



### ***The Male Dominance in Flora Nwapa's Novels (Patriarchy)***

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#### **ABSTRACT:**

*This paper examines the postcolonial African woman's issues addressed by Flora Nwapa in her three selected novels: Efuru (1966), One is Enough (1981), and Women are Different (1986). Mainly, the paper aims at investigating the Male Dominanceto African women as an issue that is influenced by customs and traditions, both past and present and Nwapa how intends to create awareness in women by appealing to them realistically, thoughtfully, and emotionally through her writings to find suitable solutions. The paper came out with findings that the most prominent issues that face African women are: patriarchy, marriage, infertility, polygamy, female education, and financially independent woman. Since women's roles are largely dictated by cultural expectations, the root cause of African women's suffering is patriarchy.*

*Key words:patriarchy, marriage, infertility.*

مستخلص

تعرض هذه الورقة قضايا المرأة الافريقية في الفترة ما بعد الاستعمار, في ثلاثة من روايات الكاتبة النيجيرية فلورا نوابا و هي: إيفورو (1966), واحد يكفي (1981), و النساء مختلفات (1986). وخصوصاً هذه الورقة تهدف الى بحث سيطرة مفهوم المجتمع الذكوري للمرأة الافريقية كقضية تتحكم فيها العادات والتقاليد على واقع المرأة في الماضي والحاضر و التي تعرضها نوابا و محاولتها في خلق الوعي في اوساط النساء من خلال مناشدتهن بطريقة واقعية و فكرية و عاطفية لايجاد الحلول المناسبة لها. وكذلك من اجل اعداد البعد الاجتماعي والثقافي للمرأة الافريقية. وتوصلت هذه الورقة الى ان اهم القضايا التي تواجه المرأة الافريقية تتمثل في الزواج و العقم و تعدد الزوجات و تعليم المرأة و استغلالها مادياً. و مجمل القول ان سيطرة العقلية الذكورية هي اساس المشكلة في واقع المرأة الافريقية. الكلمات المفتاحية: - . سيطرة مفهوم المجتمع الذكوري و الزواج و العقم.

#### **INTRODUCTION :**



*Flora Nwapa is considered as the most renowned contemporary African woman writer almost devoted her works to the idea of empowerment of women and other marginalized sections of the society. Moreover, she is the first African woman writer to publish her fiction in English. She is regarded as a pioneer among her counterparts with the publication of her first novel, Efuru in 1966. Her writings truly depict the society within the traditional and social contexts, a society that inclined to devalue women and question their feminine attributes and confine their role in life to bearing children. Nwapa focuses on things that matter and stick to showing them realistically. Her novels are rooted in humanitarian themes that deal with issues of gender bias, marriage, motherhood, barrenness, polygamy, social injustice and sexual exploitation. Through her novels she expresses her deep concern about the agonies of women. While trying to register her disgust at male chauvinism and the oppressive patriarchal system, she keeps reminding women that the social condition of a society and its wrong nations can be gauged by the standing status of its women. She unceasingly encourages women to aim high by educating themselves, underlining her belief that education, economic independence, and self assertiveness are the important steps towards liberation since there is a strong correlation between women's education and their overall progress including their economic development.*

#### *Statement of the Problem*

*African women are believed to have experienced hardships that have affected their lives in different ways. They are oppressed, suppressed, and considered as inferior to men, and can be looked down as second-class citizens.*

#### *Research Questions*

*African women have lived within a dominant male culture that oppresses and devalues them. There has been disjuncture between the lived experiences and the oppressive identities foisted upon women by dominant male cultures. To investigate this problem further, the paper raises a crucial question which is:*

*In what way does Nwapa interrogate the perceived oppressive identities of African women in her novels?*

#### *Objectives of the Research*

*Highlight the ways Nwapa projects and introduces her characters to raise the issues of African woman's sufferings and pains.*

#### *Methodology*

*A qualitative descriptive research method and African feminism philosophy were used to explore the socio-cultural perceptions of African women.*

#### *Literature Review*

*Sultana stated that in the modern world where women go ahead by their merit, patriarchy creates obstacles for women to go forward in society. What is patriarchy, then? Patriarchy is defined in Longman Dictionary of Contemporary English as "a social system in which men*



have all the power, also a social system in which the oldest man rules his family and passes power and possessions on his owns."Moreover, in Wikipedia (Webster's New Dictionary) (2010) patriarchy is defined as "a social system in which the male is head of the household, having authority over women and children. Patriarchy also refers to a system of government by males and to the dominance of men in social or cultural systems." (Sultana, et al,2010).Patriarchy is also defined by different thinkers in different ways. To begin with, Bhasin noted that "the word 'patriarchy' literally means the rule of the father or the 'patriarch', and originally it was used to describe a specific type of 'male-dominated family' – the large household of the patriarch which included women, junior men, children, slaves and domestic servants all under the rule of this dominant male. Now it is used more generally "to refer to male domination, to the power relationships by which men dominate women, and to characterize a system whereby women are kept subordinate in a number of ways". Sultana contends that patriarchy is the prime obstacle to women's advancement and development. Despite differences in levels of domination the broad principles remain the same, i.e. men are in control. Patriarchy refers to the male domination both in public and private spheres. (Bhasin, et al,2006).Furthermore, Mitchell uses the word patriarchy "to refer to kinship systems in which men exchange women", while Walby defines "patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women". Lerner stresses that patriarchy, in its wider definition, means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that "men hold power in all the important institutions of society" and that "women are deprived of access to such power". However, it does not imply that "women are either totally powerless or totally deprived of rights, influence, and resources".(Mitchell,et al,1971).In a wider concept, Jagger and Rosenberg (1984) state that patriarchy describes the institutionalized system of male dominance. So we can usefully define patriarchy as a set of social relations between men and women, which have a material base, and which, though hierarchical, establish or create independence and solidarity among men that enable them to dominate women.( Jagger,et al,1984). According to the above-stated definitions, the common ground is that patriarchy is a system of social structures and practices in which men dominate, oppress and exploit women. Therefore, this section is an attempt to analyze patriarchy and women's subordination in the three selected novels of Flora Nwapa. She believes that it is necessary to understand the system, which keeps women dominated and subordinate, and to unravel its workings in order to work for women's development in a systematic way.

Data Analysis



*Nwapa underlines patriarchy's concepts towards women in traditional African societies. She tries to depict the different ways in which women's oppressions takes place: humiliation, mistreatment, negligence, exploitations being viewed as passive and unproductive. Contrarily, the writer contends that African women are as powerful and effective in their community. In her novel Efurú, Nwapa depicts Efurú as a victim of two failed marriages, because of patriarchal system. Her first husband, Adizua persuades her to marry him without paying her dowry. Though he behaves as a lover, he exploits her. Indeed, he inclined to show his manly domination even over his own mother; he silences her and prevents her from enquiring the dowry; for he considers it as a personal matter. As a man, he has not to be blamed for any wrong doing. "I have no money for the dowry yet. Efurú herself understands this. We agreed to be husband and wife and that is all that matters." (E, 8). It is obvious that Adizua uses Efurú as a means to satisfy his desires as a man, especially when he escapes with another woman and leaves her. She regrets that she accepted him. Further, Nwapa underlines how African woman is dominated by man to such an extent that she is not allowed to perform social activities or have business without her husband's permission. She is regarded as part of her husband's property. This indicates that she has a limit which she cannot step over it. Therefore, Efurú cannot give a final decision by herself on the matter of her made, Ogea, without her husband's consent. She is reported by the author, addressing Ogra's parents saying: "A woman has no say in these things." (E, 39) Through men's dialogues about social occupations, Nwapa highlights how women are viewed by men. When Adizua's relatives gather in Efurú's house to pay the dowry, one of the men, their spokesman, tries to please and comfort Efurú's father with good speeches of sympathy. He expresses refusal of Adizua's marriage in that way and stresses that woman is weak (Adizua's mother) and injustice is done to her, emphasizing that if Adizua's father is present he would have prevented his son's act. He adds; "Adizua's mother was there, but what can a woman do". (E, 23) Moreover, Nwapa shows that woman is always seen as inferior to man. At the gathering, Efurú is loudly reminded she is a woman and she is not allowed to drink as she is standing up in front of them. A man shouted at her saying: "Kneel down, kneel down, you are a woman" (E, 24). A woman's position is always dominated by men who want her to say behind and remain under their domination. Efurú stresses this fact when her father says: "As you know I inherited all the wives of my father. But Efurú's mother was my choice." (E, 23) Efurú is a woman who has suffered from her first husband's negligence and abandonment. Nonetheless, she is seen as patient and enduring. She expresses her feelings as a neglected and useless woman, who neither attracts or pleases her husband. She wonders why her husband has changed and becomes so oppressive and aggressive, and what wrong she has done to him to deserve his cruel and unkind treatment. Knowing that, she has not offended him before, she asks herself how she could gain him again, wondering whether he has found another woman. She can only speak to a few of her friends and intimates about her suffering, for her social relations are very limited. She tells Ajanupu, her friend: "But Adizua has treated me shabbily. He has treated me the way that only slaves are treated. God in heaven will judge us." (E, 58) Efurú is depicted as a woman who is obliged to keep silent even when she is treated with injustice and inequality. However, Adizua's aggressiveness and oppressive treatment are*



made obvious to Efuru when he travels to Ndoni informs her that he is going to buy ground-nuts and sell them for good profit. Meanwhile, Efuru knows her husband is not telling her the truth and that is quite clear in her ironic reply, saying: "Really, Go well and buy things for us." (E, 53)

After a period of time, she is confirmed that there is a new woman in his life. She is killed by his inhuman treatment especially his refusal to attend the funeral of their only daughter. Efuru's father speaks about Adizua, and condemns his betrayal of Efuru by saying, "But a man whose only child dies and could not come to bury his only child and console his wife must be a very bad man. It showed that he hates his wife." (E, 94)

Adizua is portrayed as a representation of a bad man who stands as a sample for many African men who escape to other countries and leave their children under their wives' protection and responsibilities. Women are surprised of Adizua's elopement with that worse woman. To stress this, Nwapa makes the women's characters speak. One of them wonders why has eloped, saying: "She has beauty, wealth and good breeding. Why should any man treat her like that." (E, 75) Indeed, Adizua ignores Efuru for no reason. He merely acts as an African man who ignores his wife and destroys her life.

Gilbert is Efuru's second husband who is no better than the first one. He also humiliates her for not consoling Efuru on the death of her father and accuses her of adultery. Efuru says to Gilbert: "What could have happened to prevent you from coming to bury my father... I did not think that you could do this to me." (E, 206)

Nwapa tries to draw the reader's attention to the attitude of some wives and husbands and underlines the differences. She mentions Ogea's mother, Nwabata and shows how she advises her husbands, Nwous to repay Efuru's money. But he ignores the advice because she is a woman. Moreover, he thinks that she only wants to stand against his will. He continues to waste his money on invaluable things. But later, he realizes that he is mistaken and as a result he is bankrupt and in severe poverty. He seeks the help of his wife, a woman. She says to him, "what can a woman do? You say every day. In the end, a woman does something and even then you still look down on women." (E, 166) Here the author underlines women's important roles through their real participation in enhancing and helping their people and their societies. Moreover, Nwabata is depicted as a woman who protects their property and wealth as in the case of the thieves who attempted to rob the house while her husband was asleep. She burst of anger. She speaks, "That is the man who is my husband. Woman are nothing, he is my husband, was asleep when thieves came to the house. But I am only a woman. What can a woman do?" (E, 178) Such an act is considered as one of the responsibilities of man. But a woman shoulders the responsibility. Nwapa rejects the idea of women's inferiority and incapability. She refuses the concept of considering women as negative or passive individuals



*in the society. She means to say the patriarchal attitude of men and their claim that they are everything is of no validity today. Nwabata and Ajanupu are projected as woman who can deal with difficult situations. For example, they are portrayed as courageous women who play the men's roles at times of need. Ajanupu narrates to Efuru and Nwabata that she said to the thieves: "You thieves who are digging at the back-yard. I am waiting for. When you finish digging, come in I will show you what a woman can do." (E, 178) Though Efuru is depicted childless woman who fails to meet her community's expectation as a mother, she plays important roles that can make up for her failure. She is a productive individual in her society. That is to say she is presented endlessly helpful to both men and women. For instance, she helps Nwous, ogea's father. He pays nothing for his treatment, Efuru has done everything and after his recovery, "Neighbors were equally glad to Nwous looking so healthy. They greet him warmly. They also went to Efuru and thanked her for saving Nwous's life." (E, 102) She even gives Nwous money twice despite her knowledge that he cannot settle his debt. The Other example is Nnona, the old woman who suffers from a bad wounded leg for many years. This wound is painful and nasty ones. Every now and then, it is getting worst. Efuru takes care of her and she becomes well after she has had an operation. She returns her people strong and happy. These what Nnona's family says: "Efuru, thank you very much ... we are very happy that you have helped our mother. You have done what only men are capable of doing and so you have done like a man. We have no words to thank you." (E, 132) Women are oppressed due to the social tradition and culture that prevails patriarchal mentality. The author shows that women's contributions in their society is not only limited to producing children. But being useful and valuable woman can have various forms such as Efuru. In her novels, Nwapa has attempted to depict women reactions against patriarchal community. She highlights the concept of education in the patriarchal society where boys have the priority over girls. For instance, Efuru's second husband, Gilbert, who is seen more educated than his friend Sunday, believes that educating girls is a waste of time and money. He says: "They get married before the end of their training and the money is wasted" (E, 191) Sunday agrees with Gilbert, for he has his own philosophy of girl's education, not far from patriarchal mentality. He points out that it is men's fault to prevent girls from pursuing their education. Instead of ending up in kitchens, they can be successful educated girls who will be awarded with good jobs and earn good money and help their men or husbands. Presenting Gilbert and Sunday's attitudes towards girls' education, the author managed to illustrate how girls' education is wrongly conceived in patriarchal society. Nwapa shows patriarchal cynicism towards girls' education. It is thought that educated girls are influenced by Western gender ideas which make them reject their own customs and traditions. Under this influence, it is feared that educated girls will stop helping their husbands in their farms. This is illustrated in a conversation between*



*Omirima and Amede about Omirima's daughter-in-law: "She went to school and so she thinks she knows everything. She is so lazy... have you ever known a woman, brought up in our town who sleep until the sun is up."(E,193,194)In African culture, a woman who is kept busy with household affairs, farm and taking care of husbands and children; she can hardly have time to resist the patriarchal ways of life. Her energy and care are exhausted to the full.The rejection of infertility by African patriarchal society is portrayed as an ideology. Childlessness is against the man's wishes and will. This is made obvious when Gilbert accuses Efuru of adultery. He is simply influenced by his patriarchal society. Sickness of a wife is attributed to the act of committing adultery. Gilbert says to Efuru, "Efuru, my wife, the gods are angry with you, because you are guilty of adultery and unless you confess you will die."(E,208)Nwapa argues that the patriarchal society has double standards judging men and women. A man can get away with any unpleasant or unlawful act he may commit; he might not to be blamed for being adulterous. He has the right to marry as many women as he likes. On the other hand, a woman cannot do what is done by a man. It is obvious that men always have the upper hand and are superior to women.Not only in Efuru but also does in One is Enough Nwapa present the issue of patriarchal mind-set. In One is Enough, the main character Amaka is portrayed as childless women at the beginning of her life. She is presented as humiliated and despised wife due to her infertility after six years of marriage. She is abused and oppressed by her mother-in-law and her husband, Obiora. She begs her mother-in-law to forgive her and not throw her out of her house. She apologizes for something out of her control. She hears herself says to her mother-in-law, "Mother, forgive me... it will not happened again. I should not have replied to what you said. I am sorry, Mother. Please don't throw me away, mother."(O E, 1)Nonetheless, she is shown no respect by her husband and mother-in-law. The author stresses how a woman may dominate over her own sex in patriarchal society. For example, Obiora's mother tells him what to do. She is proud of having such an authority. She tells to Amaka, "I have waited for six years, and cannot wait for even one day more. Didn't you see how I hushed him up Obiora when he came in to interfere?' He is a stupid son.'"(OE, 13) She loaded Amaka as a lair, dishonest, barren and deceptive woman. To add to her insults, she breaks the news that her son has had two sons from another woman. In response to this shocking news, "Amaka was utterly shocked. She began to tremble. She could no longer control her emotions. She held on to bed, so she did not faint. Obiora has two sons by another woman. And he never told me? Impossible."(OE, 14)The author shows Obiora's real character; he typically stands for the patriarchal husbands. He does not give Amaka the chance for asking or expressing her reaction to whatever happens, merely because she is a barren woman. He speaks to her in an aggressive manner, "Yes, well, what was I to do? Remain because my wife is barren..."(OIE,1)She is hurt and is not considered as a person who has right to comment or*



she speak out her view. She has to accept the way her husband acts whatever it is. Nevertheless, Nwapa makes her brave enough to make voice heard, "Should I not react, for God's sake! What do you think I am made of wood?" Indeed, Amaka blames herself for asking for more. She is contended woman, and does not complain about the little money she receives for the family daily expenses, compared to other wives. Obiora thinks that since she is a childless, Amaka should not be given much money. But the author makes Amaka face him with this fact when she tells to him, "Go and ask other wives and they will tell you how much your colleagues in the same ministry give their wives. But I did not grumble, I never asked for more. Perhaps that was my mistake, not asking for more" (OE, 19) Obiora continues to obey his mother and do what she asks him to do, regardless of Amaka and the way she feels. All of a sudden, he tells her that his sons and their mother are coming soon to stay in the house. He tells her, "I have made my decision and there is no going back. What mother told you will happen. Not today but soon." (OE, 19) Obiora is shown of as a man who is socialized by patriarchal thought. Thus, his view of women is very narrow and limited. Whatever a woman my do or achieve, she can be viewed through patriarchal concept; woman is created for the specific function of producing children and pleasing men. If she fails in that she can just be viewed as a man. Therefore, she does not deserve to be served as the other productive women, for such service would mean waste of health, money and time. On the other hand, man is the only person who is referred to as symbol of power. Therefore, Obiora proudly tells Amaka, "If you are sensible, you will stay here under my protection. A woman needs protection from her husband." (O E, 19) The author shows Obiora as a dominating husband, who wants to make Amaka stay with him as an object. Form what he says, it seems that he is afraid if Amaka leaves; she might be possessed by another man. He does not want to be considered as those week husbands who run after their wives as baggers to ask them to return home. Thus, he warns her not to go out his house in protestation after the arrival of his sons and their mother. He tries to make life difficult for Amaka. He tells Amaka, "So watch your next step and be well advised. Out of the goodness of my heart, I am asking you to stay. But if you choose to leave your matrimonial home, here is the door." (OE, 20) Apparently Abiora seems to give Amaka the right of choice. But In fact, the choices are set according to his own interest: if she stays with him, he will ensure that she will remain within his manhood domain, if she leaves, he will be left alone to enjoy living with his new family. So, he thinks that he is the winner in both cases.

The author depicts Amaka as a strong and defiant woman. She stands against her husband's patriarchal practices. She is made to confront when she refuses to shut up. She speaks out and tries to defeat him. But by the social patriarchal standards Amak's behavior is not accepted at all, for it is believes that, "A woman who tries to win an argument over her husband was regarded as 'he' woman." (OE, 27) Amaka tells Obiora frankly that she is not happy with him. She complains that he has not told her about his marriage and that as his first wife she has a right





to be informed. Amaka as a brave woman to speak out about her pains and sufferings. She faces her husband and tells him, **“It beats me how you should do all behind my back, be involved with a woman, have sons, marry her without breathing a word to your wife. You have changed a good deal, my husband. I could change, you know.”**(OE, 26) Nwapa underlines the issue of inequality by showing how Obiora is disturbed and has become nervous to hear Amaka asking for a change as he does, believing that men are permitted to look for a change and that it does not apply to women. Obiora is inclined to think that if a woman asks for a change, the way for her is to become a prostitute. He tells Amaka, “I am a man”, she replies: **“I am a woman”**(OE, 26) Amaka is the spokes woman of her sex. She simply means to say a woman can express her identity as a man does. She is eligible for a change since she articulates that she is a woman who believes on her own capabilities. She stresses the idea that women may be beaten whether they are mistaken or not. However, Amaka manages to convince Obiora that she is right, and he pounces towards beating her as he has done before. But this time, Amaka begins to show Obiora that she has started to change in the right direction due to the experiences that she has been gone through. Nwapa says that a woman is forbidden to be beaten twice. Thus, she makes Amaka protect herself from Obiora’s act of beating her. Here is what a common woman tells Amaka how to deal with men’s fighting in order to protect herself, **“But regarding the beating, be ready at all times to defend yourself. Never cry out when he is beating you, without finding something to retaliate. So I say, fight back.”**(OE, 27) Amaka revolts for herself and hates her husband as well as her village people for they are oppressed by the worst kind of patriarchal concepts. Therefore, she decided to start a new life in Lagos. There in Lagos, She resumes another life in a new society which is to some extent free from the patriarch thought and ways of that thinking. Nwapa through *Women are Different* (1986), explores different types of women’s oppression, exploitation, abuse and humiliation that done by husbands. The author depict humiliation as one of the most important reasons that make women seek to revenge on their husbands by intentionally being engaged in the act of adultery: Dora is portrayed as a woman who has an affair with Tunde. She confesses to her friend Rose, **“If Chris had been faithful, if he had not been cruel, if he had treated me well in Hamburg, I would not have had anything to do with Tunde.”**(WD, 100) The same tendency for revenging on cruel and unjust husbands is the stressed by the woman with a doctorate in history. She wonders why not equalizes women with men. As quoted by the author, she says, **“If husbands run around with other men’s wives why not their wives do the same?”**(WD, 100) Nwapa thinks that a man considers a woman as his property. He believes that a woman and her possession are his belongings. Thus, Dora’s husband, Chris, refuses to work with her because it is not accustomed in a patriarchal society that a man works under the control of his wife. The writer underlines this patriarchal concept, **“It was unmanly to do that. He would not do it.”**(WD, 69) On the top of that, he thinks he owns Dora herself. Consequently, her property is his since she is his wife. Therefore, he sells Dora’s house without informing her, or having her consent. He decides to travel to London without her knowledge. After a course of time, Dora discovers that she is cheated and deceived by him when her lawyer inquires’ **“Did she at any time sign a document? She did. What then? An intelligent lady like her should know better, the elderly lawyer admonished. Dora bowed her head and wept”**(WD, 72) Nwapa describes how Dora is disrespected and humiliated in Germany. Chris treats her in such a strange manner that she



doubts whether she has mistaken the address. But she recognizes his voice saying, **“What do you want?”**(WD, 77) She is blamed for her coming, and the only thing she is offered by him is a taxi to take her back to the airport. He does not pay Dora any attention as she says, **“Chris, I have waited these years, the children, the war, everything...”**(WD,77) But he is busily talking on the phone to arrange for her to return to Nigeria as soon as possible. Psychologically, Dora greatly disturbed by the welcome given to her by this cruel husband. On the other hand, Rose is utilized by mark as means to steal all her bank savings and leave to America to study. She is not allowed to use his name. Later, she discovers that he has given wrong personal information. The author quoted that **“Mark had jilted her”**(WD,82) Nwapa states that men in Nigeria are very difficult with women. They mistreat their wives and exploit them if they ask for divorce. Therefore, Dora refuses to marry Tunde because she is afraid that he may dominate and control her and her business. The other possible reason is that she expects the father of her children to come back. She explains to Rose, **“For you see, our men are very touch these days. They lord it over their wives and they laugh at ideal husband who listens and respect his wife.”**(WD, 102) Women are expected to give men more than they receive from them. Those men infringe women’s right and at the same time accuse them of laziness and weakness. Comfort is depicted by the writer as woman who thinks and analyses men’s mentality. She makes use of her mind before approaching any step. She seems to understand men’s nature better than her counterparts: Rose, Dora and Agnes. Nwapa comments on women’s efforts, especially, the ones who are married to men odder than them, by saying, **“The girls give their bodies, their youth, and their vitality to filthy sugar daddies...”**(WD, ) Men are seemed to be selfish. They are concerned with their children more than wives. The author reveals how Agnes is disrespected by her husband. She is insulted with ‘A wayward wife’. She is not welcomed as it should be. Her husband only wants to have his children. He speaks to her about the children, **“You cannot say they are not mine. They are mine. You had them in my home, under holy wedlock...”** (WD, 65) She is greatly shocked by her husband’s insults and abuse. Also, she is threatened and frightened that her children will be taken away from her soon. She blames herself for paying him a visit. This is the man for whose sake she discontinued her studies to marry him. But is now more determined than ever to resume her post-graduate studies and depend on the certificate that will obtain.

### Conclusion

To conclude, one can safely state that the mindsets of both men and women are obsessed by patriarchal ideology. They fall victims under institutionalized patriarchal society where they were socialized; then they internalized, and reproduced the patriarchal behavior. The core issue of African women’s issues is patriarchy; for under patriarchy the other issues such as marriage, infertility, polygamy, education, and financially independent women will fall.

### 1. Recommendations

African Females authors are highly concerned with the African women’s issues. They try to treat women problems by proposing some solutions to those dilemmas through their writings. For they are women, they are the right individuals who express their sameness in truthful manner. Hence, it is recommended that they should be given more attention by reading their novels in order to be placed in their right position in the realm of literature.

### Abbreviations



*Efuru:* E  
*One is Enough:* OE  
*Women are Different:* WD

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