

CHAPTER ONE

GENERAL INTRODUCTION

1.0 BACKGROUND TO THE STUDY

Feminism is the dissemination of women's rights to economic, political, and social equality to men, as it reflects concern over women's silence and marginalization in patriarchal culture, which is dominated by men. Feminism is a broad notion that relates to women's concerns and sufferings, as well as their dreams and equal opportunities, all of which are regulated by man, that is, his authority, orders, biddings, and instructions. Women have become dehumanized, according to authors like Alice Walker. Works of literature such as *The Joys of Motherhood*, *Purple Hibiscus*, written by feminist authors often described African women, as inferior to their fathers and husband and Many intellectuals and scholars believe African women became practically voiceless, unable to gain economic, political and academic equality.

Theo Sawa, the CEO of the African Women's Development Fund, Abena Busia, a writer, poet, and professor, and Osai Ojigho, a lawyer and activist, are all African feminists. Purity Kagwiria, the Executive Director of the Akili Dada Institute, Nana Sekyiamah, a writer, blogger, and activist, Amina Mama, a professor and researcher, Yewande Omotosho, a writer, and Nana Sekyiamah, a writer, blogger, and activist The campaign for women's rights began in the ninth century, during the Age of Enlightenment, a period of intensive scholarly effort. According to Wikipedia, African men were educated and employed in the European-built white-collar/high-status economy, whereas African women took longer to obtain education and employment in the white-collar economy. Several experts questioned whether African women were the first feminists, and they had already been heavily involved in the 1985 World Conference on Women, so they were aware of each other's contributions and proposals. According to the colonial foundations of gender disparity in Africa, slavery and imperialism were the origins of discrimination between men and women in Africa. African feminists deal with ethnic issues that they feel are based on the experiences of all African women, regardless of culture. Many of the authors of feminist thought are from West Africa, particularly Nigeria. In her work "West African Feminisms and Their Challenges," Naomi Nkealah (2016) examines the numerous forms of African feminisms.

She starts by addressing Womanism, which she claims is not a part of African feminism because it only applies to African women in the diaspora, not on the continent.

Second, she discusses Stiwanism, which, on the contrary, places African women at the center of the discussion since it is deeply rooted in the experiences and realities that African women face. Third, she examines Motherism, a maternal form of feminism in which rural women are shown as carrying out their social responsibilities of caring. She also considers Femalism, which puts the female body at the center of feminist discourse. Following the 1982 national conference and the founding of the organization Women in Nigeria, she considers

Ecofeminism and Snail-sense Feminism, both of which advocate for men's participation in feminist discussions and activism, and both of which claim that men's involvement is critical for women's emancipation. WIN (Women in Nigeria) is credited by several researchers for serving as a training ground for the formation of organized feminist tussles in Nigeria, despite its shaky beginnings. Women's employability has been linked to gender dynamics in learning. While the number of working women increased to 61 percent, these positions were not always well compensated or rewarding. The entire average of the unequal distribution of men's and women's earnings is estimated to be 30% (meaning that for every \$1 earned by a male, a woman receives 70 cents). Women face inequalities in economic resources, workplace participation, entrepreneurship prospects, and the use and benefit of natural resources and the environment. Despite the fact that it is increasing, the proportion of female business leaders across the continent spans from 7% (Sudan) to 30% (South Africa) (Liberia). Inter-relationships with the gender divide in higher education are assumed, particularly in science and technology fields. Women are more likely to be found in vulnerable occupations with inadequate management and limited social safety because to differences in their level of education and specialized skills. Non-agricultural informal employment accounts for 66 percent of female employment in Sub-Saharan Africa. In the agriculture sector, the right of entry, possession, and ownership of land are crucial. These have become important economic tools in not only food production, but also credit and other sorts of productive methods.

However, data show that in many countries the percentage of women with agricultural possessions is low. In connection with this, women face deprivation in their well-being and human rights due to factors such as early marriage, sexual and physical violence, and maternal mortality. This makes women / girls of reproductive age (15 - 49 years) the highest risk group. For example, the rate of early marriage varies between 50% and 70% in nations like Niger, Chad, DRC, South Sudan, Burkina Faso, Guinea, and Mali. Central Africa has the highest rate of early marriage (41.5%), followed by West Africa (38.4%), East Africa (34.7%), and Southern Africa (9.9%), which looks to have less of a problem than the other regions. A portion of respondents to an Afrobarometer survey in 2015 did not believe in gender equality. When conferring to women's establishments or movements, whether classified as 'feminist' or not, is important to distinguish those that are designated by power. Since the 1980s, there have been advances in the situation of women and opportunities for action. Feminist-oriented women's organizations were established, despite the stigma that was (and still is!) attached to the word 'feminism' in many African countries. Many people are still reluctant to accept the feminist designation because of this stigma. Feminist protest against de-humanism and social oppression. They are of the opinion that both sexes should be treated equally in all and every aspect of life, none should feel more superior or less inferior than the other. It is however investigated, that the languages with the opposite sexes use, differs from one another. The female species is found to employ rapport language, whilst males use non-standard language such as report language. To maintain peace and coherence

and form strong alliances, men are said to employ expert language, firmness, and forcefulness, whereas women are believed to use well-mannered language and the language of solidarity. This research looks at Mariama Ba's *So Long a Letter* and Sefi Atta's *Everything Good Will Come* in order to find and identify the language employed by both authors to depict and express feminism.

1.1 STATEMENT OF RESEARCH PROBLEM

Many studies and discoveries, as well as feminist novels like Mariama Ba's *So Long a Letter* and Sefi Atta's *Everything Good Will Come*, have led males, particularly African men, to assume that women are lesser and inferior people. They feel women have no right to participate in the process of judging or making decisions. Feminist writers claim in their writings that women are made to feel inferior or unimportant, and that they are obliged to obey men's orders. Women account for approximately half of Nigeria's population and are known for their vital roles as mothers, producers, managers, community developers/organizers, and so on. Because of their twin roles in the productive and reproductive spheres, women contribute more than half of what males do to society's social and economic progress. Nonetheless, their participation in formal and informal structures and processes that determine how social resources generated by men and women are used is negligible. The male-centered structure of Nigerian society is a fundamental trait of an outmoded society. In 1998, Aina published a book with the same title. It is a series of social interactions with a material foundation that permits men to rule over women Abidemi (2005) citing (Stacey 1993; Kramarae 1992; Aina 1998). By condoning gender-differential terms in inheritance rights and legal adulthood, by tacitly condoning domestic and sexual violence, and by sanctioning differential wages for equal or comparable work, the male-controlled society sets the parameters for women's structurally unequal position in families and markets. The male-controlled society sets the parameters for women's structurally unequal position in families and markets by condoning gender-differential terms in inheritance rights and legal adulthood, by tacitly condoning domestic and sexual violence, and by sanctioning differential wages for equal or comparable work. For millennia, men and women's relationships have been governed by tradition, culture, and religion, which has cemented male dominance in the framework of social organization and institutions at all levels of leadership. Women's marginalization in education, the economy, the labor market, politics, business, family, domestic concerns, and inheritance is justified by patriarchy (Mandy Jollie & Jawad Syed 2018)

As evidenced by feminist literary works, discrimination is a powerful determinant of male domination over females, and as a result, men will remain in the family to preserve the family name and pedigree's expansion, while women will marry out. As a result, men are groomed for leadership roles while women are relegated to domestic tasks; roles attributed to them by culture

that influence them later in life, causing them to lose confidence and self-respect in their adult lives, including political issues.

Women continue to be marginalized and underrepresented in political activities, despite the international community's strong commitment to gender equality and closing the gender gap in formal political arenas, as evidenced by the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Beijing Platform of Action. (United Nations Development Programme, 2005 report). Scholars, activists, feminists, and development professionals have all been drawn to the subjection, oppression, and marginalization of women in society as comparison to men. In the last few decades, issues linked to what is known as gender disparity have been highly visible. This work investigates the various dimensions of gender inequality and discrimination that exclude women from governance and politics, which is detrimental to national cohesion, advancement, and expansion, and seeks to address these issues as well as women's rights in African society in the twenty-first century and beyond.

Post-modernists claim that women's subjection derives from the cultural construction of what it means to be a male or a woman. They argue that how we define men and women is influenced by how we use words and language. They show how language has the power to transform our desires and thoughts. Postmodernist arguments for why women are oppressed have been admonished for failing to recognise the systematic oppressions of gender, class, and race and for disregarding the social context of power relations (Walby, 1992). In Nigeria, educational facilities are widely viewed as poor, and many people, particularly girls and women, are denied access. (June 2013, Makama Godiya)

1.2 THE SIGNIFICANCE OF THE STUDY

The topic Language of Feminism: a study of Sefi Atta's *Everything Good Will Come* and Mariama Ba's *So Long a Letter* will function as a good research material/tool, to other academics and scholars. This work will expatiate more on the linguistic elements used to express feminism in the books *So Long a Letter* and *Everything Good Will Come*. Mariama Ba author of *So Long a Letter* has attained a status as a writer, who is a strong and culturally relevant feminist to modern African Literature. She is also highly commended for making and creating female characters that are able to act and speak confidently and independently.

This is due to the difficulties her female characters have encountered in overcoming social and cultural stereotypes. In the postcolonial period of Senegal's statewide reformulation, this novel tells the tales of two ladies and their husbands, who have been lifelong friends. It's written as a long letter from Ramatoulaye to Aissatou, her dearest and most devoted friend.

When Ramatoulaye's husband, Modou, chooses a second wife without his wife's agreement or consent and disregards her emotions and sentiments, one of the feminist elements is identified. He soon forgets about his first family and just cares about his second wife and her mother. It should be noted that Modou takes his wife, Ramatoulaye, for granted, assuming that because he

is the "head of the family," he is completely entitled to his own preferences and opinions and may do as he pleases without being questioned. She is considered a weakling that cannot do anything but follow and abide by her husband's wishes and commands.

Ramatoulaye, on the other hand, has the strength and fortitude to face the challenges of motherhood head on. Mariama Ba confronts changing social environments and the role women play within them in *So Long a Letter*, emphasizing the importance of education as a means for women to rise above their circumstances. As feminism deals with women's freedom and liberation, Aissatou's choice in separating from her husband, Mawdo, for marrying another girl, is apparently one of the acts of feminism.

She makes an attempt to flee her husband's infidelity and succeeds, despite the awful life she has lived. She is able to continue her schooling and has been assigned to the Senegalese Embassy in Washington, D.C. In the novel, certain male characters take advantage of women; one such character is Tasmir, Modou's brother, who wants to marry Ramatoulaye ostensibly for financial reasons. Despite having three wives, he still wishes to marry a fourth. Men like to treat women as property to be owned, as seen by his attitude. It highlights the inequity and injustice that women endure in society, which may have an impact on their future lives.

Everything Good Will Come by Sefi Atta is a story about a girl growing up in postcolonial Nigeria and England. Throughout the story, the protagonist, Enitan, is confronted with a variety of personal issues, including familial problems, rape, dishonest boyfriends, and jail. Enitan grew up in a split family, trying to find her place in the world between her mother's strong religious views and her father's manipulative political tactics. She realizes as she grows up that she has had a privileged existence, despite having to deal with the stigma of being a woman in Nigeria.

She also finds out that she has a brother while her father is in prison. Although they become friendly with one another, this just reinforces the fact that that Enitan cannot trust any of the men in her life to treat a woman with respect or as an equal.

Enitan is a powerful female protagonist in the story who battles against the male-dominated world in which she lives. She is an example of a well-educated Nigerian woman who fights for the good life she has led. Enitan's experience in prison has exposed her to the truth of how people in her nation, particularly women, are treated by those in authority. She defies tradition and leaves her husband at the end of the novel to organize a group of women working for the liberation of political prisoners. Enitan's attributes, as shown by Atta's character, are a prominent image and huge exhibition of feminism.

1.3 THE SCOPE OF THE STUDY

The study of feminism's language as conveyed by feminist authors Mariama Ba and Sefi Atta in their various writings is the focus of this endeavor. These works clearly investigate other themes and subjects, but they have little to do with the work at hand. The authors' use of language and feminism are the main concerns for this work.

Rhetoric, parallelism, imagery, symbolism, and other linguistic traits, as well as the ways in which they are used, all transmit feminism.

1.4 OBJECTIVES OF THE STUDY

The aim and objectives of these work are

1. How Sefi Atta and Mariama Ba use language to express feminism, female reactions, and views in contrast to men's prejudiced and dictatorial beliefs that they experience.
2. Using Sefi Atta's *Everything Good Will Come* and Mariama Ba's *So Long a Letter*, to explore how feminism has aided women.
3. To demonstrate the relevance of feminism using the two case study novels, *So Long a Letter and Everything Good Will Come*.
4. To investigate how women utilize feminism to combat gender inequality using the two case study books, *So Long a Letter* and *Everything Good Will Come*.

1.5 RESEARCH QUESTIONS

The research will be initiated by the questions below:

1. In their works, Sefi Atta and Mariama Ba employ what kind of language to convey feminism, feminine reactions, and perceptions?
2. How has patriarchy harmed women, and how has feminism aided women in a favorable way?
3. In their novels *So Long a Letter* and *Everything Good Will Come*, how do authors Sefi Atta and Mariama Ba demonstrate the importance of feminism?
4. How are Mariama Ba's *So Long a Letter* and Sefi Atta's *Everything Good Will Come* used to combat gender discrimination and inequality?

1.6 DEFINITION OF KEY TERMS

LANGUAGE

Language is a system of systems, it is arbitrary, and it is a medium of communication. We all know that speech comes first and writing comes second. Human communication is facilitated through language, which is much more than just spoken or written words. It doesn't matter if it's said, written, or implied by movement and gesture. It is possible for language to be arbitrary, social, systematic, symbolic, vocal, or conventional. Language and the ability to communicate are necessary components of human relationships.

FEMINISM

Feminism is a set of social and political movements and philosophies that argue that legal and societal barriers to women's equality must be abolished in order to achieve gender equality in all aspects of public and private life. Feminism asserts that society favors the male perspective and that women are treated unfairly.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

This chapter contains a survey of relevant literature by other scholars. This chapter is divided into different parts; Summary and review of the texts *So Long a Letter* by Mariama Ba, *Everything Good Will Come* by Sefi Atta, and language and feminism.

2.1 LANGUAGE AND FEMINISM

What is Language?

Language is a fully human and non-intuitive way of communicating thoughts, feelings, and wants through symbols (Sapir 1921). Language is inextricably linked to human society. Human civilization has only been possible because of the use of language. Language has aided human progress in a variety of sectors, including technology, science, art, and a variety of others. In 1929, Sapir noted in the Sapir-Whorf theory, "Human beings do not live in the objective world alone, nor in the world of social activity as popularly understood, but are very much at the mercy of the particular language which has been developed."

CHARACTERISTICS OF LANGUAGE

The characteristics of language include; language is arbitrary, social, symbolic, systematic, vocal, non-instinctive, conventional and discrete (Hockett 1966).

Arbitrary: There is no intrinsic relationship between the meanings that words in a language communicate and the words themselves. There would only be one language in the world if language was not arbitrary.

Social: Language is a social group's possession, consisting of an essential set of principles that allows its members to communicate with one another, engage with one another, and collaborate with one another.

Symbolic: Language is made up of symbols and their graphological counterparts, which are used to represent various objects, events, or meanings.

Systematic: Every language has its own set of rules to follow. The parameters within which innovation can take place are defined by a set of norms in language.

Traditional/Conventional: This implies that human language is not innate. Each generation passes down the conventions of their language to the next.

2.2 FEMINISM IN GENERAL

Feminism is the view that men and women are equally important and have similar rights, with neither being more crucial, valuable, or superior. The word feminism conjures up thoughts of terror and strangeness in the minds of many people, and the majority of people have misconceptions about it. Many people mistakenly believe that "feminism" means "women taking control of everything."

Feminist language refers to attempts by political and proletarian movements to change how language is used to gender people, acts, and ideas on a personal and societal level. Despite being a gender-neutral language, feminist philosophers argue that English has to be improved. It is not a fixed notion; rather it evolves with us throughout our lives and is shaped by the various lenses we use to view the world at large and, most importantly, ourselves. Feminism is a complex notion that has vast differences in meaning and connotation for people spanning generations, ethnic identities, sexual orientations, social classes, nationality, and numerous identities. Feminism is about achieving equal rights for both man and women. Nevertheless, we still need to remember, that women face more disparities than men do. For many years women have been seen as being less than or weaker than men. We probably have seen for ourselves situations where boys or men are chosen as leaders, are given better treatment at school, work, and even at home. Also, think about the fact that women and girls are more in danger when they go out, because women and girls are more vulnerable to harassment, rape and abuse. .

Feminist language philosophers argue that these words participate in making women invisible. The fact that the pronouns or words for the male gender can also be used to refer to the female gender shows how maleness is dominant and femaleness is subjugated. Feminism is the pursuit of equal rights for men and women.

Nonetheless, we must recognize that women endure more inequalities than men. For a long time, women were thought to be inferior to or weaker than men. Feminism is the advocacy of women's rights on the grounds of equality of sexes. It initiated in the west, exhibited throughout the world and was exemplified by countless people and institutions committed to action on belief of women's rights and interests.

It could be traced way back in the 3rd century BCE, when 'Roman women filled Capitoline Hill and blocked every entrance to the Forum because Consul Cato resisted attempts to repeal laws limiting women's use of expensive goods'. However, its modern avatar came in different waves bringing forward different aspects of feminist issues (Dr Rajiva Ranjan 2019).

Suffrage, working conditions, and educational rights were among the issues highlighted during the first wave of feminism, which spanned the nineteenth and early twentieth centuries. It began in the United States in 1809 with the enactment of the 'Married Women Property Law,' and continued until 1928, when the 'Right to Vote' was granted. There were 69 instances during the first wave of feminist activism, the most notable of which were the celebrations of the 1st International Women's Day in 1913 and Germany's 'Right to Vote for Women' in 1919.

The second phase of the movement lasted from the 1960s until the early 1980s, and it focused on topics such as legal inequity, cultural inequity, and the position of women in society. Feminist sex wars, also known as lesbian sex wars, sex wars, or porn wars, began in 1963 with the Report of the American Presidential Commission on the Status of Women,' which resulted in the Equal Pay Act,' and lasted until the 1980s. The most recent event occurred in 1985, when the Japanese

The founding of the National Organization for Women (NOW) in 1966, the founding of the American Radical Organization Red stockings in 1969, and the founding of the American National Black Feminist Organization in 1973 were all significant events during this time period.

Following the creation of the 'Riot Grrl Movement' in Washington, an American feminist named Rebecca Walker released an article titled 'Becoming the third wave' in 1991. The Gender Equality in Education Act of 1994 and the Violence Against Women Act of 1994 were two major events during this period. The fourth-wave feminism is a resurgence of interest in feminism that began in 2012 and is linked to social media platforms such as Facebook, Twitter, Instagram, YouTube, and blogs. It was centered on women's rights, sexual harassment, and violence against women. Harassment on the street and in the workplace were major concerns. It focused on 'justice for women, opposition to sexual harassment and violence against women'. Major issues included 'street and workplace harassment, campus sexual assault and rape culture'. This wave included 2012 Delhi gang rape.

During different waves of feminist movements different feminist ideologies came into existence. These ideologies included 'Liberal Feminism' which was based on equality of men and women through political and legal reforms without altering the structure of the society.

2.3 FEMINIST LANGUAGE REFORM

The goal of feminist language reform is to recognize how language, often unconsciously, silences and amplifies gender in harmful ways. In some languages, gendered nouns make it explicit how some words are gendered, allowing those Theory words to be associated with maleness or femaleness. Feminist philosophers contend that despite being a non-gendered language, English nevertheless need improvement. Attempts at language reform in the past to prevent sexist terms or phrases were met with similar responses.

Brochures with lists of keywords to avoid or preferred words to use in the workplace were routinely sent to employees. The usage of male gender pronouns and terms to refer to female gender demonstrates how maleness is dominant and femaleness is subordinate. Feminist language theory pays attention to words or phrases that emphasize a breach in gender norms. This can be seen in words like lady doctor and manageress.

These are typically male-dominated leadership positions. As a result, if a woman has them, she will require a new title to emphasize her divergence from the norm. It also works in reverse, with phrases like masculine nurse hinting to a male performing a traditionally feminine function.

These are often male-dominated positions of authority. As a result, when a woman holds them, she need a new title to underline her departure from the traditional norm. It also works the other

way around, with words like masculine nurse alluding to a man performing a traditionally feminine function.

Words like these are targeted for elimination by feminist language reformers because they contribute to the perpetuation of undesirable gender stereotypes. Some modern feminists, such as Sergio Bolaos Cuellar, suggest that feminist language changes should reverse the generic masculine forms and produce a generic feminine form, replacing words such as he or man with she or woman.

How linguistics intersects with gender power hierarchies is influenced by linguistic theory, or how people understand language. The structuralist approach to linguistic theory is based on the idea that language should only be studied from the inside out, not from the outside in. The 'cognitivist' approach emphasizes the link between language and the brain, whereas the 'sociocultural' approach emphasizes the importance of culture and social environment in language. [Depending on how one interprets linguistic theory, one's ideas on how to change sexist language may change.

Gloria Steinem, a feminist activist, in 1971. According to some women's accounts, they are estranged from language or do not own their words. In order to regain the power of language, some theorists contend that feminist language must be integrated. Gloria Steinem remarked "We have terminology like "sexual harassment" and "battered women." They were simply known as "life" a few years ago "Crawford and Fox, for example, argue that this is critical in altering gendered power dynamics.

2.4 FEMINISM TYPES

Feminism with a liberal bent

This kind of feminism works inside the structure of mainstream society to integrate women and make it more attentive to individual women's rights, but it doesn't directly target the system or ideology that drives women's oppression. The suffragist movement is one example. Liberal feminism is a long-standing perspective that arose during the first wave of feminist movements. It is widely used as a point of comparison for critiquing modern feminism conceptualizations. It says that "society has an erroneous belief that women are by nature less cognitively and physically capable than men." (BE Enyew, AG Miherete, BE Enyew, AG Miherete, BE Enyew, AG Miherete, BE Enyew, AG Miherete,

Feminism with a Twist

The second most well-known type of feminism is radical feminism. Liberal feminist viewpoints, according to radical feminists, are insufficient to solve decades of individual, institutional, and systemic oppression.

This is further divided into two types: libertarian radical feminism, which emphasizes personal freedom of expression while allowing for androgyny, and cultural radical feminism, which emphasizes personal freedom of expression while allowing for androgyny. According to cultural radical feminism, patriarchy's low regard for feminine qualities, not femininity, is the root of the problem. If society placed a higher value on feminine characteristics, there would be less gender inequality. Patriarchy and sexism, according to radical feminism, are the most fundamental causes in women's oppression, cutting through all other characteristics such as color, age, culture, and class.

This is further divided into two types: libertarian radical feminism, which emphasizes personal freedom of expression while simultaneously allowing for androgyny. The main source of the problem, according to cultural radical feminism, is patriarchy's low regard for feminine attributes, not femininity. There would be less gender oppression if society placed a higher importance on feminine attributes. The most basic factor in women's oppression, according to radical feminism, is patriarchy and sexism, which cuts through all other factors such as color, age, culture, and class. It raises questions about the categorisation and ideology that underpins women's oppression. (Wikipedia)

Black Feminism

It is a school of thought that claims sexism, class oppression, gender identity, and racism are all inextricably linked. Intersectionality refers to how these paradigms interact with one another. Kimberlé Crenshaw, a legal professor, created the phrase intersectionality theory in 1989. Crenshaw highlighted Black feminism in her work, which contends that the experience of being a black woman cannot be defined solely in terms of being black or female. Each topic is examined separately, but interactions must be considered.

A Black feminism, according to Wheeler (2002), is a person who believes that female descendants of American slavery have a distinctive set of life experiences that are separate from those of black men and white women... African American women's lives are harmed by a combination of racism, sexism, and heterosexism.

The Black Womanist Feminism (or Black Feminist Thought) movement arose from the feminist movement of the 1970s and serves as a direct link to the civil rights movement, recognizing that women of African descent in the United States faced a unique set of issues that were not being addressed by the predominantly white feminist movement. (Wikipedia)

Feminism based on Marxist and socialist analysis:

Feminists blame women's subjugation primarily on the capitalist economic system, which is dominated by global corporate power.

Many other feminists feel that the class system's structure of power is a critical role in women's subordination, but that patriarchy is the primary cause of women's subjection.

This feminism lens combines social justice perspectives. Marxist feminists claim that the only way to achieve gender equality is to destroy our capitalist society. This viewpoint addresses concerns such as unequal remuneration, barriers to gaining tenure or excelling in specific disciplines, and the frequent lack of family-friendly policies at many higher education institutions and national organizations. (Wikipedia)

Cultural Feminism

Cultural feminism emphasizes the biological, psychological, and behavioral distinctions between men and women. Women are considered as possessing unique and superior qualities that serve as the foundation for a common sense of identity, solidarity, and sisterhood. Because women are perceived to be kinder and gentler than men by nature, it follows that the world would be a better place if women had authority. Some women favored the concept of creating separate women-only cultures in the 1960s and 1970s. (Wikipedia)

Eco-Feminism: This form of feminism views patriarchy and its focus on control and domination not only as a source of women's oppression but as being harmful to humanity as well as destructive of all living creatures and the earth itself. Combining a more comprehensive analysis of power often with a greater spiritual vision, eco-feminists see women's rights and empowerment linked to political, economic, social and cultural factors that benefit all living creatures and Mother Nature herself. (Wikipedia)

Feminism that is Transnational or Global

This feminism has supported a variety of global movements by focusing on how globalization and capitalism affect people of all nationalities, races, ethnicities, genders, classes, and sexualities. It recognizes inequity among many women's groups, as well as the need of

intersectionality in comprehending and engaging difference. Global concerns do not affect women in the same way that they do men because of these distinctions, yet the impact of these issues and power relations is seen as crucial to feminist social justice aspirations. This vision recognizes the need for holistic approaches that address a wide range of issues and objectives.

Visionary feminism

The notion of visionary feminism, as defined by African-American feminist bell hooks, integrates the need to resist patriarchy, class, race, and other forms of oppression like as imperialism and corporate power. She also talks about men's roles and love. "Visionary feminism is informed and loving politics. Its origins can be traced back to male and female love. Feminist politics is centered on the commitment to end patriarchal dominance of women and men, girls and boys. Accepting feminist thought and practice, which emphasizes the value of shared growth and self-actualization in all partnerships, will increase men's emotional well-being. She is a true feminist.

Chicana Feminism Chicana feminism is still in its early phases. It acknowledges that women as a group are oppressed and exploited as members of the La Raza community. It's a strategy for identifying and responding to the concerns and needs of Chicana women. Chicana feminists are interested in learning more about women's oppression. (1971, p. 9) (Nieto Gómez)

Native American Feminism

Native American women have special challenges in their quest for survival since conquering culture (western civilization) brings misogyny and all the religious, social, and judicial limits that a woman-persecuting society engenders. As a result, Native American women must combat not only the difficulties that any colonial people must face, but also the ideas that hold them behind simply because they are women. This dynamic is completely opposite to the historic and cultural beliefs of gynocratic indigenous peoples, therefore the blow to women as a result of their gender is particularly severe. (According to S Maria) (Sellers, 2008, p. 107)

Multicultural Feminism:

Multicultural feminists say that in a country like the United States, every woman has numerous overlapping identities and thus is unlike any other woman. This feminist lens explores a variety of interwoven identities and influences, and it's sometimes utilized to study a variety of different points of view. (Wikipedia)

2.5 FEMINIST MOVEMENTS AND IDEOLOGIES

The mainstreaming of feminism "Mainstream feminism" is a broad term that refers to feminist viewpoints, organizations, and philosophies that do not fall into the socialist or radical feminist camps. The mainstream feminist movement has traditionally focused on political and legal reform, with origins in first-wave liberal feminism of the 19th and early 20th centuries.

Liberal feminism is characterized as "mainstream feminism," "reformist feminism," "egalitarian feminism," or historically "bourgeois feminism," along with socialist and radical feminism. It is one of the "Big Three" feminist schools of thought. The term is now commonly used by essayists and cultural analysts to refer to a movement popularized by celebrity supporters such as Taylor Swift in the context of third- and fourth-wave feminism.

White feminism is a term that is occasionally used to ridicule mainstream feminism, implying that mainstream feminists do not strive towards intersectionality of race, class, and sexuality. Some components of third- and fourth-wave mainstream feminism have also been accused of being commercialized, focusing primarily on issues that are less problematic in today's Western culture, such as female political engagement or educational access. Mainstream feminists have been accused of being part of "a patriarchal system" by radical feminists.

Nonetheless, major milestones in the feminist struggle, such as the right to vote and the right to an education, were largely gained as a result of the mainstream feminist movement's efforts, which centered on winning widespread support for feminist ideals among both men and women.

While there are numerous misconceptions about feminism and how to represent it, many women are rejecting the notion that it is "anti-women," which is far from the case.

2.6 SUMMARY ON MARIAMA BA'S *SO LONG A LETTER*

So Long a Letter is a semi-autobiographical epistolary novel. The film focuses on the predicament of women in Western African civilization. It's written as a long letter from Ramatoulaye to Aissatou, one of her closest friends. The letter's objective is to tell Aissatou of the death of her husband, Moudou Ba, as well as to detail significant events in their lives.

The letter is written while Ramatoulaye is undergoing Iddah, a four-month and ten-day mourning period required of Senegalese widows. Her first letter opens with a reminiscence of the emotions that swamped her after her spouse died. She then goes on to recount her thirty-year marriage to her husband, from the beginning of their passion until his secret marriage to Binetou, his daughter's best friend. Ramatoulaye has twelve children, and she explains how her husband

abandons her and the children after marrying his second wife, entirely ignoring his obligations and responsibilities as a husband and father. One of the two proposals she rejects is Daouda Dieng's. She has a good education and works as a professor at a university. She works considerably harder after her husband's death than she usually does. After much encouragement from his mother, Ramatoulaye's companion Aissatou, to whom the letters are addressed, had to divorce her husband Mawdo Fall because he eventually accepts to marry a young girl, Nabou, who happens to be his first cousin. Because she does not believe in polygamy, Aissatou divorces him, writes Mawdo a letter explaining her decision, and never returns to him. She relocates to the United States with her four sons and begins a new life; she takes care of herself and purchases a car for her friend Ramatoulaye, making life a little easier for her. The letters, in short, address the contradictions between Ramatoulaye's feminist principles, which she formed partly as a result of her French colonial education, and her religion, which is frequently used to excuse the persecution of women like herself. Ramatoulaye, on the other hand, blames men's mistreatment of women on misinterpretation of Islamic scriptures rather than implying that they are innately sexist.

2.7 SUMMARY ON SEFI ATTA'S *EVERYTHING GOOD WILL COME*

The story follows a young girl as she matures into a woman in postcolonial Nigeria and England. Throughout the story, the protagonist, Enitan, is confronted with a variety of personal issues, including familial problems, rape, dishonest boyfriends, and jail. Enitan grew up in a split family, trying to find her place in the world between her mother's strong religious views and her father's manipulative political methods. Enitan's father and husband, Niyi, have always encouraged her to speak up for herself. This motivates her to consistently speak up for her rights, even in the face of opposition. She realizes as she grows up that she has had a privileged existence, despite having to deal with the stigma of being a woman in Nigeria. While her father is in prison, she also discovers that she has a sibling. Although they grow friendly, Enitan's inability to trust any of the males in her life to treat her with respect or as an equal is reinforced.

Enitan is a strong female lead in the novel that fights the traditional male culture that she lives in. She is an example of the Nigerian woman who is educated and fights for the nice life that she has lived. Enitan's time in jail shows her for the reality of how the people in her country, specifically the women are being treated by the people on power. At the end of the novel, she breaks tradition and leaves her husband to lead a group of women fighting for the release of political prisoners.

2.8 FEMINISM IN *SO LONG A LETTER AND EVERYTHING GOOD WILL COME*

Mariama Bâ highlights how female companionship aids women in overcoming polygamy, colonialism's impact, and patriarchy in general, whereas Atta emphasizes how female bonding protects women against sexism, domestic violence, and political instability. Female companionship is portrayed by both Bâ and Atta as a source of empowerment that aids women in

forming new identities and surviving misfortunes. This type of sisterhood frequently includes female solidarity, with more women benefiting from the care and nurturing. Although female friendship heals prejudiced wounds and ensures women's survival, it faces a number of problems that jeopardize its achievements. Aside from patriarchal systems, issues such as self-centeredness, failure to handle women's differences, and a lack of true commitment all undermine the security of female friendships. Female bonding has piqued the interest of several theorists who study and evaluate women's relationships and the issues they face. Clenora Hudson-Weems, Bell Hooks, Patricia Hill Collins, Carole Boyce Davies, Elizabeth Abel, and Obioma Nnameka are all researchers who are interested in women's identities and relationships, as well as their impact on the community. They look at women's experiences with race, class, and gender, as well as how they build survival tactics. They highlight how black women unite in order to not only heal the sorrow caused by these disasters, but also to provide comfort and security for themselves.

In developing a theory of female friendship, I seek to represent the world as women imagine it could be, and as many women have created it. Feminist theory must take into account the forces maintaining the survival of women as well as those that maintain the subordination of women. A theory of female friendship is meant to give form, expression, and reality to the ways in which women have been for our Selves and each other (online). Hudson-Weems considers the friendship at the core of the novel *So Long a Letter* between the characters Ramatoulaye and Aissatou - to be a prototype of female solidarity and an example to be followed by Africana women.

Ramatoulaye and Aissatou represent the true nature of female solidarity in the sense that they strive to cultivate and nurture a sisterhood that allows them to care for one another as well as provide and render moral and material support.

Each helps the other in difficult times and encourages her to make positive changes that allow her to face the challenges of polygamy and patriarchy in general. Because they go through similar experiences, they understand and empathize with each other. Aissatou understands Ramatoulaye's pain because she has lived almost the same problem. She knows that her friend is going through the suffering with which she had to cope when her husband took a second wife. Victims of the system of polygamy, they join forces and comfort each other. Thus, friendship gives them an opportunity to strengthen their connection and ease the pain of betrayal.

Betty Taylor Thompson joins Hudson-Weems in characterizing *So Long a Letter* as an Africana womanist novel: The protagonist continues to long for a family centered existence and for a loving companion. In fact, she misses her husband even though he has rudely cast her outside. Notably, according to the postulates defined as characteristic of Africana women, there is the desire to have fulfilling relationships with Africana men, contrasting with the feminists' desire to free themselves entirely from male influence.

Ramatoulaye's willingness to tolerate polygamy and her accommodating views about men's and women's relationships explains the different stand of feminism she adopts from that of her friend, Aissatou. Although she believes in women's emancipation, she also takes a serious consideration of African traditional values that do not always match feminist standpoints. Hudson-Weems notes,

Given that we know all too well how comforting sisterhood is, we must welcome it and its rewards for others as well as for ourselves. Thus, for the moment, let us reflect on how much more beautiful our world would be if all sisters simply loved each another. Our children would be more secure, for they would have not just one female guardian, but many to attend to their needs African Woman Literary Theory 73. As an epistolary novel that consists of serious exchanges, sharing of experiences and mutual counseling, *So Long a Letter* foregrounds the nurturing bonding that Ramatoulaye and Aissatou strive to build and maintain.

Commenting on this relationship, Hudson-Weems asserts, —The kind of friendship these women have goes beyond confiding in one another and sharing commonalities. Not only do they share their feelings, they share material things as well.

Atta also raises the issue of sisterhood in *Everything Good Will Come*, in which Enitan Taiwo and Sherifat Bakare use their friendship to fight insecurities during their girlhood and assure their safety and survival while facing political instability and male chauvinism. This bonding helps them build and strengthen their self-esteem. These women friends can share stories support each other, or just sit down to talk. In their fiction, Morrison, Bâ and Atta present ordinary women. These women form bonds; they may not even believe in feminist principles, but their experiences or environment urges them toward female solidarity.

In their fiction, Morrison, Bâ and Atta present ordinary women. These women form bonds; they may not even believe in feminist principles, but their experiences or environment urge them toward female solidarity. In exploring the social and psychological contexts and implications of friendships, these texts contribute to an understanding of African and African American women. Collins reflects, For African-American women, critical social theory encompasses bodies of knowledge and sets of institutional practices that actively grapple with the central questions facing U.S. Black women as a collectivity.

The need for such thought arises because African-American women as a group remain oppressed within a U.S. context characterized by injustice. This means that neither all African-American women within the group are oppressed in the same way, nor that some U.S. Black women do not suppress others. Collins invites black women intellectuals to recognize the various ways of producing knowledge about African American women.

Ba remains critical to an understanding of the limitations placed on women in many African societies. She questions the way women have been depicted traditionally by male writers, who early on dominated the African literary scene. Conscious of her role not only as a writer but

specifically as an African woman writing within and against established traditions, Ba writes: (CM Shrewbury-Women 's Studies Quarterly 1997)

In Africa, a woman writer has a unique task. She is required to present the position of women in all of its elements. We must struggle for our own future as women, overturning the current quo that harms us and refusing to surrender to it... We no longer tolerate the nostalgic adoration of the African Mother, whom man confuses with Mother Africa in his worry.

CHAPTER THREE

RESEARCH METHODOLOGY AND THEORETICAL FRAMEWORK

3.0 INTRODUCTION

The technique employed in this work is textual analysis, which involves the careful examination of the novels *So Long a Letter* authored by Mariama Ba and Sefi Atta's *Everything Good Will Come*, in doing so, helping to identify and subsequently fill the breaches present in this region of research work.

This research is going to be used to solve an identified problem in this field of study. A well suitable methodological structure must be well thought-out in solving the identified problems. The methodological structure of the research is to locate extracts and process data in order to solve the identified problem. The process of data collection and the data analyses are explained in detail below;

1. The extract of fifteen selected utterances from each novels(fifteen selected utterances from *So Long A Letter* and fifteen from *Everything Good Will Come*) which sums it all to thirty selected utterances.
2. The analysis of the selected extracts/statements using Pragmatics; locutionary, illocutionary and perlocutionary speech acts.
3. The analysis of the selected extracts using the theory of Stiwanism

3.1 METHODS OF DATA COLLECTION

PRIMARY DATA

Because of the nature of the research, the majority of the primary data necessary comes from the novels *So Long a Letter* and *Everything Good Will Come*. Both novels are set in Africa; Mariama Ba's *So Long a Letter* won the first Noma Award for publishing in Africa and was named one of Africa's 100 best books of the twentieth century. *Everything Good Will Come* is a novel written by Nigerian author Sefi Atta about a young girl named Enitan who grows up in post-colonial Nigeria and England. It was awarded the Wole Soyinka Prize for African Literature.

The novels portray feminism through feminist characters like Ramatoulaye and Aissatou in *So Long a Letter*, and Enitan in *Everything Good Will Come*. The examination of the language used by these characters and their feminist acts serve as the central point of this study.

SECONDARY DATA

The secondary data as the name suggests are the supplementary materials or resources. They are the works of different authors or writers cited for the purpose of this research. They are acquired from the published works of several authors whose scope is related or relevant to the topic of this study. These materials include; articles from feminists, journals, books, publications and internet sources.

3.2 METHOD OF DATA PRESENTATION/ANALYSIS

. There are forty highlighted utterances in the overall number of data collected. They came from the texts utilized in this study: twenty from *So Long a Letter*, and the other twenty from *Everything Good Will Come*. This research looks at J.L Austin's Speech Actions Theory, namely the locutionary, illocutionary, and perlocutionary acts. It also covers Searle's classification of the speech act theory's illocutionary concept. As a result, the locutionary, perlocutionary, and, most importantly, Searle's illocutionary classifications will be utilized to examine the chosen utterance. The African Feminism is also going to be used for this analysis, under the African Feminism the analysis is going to concentrate mainly on Stiwanism, and the analysis is going to be presented majorly in a prose-like order.

3.3 THEORETICAL FRAMEWORK

The frameworks for this study are the Pragmatics theory and African Feminism. Under the pragmatics theory, the speech act theory propounded by the philosopher J.L Austin, and under the African Feminism, Stiwanism. Firstly, pragmatics, African feminism, speech acts theory and stiwanism are going to be defined below;

SPEECH ACTS

Speech acts theory is concerned with the ways in which language can be used. It Originated with Austin, but was developed by Searle. The theories of Austin and Searle are viable theories of language usage.

Linell P, I Markova citing Austin (1962) also describes the Speech Acts theory as an approach that explains the roles of utterances in shaping the attitudes of participants in interpersonal communication. Speech acts reveal the intentions of speakers and the effects the speaker's utterances and expressions have on the hearers. The implication of speech acts is that every utterance has a purpose which derives from the specific context. It has been observed that language use depends on such contextual factors as social and physical conditions, attitudes, abilities, beliefs and the relationship existing between the speaker and the listener.

The attitude of the person performing the linguistic act –his thoughts, feelings, or intentions –is of paramount importance. Whereas the constative utterance is true or false, the performative utterance is felicitous or infelicitous, sincere or insincere, authentic or inauthentic, well invoked or misinvoked. An "I do" at a marriage ceremony is insincere and misinvoked if the utterer is already married and has no intention of abiding by the conditions of the contract.

AUSTIN'S THREE COMPONENTS/LEVELS.

There's the locutionary act, which is defined as "the act of saying' something." Alternatively, the speech acts that have occurred. To put it another way, a locutionary act has meaning; it results in a comprehensible utterance.

Second, there's the illocutionary act, which is defined as "the act of saying something rather than the act of saying anything." A forceful illocutionary act is informed by a certain tone, attitude, sentiment, motive, or goal. The actual activities carried out by the speech, where saying equals acting, as in betting, greeting, and warning. Third, there is the perlocutionary act, for "saying something will often, or even normally, produce certain consequential effects upon the feelings,

thoughts, or actions of the audience, of the speaker, or of other persons." A perlocutionary act has consequence; it has an effect upon the addressee. By describing an imminently dangerous situation (locutionary component) in a tone that is designed to have the force of a warning (illocutionary component), the addresser may actually respond by warning.

LEVELS OF SPEECH ACTS

For levels of speech acts, emphasis is on the different stages of interaction between the speaker and the listener through the use of speech acts. Three distinct levels are usually observed – locutionary, illocutionary and perlocutionary acts.

LOCUTIONARY ACTS–These are observed as the processes of producing grammatical and meaningful utterances which can be recognised by the hearer.

ILLOCUTIONARY ACTS– The remarks are propelled by illocutionary deeds. These actions are performed by the speaker to achieve the goal of communication, which might be a statement, a question, a command, an invitation, a threat, a request, or an apology, among other things. For example, for the purpose of a warning, a sentence with the structure of a statement can be used.

PERLOCUTIONARY ACTS–These are the effects of the speaker's utterance on the behaviour of the hearer. They are the acts performed by the hearer as a result of the effect of the speaker's utterances. It is assumed, for instance, that the hearer will respond to a question of the speaker in a specific way, or behave in accordance with the demands of the context. It should be noted that the illocutionary force is the intended effect of an utterance on the hearer from the point of view of the speaker. The perlocutionary effect is the actual effect of the speaker's utterance on the action, behaviour, attitude or belief of the hearer. This situation arises when the listener understands the intended effect of the speaker.

TYPES OF SPEECH ACTS

Searle (1975) has set up the following classification of illocutionary speech acts:

ASSERTIVES:

Assertives commit the speaker to the truth of the expressed proposition: state, suggest, boast, complain, claim, report, prediction, description, hypothesis or conclusion.

DIRECTIVES:

Directives are words that are used to urge a response from the listener: order, command, request, plead, entreat, advise, warn, recommend, and ask. The addressee is given instructions to carry out by reacting orally to a speech or by performing bodily actions in directive acts. Questions, instructions, requests, pleadings, and invitations are all examples of acts.

COMMISSIVES:

Commissive commit the speaker to some future action: promise, vow, offer, undertake, contract, threaten guarantee, pledge, promise, swear, vow, declare

EXPRESSIVES

Expressives make known the speaker's psychological attitude to a presupposed state of affairs: thank, congratulate, condole, praise, blame, forgive, pardon Expressive acts also show the psychological states –feelings and attitudes towards some events and affairs. These usually occur in greetings, scolding, condoling, appreciating, thanking, congratulating, apologizing, etc.e.g.

DECLARATIVES:

These are acts that immediately change the state of affairs to which they apply. These acts are used in arresting, christening, marriage, sentencing, acquittal etc. Consider the following:

AFRICAN FEMINISM

African feminism is a form of feminism that was reinvented by African women that specifically addresses the needs and realities of central African women (African women who reside on the African continent). Motherism, Femalism, Snail-sense Feminism, Womanism, Nego-feminism, and African Womanism are among the numerous forms of African feminism. Because Africa is not a monument, these feminisms are not all aware of African women's experiences. Some feminisms are more specific to specific groups of African women. African feminism is sometimes associated with, in dialogue with, or opposed to Black Feminism or African womanism (which is perceived as being by and for African women in the diaspora, rather than African women on or recently from the continent), as well as other feminisms and feminist movements.

Some argue that African women are the primary feminists, and that they were already deeply involved at the World Conference on Women in 1985, and that they have long distinguished each other's contributions. White Western feminisms ignore the specific issues that black women face at the intersection of their blackness and womanhood. Currently, white feminism frequently categorizes African women as "women of color," grouping and thus suffocating the African woman's historical dynamical system and explicit experience. In her book "White Women Listen! Black Feminism and the Boundaries of Sisterhood," Hazel Carby discusses why white feminism is considered essential for all women's African feminism experiences.

"History has created our sexuality and femininity as contradictory from those merits with which white women, as the prize of the Western world, have been gifted," she writes. White feminism, on the other hand, cannot continue to exclude Africa or African women from feminist theory or feminist advocacy because, as the Mother Continent of humanity, the chronicles and experiences of African women will always be relevant. (Wikipedia)

Feminism in Africa can be traced back to a variety of sources, in addition to the 'Western' women's movement. These include Africa's colonial and postcolonial histories, as well as its own autonomist movements, as well as subsequent and sociopolitical factors (such as political activism, such as Winnie Mandela and Albertina Luthuli and their fight against apartheid in South Africa, and challenging for and winning the premier office in the land (e.g. Ellen Johnson Sirleaf in Liberia). As shown below, while primary investigators like Gwendolyn Mikell (1997) were rather old-fashioned in their display and advance of African feminism, Pat McFadden (2005) and other 21st century researchers have been much less so (see Mama 2001a, b; Geisler 2004; Oyewumi 2005; Lewis 2005; Mupotsa 2007; Mangena 2009; Atanga 2010). Filomina Steady (2010) argues that feminism is a tactic African women have established and embraced to fight for their continued existence, claiming that true feminism is an denial of male protection and to be ingenious and self-sufficient. The mainstream of the black women in Africa and the Diaspora have advanced these physiognomies, though not always by choice.

Steady argues that, for these reasons, the black woman is the 'original feminist'. Early African feminists, as shown, resisted 'Western' feminism and sought to maintain rather than challenge traditional gender roles. They defended the importance of their roles as mothers and categorized African feminism as family-oriented. Mikell (1997) claimed that 'African feminism owes its ancestries to different subtleties from western feminism', is 'largely shaped by women's struggle to western supremacy and its heritage to African culture' and is 'noticeably heterosexual, pro-natal, and apprehensive with many "bread, butter, culture and power" issues' (1997: 4). She acknowledged the basis of 'African feminism' as the botch of male-dominated multi-party politics and the downfall of nationwide thrifts orchestrated by western SAPs (Structural Adjustment Plans) which greatly affected women. Women then felt the necessity to 'express and

demonstrate their vision of women's roles for the future' and had an emergent determination to put forward their own socio-political agenda' (1997: 4).

Mikell has been condemned for conventionally focusing on beliefs and culture as a foundation of African feminism, and for using ethos to legitimate the subjugation and refinement of women. She however laid the groundwork of African feminism (in both broad and narrow senses), and undeniably talked of how African women also resisted and fought to overcome gender pyramid and disparity in both public and private/domestic domains, to decompose the organized legitimization of gender metamorphosis and discrimination.

Modern African feminists recognize the unstable and provisional specificities of the African continent in relation to its culture and variety. They argue that feminism in Africa entails creating spaces for women to participate in the management of their societies. This includes authorizing women to right to resources such as health, education, and housing. (Modern-day) 'African feminism' does not focus only on placing side by side male dominance with female subordination or on fighting battles with men (Oyewumi 2005), nor on fertility rates and poverty. It is also about challenging the status quo, describing the ways in which contemporary 'patriarchies' in Africa constrain women and prevent them from realising their potential beyond their traditional roles as hard-working income-generating wives and mothers .

Just like other feminisms (here understood as 'Western'), Mama writes, African feminism is '[not] forgoing all the things that other feminists struggle for – respect, dignity, equality, lives free from violence and the threat of violence'. African women, Mama observes, do have aspirations that go far beyond securing their survival: political, economic, social, intellectual, professional and indeed personal desires for change (see also Geisler 2004). Also, African feminism, (Lilian Lem Atanga cited Lewis (2005) argues, is not about reifying culture and tradition but paying attention to 'voice, communication' and 'the understanding of women's roles as political and historical actors.

STIWANISM

Stiwanism is founded by Omolara Ogundipe-Leslie, it focuses more on the structures that subjugate and tyrannize women and the way women counter these institutionalized structures. Ogundipe-Leslie claims that the struggle for African women is because of colonial and neo-colonial structure that often place African males at the peak of social stratification. Also, the struggle African women face are also impart to the way they have internalized the patriarchy and have come to ratify the system themselves.

The theory of Stiwanism is one that includes women in the fight to unshackle women; it addresses colonial and neo-colonial structures that oppressed African women. In the West, social, economic norms archeologically pushed women into more vigorous roles in the society,

and Western feminism has attentively focused on women's struggle for control over reproduction and Stiwanism permits both. This was for the reason that black feminist felt the western feminism does not address the matters that distress black and African women.

Noticeable examples of how African women are constantly oppressed and unjustly treated, are extremely shown from the characters in the novels Mariama Ba's *So Long A Letter* and Sefi Atta's *Everything Good Will Come*. The theory of Stiwanism is going to be used to examine these two texts. For example, in Mariama Ba's *So Long A Letter*, Aissatou, Ramatoulaye's friend to whom the letters are addressed to had to divorce her husband Mawdo Fall because after all the persuasion from his mother he eventually agrees to marry a young girl, Nabou, who happens to be his first cousin.

Aissatou divorces him because she does not believe in polygamy, she leaves Mawdo a letter explaining the reasons for her actions and she never returns to him. She moves to the United States and leaves Senegal with her four sons and starts over, she takes care of herself and buys her friend Ramatoulaye a car, which made life a bit easier for her. The letters she wrote explore the tensions between Ramatoulaye's feminist values developed largely as a consequence of her French colonial education and her religion, which is often used as a means of justifying the mistreatment of women like herself.

This is a great example of Stiwanism, instead of Ramatoulaye's friend Aissatou sitting back, folding arms and doing nothing but sulk after her husband remarries without her consent. She fights back, takes action by divorcing him, and travels out to improve on herself and live a better life, and she never abandons her friend Ramatoulaye which is a great description of Feminism, women having other women's backs and supporting one another in the best way they can.

Another feminine character, Enitan, represents Stiwanism in Sefi Atta's *Everything Good Will Come*. She is a strong female protagonist in the novel who opposes the traditional male culture in which she lives. She exemplifies the educated Nigerian woman who fights for the good life she has led. Enitan's time in prison exposes her to the reality of how the people in her country, particularly women, are treated unfairly by those in power. At the novel's conclusion, she defies convention by abandoning her husband to lead a group of women fighting for the release of political prisoners.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 DATA PRESENTATION

DATA	ANALYSIS (MARIAMA BA'S <i>SO LONG A LETTER</i>)	
EXTRACT/STATEMENT	PRAGMATICS (SPEECH ACTS THEORY)	AFRICAN FEMINISM (STIWANISM)
1. "I have received your letter. By way of reply, I am beginning this diary, my prop in my distress. Our long association has taught me that confiding in others allays pain."	This extract is a locutionary act, the illocutionary function is (Assertive), and the perlocutionary effect is the reaction of the receiver reading the feedback of the previous letter sent, the readers are aware that she is returning the letter her longtime friend sent to her.	This is a great example that vividly explains the theory of Stiwanim. This extract or utterance shows Ramatoulaye being able to confide and explain her issues and problems to a fellow woman Aissatou, who happens to be her close friend. She is able to relive her stress and frustration, in a long letter to her friend knowing fully well that her friend has her back and is supportive.
2. "If over the years, and passing through the realities of life, dreams die, I still keep intact my memories, the salt of remembrance.	It is a locutionary act; the illocutionary function is (Expressive). the perlocutionary function is the effect this statement has on the receiver of this letter.	The statement shows that the speaker (Ramatoulaye), has gone through a lot of pain which has caused her much suffering and still has her memories which each time she remembers opens up a fresh wound, it shows how she has endured hardship, killed her dreams and aspirations in other to please her so called ungrateful in-laws.
3. "I listen to the words that create around me a new atmosphere in which I move, a stranger and tormented".	It is a locutionary act; its illocutionary function is an (Assertive). The perlocutionary function is the effect of the speaker or writer's words to the reader or listener.	In this statement, the speaker/writer(Ramatoulaye) is trying to move on from her past ,to have a better life ahead but clearly she's still hurt and still has scars by how she was unfairly treated and used by her husband.

<p>4. “The presence of my co-wife beside me irritates me. She has been installed in my house for the funeral, in accordance with tradition. With each passing hour her cheeks become more deeply hollowed, acquire ever more rings, those big and beautiful eyes which open and close on their secrets, perhaps their regrets. At the age of love and freedom from care, this child is dogged by sadness.”</p>	<p>It is a locutionary act; its illocutionary function is an (Assertive). Its perlocutionary function is that the readers can clearly deduce from the speaker’s statement that she finds the presence of her co-wife very uncomfortable and she obviously does not want her around her.</p>	<p>This statement of hers (Ramatoulaye) explains how not only her is being unjustly treated, but her co-wife Binetou who is about her daughter Dabar’s age and who happens to be Dabar’s friend , her husband marries Binetou without her knowledge or her consent. Binetou is deprived of her dreams, and her youth, instead of furthering her education like her mates, she is busy mourning and has become a widow at a very tender age, and even Ramatoulaye pities her despite her total resentment towards the girl, for no reason other than her deceitful husband.</p>
<p>5. “This is the moment dreaded by every Senegalese woman, the moment when she sacrifices her possessions as gifts to her family-in-law; and worse still, beyond her possessions she gives up her personality, her dignity, becoming a thing in the service of the man who has married her, his grandfather, his grandmother, his father, his brother, his sister, his uncle, his aunt, his male and female cousins, his friends. Her behavior is conditioned: no sister-in-law will touch the head of any wife who has been stingy, unfaithful or inhospitable.”</p>	<p>It is a locutionary act, its illocutionary function is an (Assertive), the perlocutionary effect is that the readers know that this act of sacrificing possessions by the Senegalese women is totally enforced and not out of one’s accord.</p>	<p>The above utterance shows the injustice that the Senegalese women have to put up with. They have to literally sacrifice their possessions, their dignity and their personality and they have to practically serve her husband’s family just to please them, in the expense of their own happiness.</p>
<p>6. “Tonight Binetou, my co-wife, will return to her SICAP villa. At last! Phew!</p>	<p>It is a locutionary act; its illocutionary function is a (Directive),</p>	<p>Using the theory of Stiwanism, we can see Ramatoulaye’s relieved reaction towards her co-wife</p>

<p>The visits of condolence continue: the sick, those who have journeyed or have merely arrived late, as well as the lazy, come to fulfill what they consider a sacred duty.”</p>	<p>its perlocutionary effect is the readers can sense the sigh of relief in the speaker’s tone.</p>	<p>returning to her own place. She has obviously just been trying to tolerate and adapt to the entirely different and strange situation she has found herself. Majorly caused by the unfaithfulness of her husband Modou Fall. Since he is dead now, she is already becoming irritated by the unending visits , but there is nothing she can do than to go with the flow because of the fear of what her husband’s family will say of her she is forced to maintain her cool.</p>
<p>7. “The walls that limit my horizon for four months and ten days do not bother me. I have enough memories in me to ruminate upon. And these are what I am afraid of, for they smack of bitterness. May their evocation not soil the state of purity in which I must live. Till tomorrow”.</p>	<p>It is a locutionary act; its illocutionary function is an (Assertive), its perlocutionary effect is what the readers can deduce from the statement made. The speaker is filled with much sadness and solitude.</p>	<p>The speaker of this statement (Ramatoulaye) has gotten so used to the hardship that even as she can vividly see that she is being trapped like a bird in a cage. She is not in the slightest bit even bothered by it, all she can think of, are her painful memories, which she is afraid that she will never be able to fully recover from.</p>
<p>8. “With consternation, I measure the extent of Modou’s betrayal. His abandonment of his first family(myself and my children) was the outcome of the choice of a new life. He rejected us; he mapped out his future without taking our existence into account”.</p>	<p>It is a locutionary act; its illocutionary function is an (Expressive), its perlocutionary function is that we can see the extent of her disappointment toward her husband’s backstabbing act.</p>	<p>The speaker (Ramatoulaye) with much amazement, is still dazzled by her husband’s betrayal, after his second marriage, he totally neglects his duties to them as both a husband and a father. He just fully gives up on his old family and focuses only on the so-called future he claims to be building. Using the theory of Stiwanism to explain this point, we are made to see that Modou Fall, Ramatoulaye’s husband clearly takes advantage of her . He is of the opinion that because he is the head of the family, she does</p>

		not have the right to do or say anything about it; he is privileged to make any decisions without considering his wife.
<p>9. “Hold on. The star attraction of this ‘stripping’: the origins of the elegant SICAP villa, four bedrooms, two bathrooms, pink and blue, large sitting room, a three- room flat, built at his own expense at the bottom of the second courtyard for Lady Mother-in-Law.”</p> <p>This house and its chic contents were acquired by a bank loan granted on the mortgage of ‘Villa Fallane’, where I live.</p> <p>Although the title deeds of this bear his name, it is nonetheless our common property, acquired by our joint savings. Insult upon injury!”</p>	It is a locutionary act, its illocutionary function is an assertive, and the perlocutionary effect is how the readers or listeners can see how she vividly describes their villa.	This house clearly described by the speaker (Ramatoulaye) was built and acquired by their joint savings but he obviously put his own name on the property leaving out her own name. This just shows and speaks out injustice, just because she is a woman, he feels like he the right to unfairly deprive her of her own right.
<p>10. “Now I understand the terrible significance of Modou’s abandonment of our joint bank account.</p> <p>He wanted to be financially independent so as to have enough elbow room.”</p>	It is a locutionary act, its illocutionary function is an Expressive, and the readers can see that Modou has abandoned the joint account they both owned.	After unjustly exploiting Ramatoulaye, because he wants to become independent financially he withdraws totally from the account so that he would not have to share his money with her anymore.
<p>11. “The young girl, who was very gifted, wanted to continue her studies, to sit for her baccalaureat.</p> <p>So as to establish his rule, Modou wickedly, determined to remove her from the critical and unsparing world of the young.”</p>	It is a locutionary act, its perlocutionary function is an assertive, and the perlocutionary effect the readers have a faint idea of Modou’s wicked behavior	We can see how a young girl’s future dreams and educational aspirations shattered and crushed to the ground, by the selfish and monopolistic Modou. <p>He feels because she is a girl she does not need education that he can cater for her needs.</p> <p>All she just needs to do is to be a good and responsible homemaker.</p>
<p>12. “Was it madness, weakness, irresistible love? What inner confusion led Modou Fall to marry Binetou? To overcome my bitterness, I think of</p>	It is a locutionary act, its illocutionary function is a directive, and the perlocutionary function is	She tries to imagine and figure out a reasonable conclusion on why Modou Fall her husband, would possibly leave and abandon her for a

<p>human destiny. Each life has its share of heroism, born of abdication, of renunciation and acceptance under the merciless whip of fate.”</p>	<p>that the readers can sense a feeling of regret from the speaker.</p>	<p>small girl. She tries to comfort herself by forcing herself to think that all she is going to just plain fate (it was meant to be) although she is dying gradually and slowly on the inside.</p>
<p>13. “Madness or weakness? Heartlessness or irresistible love? What inner torment led Modou Fall to marry Binetou?</p> <p>And to think that I loved this man passionately, to think that I gave him thirty years of my life, to think that twelve times over I carried his child. The addition of a rival to my life was not enough for him. In loving someone else, he burned his past, both morally and materially. He dared to commit such act of disav”</p>	<p>It is a locutionary act, its illocutionary function is mixture of both directive and expressive acts, and the perlocutionary effect is the readers can she(Speaker),regrets all the years she has wasted for her husband.</p>	<p>Ramatoulaye still hardly questions herself why Modou could have possibly done what he did, after all the love, time, understanding and effort she had gone through for him.</p> <p>He did not even care to think that he was the mother of his twelve children, she even gave him thirty years of her life but he still did not think of that and still went behind her to take in someone who hadn’t suffered for him in anyway whatsoever.</p>
<p>14. “My sister-in-law believed me to be spared the drudgery of housework. ‘With your two housemaids! They would say with emphasis.</p> <p>Try explaining to them that a working woman is no less responsible for her home. Try explaining to them that nothing is done if do not step in, that you have to see everything, do everything all over again: cleaning up, cooing, ironing. There are children to be washed, the husband to be looked after. The working woman has a dual task, of which both halves, equally arduous, must be reconciled. How does one go about this?</p>	<p>It is a locutionary act, its illocutionary function is an assertive, the perlocutionary effect this statement has is that the readers can see how the speakers complains about her work load.</p>	<p>This statement shows and tells us that the unjust and unfair treatment of women is not only done by men but women also partake in this scary act instead of joining hands to support one another, they end up betraying one another by playing a huge part or role in this unjust treatment. Ramatoulaye explains that her sister-in-laws forget that they also women and all the duties and obligations a mother who who also a working mother and a wife has to go through, but they feel she has limited duties since she has “two housemaids”.</p>
<p>15. “And you left. You had the surprising courage to take your life into your own hands. You rented a house and</p>	<p>It is a locutionary act, its illocutionary function is an assertive,</p>	<p>After all she(Ramatoulaye) has done for him, Modou leaves her without remorse,</p>

<p>set up a home there. Instead of looking backwards, you looked resolutely to this future. You set yourself a difficult task; and more than just my presence and my encouragements, books saved you. Having become your refuge, they sustained you.</p>	<p>and the perlocutionary effect the readers can see the speaker explain someone who is leaving her without bothering to look back.</p>	<p>makes a future for himself without involving or including the likes of her(his wife) and their children in the future they both suffered to build.</p>
<p>DATA</p>	<p>ANALYSIS (SEFI ATTA'S <i>EVERYTHING GOOD WILL COME</i>)</p>	
<p>EXTRACT/STATEMENT</p>	<p>PRAGMATICS(SPEECH ACTS THEORY)</p>	<p>AFRICAN FEMINISM (STIWANISM)</p>
<p>16. "Anyone who bullies you, beat them up "my father said. I rolled my eyes who could I fight?"</p>	<p>It is a locutionary act, its illocutionary function is a directive, it's perlocutionary effect on the hearer is an order to beat up anyone who bullies her.</p>	<p>Enitan's father advises her not to tolerate being bullied and highly disapprove anyone who tries to make her feel less of a human whatsoever. He gives her his permission to defend herself by beating anyone who tries to bully her. Even with her father's permission she isn't fully confident in herself because she feels she cannot fight anymore.</p>
<p>17 "And join the debating society, not the girl guides. Girl guides are nothing but kitchen martyrs in the making."</p>	<p>It is a locutionary act, its illocutionary function is a directive, the perlocutionary effect it has on the hearer or reader is that she is being warned not to do something.</p>	<p>Enitan's father is obviously and unashamedly segregates the girl guides club that is just plain female discrimination.</p>
<p>18. Who said? You remember what happened to me?" I remembered only that she the most Powerful girl I knew, and then she wasn't anymore, and I became disappointed with her."</p>	<p>It is a locutionary act, its illocutionary function is a directive, the perlocutionary function is the initial speaker wants to derive an effect although a rhetorical one from the listener</p>	<p>This statement shows how a person a woman to be precise that was once known as the most powerful girl at a time, due to various unfavorable circumstance has learnt to adapt and gotten used to the harsh and unlucky treatment that life throws.</p>
<p>19. Not that", she said, "You can say it. I did not rape them; they raped me, and if they see they'd better cross the road."</p>	<p>It is a locutionary act, its illocutionary function is an assertive, and the perlocutionary effect is how the listener reacts to what the speaker is trying to say.</p>	<p>In this statement, the speaker here is Sheri, Enitan's close pal. She is a victim and a circumstance of rape. Although she was greatly</p>

		traumatized, she still tries to raise her head up high and feels like they're the ones who need to be scared of her and not the other way round.
<p>20. "I cook for a week," she explained, Ibrahim sometimes shows us with friends, and there has to be food. I make his separately. He can't eat pepper because of his ulcer." "That's nonsense." "Why? You are not his cook". "Who has time to sit in a kitchen from morning to night?"</p>	<p>It is a locutionary act, its illocutionary function is an assertive, and the perlocutionary effect is that the listener or reader realize or become aware of the speaker's cooking routines.</p>	<p>This statement/utterance shows and explains what the theory of stiwanism means by the factors that oppress women and the way these women react to these institutionalized factors. Sheri explains to Enitan how she is being made to cook for a whole week and how she has to make separate meals for both her husband and his friends and they all feel its normal for her to overwork herself like a robot just because she is a woman. In this same statement, we can see Enitan's reaction towards this mistreatment. Seeing her angry response, she obviously would not tolerate such act and would not let anyone use her as if she is some slave.</p>
<p>21. "My friend," he said. "Show me some respect." "Go to hell", I said. In my 29 years no man ever told me to show respect. No man ever needed to. I had seen how women respected men and ended up shouldering burdens.</p>	<p>It is a locutionary act, its illocutionary function is a directive, and the perlocutionary effect it has on the hearer is not a pleasing one.</p>	<p>In this statement, we can clearly see how unequally men view women to this extent of showing respect. Respect is supposed to be mutual like the saying "respect is reciprocal" but this statement is clearly in contrast to that saying because men majorly feel like respect is one sided and it must and should come from the women. This notion is very wrong. In this statement, the woman (Enitan) protects her pride and firmly states how she would not be treated how other women have been treated.</p>
<p>22. "How could I defer to a man whose naked buttocks I'd seen? Touched? Obey him without choking on my humility, like fresh bone down my throat. Then whoever plucked it out</p>	<p>It is a locutionary act, its illocutionary function is a directive, and the perlocutionary effect to the listener is one</p>	<p>In this statement, the woman(Enitan)does not take this unjust treatment lightly. We can see her complaining and would never let anyone stump or trample on her like</p>

would say, "Look, it's her humility, She choked on it. Now she's dead."	of disagreement.	a rag.
23. "This may have been my redemption since my husband needed a wife he could at least pity."	It is a locutionary act, its illocutionary function is an assertive, and the perlocutionary function is the effect this utterance has on the listener, hearer or reader.	This statement shows how little most men think of women, they need wives who they can control, and who should do whatever they please and be at their every disposal.
24. "Well, why can't you ever get them drinks for once?" I answered, "Why can't you go to the kitchen? What will happen if you go? Will a snake bite your leg?"	It is a locutionary act, its illocutionary act is a directive, and the perlocutionary effect is the refusal to fulfill the imposed action.	This extract shows how the Enitan retaliates to being treated like a slave. She blatantly refuses to go and asks him (her husband) to go himself since his leg is working perfectly well.
25. "Niyi's relations began to press, "Is everything alright? They looked at my stomach before looking at my face. I asked why they harassed women this way. We were greater than our wombs, greater than the sum of our body parts."	It is a locutionary act, its illocutionary function is a directive, and the perlocutionary effect is one of disdain and contempt.	The theory of stiwanism helps us to see these institutionalized structures that oppress women and how women react and fight back against these structures. In this statement, we can see how Enitan is irritated, by how they care and show a lot of concerned feelings towards the unborn foetus she is carrying in her womb even though they cannot see the baby yet, but seem to care less for the carrier they can even visibly see.
26. "What? How come your husband let you out of the house anyway?" I laughed. "I'm not a pet." "You modern wives is everything a joke to you?"	It is a locutionary act, its illocutionary function is a directive, and the perlocutionary effect is how the listener react to the statement made by the speaker.	This extract/utterance shows how men are placed at the apex of social stratification. If this was not so, this sort of question would not have been derived. Everyone is entitled to right to free movement so how could one be allowed to restrict one's movement.
27. "Was I? If a woman sneezed in my country, someone who call her a feminist. I'd never looked up the word before, but there was one word to describe how I felt to the next? And should there be? I had	It is a locutionary act, its illocutionary function is a directive, and the perlocutionary effect to the listener is one of pity and careful observation and	In this statement, we can see how women are treated like inferior beings and how this awful and bias treatment affects them age wise, in their expressions, in their voices and make them unable to freely state

<p>seen the metamorphosis of women, how age slowed their walks, stilled their expressions, softened their voices, distorted what came out their mouths.</p>	<p>analysis.</p>	<p>and express what they truly feel.</p>
<p>28. “They hid their discontent so that other women wouldn’t deprive them of it. “By the time they came of age, millions of personalities were channeled into about three prototypes: strong and silent, chatterbox but cheerful, weak and kindhearted. All the rest were known as horrible women. “I! Am! Not! Satisfied with these options!” I was ready to tear every notion they had about women, like one of those little dogs with trousers in their teeth. They would not let go until there was nothing but shreds, and I would not let go until I was heard.”</p>	<p>It is a locutionary act, its illocutionary function is an expressive, and the perlocutionary effect is that the listener can sense that the speaker is clearly dissatisfied about something.</p>	<p>This extract simply shows us how these factors that oppress women, have made them forcefully mold their characters and personalities to the perfect, unflawed creatures that these factors (mostly men) women are not exempted from these factors either, expect them to be.</p>
<p>29. “I went downstairs and padlocked the front door, tossed the key with a flourish. Beaters, cheaters, lazy buggers. The worst were the so-called decent. No one would ever encourage a woman to run like hell from them. Fortunately my mother had shown me the power of a padlock.”</p>	<p>It is a locutionary act, its illocutionary function is an assertive, and the perlocutionary function is that the readers can sense anger from the speaker.</p>	<p>This extract shows how Enitan reacts and how she complains bitterly of all men even the ones who call themselves decent and honest. She takes her mother’s advice and padlocks the door before her husband comes. This means Enitan unlike other women would not tolerate any unrly attitude from any man, not even her huband.</p>
<p>30. “Don’t you think I can get my father released.“If you stand with others. But on your own, you are nothing but another victim. Those men I begged at Shangisha,</p>	<p>It is a locutionary act; its illocutionary function is a directive, and the perlocutionary effect one of anxiety, fear and total concern.</p>	<p>This statement shows that how males do not regard females, and until they all come together with one aim and objective to fight and adamantly stand their grounds, nothing was going to be done about</p>

they could have easily harmed me.”		it. They could even be in a risk of getting harmed or in serious danger.
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CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY OF FINDINGS

As previously indicated, the speech act theory and the idea of stiwanism operate as analytical tools in this study. The five categories of Searle's (1969) speech acts are discovered to be intertwined with Austin's (1962) Speech Act Theory, and they are used interchangeably in this work to evaluate the extracted utterances from the two books. Austin's locutionary and perlocutionary actions, as well as Searle's classification of illocutionary acts; directives, commissives, expressives, assertives, directions, were employed to evaluate selected extracts from the two texts used in this field of study. So Long a Lett and Mariama Ba's So Long a Letter are the two texts chosen. This research work is based on the aim and four objectives which are; the type of language used by Sefi Atta and Mariama Ba in their novels to depict feminism, female reactions and perceptions. These two renowned feminist authors express their feminist thoughts and beliefs through the use of language in their books in getting through the minds of the readers and making them reason from their own point of view and perspective, how patriarchy has affected women negatively and how feminism has helped women positively, how the authors Sefi Atta and Mariama Ba show the significance of feminism. The importance of feminism is demonstrated by these authors through the use of characters such as Ramatoulaye and Enitan, and the final goal discussed is how Sefi Atta's Everything Good Will Come and Mariama Ba's So Long a Letter are used to combat gender discrimination and inequality.

5.2 CONCLUSION

In this work, a physical effort has been made to review Feminism and how women have been faultily and unfairly victimized and the use of language to analyze some of the characters utterances and statements in Sefi Atta's *Everything Good Will Come* and Mariama's *So Long a Letter* against the backdrop of the subjugation of women by men. The central characters in *So Long a Letter* and *Everything Good Will Come* make a stronger commitment to female bonding and develop financial independence to unshackle them from the burden of oppression. Particular emphasis has been placed on how male prejudiced predispositions greatly have emotional impacts on women, as well as efforts made by the female characters in ending their repressiveness. It is, however, observed that there are damaging portrayals of the male gender and the marriage institution, which may send wrong pointers to the reader.

Enitan's sometimes-vitriolic descriptions of men seem to suggest that women writers are trying to direct the spotlight to the pain that some women suffer at the hands of men. Most especially in Sefi Atta's *Everything Good Will Come*, the radical decision to leave her husband's home, and even the more radical act of occupying her mother's home are not incidental. Rather, they challenge not only the culture of silence that more often than not obliterates women's suffering from canonical male authored novels, but also resist female subordination and normalization of domesticity as women's manifest destiny. In conclusion, men need to see women as equals and stop seeing them as inferior beings who do not have the right to do things until they have their permissions. Men, especially African men as shown in the descriptions need to stop seeing themselves as mini-gods and stop thinking they have the right to oppress or subjugate women.

5.0 RECOMMENDATIONS

I highly recommend that other researches working around the theme of Feminism should lay more emphasis on how women have been dehumanized and deprived of their own rights. Feminism should be seriously encouraged instead of being shunned or repressed. It should be taking into serious consideration because it serves a medium and a movement where women can come together in order to achieve a common aim that is, a world where men and women can be treated equally, and with respect, without sentiments or bias.

I hope that this research is able to shed more light on people, especially women who might have been deprived one way or the other, unfairly treated and segregated that there are feminist out there who are ready to listen and fight for the equal rights of their female counterparts.

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