecheta portray men in their novels through the following themes: domestic violence, patriarchy, marriage without love, deception and exploitation.

4.1.2 Domestic Violence

The male gender is portrayed to be violent and abusive. The person who is a master of domestic violence in *Second Class Citizen* is Francis Obi, a husband of Adah. He becomes so violent and abusive to his wife due to frustrations and failures in life. These abuses are evident when Adah becomes happy about the presence of Pa Noble because Francis will stop beating her;

Adah was happy when Pa Noble came, because at least it made Francis stop hitting her. She was dizzy with pain and head throbbed. Her mouth was bleeding. And once or twice during the proceedings she feel tempted to run out and call the police (p.154).

Again, Francis abuses Adah in the presence of their children and they get frightened. The writer confirms this when she says: "but when they saw their father slapping her

or telling her off, they clung to her, afraid, their eyes roaming this way and that way in childish terror” (p.175). Francis’ father is also described to be very abusive and violent and always beats his wife, Francis’ mother. Francis confirms this when he says; ‘my father knocked my mother about until I was old enough to throw stones at him. My mother never left my father” (p.183).

Similarly, Darko describes men in *Beyond the Horizon* as people who are violent and always abuse women. The commonest domestic violence in this text is sexual and physical abuse. This happens when Akobi continuously abuses his wife, Mara both in Ghana and Germany. When Mara moves to stay with him in the city, he always beats her for any little offence. For instance, she is beaten when she refuses to work for Mama Kiosk; “landing me a slap on one cheek. I scurried into one corner and slumped on the floor; my burning face buried in my hands. I understood the world no more” (p.11). She gets hurt by this beating and shows it to Mama Kiosk. Mara says; “I show her my swollen cheek and told her the story” (p.12). Annin (2013) also had similar perception of men in *Faceless* when she describes men as people who beat women for any least provocation. For instance, Baby” T” is also beaten to death: Fofu also suffers from the hands of Poison. Men who are supposed to protect women rather use them as “punching bags” (p.83 ctd in Annin, 2013). So, Akobi who is supposed to protect Mara rather beats her on daily basis. Whenever Akobi closes the door behind them, he either sleeps with her or beats her. The writer says;

he smiled, just smiled, then got up wordlessly and led the way into the room, carefully closing the door behind him. I smiled too inside my head because when Akobi closed the door on the two of us in the room, one of two things happened. He either beat me or slept with me (p.20).

Again, when Akobi realizes that Mara is pregnant, he gets upset and beats her. He asks her; “why did you get pregnant?” (p.17). And because Mara is unable to give an appropriate answer to satisfy him, she gets beaten mercilessly. Mara says; before I knew what was happening.... “Wham! First slap.... wham! wham! wham! Three more in succession” (p.17).

In Europe, Mara thinks Akobi will change from his bad ways because of the new environment, but that never happened. She says; “Those African men also beat their wives in Europe somehow didn’t fit into my glorious picture of European life” (p.73). Akobi abuses Mara sexually. Mara says; “About once a month when Akobi was on the afternoon shift, he had a few minutes’ quick cold sex with me on the living-room floor” (p.112). He always deprives her of good sex and unexpectedly jumps on her but she cannot resist because she has been trained by her mother to always satisfy her man: “mother had taught me that a wife was there for a man for one thing and that was to ensure his well-being, which included his pleasure (p.13). So, she continues to regard the abuses of Akobi as normal routine activities she has to endure as a wife: “I still regarded my suffering as part of being a wife, and endured it just like I would menstrual pain” (p.13).

4.1.3 Patriarchy

All the major characters in the *Second Class Citizen* come from a male dominated society where the culture empowers the men to be more powerful and influential in all areas of life. This is seen when young Adah has a dream of going to United Kingdom but she is afraid to share it with anyone because it is a man’s dream and they may think she is out of her mind; “she dared not tell anyone, they might decide to have her head examined or something” (11). Through this patriarchal

system, men are portrayed as decision makers who determine the direction of people's lives especially women and children. For instance, Francis' father decides that Adah cannot go to United Kingdom before her husband and that is final and no woman can challenge his authority. Maseno and Kilonzo (2011) agree to this perception about the authority of men when they say several cultures in Africa always see women as not equal to men, therefore it is not surprising that the men in this text are traditionally empowered to make decisions. Gbaguidi (2018) also confirms the authority of men when he says black continent is basically controlled by masculine sex and this is grounded in traditional culture. Men are authoritarians and always see women as their property and therefore can exploit them. For instance, Adah is controlled as a child by men in her family and also controlled as an adult by her husband and father-in-law.

In patriarchal society, men are portrayed to be polygamous and have the rights to sleep with many women, so, Francis says in their society, "men were allowed to sleep around if they wanted.... No man liked his freedom curtailed, particularly by a woman, his woman' (p. 64).

Again, there is a theme of patriarchy in *Second Class Citizen* when Francis prevents Adah from publishing her first Novel *Brain Child* with the reason that: "I have read it, and my family would never be happy if a wife of mine was permitted to write a book like that". (p181). In patriarchal system, men do not give much respect and space to women and do not want them to do anything that will outshine them. They always want to control them and use them to satisfy their selfish interest. The writer confirms this when she describes how Francis thinks about women:

To him, a woman was a second – class human, to be slept with at any time, even during the day, and, if she refused, to have sense beaten into her until she gave in: to be ordered out of bed after he had done with her; to make sure she washed his clothes and got his

Meals ready at the right time (p.175).

Similarly, there is a theme of patriarchy in *Beyond the Horizon* because all the characters operate in a society where men control and decide everything. The men decide the kind of husbands their daughters should marry without thinking about the negative repercussions of their decisions on their daughters. For instance, Mara's father chooses men for his daughters to marry and nobody questions him, not even his wife or the daughters. He decides how much should be collected as a bride price and how it should be used. Mara says;

But my father had used the goats and cows to remarry, and he definitely was not going to agree to my wish. So, instead, I said after all the rebukes that I had just come to the village to have my child (p.29).

When Mara finally moves to the city with her husband Akobi, she is fully controlled by him. Now, the authority of control has been passed on from the father to the husband. Akobi now decides the kind of job she does and the kind of friends she makes, he says: "from now on I don't want you to leave in the mornings for the station together with Mama Kiosk (p.24).

The patriarchal system creates space for men to deceive and exploit women to enrich themselves because they know that they come from a male dominated system which gives them so much power and authority to make decisions. Mara confirms this when she is put into prostitution with other women: "He is my Lord, my master and my pimp. And like the other women on my left and right, I am his pawn, his slave and his property, what he orders, I do". (. p.3). So, Adjei (2009) is right when he describes men in Amma Darko's first three novels as people who are responsible for the problems women go through in African patriarchal society.

4.1.4 Deception and exploitation

The male characters in *Beyond in Horizon* are fond of deceiving the women to think that they have their welfare at heart but in the end, they disappoint them. For instance, Mara is told by her husband that he wants to take her jewellery to city for safe keeping, but ends up selling it to raise money to support his trip to Germany. Francis confesses; “I deposited the money for my passport and a ticket. I am travelling to Europe! (p.33).” Again, he deceives Mara to join him in Germany believing she is going to live a decent life with him but rather puts her into prostitution and keeps the money. Akobi again lie when he tells his Germany wife Gitti that Comfort and Mara are his cousin and sister respectively. But it is clear that Mara is Akobi’s wife and Comfort is his girl friend.

Again, Kaye’s boy friend also deceives her that he is an engineering student in Germany and wants her to join him there but puts her into prostitution and all the money goes into his account. The writer highlights this when she reveals the hidden agender of Kaye’s boyfriend;

He saw how other men were making fast money with their girl friends and so he, too, invested the little he had so far saved in bringing her from home to Frankfurt. Then he coerced her into prostitution, pocketed every mark she made and kept her in the trade by blackmailing her with pictures he had clandestinely taken of her in action with different men (p.117).

Another male character that deceives and exploits women is Osey who serves as an agent to bring Mara to Germany and connive with Akobi to put her into prostitution. He also deceives his own wife Vivian and puts her into prostitution and the money goes into his account. Vivian admits this when she says: “and I did what Osey ordered me to do, I was his property then, Mara. I love him, Mara. I really did” (p.129). The above extract shows how Osey deceives his wife Vivian to trust and love him and

then takes an advantage and exploits her. This kind of deception and exploitation becomes possible because of the patriarchal system that allows men to have too much power and authority in African society.

Again, Mara's father exploits Mara and her elder sister to enrich himself. In giving out his daughter's hand in marriage, he always considers his interest and not the interest of his daughters. The man who can pay better bride price is considered and not the one who loves the daughter and wants to take good care of her. Mara says: "but father, it appeared, had a different formula for choosing or accepting husbands for his daughters, which took more into consideration the number of cows coming as the bride price than the character of the man" (p.6).

When she finally gets married to Akobi and moves to her matrimonial home, she gets exploited by her husband. After he realizes the wife is pregnant and expects their first child, he puts pressure on her to look for work. Mara says:

So, I started looking for work in addition to keeping home, earning foodstuffs with my rubbish dumpings, serving him still to the full which meant still being the first to get up mornings to make fire and warm water for him and stand by while he bathed and of course also carrying the bucket of water daily to the bathroom for him in spite of my physical change. And I dared not ask questions or make demands (p.18).

Other male characters who exploit women are Osey and Kaye's boy friend who exploit their women by putting them into prostitution and keep all the money. In all these situations, the men do not think about the interest of women. So, Darko sees African men as people who deceive and exploit women to better their lives.

There is exploitation in *Second Class Citizen* when Francis's father tells Francis to allow his wife Adah to go and work for Americans because whatever she gets will go to him:

you are a fool a fool of a man, where will she take the money to? Her people, who did not even come to congratulate her on the arrival of baby Titi? Her relatives, who do not care whether she lived or died? The money is for you, can't you see? Let her go and work for a million Americans and bring their money here, into this house.it is your luck. You made a good choice in marriage, son (p.20).

The exploitation becomes more clearer when Adah starts working and wants to travel to United Kingdom, Francis tells her that his father does not support women going to United Kingdom and has to allow him travel while she works to sponsor him and take care of the house; “father does not approve of women going to UK. but you see, you will pay for me, and look after yourself, and within three years, I'll be back” (p.24). This is complete exploitation; Adah cannot go to United Kingdom because she is a woman but has to work to sponsor Francis's education and also take care of family members back home. The writer says: “So, she was to stay in Nigeria, finance her husband, give his parents expensive gifts occasionally, help in paying the school fees for some of the girls, look after her young children” (p.24). So, Emecheta creates the image that men are very exploitative and therefore only support the women when they know that they stand the chance of taking an advantage of them.

4.1.5 Marriage without love

The marriage between Francis and Adah is not grounded on genuine love because Francis has his own ulterior motive. He chooses Adah as a wife ahead of other women because she is hard working and likely to support him and his family. The writer confirms this: “He had told her that he married her in the first place because she could work harder than most girls of her age and because she was orphaned very early in life. But since she had arrived in England, she had grown too proud to work” (p.39). The above extract proves that Francis marries Adah not because of real love which is critical to the survival of any marriage. Francis' father

also confirms this when he tells Francis what he can get from his wife when he allows her to go and work for the Americans. He says; “the money is for you, can’t you see? Let her go and work for a million Americans and bring their money here, into this house” (p.20). So, it is clear from the above extract that the marriage is not based on love, because Francis’s father is thinking of what his son can get from his daughter in law and not the other way round.

Similarly, there is marriage without love in Darko’s *Beyond the Horizon*. Akobi marries Mara not because of love but has a role for her in his life and that role is to use her to improve his financial status. Mara says: “he married me because he had a role for me in his dream. It was a dream, it seemed, he was bent on seeing through even if it is meant making a sacrificial lamb of me. And so far, he had got his way”. (p.115). Also, how Mara is given out to Akobi as a wife shows that the marriage is not based on love. She says: “I was given away to this man who paid two white cows, four healthy goats, four lengths of cloth, beads, gold jewellery and two bottles of London...” (. p.3). The expression “I was given away to this man’ (P.3) proves that the marriage is contracted without the consent of Mara, therefore she describes her own husband as “this man”. So, eventually, the marriage falls on rocks because there is no mutual love between the two.

4.2 Characterisation

Emecheta and Darko portray men as flat characters in *Second Class Citizen* and *Beyond the Horizon* respectively. All the male characters in both texts do not change. For instance, throughout the text, Francis remains jobless, exploitative, lazy, adulterous, and visionless and always finds it difficult to pass his examination both in Nigeria and United Kingdom. In Nigeria, He fails his examination several times and

that does not change when he travels to United Kingdom, he fails his examination and blames it on Adah and her children. The writer says: “things got even worse for her when Francis failed his summer examination. He blamed it all on her (p.49).

Another male character who fails his examination is Cousin Vincent; “when Cousin Vincent failed his Cambridge School Certificate Examinations, Adah burst out laughing” (p.18). Mr. Noble and Babalola also fail their examinations which deprives them of certain opportunities in life. The writer says this about Babalola: “he kept failing and failing, and his money vanished just as if he gambled with it’ (p.84). So, Emecheta describes her male characters as people who are not able to make fast progress in spite of the several opportunities that are available to them. So, while male characters perform poorly academically, the female character like Adah performs better both in academics and career. Adah is able to make so much progress in life even though the structures of her society are so hostile to her. This shows that Emecheta portrays men as people who waste several opportunities in life because they think they can get more. For instance, after Babalola wasting scholarship opportunity given to him by Nigeria government, he begs for another opportunity with the promise that he will not waste that one. The writer says; ‘it was at this time, when his funds were running low and he was desperately trying to convince his government that, given another opportunity, he would do well,’. (p.47). So, it is pretty clear from the above discussion that Emecheta’s male characters in *Second Class Citizen* remain the same and never experience much transformation throughout the novel. Those who are exploitative, abusive and insensitive never experience any change in their attitude and behaviour.

Similarly, Darko also presents *her* male characters in *Beyond the Horizon* as flat characters because they do not change. For instance, Mara's father, Akobi's father, Akobi, Ahaji and Osey never changed throughout the text. They remain exploitative, abusive, lazy, careless, uncaring, wicked, liars and materialistic throughout the text. From the beginning of the story, we see Akobi abusing Mara and always trying to exploit her and that never change even when they travel to Germany, Mara says;

I mean, Akobi beat me a lot at home, yes, somehow I identified beatings like this with home. That African men beat their wives in Europe somehow didn't fit into my glorious picture of European life (p.73).

This shows that men like Akobi and Osey never change throughout the text. Even in western world, Osey beats his wife, Vivian with pressing irony; she breaks this news to Mara in the question form that shows surprise and something unheard of: "Do you know that he beat me up with the pressing irony?" (p.128). So, Darko describes men as people who find it difficult to change especially from things that benefit them.

4.3. Differences in how Men are presented in Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon*

4.3.1 Settings

Even though both Emecheta and Darko use similar settings in their texts, they differ in the way men are portrayed in these two settings. While Emecheta uses Nigeria and United Kingdom, Darko uses Ghana and Germany. This means they all use African and European settings. In African setting, Darko presents the payment of bride price as a symbol of authority to African men. Bakuuro (2017) gives credence to this when he posits that payment of bride price makes some husbands feel they bought their wives; therefore consider them as their property that cannot be taken away from

them. For instance, in *Beyond the Horizon*, Mara wants to go back to her father's house but she knows the father cannot refund the bride price collected from Akobi. Mara says; 'so seeing the situation as it was, I abandoned the idea of announcing my wish that marriage be dissolved.....father had used the goats and cows to remarry, and be definitely was not going to agree to my wish" p.28-29).

So, in African setting, while Akobi becomes so powerful and continues to control, exploit, and abuse his wife Mara, Francis in *Second Class Citizen* becomes so powerless and even afraid of losing his wife Adah. So, he asks his father; "Do you think our marriage will last if I allow Adah to go and work for Americans?" (p.20). Unlike Akobi in *Beyond the Horizon*, Francis in *Second Class Citizen*, marries Adah without paying bride price because he is poor and jobless. This makes Francis loses the symbol of authority the very day he marries his wife, this means she can walk out of the marriage at any time she wishes without thinking of how the father is going to get money to pay back the bride price. This explains the reason why Francis struggles to control and abuse her especially in Nigeria.

The writer again describes how Adah feels when Francis is unable to pay the bride price; "She got great satisfaction, too, from the fact that Francis was too poor to pay the five hundred pounds bride-price Ma and the other members of her family were asking" (p.19). Why was Adah happy when Francis was unable to pay the bride price? She knows this will give her freedom and peace as Francis loses that right as a husband to fully control her in the marriage. So, Emecheta describes men as people who have so much power and authority over their wives when the bride price is fully paid.

In African setting, Darko describes men as people who beat women at any least provocation. For instance, Akobi always beat his wife, Mara. She confirms this when she says; “I was stunned. I mean, Akobi was not beating me for the first time and this was not going to be last beating” (p.20). But, Francis in *Second Class Citizen* never beats his wife Adah in Africa and always respects and treats her well. But that cannot be said about Akobi and Mara.

In African setting, Emecheta portrays men as people who find it difficult to control educated women. Francis treats Adah with much respect and dignity because she is educated and very enlightened, so Francis is unable to fully dominate her. But Akobi in *Beyond the Horizon* is able to control, exploit and abuse Mara in African setting because she is not educated. For instance, whenever he gives instructions, Mara obeys. Akobi tells her not leave for station before him and she has to obey:

I used to leave the house each morning before he did. Now, said he, I was no longer to leave before him. I was to wait and leave together with him. This would ensure that I didn't go on the truck with mama Kiosk (p.25).

Again, in African setting, Emecheta focuses on how men are given access to education at the expense of women and how these men make use of such opportunities and privileges. So, Emecheta portrays boy's education to be more important as they are given so much preference. The writer confirms this when she says: “every Igbo family saw to it that their children attended school. Boys were usually given preference” (p.3). But in *Beyond the Horizon*, Darko focuses on the abuse and exploitation of women by men and how the traditional structures support such abusive and exploitative acts. So, men like Akobi, Mara's father and Osey are able to achieve their ambitions because they are able to exploit the women to improve their lives. Unlike the men in *Second Class Citizen*, the focus of men in *Beyond the*

Horizon, is not on education but how to better exploit opportunities and privileges available to them in patriarchal system to improve their lives. For instance, Mara's father is able to exploit his daughters by giving them to men who can pay huge bride price and then use it to marry another woman. Akobi also exploits Mara by selling her jewellery to raise money to support his trip to Germany. Akobi makes sure that whatever money Mara gets through trading goes to him, even the money given to her for business, he expects some interest to be paid on it. Akobi says: "what do you mean paying without interest?" (P.21).

In European setting, Emecheta portrays men as lazy, failures, and always fail to make use of opportunities available to them in such environment. For instance, Francis, Babalola and Mr. Noble all failed their examination, as a result of that they are not able to achieve their goals in western society. Francis wants to become an accountant but fails his examination in United Kingdom: But, in *Beyond the Horizon*, Darko portrays men as people who are able to use women to achieve their aims of going to the western. World. Their financial progress is achieved through the exploitation of women. Mara says:

I felt drained, so drained that I had asked for a glass of water. My husband brings me from home to a foreign land and puts me in a brothel to work, and what money I make, he uses to pay the rent on his lover's apartment, and to renovate a house for her in her village back home. (Pp.137-138).

So, while Akobi is making financial progress in western world, achieving his aim of going there, Francis in *Second Class Citizen* is retrogressing and unable to achieve his goal of going to the western because he fails to achieve any financial progress as he misses his childhood dream of becoming an accountant.

Again, in European setting, Akobi is portrayed as someone who is naturally violent, abusive and very disrespectful to his wife. He started abusing and exploiting his wife in Africa and it is expected that, now that he lives in a different world, he will stop but he does not, Mara confirms this when she says; “I mean, Akobi beat me a lot at home, yes, somehow I identified beatings like this with home. That African men beat their wives in Europe somehow didn’t fit into my glorious picture of European life (p.73). But, Francis in *Second Class Citizen* is described as someone who is not naturally violent and abusive because he never beats his wife, Adah in Africa but always feels Adah has changed since they move to United Kingdom, therefore he has to stop her and that results the fight between them. Francis says “how the innocent Adah who came to London only a year previously had become so clever” (154).

Again, in European setting, while Akobi in *Beyond the Horizon* controls his wife finances, Francis in *Second Class Citizen* is unable to control his wife finances. So, he reminds himself of what someone says about taking African women to Europe. The writer says: “somebody had warned him that the greatest mistake an African could make was to bring an educated girl to London and let her mix with middle class women (p.64). Adah also tells Francis: “this is England, not Nigeria. I don’t need your signature to secure a job for me” (p.121). But in the same European setting, Akobi continues to dominate, exploit and control Mara financially. This makes her complain to Kaye that: “the body being used and misused belonged to me. What had that got to do with Akobi? So why should the money I made go to him? What had he ever done for me?” (p.119).

So, while Akobi continues to make financial progress, renting a befitting apartment for himself and his girlfriend Comfort because whatever money Mara gets goes into his personal account, Francis in *Second Class Citizen* struggles to be financially independent, because Adah keeps her money and spends it the way she wants to. She tells Francis, ‘From now on, fend for yourself. I know the children are mine, because they need to be fed. You must go out and work. If not, I shall only cater for my children’ (p.170).

Again, in European setting, Akobi becomes so callous and wicked to the extent that he supervises the raping and molestation of his own wife by many men because of money. Mara narrates her ordeals when she says:

The room was filled with people, all men, and they were talking and laughing and drinking. And they were completely naked! There must be at least ten men for what I saw were at least twenty. Then they were all around me, many hairy bodies, and they were stripping me fondling me, playing with my body, pushing my legs apart wide apart. As for the rest of the story, I wish that the gods of Naka didn’t witness it. (p,111)

But in *Second Class Citizen*, even though Francis also abuses Adah in United Kingdom, he never allows other men to abuse and exploit her for any reason.

In the end, Akobi in *Beyond the Horizon* is divorced by his wife and finally gets imprisoned. He destroys Mara beyond rehabilitation as she narrates her ordeals at the last page;

I have issue instructions to them to find a small cement house in town which I can buy for my two kids, so that when I sink too deep beyond help, they will at least have a decent place to lay their heads. Material things are all I can offer them. As for myself, there’s nothing dignified and decent left of me to give them (p.140).

The above extract creates the impression that Mara has got to the stage of hopelessness and has lost her human dignity and this is caused by men. Annin (2013)

also has a similar view of men when she describes men in Darko's *Faceless* as people who suppress and maltreat women for their selfish interest and take them for granted because they know these women do not have authority in patriarchal African system: Maa Tsura is feeble, suppressed and divorced by men. Men take her for granted and consistently used her for their selfish gains.

Francis in *Second Class Citizen* gets divorced but not imprisoned as it happens to Akobi because his crime against Adah is not too incriminating and finally Adah gets her freedom. The writer describes Adah's freedom at the last page:

it was like Fate intervening. It was a story one might read in a true magazine. This old friend of Adah's paid for the taxi that took her home from Camden Town because he thought she was still with her husband (p.186).

Comparatively, unlike Darko's *Beyond the Horizon*, Enecheta ends *Second Class Citizen* with a good image for men as an old friend of Adah meets her at lorry station after the court case and shows love and kindness by paying the transport cost for Adah. At least, this gesture makes Adah feel loved and know that some African men are caring and loving.

4.3.2 Diction

Darko uses harsh and indecent language to describe Akobi especially how he demands sex from his wife Mara. She says:

Wordlessly, he stripped off my clothes, stripped off his trousers, turned my back to him and entered me. Then he ordered me off the mattress to go and lay out my mat because he wanted to sleep alone (p.22).

The above diction shows that Akobi has no respect and value for his wife and sees her as a sex object and not a sex partner. But, in *Second Class Citizen*, Enecheta uses decent language to describe how Francis demands sex from his wife. He never abuses

Adah sexually and that is why Adah is able to use sex as a bait to coerce him to go and see Mr. Noble for accommodation. The writer says: “Adah knew how vulnerable Francis could be at that time, so she sat by the edge of the bed, sparsely dressed, she pressed her point. “Are we going to see the Nobles or not? “Yes, yes we will”, (p.88 -89). The statement “yes, yes we will” by Francis shows that he values and respects his wife and ever ready to do what Adah wants in order to meet his sexual needs. The above quote shows how democratic Francis is when it comes to sex issues but if it were to be Akobi, he would beat Mara, therefore, Darko again uses harsh and abusive language to describe how Akobi treats his wife in *Beyond the Horizon*, Mara says:

when I didn't bring him the bowl of water and soap in time for washing his hands before and after eating, I received a nasty kick in the knee. When I forgot the chewing stick for his teeth, which he always demanded be placed neatly beside his bowl of served food, I got a slap in the face. And when the napkin was not at hand when he howled for it, I received it knuckle knock on my forehead (p.19).

The above extract uses words such as nasty, Kicks, slaps, knuckle, knocks to describe how Akobi beats his wife. Again, when Mara refuses to work for Mama Kiosk, she is beaten, Mara describes it by using the following words: “Wham! First slap. ,,,, wham! wham! Wham! Three more in succession” (p.17). These words are harsh and create the image of abuse, suffering and master slave relationship: “I am his pawn, his slave and his property, what he orders I do” (p.3). When Mara fails to work for Mama Kiosk, Akobi beats her and use harsh words “you foolish lazy idiot” (p.11).

Though Francis in *Second Class Citizen* also beats his wife, Emecheta uses less abusive language to describe it as if it is normal for a husband to beat his wife in African society; Francis says:” my father knocked my mother about until I was old enough to throw stones at him. My mother never left my father” (p.183). The above

extract created the image that it was a normal knock, therefore” the mother never left my father” (p.183). On the other hand, Akobi’s abuses in *Beyond the Horizon* is more severe and life threatening than Francis in *Second Class Citizen*, so the language used to portray him was harsh, indecent, and incriminating.

4.3.3 Plot

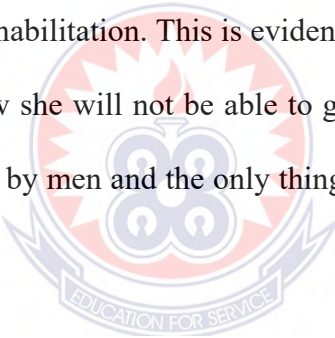
Emecheta and Darko present men differently from the beginning of their novels to the end. In *Beyond the Horizon*, Darko uses complex plot, the story starts in the middle and flashback is used as a technique to explain the past events to connect with the present events. The story begins with how Akobi, Osey and other men have dehumanized Mara after having putting her into prostitution. She has been stripped off her human dignity, values and morals she has grown up with. Unlike *Second Class Citizen*, the story of *Beyond the Horizon* starts with a very bad image for African men. Men are portrayed as very wicked, materialistic, greedy, selfish, and exploitative and have no respect for women. Mara describes her ordeal as she says;

I am staring painfully at an image. My image? No –what is left of what once used to be my image. ,,.,.,., they are coming from rooms that are same as mine, rooms where the same things are done as they are in mine, rooms where the same things are done as they are mine. And in all of them there are pretty women like myself, one in each room waiting to be used and abused by strange men. (P.1).

The above extract is how the story of *Beyond the Horizon* begins; man is described as abusive and wicked from the beginning of the novel. As the story progresses, the writer continues to use flashback as a technique to narrate how Akobi marries Mara. Mara says; “I was given away to this man who paid two white cows, four healthy goats, four lengths of cloth, beads, gold jewellery and two bottles of London Dry Gin to my family (P.3). The payment of bride-price gives Akobi authority to control Mara’s life. He abuses his wife physically, sexually and emotionally when they go

back to the city. Flashback is again used to reveal how Akobi, Osey and Popey connive to put Mara into prostitution that destroys her life in Germany.

Also, the technique of flashback is used to explain how men destroy Vivian, Kaye and other women through prostitution. Unlike exploitation in *Second Class Citizen*, in *Beyond the Horizon*, there is widespread exploitation of many African women by African men. For instance, Akobi exploits Mara, Osey exploits Vivian and Kaye also exploited by his boy friend. But in *Second Class Citizen*, it is only Adah who is being exploited by Francis and his family through less dehumanized means and not prostitution. The last part of *Beyond the Horizon* is like its beginning; it criminalizes men and creates a very bad mental picture of how men are able to destroy women beyond rehabilitation. This is evidenced when Mara laments about her state of condition and how she will not be able to go back to her family because she has been totally destroyed by men and the only thing she can give is material support; she says:



I have issued instructions to them to find small cement house in town which I can buy for my kids, so that when I sink too deep beyond help, they will at least have a decent place to lay their heads. Material things are all I can offer them as for myself, there's nothing dignified and decent left of me to give them (p140).

The end part of Darko's *Beyond the Horizon* as quoted above confirms that men in this text are evil, exploitative, wicked and have no milk of human kindness and love, therefore the writer uses very harsh, abusive and indecent language to describe them. So, Darko sees men as heartless and always ready to inflict pains on women to get what they need in life. Foster and Nwiyor (2017) also have similar views about men when they described them in *Things Fall Apart* as fearless, violent and bold who exist as the mouthpiece of their society. Okonkwo never allows himself to be mistaken for

a woman. And remarks about it as he declares: “let’s not reason like cowards, said Okonkwo.

In *Second Class Citizen*, the writer uses simple plot where the events are arranged chronologically from the beginning of the novel to the end. From the beginning of the story, men are presented as not abusive as it is done in the *Beyond the Horizon*, they are seen as people who love and appreciate sons more than daughters and always value boy’s education. The novel *Second Class Citizen* begins by talking about the dreams of characters that are yet to be fulfilled. The writer says:

It had all begun like a dream. You know, that sort of dream which seems to have originated from nowhere, yet one was always aware of its existence. One could feel it, one could be directed by it; unconsciously at first, until it became a reality, a Presence” (p. 1).

So, the story progresses naturally with less use of flashback to connect present events to the past events. The beginning of the story also talks about Adah’s family expecting a boy to be born instead of a girl. This creates the impression that men are more valuable in our society than women.

As the story progresses chronologically, men are seen as people who are given more opportunities and privileges in life and that is seen in area of education and decision making. For instance, the young Igbo lawyer Nweze, Boy (Adah’s brother), Adah’s Cousin, Francis, Babalola and Noble are all given different kinds of opportunities and privileges. Some of them even travelled to United Kingdom to further their education but most of them could not make it. Francis, Babalola, and Noble are all part of such group. As the story unfolds, the men become exploitative but not too exploitative and abusive like the men in *Beyond the Horizon*. For instance, Adah’s Cousin canes her several times because she has stolen his money but that does

not destroy her personal dignity as a human being and she goes ahead to pass her entrance examination. Francis abuses Adah several times in United Kingdom but that does not destroy her and her children like what happens to Mara and her children in Darko's novel. Unlike *Beyond the Horizon*, the end part of the *Second Class Citizen*, does not criminalize all men as it ends with a man showing kindness and love to Adah. The writer confirms this when she says:

then she saw the face of the man. Then she remembered, and he remembered. He was a friend she used to know a very, very long time before, when she was at the Girls' High. His eyes swept down and saw the ring on her finger and he said: "so you married Francis? She replied that she had. it was like Fate intervening. It was like a story one might read in true story magazine. This old friend of Adah's paid for the taxi that took her home from Camden Town because he thought she was still with her husband (p.186).

So, Emecheta's *Second Class Citizen* ends with a man showing love and affection to broken hearted Adah. This shows that not all men are callous, wicked, exploitative and uncaring.

4.3.4. Contrast / Foil

Emecheta uses contrast as a technique to compare African men in *Second Class Citizen*. Emecheta contrasts Francis with Mr. Eke who prepares and rents a nice apartment before his wife arrives with their daughter. Francis fails to do that and Adah complains to him when she says: "You could have tried, Francis. Look at your friend, Mr. Eke when he knew that his wife was coming with their daughter, he made sure he moved away from this lot, she said loud" (p.36). Even though Francis and Mr. Eke are all from Nigeria, however, they handle family issues differently. With this, Emecheta portrays that some men are responsible and caring while others are not.

Emecheta again contrasts Francis with Mr Noble who disagrees with Francis when it comes to beating a woman. He openly speaks against Francis who beats his wife, the narrator says; “Mr Noble was fed up with their fights and had asked them to move” (p.162). Mr Noble always defends and protects Adah. The writer confirms this; “There was nothing bad in Adah getting birth control gear, Pa Noble said (p.55). Emecheta again contrasts Francis with Mr. Okpare who is able to study privately and pass his examination while Francis is unable able to do that, so Adah wished her husband would meet men like this who would be able to influence him, so she says: “Francis would have met other men, like this one, and he would have copied them (p.165). Emecheta again contrasts Okpare with Francis when the latter believes quarrel is normal in marriage but beating a wife is primitive and he is grown past that level, he tells Adah. The writer confirms this when she says: “But, he told Adah, they still quarreled though he would never beat his wife. He had outgrown that, but they still quarreled” (p.164). Francis believes “a woman was a second – class human, to be slept with at any time, even during the day, and, if she refused, to have sense beaten into her until she gave in (p.125). Even though they are all African men; Francis sees nothing wrong with beating a woman whiles Mr. Okpare believes such act belongs to the history and must be avoided in any relationship. By contrasting male characters in the text, Emecheta believes, not all African men are abusive, exploitative, irresponsible, lazy and evil.

But, in *Beyond the Horizon*, Darko does not use contrast to compare her male characters with names in the text. For instance, Mara’s father, Akobi’s father, Akobi, Alhaji, Osey and all other male characters that have been given names both in Ghana and Germany are portrayed as exploitative, liars, wicked, materialistic and

abusive. Even the good men in Naka, she explicitly fails to acknowledge them by mentioning their names. Mara says:

Naturally, not all husbands made wrecks of their wives. Many women in Naka were extremely content with their marriages and their husbands and wouldn't exchange them for anything in the world. And some such good men still existed in Naka (p.4).

So, while Emecheta contrasts her named male characters with others to portray that not all men are enemies to women, Darko does not contrast them but portrays all the named characters as exploiters, rapist, liars, and oppressors. This means Darko is not happy about how African men treat their women, therefore she will not even appreciate the few ones who are doing their best by mentioning their names in her text, *Beyond the Horizon*.

4.4. Conclusion

Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon* have differences and similarities in terms of how men are presented. They both agree in terms of themes which are domestic violence, patriarchy, exploitation and marriage without love. Both writers also use men as flat characters because the male characters do not change both in African and European settings. Finally, these female writers differ in terms of plot structure; while Emecheta uses simple plot, Darko uses complex plot. They also differ in terms of diction used in presenting men in the two texts. Darko uses harsh and abusive language while Emecheta uses decent and less abusive language. Contrast is also used in presenting male characters in Emecheta's *Second Class Citizen* while there is no use of contrast in *Beyond the Horizon*.

CHAPTER FIVE

SUMMARY, RECOMMENDATIONS AND CONCLUSION

5.0. Introduction

This chapter focuses on summary of findings, recommendations, conclusion and suggestions for further study.

5.1 Summary of Findings

The purpose of this thesis was to examine how the male gender is portrayed in African patriarchal society in Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon*. The theoretical framework used as a guide to this thesis was structural functional theory. This thesis examined how Emecheta presented African men in her *Second Class Citizen*. Again, the researcher studied how Darko presented African men in her novel, *Beyond the Horizon*. Additionally, this study was conducted to find out whether there were similarities and differences in the way Emecheta and Darko presented African men in their novels. Finally, the study examined how culture influenced the representation of men in the two novels.

From the analysis, it could be seen that Emecheta presents African men as decision makers who are expected to be celebrated and served by women. This attitude of men makes Adah very uncomfortable and feels cheated by male dominated society: "she hated being treated like a native woman who was not supposed to know the important happenings in her family until they had been well discussed and analysed by the menfolk" (p. 69).

Emecheta presented men as people who value sons more than daughters. In *Second Class Citizen*, Adah's birth is not celebrated because her arrival brings disappointment;

She was a girl who had arrived when everyone was expecting and predicting a boy. So, since she was such a disappointment to her parents, to her immediate family, to her tribe, nobody thought of recording her birth. She was so insignificant (p.1).

Emecheta portrayed men as people who are given many rights, privileges and opportunities in African patriarchal society at the expense of women. In *Second Class Citizen*, male characters such as Francis, the young lawyer Nweze, Boy, Cousin Vincent, Babalola and Mr. Noble are all given access to formal education to the extent that most of them had an opportunity to travel abroad to further their education which was not readily available to women. The writer says; “every Igbo family saw to it that their children attended school. Boys were given preferences, (p.3).

Men are described as people who do not value women. Francis in *Second Class Citizen* tells his wife Adah when she wants to publish her first novel entitled *Brain child*; “You keep forgetting that you are a woman and that you are black (p.178).

Emecheta again portrayed men as people who see women as their own property. Francis’s father sees Adah as their property and therefore thinks whatever she gets belongs to them. He tells his son, Francis; “the money is for you, can’t you see? Let her go and work for a million American and bring their money here, into this house. It is your luck. You made a good choice in marriage, son” (p, 20).

Emecheta described men as people who do not want their wives to have so much exposure thereby knowing their right. Someone warns Francis;” the greatest mistake an African could make was to bring an educated girl to London and let her mix with middle class English women. They soon know their rights” (p.64).

Emecheta again portrayed men as heartless and very wicked. Francis qualified for this description when he lied to the magistrate that Adah was not his wife and has no child with her;

Francis said they had never been married. He then asked Adah if she could produce the marriage certificate. Adah could not. She could not even produce her passport and the children's birth certificates. Francis had burnt them all. to him, Adah and the kids ceased to exist (p.185).

Men are described by Emecheta as people who are responsible for most of the challenges, women go through in life. Francis in *Second Class Citizen* deliberately burns Adah's story, *Brain child* which she wishes to publish in the near future. He tells her; "I don't care if it is your child or not. I have read it, and my family would never be happy if a wife of mine was permitted to write a book like that" (p.181).

Emecheta again portrayed men as not intelligent and always find it difficult to excel in any formal examination. In *Second Class Citizen*, Ada's cousin Vincent fails his Cambridge school certificate examination. Francis also fails examination both in Nigeria and United Kingdom. Mr Noble also came to United Kingdom to read law but "he kept failing and failing" (p.84). Mr Babalola comes to England with a scholarship to study journalism but fails to achieve that dream because he spends the scholarship money on entertainment; "one thing was sure he was not doing any studying, though he had come originally to read journalism" (p.47).

Emecheta presented men as polygamous and therefore not prepare to keep one woman no matter how good that woman is. Francis says; "in his society men were allowed to sleep around if they wanted to. He was brought up to like variety (p.64).

Men are again described by Emecheta as irresponsible and very lazy. This compels Adah to make the following statements about her husband; “Francis was not the type of man who would go and look for a job unless pushed to it” (p.125).

Emecheta again admitted that not all men in African society work against the interest of women. Mr. Cole, who is a teacher becomes so helpful when Adah makes an effort to go to school for the first time. The narrator says; “Mr. Cole assured her. Yes, of course she could come again if she liked, but if her parents would not allow her to come, he would take it upon himself to teach her the alphabet” (p.6).

Darko on other hand presented men in *Beyond the Horizon*, as people who think sex is naturally created for them, therefore the interest of the women should not be considered in sex process. Mara confirms this when she says; “Wordlessly, he stripped off my clothes, stripped off his trousers, turned my back to him and entered me. Then he ordered me off the mattress to go and lay out my mat because he wanted to sleep alone” (p.22).

Darko described men as liars and oppressors who are good at blackmailing and exploiting women. The boyfriend of Kaye deceives her and brings her into Germany and puts her into prostitution and keeps all the money. The writer says;

He saw how other men were making fast money with their girlfriends and so, he, too, invested the little he had so far saved in bringing her from home to Frankfurt. Then he coerced her into prostitution, pocketed every mark she made and kept her in the trade by blackmailing her with pictures he had clandestinely taken of her in action with other men. (p.117).

The blackmailing becomes so clear when the boyfriend of Kaye says; “You back out today, tomorrow these pictures will be on their way back to your family at home” (p.117).

Darko also described men as decision makers who must be served and worshipped. Mara appreciates these facts when she says;

mother had taught me that a wife was there for a man for one thing, and that was to ensure his well-being, which included his pleasure, if demands like that were what would give him pleasure, even if just momentarily, then it was my duty as his wife to fulfill them (p.13).

Darko again described men as people who love, respect and value their girlfriends more than their wives. Mara confirms when she says;

my husband brings me from home to a foreign land and puts me in a brothel to work, and what money I make, he uses to pay the rent on his lover's apartment, and to renovate a house for her in her village back home (p.137-138).

Again, Darko portrayed men as people who married women not because of genuine love but for some personal reasons. Mara says; "He married me because he had a role for me in his dream. It was a dream, it seemed, he was bent on seeing through even if it meant making a sacrificial lamb of me. And so far, he had got his way" (p.115).

Darko again presented men as people who abused women physically. In *Beyond the Horizon*, Osey beats his wife Vivian with a pressing iron and she confirms this when she tells Mara in the form of a question; "Do you know that he beat me up with the pressing iron?" (p.128).

Finally, Darko described men as people who consider bride price as a symbol of authority. For instance, in *Beyond the Horizon*, Mara wants to go back to her father's house but she knows he cannot refund the bride price. Mara says; 'so seeing the situation as it was, I abandoned the idea of announcing my wish that marriage be dissolved.....father had used the goats and cows to remarry, and be definitely was not going to agree to my wish" p.28-29).

Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon* have similarities and differences in terms of how men are presented. They both agree in terms of themes which are domestic violence, patriarchy, exploitation and marriage without love. Both writers also use men as flat characters because the male characters do not change both in African and European settings.

Finally, these female writers differ in terms of plot structure; while Emecheta uses simple plot, Darko uses complex plot. They also differ in terms of diction used in presenting men in the two texts. Darko uses harsh and abusive language while Emecheta uses decent and less abusive language. Contrast is also used in presenting male characters in Emecheta's *Second Class Citizen* while there is no use of contrast in *Beyond the Horizon*.

5.3 Recommendations

In the light of the presentation of African men in *Second Class Citizen*, and *Beyond the Horizon*, I recommend that texts written by female writers should be promoted as Literature texts in our schools. African writers should also redesign a new image for the African man in literary works in order to reduce usual way of characterizing men as sexual abusers, polygamous and heartless. This can be done when these writers use male characters to change the status quo by not presenting them as abusers, blackmailers, exploiters, evil, but rather presenting them as people with so much love for their wives and other women. As Blay (2014) points out, this will give impetus to the emancipation of women in Traditional African society.

5.4 Suggestions for Further Research

As has already been stated, this study sought to explore the image of African men in a patriarchal society using Emecheta's *Second Class Citizen* and Darko's

Beyond the Horizon. However, for further scholarly work on these two sets of books, the following thesis topics could be examined: the impact of patriarchal system on the independence of women in African society; the study of Emecheta's *Second Class Citizen* and Darko's *Beyond the Horizon*. Also, the image of African men and women in European society; the study of Emecheta's *Second Class citizen* and Darko's *Beyond Horizon*.

5.5 Conclusion

In spite of their contexts, these two writers, Buchi Emecheta and Amma Darko have used their novels to discuss issues critical to the heart of African men and women. They have succeeded in bringing to the fore the gender inequalities in our patriarchal African society that favours men. They therefore educated the readers on the need to bridge these gender inequalities in our African society. The plots and themes of these texts have mirrored the wishes, dreams and aspirations of men in African patriarchal society. In *Second Class Citizen* for example, Emecheta makes it clear that the meaning of man is synonymous to power and authority that decides the direction of African society. This happens when all privileges and opportunities are given to men that give them an advantage in society. Men such as the young lawyer Nweze, Francis, Adah's brother, her cousin Vincent, Babalola, Mr. Noble and Mr. Okpara are given several opportunities including having to travel to Europe to have formal education which is not readily available to women.

In the novel, it was only Adah who managed to taste formal education in the midst of many challenges and because of her gender, she was not recognized, honored and respected. Mara's father, Akobi, Osey and other men in *Beyond the Horizon* are also given authority and power to own women as their property and determine how

their lives should be monitored, directed and regulated. So, analyzing these two texts, it is evident that African men are well prepared to maintain the status quo. Francis and Akobi in *Second Class Citizen and Beyond the Horizon respectively*, are epitome of African men who always want to stick to their African culture. African men who know what they want and do not allow change of environment and financial strength of women to alter their tradition.



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