

**PATRIARCHAL, RACIAL AND SOCIAL OPPRESSION ON ADAH AND HER  
EMANCIPATION THROUGH EDUCATION AND WRITING IN BUCHI  
EMECHETA'S SECOND CLASS CITIZEN**

**BUCHI EMECHETA'NIN İKİNCİ SINIF VATANDAŞ ADLI ROMANINDA ADAH'NİN  
ÜZERİNDEKİ ATAERKİL, İRKÇI, SOSYAL BASKI VE ADAH'NİN EĞİTİM VE YAZI  
YAZMA SAYESİNDE ÖZGÜRLEŞMESİ**

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**Abstract**

Buchi Emecheta is a prominent Nigerian writer in African feminist literature. In Buchi Emecheta's novel Second Class Citizen (1994), the protagonist Adah suffers from triple oppression. Emecheta's Second Class Citizen (1994) puts emphasis on the concerns of racism, gender, sexism, marriage, bride price, polygamy, women's obligation to bear male children, education, financial freedom, and writing fiction, as well as class oppression. In her opinion, subalternation and oppression of African women should be put an end. Buchi Emecheta analyzes the gender, class, and race intersectionality in her novel Second Class Citizen as a representation of African female literature on the basis of patriarchy. The analysis is made from the post-colonial feminist and Afro-centric perspective; therefore, it reveals how the social and ideological constructions of gender, class, and race cause racism, classism, and sexism in society.

The female character, Adah, lives in the margins both at home and in the public. Emecheta not only wants to underline the patriarchal roots of her own Igbo tribe, but also wants to be critical of the British society that lets them stay in second-class citizen conditions. Adah has to experience the feeling of being the other in Western society whereas she has to struggle with the paternal thoughts of the African culture. In her novel, Emecheta underlines the lack of educational opportunities for girls in a culture which pushes girls to grow up as obedient wives. The novel clearly illustrates the difficulties of Igbo immigrants in London, who are regarded as second-class citizens, are supposed to stay in hovels in slum districts and simultaneously cope with the problems of sexual discrimination both in the domestic sphere as well as in the public sphere.

As a black woman, the main character is both trapped by her gender and race. In her post-colonial feminist depiction, Emecheta attributes triple oppression to Adah character. With her description of the protagonist, Adah, the author shows how it was difficult to be a black woman both in Nigeria and in England. Emecheta is not only critical of the gender discrimination practices in her own country, but also wants to criticize the hostilities in England towards the black people. In accordance with Floya Anthias and Nira Yuval Davis' ideas, this article will argue that Adah has complex relations with her state as a black woman who suffers from patriarchy, racism and class distinction. Thus, this study articulates how Adah Obi is dejected in the patriarchal discourses of Nigeria or England and how she is marginalized as a black woman, as an immigrant, as a young girl, and as a woman. Finally, Adah's gaining self-confidence and her self affirmation will be related to Helene Cixous' ideas about the importance of writing in women's lives for their emancipation process.

**Keywords:** Women of Color, patriarchy, gender discrimination, sexual oppression, male chauvinism, gender mainstreaming, racism, class discrimination, Second Class Citizen, Buchi Emecheta, triple oppression.

Buchi Emecheta Afrika feminist edebiyatında önde gelen Nijeryalı bir yazardır. Buchi Emecheta'nın *Second Class Citizen* (İkinci Sınıf Vatandaş) adlı romanında baş kadın karakter Adah, cinsiyet, ırk ve sınıf kesişimiyle birlikte üçlü bir şekilde zulme maruz kalmıştır. Emecheta'nın İkinci Sınıf Vatandaş adlı romanı ırkçılık, cinsiyet ayrımı, evlilik, başlık parası, çok eşlilik, kadınların erkek çocuk doğurma zorunlu durumunda olması, eğitim, ekonomik özgürlük ve kurgu yazımı konularını vurguladığı gibi, sınıf baskısı gibi konulara da değinir. Onun fikrine göre göçmenliğin kötü koşullarına ve Afrikalı kadınların baskı altında olmasına son verilmelidir. Buchi Emecheta, romanı İkinci Sınıf Vatandaş'da Afrika kadın edebiyatının temsili olarak, ataerki temelinde cinsiyet, sınıf ve ırkçı kesişimselliği analiz eder. Bu çalışmada, inceleme sömürgecilik sonrası feminist ve Afrika merkezli bakış açısıyla yapılacaktır. Bu sebeple, bu çalışma sosyal ve ideolojik olarak yapılanmış cinsiyet, sınıf ve ırk meselelerinin, toplumda nasıl ırkçılığa, sınıf ayrımcılığına, cinsiyetçiliğe yol açtığını ortaya çıkaracaktır.

Kadın karakter Adah, hem evde hem de toplumda sınırlarda yaşar. Emecheta okuyucunun dikkatini, sadece kendi Igbo kabilesinin ataerkil kökenlerine çekmek istemez, aynı zamanda kendilerinin ikinci-sınıf vatandaş koşullarında kalmasına sebep olan İngiliz toplumuna karşı da eleştirel bir bakış açısı geliştirir. Adah, bir yandan batı kültüründe ötekileştirilme durumunu yaşarken, bir yandan Afrikalı kültürün ataerkil bakış açısına karşı mücadele eder. Romanında uysal ev kadını olarak yetiştirilmeye itilen siyahi kızların eğitim olanaklarından yoksun olma durumunu altını çizer. Roman açık bir şekilde Londra'da ikinci sınıf vatandaş olarak değerlendirilen Igbo göçmenlerin kenar mahallelerde, fakir semtlerde, viranelerde konakladığı süre içinde, aynı zamanda hem ev ortamında, hem de toplumsal alanda cinsiyetçi ayrım sorunlarıyla mücadele etmelerini tasvir etmektedir.

Siyahi bir kadın olarak ana karakter, hem cinsiyeti hem de ırkı arasında sıkışıp kalmıştır. Sömürgecilik sonrası feminist bakış açısıyla resmetmesiyle, Adah karakterini oluşturmasıyla birlikte Emecheta üçlü baskı altında olma durumunu inceler. Ana karakter Adah'ı resmetmesiyle yazar, hem Nijerya'da hem de İngiltere'de siyahi bir kadın olmanın zorluklarından bahseder. Emecheta sadece kendi ülkesindeki cinsiyet ayrımı uygulamalarına karşı eleştirel bir bakış açısında değildir; aynı zamanda İngiltere'de siyahi halka karşı olan düşmanlığı eleştirmek istemektedir. Floya Anthias ve Nira Yuval Davis'in fikirlerine bağlı olarak bu makale ataerkillik durumu, ırkçılık ve sınıf ayrımı durumundan çok çeken siyahi bir kadın olan Adah'nın devletle karışık ilişkiler içerisinde olduğunu bahseder. Bu sebeple bu çalışma, Adah Obi'nin Nijerya veya İngiltere'de ataerkil söylemlerle kederlendirildiğini, siyahi bir kadın olarak, bir göçmen olarak, küçük bir kızken ve yetişkin bir kadıncık nasıl sınırlara itildiğini, önemsiz bir duruma getirildiğini açık bir şekilde ifade eder. Sonuç olarak, Adah'nın kendine olan güvenini kazanması ve kendini olumlaması ile birlikte, bu makale Helene Cixous'un fikirlerine bağlı olarak yazı yazmanın, bir kadının özgürleşmesi sürecindeki önemini vurgulayacaktır.

**Anahtar Kelimeler:** Beyaz olmayan ırktan kadınlar/ Renk Kadınları, ataerki, cinsel ayrım, cinsel baskı, erkek şovenizmi, toplumsal cinsiyeti anaakımlaşırma, ırkçılık, sınıf ayrımı, İkinci Sınıf Vatandaş, Buchi Emecheta, üçlü baskı.

## STRUCTURED ABSTRACT

Buchi Emecheta's *Second Class Citizen* (1994) depicts the differing subjects of women of color in the context of a Third World country and the host country in which the female character stands for her feminist rapport. Emecheta portrays the Nigerian woman in her *Second Class Citizen* not as the passive victim but as the one who has to cope with the intersectionality of marginalization and oppression in her post-colonial conditions. In the novel, the protagonist, Adah, is subject to triple oppression at the intersection of gender, race and class. Emecheta wants to show the ideal Nigerian woman through portraying the stages of growth from adolescence to adulthood as Adah struggles with patriarchy, oppression in Igbo society, racism, and classism in British society, and then she gains self-assertion. Adah suffers from male chauvinism, racism, and class distinction in her life, so as a woman of color she is subjugated to triple oppression.

Nira Yuval-Davis and Floya Anthias come up with the discussion of "triple oppression" and assert that suffering as a woman, as a black woman, or as a working class woman are inseparable from one another. To them, we cannot separate each social position. Therefore, while taking into consideration the identity of a black woman, we always need to pay attention to her social conditions, such as gender, sexuality, race, ethnicity, class, age, nationality, immigration status, and etc. (Anthias & Davis, 2006, p.195) In the light of Nira Yuval-Davis and Floya Anthias, in this article, we will examine the "triple oppression" in Adah's life under the rule of patriarchy, male chauvinism, racism, and class distinction.

In the novel, the protagonist, Adah experiences her mothering in the margins. Adah has to challenge the persistence of patriarchy, which is an obstacle to the women's rights. The protagonist Adah empowers herself in an oppressive society under the rule of patriarchy in her homeland Nigeria; furthermore, she struggles with segregationist policies of racism in England. Then, she empowers herself thanks to writing.

Emecheta's authorship offers insight and analysis into the conditions of African Black Women that were once described by male writers. Sexism, gender discrimination, patrilineal violence, racial discrimination and post-colonial conditions cause traumatic experiences for women. The female character she created lives in the margins both at home and in the public. Emecheta has used motherhood experiences to examine the conditions of the third-world women. Emecheta represents the various hardship of motherhood and highlights the freedom of expression, therefore, as an author Emecheta could transform the wounds of female characters into the identities of strong women.

To Emecheta, no civilization could be regarded as superior to others. In accordance with her ideas, writers should welcome the diversity of different cultures. As an African feminist, Emecheta does not repeat the same Eurocentric ideas in her novel. She has the standing of a woman of color in her novel. Although most of her novels depict the clash between the indigenous culture of Nigeria and the Colonizer Britain, in this novel the differences between the two cultures help the protagonist empower her self-esteem. In her migration process, while she is struggling with her womanhood and mothering responsibilities, she is also entering a process in which she quests for her own identity. Most importantly, she discovers the power of writing a novel in herself, no matter she does not have any support from her family members.

Thanks to the education she gets, Adah empowers herself to have distinctive features, and she achieves pioneering roles in society. Because Emecheta has a hybrid life experience in between the First World and the Third World countries, this in-betweenness enhanced her wider perspective for all the colonial, postcolonial, and imperial conditions and class distinctions as well as gender discriminations. This article aims to depict how Adah, as a woman of color, has to struggle with sexism, racism, and classism within patriarchy both in her third-world native land of Nigeria and in her host country, Britain. Therefore, in this article, I will argue how Adah, as a woman of color has to struggle hard for her self-actualization and self-esteem in diaspora localities.

The aims of this article are to analyse the post-colonial feminist experiences of Adah, to explore Emecheta's portrayal of African female experiences and domination under the rule of patriarchy. Therefore, this article discusses sexism, male child preferences, domestic violence, motherhood, bride price, male chauvinism, the importance financial freedom and writing. The article examines different forms of subordination of women, gendered violence in the 20<sup>th</sup> century in Nigeria and different forms of identity due to the intersectionality of gender, race, and class. Thus, readers can have insight into the marginalization of the third world women in postcolonial conditions. Thanks to Emecheta's feminist perspective, readers can become more aware of the importance of education for women especially in Nigeria, in improving the conditions of women in society in a male dominated society and the power of writing for building up their self-esteem. Finally, this article will highlight the importance of education and writing in a woman's life.

### **Post-colonial Feminism and the “Triple Oppression”**

Post-colonialism and postcolonial feminist criticism undergo a change due to the representation of women of the former colonized countries. Postcolonialism questions readers' perspectives to re-think and inquire about their estimations that underpin what they read and to which conditions the text is related (McLeod, 2012, p.2). While in post-colonial literary studies the colonizer's masculine superiority and the

colonised's effeminate inferiority are emphasized, in post-colonial feminist studies female subject's struggles in the host country are the focal point (Carter, 2007, p.174). The post-colonial feminist critics may give their attention to the gender inequality in colonial and anti-colonial discourses and focus on the representation of women in the postcolonial discourses. Postcolonial feminism analyses diversity of figurations of women in once-colonised countries or their representations in Western places (McLeod, 2012, p.197). Postcolonial feminist critics suggest a cross-cultural sisterhood between "First World" and "Third World" women (McLeod, 2012, p.197). With the help of the theories, postcolonial feminists intend to confirm trans-national and trans-cultural sisterhood between the first world and the third world feminists. Therefore, postcolonial feminism which is a manifesto against colonial insistence, classifications, and exclusions can also be named as the third world feminism. It is also a kind of objection to the Orientalist discourses that presented the white, the Western, American, English as the ideal, whereas they presented the black or the third world women were portrayed as uneducated, uninformed, domestic victims.

Both Franz Fanon and Edward W. Said give inspirations to the critics to represent the once-colonised peoples (McLeod, 2012, p.25). Edward W. Said's *Orientalism* (1978), examines "the divisive relationship between the colonizer and the colonized" (McLeod, 2012, p.24). Said (1978) argues in his *Orientalism* that the The Orient and the Occident (The West) were described by binary oppositions. While the West is attributed positive characteristics, the Orient is described in negative terms in literature (McLeod, 2012, p.49). Because there is an unequal dichotomy, the Orient is positioned through stupidity and ignorance (McLeod, 2012, p.49). Said further claims that "European culture gained in strength and identity by setting itself off against the Orient as a sort of surrogate and even underground self" (p.3) (cited in McLeod, 2012, p.49). In addition to Said, Franz Fanon examines the psychological effects of colonialism in his *Black Skin, White Masks* (McLeod, 2012, p.22). In this book, Fanon writes about the traumatic experiences of colonized peoples and his own experiences in France, in which he felt as a black man being pointed out as "dirty nigger" (McLeod, 2012, p.22).

Nigeria, the land of Yoruba, Igbo, Hausa, and Kanuri tribes, was established as a country in 1914, after experiencing colonization (McLeod, 2012, p.91). In Buchi Emecheta's *Second Class Citizen*, Adah, the protagonist migrates to the colonial country and deals with diaspora experiences. Just like colonialism, patriarchy is also a hindrance for women to have active roles in life. The novel answers different questions such as how Emecheta represents women, what she says about gender relations and how it describes sexual difference.

June Hannam is concerned with how to define feminism and patriarchy and suggests:

a set of ideas that recognize in an explicit way that women are subordinate to men and seek to address imbalances of power between the sexes. Central to feminism is the view that women's condition is socially constructed, and therefore open to change. At its heart is the belief that women's voices should be heard - that they should represent themselves, put forward their own view of the world and achieve autonomy in their lives. (Feminism, Pearson Longman, 2006, pp.3-4) (cited in McLeod, 2012, p.198).

Because black women suffer both from racism and patriarchy, "Third World" women's conditions differ (McLeod, 2012, p. 208). Postcolonial feminist studies critically analyses the relationship between the colonizer and the female colonized, her migration process, her diaspora conditions, and struggles against gender discrimination (Carter, 2007, p. 174). Postcolonial feminism seeks to undermine the imperialist subject. (Brooker, Selden & Widdowson, 2005, p. 219). In 1980s, feminists started to scrutinize the problems of black women, and they tried to find out the difficulties of their "double colonization" (During 2007, p. 207). Kirsten Holst Peersen and Anna Rutherford use the phrase "double colonization" to imply the experiences of women, who struggle both with colonialism and patriarchy in Asia (McLeod, 2012, p. 201). According to Kirsten Holst Petersen and Anne Rutherford, women of the "Third World" countries experience traumatic oppression both by the colonialism of the Third World countries and the

patriarchy. In their view points, women of the “Third World” countries are colonized for twice both by the colonialist policies and patriarchy (p.201). Susheila Nasta argues that gender discrimination existed not only in the indigenous culture but also in the colonial culture (McLeod, 2012, p. 204). Hazel Carby points out the different meanings narrated by black and Asian women and argues we should talk about “herstories” rather than “histories” (McLeod, 2012, p. 207). Barbara Christian, in her article “The Race for Theory,” argues that women of color speculated the aura of the environment in which they grew up, so they reflected the unmasked power relations of the world (Aschcroft B& Griffiths G& Tiffin H, 2003, p.458).

Paula Stewart Brush, in her article “Problematizing the Race Consciousness of Women of Color” (2001) argues that race consciousness meant that people developed a sense of “we” based on race, discrimination, and political oppression (Brush 2001, p. 178). As long as the race consciousness emerges, people try to identify themselves, articulate their belongings, try to explain themselves and resist the oppressive events. Kimberly Christensen (1997) argues that if feminism is to combat racism, it must address problems in the economic and political conditions of the social spheres (Brush 2001, p. 193). Thanks to the Civil Rights and Black Power movements in the 1960s and 1970s, black women raised race consciousness (Brush 2001, p. 192). Civil rights activists point out the segregation and discrimination in education, employment, housing, politics, or in other parts of society. Especially with the help of the autobiographies of the women of color, they have raised awareness about race consciousness. In short, along with the race consciousness, gender consciousness enables women to be aware of how the personal is political.

Bell hooks argues that language is a place to struggle with racism and patriarchy (Ashcroft, Griffiths & Tiffin, 2003, p. 278). According to hooks, as long as “...there exists a master/ slave relationship, an oppressed/ oppressor relationship, violence, mutiny, and hatred will permanent all elements of life. There can be no freedom for black men as long as they advocate subjugation of black women.” (Hooks, 1988, p.114)

Hooks says:

“Fighting against sexist oppression is important for black liberation, for as long as sexism divides black women and men we cannot concentrate our energies on resisting racism. Many of the tensions and problems in black male/ female relationships are caused by sexism and sexist oppression.” (p.113)

Gayatri Chakravorty Spivak examines the postcolonial literature as a trial for setting the other free from the representations of the dominant discourse (cited in Leitch, 2010, p. 2194). Spivak contends that since the subalterns existed outside power circles, theorist and those involved in political transformations should be sensitive on their behalf (p.2194). Spivak advises third world citizens to speak up for their rights in the face of global capitalism (cited in Leitch, 2010, p.2194).

Floya Anthias and Nira Yuval-Davis argue that women’s relationship with the state is complex (Hutchinson & Smith, 2012, p. 312). On the one hand, women act as part of institutions, groups, collectivities, or social-collectivities; on the other hand, they are particularly concerned with state issues (Hutchinson & Smith, 2012, p. 312). Anthias and Yuval- Davis question the ambivalent positions of women in terms of citizenship. According to them, “the state treats women unequally in relation to men” (Hutchinson & Smith, 2012, p. 312). Floya Anthias and Nira Yuval- Davis coin the term “triple oppression” and discuss how feeling sorrow as a woman, as a black woman, or as a working class woman are inseparable from one another. In the light of Nira Yuval-Davis and Floya Anthias, in this article, we will examine the “triple oppression” in Adah’s life under the rule of patriarchy, male chauvinism, racism, and class distinction. Finally, we will highlight Helene Cixous’ ideas, that encourage women to write themselves.

### Emecheta, A Feminist with Small “f” Who Resist To The Patriarchy

Buchi Emecheta, an Igbo feminist writer who migrated to London, joined to the forefront of contemporary women writers along with Flora Nwapa, Christina Aidoo, Grace Ogot and Bessie Head. During the publications of her feminist novels, she also struggled to bring up her five children (UMEH, 1980, p.190). In her novels, Emecheta writes about the victimization and the oppression of women. The prevailing theme of her novels is the way women struggle for freedom from domination. In her autobiographical novel *In the Ditch*, Buchi Emecheta announces her miserable experiences when she lived in London with her children as a poor, single parent (UMEH, 1980, p.191). During her depiction of her experiences, she also narrates the conditions of an industrialized, male dominated civilization. From a feminist point of view, Emecheta writes about racism, sexism, social services, housing problems, male-female relationships, and the effects of industrialization (UMEH, 1980, p.191). Emecheta builds up Adah Obi's character as a feminist writer. Emecheta explores the sensibilities of female experiences in her autobiographical work (UMEH, 1980, p.192). In her second autobiographical novel, *Second Class Citizen* (1994), Emecheta develops a two-fold theme which tells the story of double- oppression. When the story unfolds, readers comprehend the features of the backgrounds of the African and European cultures (UMEH, 1980, p.192). In Emecheta's point of view, women are not important in their African society. Men, whether fathers, brothers, or uncles, mostly remember women's importance as a result of their bride price at the time of marriage. Furthermore, during their marriages, women are valued for the number of male children they bear.

Alice Walker in her article “A Writer Because of, Not in Spite of, Her Children” (2005, pp.66-70) claims that the novel has resemblance with the autobiography of the author. She says that Emecheta was born in 1944, near Lagos, in Nigeria. After going to school, she married and moved to London in 1962. While she was working, she had five children. Before going to work and meeting the demands of her children, she got up at four to start writing (Walker, 2005, p.69).

Emecheta's writing includes an insightful perspective as a feminist sociologist, that analyses social and political realities (Nnoromele, (2002), p.179, p.180). Her novels detail the sociology of life in a traditional society. In Emecheta's fiction, women learn the value of education in improving their public and private lives. Emecheta's *Second Class Citizen* (1994) portrays the personal development of an Igbo woman from childhood into adulthood through her experiments with family, husband, and society. Furthermore, it also portrays what stages women have to take to free themselves in society. In the novel, men\_ fathers, husbands, brothers, or uncles\_ subjugate their daughters, degrade them as their goods while they apply the bride price (Nnoromele, (2002), p.179). The female children are not valued as much as the male children. They are regarded valuable only for the bride price they could bring. Because fathers mostly prefer the highest bride price, daughters do not have favourable relationships with their husbands (Nnoromele, (2002), p.179).

Buchi Emecheta gives voice to the voiceless Nigerian women (Ward, C., 1990, p.83). While Emecheta is noting that African traditions were the source of oppression for African women, she is at the same time criticizing the practices of the first world (Ashcroft & Griffiths & Tiffin , 2003, p.278). In Emecheta's novels, the protagonists see themselves as the subjects of men's subjugation (Helaly, (March, 2016), p.117). The author wants to emphasize the meaning of being a woman and a mother in Nigerian patriarchal society (p.118). Emecheta creates quintessential African women in her novels. Because the third-world women's or women of color's lives are exploited by traditional patriarchy, colonialism, and capitalism, Emecheta echoes the importance of solidarity, location, and social belonging (Azizmohammadi & Barfi & Kohzadi, (2015), p.31).

Emecheta's female character stands against the oppressive patriarchal system. Emecheta's heroine is

not only critical of her own society, but also assertive about her own individuality (Ogunyemi, 2018, p.129). Ogunyemi (2018, p.132) who demonstrates the evolution of representation of gender in Nigerian literature over time and space, compares the female and the male writing. In his comparison, Ogunyemi argues that while men's writing reflected women by portraying "oppression as a result of patriarchy and misconceptions about masculinity (Ogunyemi, 2018, p.129)", women's writing gave voice to female-affirmation.

In her portrayal of the blurred gender lines, Emecheta reflects on how the patriarchy of colonialism had an effect on the traditional patriarchy. Through her depiction, colonial patriarchy causes the marginalization of the already-oppressed. Third- world women in colonial society experience double colonization. The author explores the extent of women's marginalization through race and gender both in the indigenous patriarchal society and colonial society (McLeod, 2012, p.198).

Emecheta's novel portrays how women are silenced and subservient to the traditional patriarchy (cited in Leitch, 2010, p.2194). Furthermore, Emecheta criticizes the way patriarchal traditions dominate Igbo women. So, *Second Class Citizen* (1994) depicts the double, or even triple oppression a woman of color may suffer. Emecheta criticizes the male dominance which treat women as inferior. Men otherize women as the second-class citizens due to their hegemonic behaviours. Marginalization is the reoccurring theme of her novel. The novel depicts the third world women's marginalization, struggle in the patriarchy, oppression, and conditions in the polygamy. Therefore, it clearly portrays how women experience emotional abuse in the third world locations. In the novel, imperialism is combined with African traditions, such as panegyric motherhood, the preference of sons for childbearing, and polygyny. The author intends to demonstrate how capital politics and colonial patriarchal regimes affect the marginalization and domination of African Third World Women by depicting their oppression and suffering.

### **Adah's Childhood: Adah's Patriarchal Upbringing and Her Self-Assertion of Getting Good Education in her Childhood**

Emecheta bases the emancipation of women on education. According to her, thanks to education, Nigerian women can cross the social boundaries that keep them away from the pressures of domination. Emecheta also points out the importance of education for the political, economic, and social freedom of women. By virtue of education, women can have their intellectual development, question the brutality of patriarchy, and challenge the colonial order which subordinates them into subservient positions. The more educated Adah is, the more conscious she becomes of the oppression in society.

In *Second Class Citizen* (1994), Emecheta as a novelist faced the same challenges of living in Igbo culture, which oppresses women and assigns them subservient roles. Just like her, her fictional character, Adah has to struggle with these difficulties. Being a female in a male-dominated society is difficult for Adah. She starts her novel with her dedication to her five children. The first chapter is called "Childhood" (p.1). Emecheta starts her first chapter with her ironical descriptions of existence. She says that her existence began like a dream. She describes it as her presence. She has difficulty in forming her memory before the age of eight. She is not even sure about her real age, because of being a girl. While the family members are expecting a boy, they have Adah. So, at the beginning of her existence, she is a misfortune for her family. Since, as a woman of color, Emecheta wants to reflect the conditions of her tribe and society, she also writes that her being a girl baby was also misfortune to her tribe. Emecheta's narrative clearly reflects that girls were not welcomed in their tribe (Emecheta 1994, p.1). Because of her gender, her birthday is not recorded (p.1). From the narrative of the writer, we learn that her parents are disappointed because she is a baby girl. The writer wants to emphasize this and draw readers' attention to the girls' condition in her tribe. We understand that it was something common to ignore recording girls' birthdays. Adah is a member of the Igbos of Nigeria; therefore, in their tribe, girls are so unimportant that they do not

need to record the times of the female babies. The only detail that the family members remember is that she was born during the Second World War. Therefore, she feels herself as if she is in her eight years old (p.1).

The clash between the two different words is a central theme in the novel. Because since her childhood, her father has pronounced the title “United Kingdom” with a different tone, this situation creates a sense of curiosity in her. She always wonders about the “heavenlike place” with great interest. In her expression of colonial power, she has a respectful expression. Emecheta narrates it as the “God’s Holiest of Holies” (p.2). So, Emecheta presents the intersection of the conditions of paternal mentality by disregarding the age of girl children with her presenting the perplexing importance of the cities due to the colonial effects.

The people in her tribe are from Ibuza. In her tribe, the Igbos, women only function to do the errands of the house and have male children. In her tribe, girls are regarded as disappointments for their existence. When Adah is approximately eight years old, their parents still cannot decide whether to send her to school or not. Although her brother is younger than her, he starts going to school. Their parents also discuss how, even if they sent her to school, they would only let her write her name and count. So, they are not willing to give her a good education. She shows a strong desire to go to school whenever she picks up the boy from school (p.3). Emecheta prefers to call the male child as the “boy”. She does not use his real name in her narrative. She wants to pinpoint the difference between the advantages of being a boy and the disadvantages of being a girl in the Igbo tribe. From the descriptions of Adah’s opportunities in her patriarchal tribe by Emecheta, readers can understand that a girl child’s conditions for education clearly differ from a boy child’s. The Igbos are at a turning point where they realise that education is something very important, but they prefer boys to have education (p.3).

Although Adah is so interested in going to school, it is the boy who is sent there. Adah stays at home and does the housework. So, in her tribe’s view and for her family’s will, she will learn the duties of a wife while doing the housework at home. Adah feels herself so bored with helping her mother with cooking and watching her mother re-plait her hair. She has a strong desire to go to school. She starts planning which school to go to. She thinks it would not be proper to go to Ladi-Lak, which her brother went to, since it is an expensive school. She starts dreaming of going to the Methodist school, which is cheaper. Another reason for her preference is that Mr. Cole, her next-door neighbour, is a teacher there. She plans to enter into the school; therefore, she slips past her mother while her mother is speaking with a friend of hers. She runs very fast to get to school secretly (p.4). Because it is midday, which is very hot, she does not see any of her mother’s friends (p.5). When she arrives at school, she is very determined to find Mr. Cole’s classroom. When she sees him, she enters the classroom. She stands behind him. However, when the students see her, they wonder who she is. They start to giggle at her until the teacher glares at them. Adah is determined to stay in class, and for the reason that he always smiles at her while walking the street, she is sure that he would let her in. He lets her in (p.5). She expects the teacher will ask her why she came. Yet, he does not ask. She herself says that she came to school, and she further adds that her parents would not let her do that (p.6). When she says this, the entire class falls silent. Anyway, she is very happy to enter the school, and she never forgets the smell of it. When it is time to return home, she gets nervous. She is sure that her father will almost certainly cane her and her mother will smack and nag all day long (p.6).

Mr. Cole takes her after school to a stall where a woman sells boli, the Yoruba name for a banana-like plantain. He feeds her plantains to make her calm down. Yet, when she gets home, she finds out that things are out of control. She soon recognizes that she caused everything to get out of hand. Her father has been called from work, and her mother has been taken into the police station. Her mother faces child neglect charges for failing to send her daughter to school (p.6). They offer her mother gari to drink, which could be considered to torture (p.7). The author prefers to use authentic words in Igbo so that the readers may experience the richness of the culture. Because their forcing her mother to drink the gari is a kind of torture,

her father begs to the policemen to stop forcing her to drink it. At that time, Adah had mixed feelings about her own gender. She had a pathetic childhood -especially because she was brought up in a paternal society, even the women had paternal characteristics. This situation leads Adah not to respect the women in her life. Due to her experiences with her mother early in life, she has a “a very low opinion of her own sex” (p.6). Because women make her sap her own self-confidence, she cannot have respect for them. She degrades women for only sitting at home, eating, gossiping, and sleeping (p.7). In this situation, her relationship with women, especially with her mother, gives her inferior feelings about her own gender. She does not want to spend her time at home cooking or doing the errands; she wants to be the one who goes to the school or earns money for the family. Her mother represents a woman who does the paternal duties for women under the rule of patriarchy. Her mother inherits the paternal mothering features, so Adah has no admiration for her. The policemen tell her to send Adah to school. Adah actually feels proud of her triumphant, because she would nearly send her mother to prison (p.7). When they come back home, her father canes her (p.8). It is very soon after she starts going to school than her father dies.

### **Adah’s Teenage Years and Her Education Life**

From her descriptions of her parents, one can understand that Adah’s father was a railwayman and her mother was a believer in the Igbo Bible (p.11). Since she was aware of her presence, she believes she kept the ambition of going to the UK (p.11). The second chapter is called “Escape into Elitism” (p.12) The second chapter opens up with the description of her father’s death. After he dies, she is sent to her mother’s elder brother as a servant (p.12), while her mother is inherited by her uncle, and the boy is sent to live with one of her father’s cousins. They somehow decide on giving a good education to the boy with a good grammar school, but they do not care about her schooling. Her uncle is not willing to send her to school. He is not an open-minded person about the schooling of the girls. According to her uncle, the girls should be raised to do the housework and work as the servants for the male members of the family; thus, to him, education for the girls is very unnecessary. However, later on, he is convinced that he would get a better bride price and lets her go to school after someone says that “the longer she stayed at school, the bigger the dowry her future husband would pay for her” (p.12).

Adah, like most girl-orphans, was to live with her mother’s elder brother as servant. Ma was inherited by Pa’s brother, and Boy was to live with one of Pa’s cousins. It was decided that the money in the family, a hundred pounds or two, would be spent on Boy’s education. So, Boy was cut out for a bright future, with a grammar school education and all that. Adah’s schooling would have been stopped, but somebody pointed out that the longer she stayed at school, the bigger the dowry her future husband would pay for her. After all, she was too young for marriage at the age of nine or so, and moreover the extra money she would fetch would tide Boy over. So, for the time being, Adah stayed at school. (p.12)

She is nine years old at this time, so they decide to let her go to school. When she starts her new school, she misses her previous school. The Missionary School is clean, in order, and bright, whereas the new one is not, but for paying the fee for it is impossible (p.12). She gets along well with her cousins, who are amused by her efforts and dreams. As long as she completes the day’s work, they allow her to fantasize about her future (p.13). She starts at four- thirty doing the house chores as “an unpaid servant” (p.13). She learns to be responsible for herself at a very early age.

Nobody was interested in her for own sake, only in the money she would fetch and the housework she could do, and Adah, happy at being given this opportunity of survival, did not waste time thinking about its rights or wrongs. She had to survive. (p.13).

From the quotation above, one can understand that female children are considered as servants at home to do the chores. In accordingly, after her father’s death, her mother is considered as her uncle’s belonging in an endogamy. So, we can argue that women are accepted as the property of men in families.

Furthermore, it is the man in African families who is responsible for decision-making.

One might think on this evidence that Africans treated their children badly. But to Adah's people and to Adah herself, this was not so at all; It was the custom. Children, especially girls, were taught to be very useful very early in life, and this had its advantages. For instance, Adah learned very early to be responsible for herself. Nobody was interested in her for her own sake, only in the money she would fetch and the housework she could do, and Adah, happy at being given this opportunity of survival, did not waste time thinking about its rights or wrongs. She had to survive. (p.13)

Adah's struggles with the male dominated patriarchal society are associated with the position of the women, who can be described as the second-class citizens in their own native lands. As a girl she considers herself significant only in terms of the housework she does for the family, or the potential bride price she could bring the family. In African society, especially in her Igbo culture it is not necessary for girls to go to school. They can leave school, get married with someone so that they can attribute the bride price to their families' budgets. Therefore, Adah's possible marriage is considered as a financial contribution.

(...) when she reached the age of eleven, people started asking her when she was going to leave school. This was an urgent question because the fund for Boy's education was running low; Ma was not happy with her new husband and it was considered time that Adah started making a financial contribution to her family. (14)

The novel clearly portrays the women as being under the control of the male hegemony. The institution of marriage is actually portrayed as a sort of slavery (Hooks, 1988, pp.113-114). When she is at eleven, people start asking her when she is going to leave school. Her mother is not happy with her new husband, and they expect Adah to contribute to the family budget. During this period, she has mixed feelings. Firstly, she gets angry with her mother for getting married, and then she starts thinking of getting married early so that her mother and brother could come and stay with her. Her mother tells her that the older men would look after wives better, but she does not like them (p.14). She does not want to be a servant for anyone. She knows that it was the way all Igbo women lived, but she does not prefer this way of life. Because the older men provide a higher bride price, her mother prefers them (p.14). It seems like her mother does not think of her happiness but of the possible bride price from a rich man (p.14). As a result of this, due to the thought of leaving school, she worries so much that she loses weight (p.15).

Ma had told her that older men took better care of their wives than the young and the overeducated ones, but Adah didn't like them. She would never, never in life get married to a man, rich or poor, to whom she would have to serve his food on bended knee: she would not consent to live with a husband whom she would have to treat as a master and refer to as "Sir" even behind his back. She knew that all Igbo women did this, but she wasn't going to! (p.14)

Even at a young age, she does not want to submit to society's norms of the marriage as an institution. She is aware that in such a relationship between a wife and a husband, the relationship will be no different from that of the slave and the master (p.14). She is not interested in getting a higher bride price; she only dreams of getting more education. She always takes refuge in books.

Patriarchal practices of violence can be seen in the education system of her locality as well. One day, although Adah is innocent, the headmaster gets angry with her laughter and wants to cane her with the help of some boy students. She bites the boy who wants to back her up. After this event, people start to call her "the Igbo tigress" at school (p.15). "Some of her Yoruba friends used to ask her what human flesh tasted like, because "You Igbos used to eat people eat people, didn't you?" (pp.15-16). From the quotation above, one can sense that there are ethnic conflicts between the Yoruba and the Igbo even among children.

Adah, even at a very young age, is very conscious of her preferences. She finds her self-assertion due

to her desire to have a higher education, which would give her better opportunities in a life that is totally controlled by patriarchal rules. On one occasion, Adah needs just two shillings for the entrance exams of the school of her dreams (p.16). One day she is given two shillings to buy meat from the market, and she starts to think of taking the money for the entrance exams of the school. She starts to remember the sayings from the Bible with their positive and negative aspects, but she decides to lie when she goes back home (p.16). The only punishment she faces could be the possibility of caning; therefore, she is courageous to take this punishment (p.17). In order to take the Methodist Girls' High School entrance exam, she has no other option. Her cousin canes her for not bringing back the money home, but whatever she experiences, she is still happy, because she has earned two shillings (p.17). This experience clearly shows her self-assertion to have better education in order to get rid of the patriarchal practices of her own locality.

When she tells the headmaster that she will stay for the entrance exam, he looks at her physical appearance and does not believe in her. It is obvious that the Yoruba headmaster discriminates against the Igbo students. He writes down her name for the list. Later on, she sometimes feels anxious about the possibility that she could not pay the fees of the high school, but she believes in herself that she would get a high grade in the exam to gain scholarship (p.17). Furthermore, she is also anxious about what to tell to her cousins, if she enters into school. Because of his canings, she hates her cousin Vincent so much (p.18). She tells her uncle that she will take the exam, but he does not ask about the money or how she could afford the entrance. As long as she does the household chores, no one is concerned about what she does. She does not tell anyone about her ambition to win a scholarship. Finally, she gets a scholarship for the school for being one of the five children of that year (p.18). Actually, Adah not only wishes to go to school just like the boys but also yearns to go to England for further education. She is so conscious of her desire to have a good education that she has developed a self-assertion of her own.

She achieves her dream of attending a good school, freeing her family members from paternal upbringing, thanks to her self-assertion. However, when she enters into the school, she wants to get away from the deep feeling of homelessness. "...there was no home for her to go to." (p.18). She spends her days at the high school very happily. However, when school ends, she feels unprepared for life. She still wants to continue on her education and study the classics. She requires a home in order to study for a university education; thus, she is unprepared for life outside of the boarding school (p.19). Teenagers are not welcomed to live at home by themselves. She has no other option but marriage (p.19).

To read for a degree, to read for the entrance examination, or even for more "A" levels, one needed a home. (...) a good, quiet atmosphere where she could study in peace (...) Adah could not find a home like that. In short, Adah had to marry (Emecheta, 1994, p.19)

The novel portrays the protagonist's personal development from her childhood to womanhood. Adah undergoes a self-awareness process. In her journey to find self-realization she revolts against her conditions, which are both oppressed psychologically and physically; moreover, she rises up against the unjust norms in the society.

### **Adah's Marriage**

Emecheta also examines the social drives of marriage, which underpin the ambivalent conditions that result in women's subordination to their men. Emecheta presents marriage as a conflicting process. She conveys the theme of marriage as the rise of the hopes at first, then letting go of those hopes. As an institution, the theme of marriage is based on the objectification of women rather than totally understanding their humanity. For instance, "bride price" is regarded as a commercial business in the marriage contract, which allows an obvious exchange. According to the African tradition, the bridegroom is supposed to pay five hundred pounds as a bride price. However, Francis does not have enough money to pay the bride price. Adah does not want to have an arranged marriage. She prefers to marry Francis even though he is not able

to pay the bride price. Her mother actually wants her to improve the economic conditions of the family after her father's death, so she wants her to have a marriage with the aim of materialism. With her good faith, Adah finds resolution in marriage. She thinks she would be free to have more education. In the society into she was born, it is not common for a woman to stay single.

In Lagos, at that time, teenagers were not allowed to live by themselves, and if the teenager happened to be a girl as well, living alone would be asking for trouble. In short, Adah had to marry. (p.19)

Adah expects that marriage could save her life and empower her to have freedom to better education. She has a great ambition of going to England. She dreams there as a kind of heaven like place. When Adah comes to the age of entering to the university exam, she finds out that in order to have education she needs a house. For being an orphan, she decides on getting married. In Igbo tribe, a woman who lives alone is regarded as a prostitute. In order to have higher education, she thinks getting married would be more advantageous. She thinks that an educated guy would respect her desire in books and she dreams of having an honorable career together with him. Unluckily, things do not go as she dreamed of. Francis is a quiet young man who is studying to be an accountant (p.19). For the reason that he is not a bald man like the ones her cousins mention, she thinks that she was lucky to find him. He is not a someone who could pay for the five hundred pounds bride price, but he is a student. Thus, she feels happy that she could continue on her own studies with a man who is also a student. Her mother and her cousins keep on asking for the pride price. Especially, because she has her education at a college, they expect to have a higher bride price, but they cannot get it. They are so angry for not receiving the bride price that they do not come to her wedding. There is only Francis's mother in her wedding and they forget to buy the rings (p.19). Soon after, Adah gives birth to a girl. In a short time, Adah has two sons. This is something so important in her tribe for the reason that only women who can bear sons are regarded fertile. Otherwise, in order to have male children, marriages may result in polygyny.

Adah is chosen as a librarian in the American Consulate Library and she earns three times as much as her husband. Francis feels himself anxious because he thinks that his colleagues would laugh at him. He asks for an advice from his father. His father calms him down saying that all the money she earned would be his. Then especially in her paydays, he wants to protect her as a bodyguard (p.20). In her depiction of Adah as a strong black woman character, Emecheta challenges the patriarchal norms that is imposed upon the black women. In black women's search for identity, security means the financial freedom and having good education. To change the living conditions of people of color, thanks to Emecheta's realistic descriptions the readers can see life through the eyes of the black women. The image of a black woman is considered as a slave who is supposed to give birth to male children and who is supposed to do the housework. In the protagonist's self-discovery, her good education is very helpful to give her financial support.

Thanks to her self- discovery, Adah is self- assertive for her aims in her life. Adah declares Francis her dream to move to the United Kingdom. She suggests saving up money and moving to her dreamland. She says that she dreams of taking her children there. He likes the idea, but he himself starts thinking of Adah would send him money every month, look after their children, pay the school fees of the seven children of his own family (p.21).

Adah feels very happy that she and her family will be becoming an Igbo elite because she is earning good money in Lagos, and she is surrounded by four maids. When she remembers her previous life in Lagos while writing in England, she regrets not being contend with the life she had in Lagos. Because her mother-in-law is quite motherly, some of her colleagues think that she was her real mother (p.22). In time she realizes that she did not know her husband very well and that there was a hierarchy in the family. Firstly, it is the Big Pa who makes decisions for her. Her only role is to pay for any plans. She sometimes takes it too hard to live with the elders. She sometimes thinks that it would be fairer if her own parents

were alive. When she gives birth to Titi, her mother dies at a young age. Her brother or her cousins never visit her. They are all aware about her success in education, but nobody cares about how she could manage that success, how she could afford it or where she could stay. She is always under the impression that she is working alone. She thinks that if they could get through moving to the United Kingdom, it would be the turning point in their lives. She prays for her dream (p.23).

One day her husband informs her in a very rude manner that she would be paying for his education in the UK, and looking after herself and the family while he is gone. Then, he says that he would be back in Lagos in three years. Adah starts to think how rude he is, but she correlates his manners with being an African man. She thinks that a civilised man would speak in a different way. Furthermore, she also thinks that although Francis has a very expensive education at a college, his perspective is like any African man (p.24). She thinks that if he had been in contact with the Europeans just like her, he would have been a polite man then. She is pleased that the missionaries had told her that being nice in life and being a woman were very precious for her man (p.24). She says “Be as cunning as a serpent but as harmless as a dove” (p.24). This saying indicates that in Bible, Christianity gives her a clue how to get through her problems. Without having so many life experiences, only with the help of the sayings she has learned from the Bible, she prefers to remain silent.

While speeding him at the airport, she does not cry. All Francis’ sisters cry a lot, but she could not (p.27). Her sisters- in law look at her face when he is leaving to find out why she did not weep for her husband. Then, he writes in his letters that she was happy to see him go. He accuses her of falling to cry at the airport (p.28). As a response she does not know what to write. She actually thinks that the door of the plane reminded her of her father’s coffin (p.28). However she does not tell him why. She feels like he would think that she was insane. She gives birth to a son two weeks later. Her colleagues, who were diplomats have a party for her. She regularly sends money to her husband. Then, in her letter from Francis, he approves her wish to go to England. She cannot believe this approval and immediately goes to her mother in law’s house. She tries to convince her mother in-law to let her go to England. She tells her that both of them would be very rich and she would send money for them. She also claims that when she returns to Lagos, she will drive expensive cars (p.29). The mother in-law thinks that if Adah took her two children to England, she would not send them money. Because Adah knows that her mother in law was very fond of jewellery, she leaves her jewellery to her (p.30). Then, she buys first- class tickets for herself and the kids. She disregards the warnings that she was spending an extra two hundred pounds for the boat tickets. Boy, her brother notices her existing the boat. Although he is supposed to be an adult, the author wants to emphasize the gender discrimination between the sexes, so she prefers to call him as “Boy.” She cries while departing from the land. She feels sure that things would be changing (p.30). While departing from the wharf and looking back to Boy’s face, Adah remembers that she dropped out of her previous surname “Ofili” and took “Obi.” In her consideration on her surnames, she thinks that she would never like to take her previous surname again. Adah becomes more self-assertive by the day, but she wants to drop her paternal surname which represents the patriarchal subordination on her. Even her brother’s presence symbolizes the fact that “.....in Africa, and among the Igbos in particular, a girl was little more than a property” (p.31).

The title *Second Class Citizen* (1994) is symbolic for its representation of one’s identity. Citizenship can be seen as an identity. The characteristics of one’s homeland are reflected in one’s citizenship. Furthermore, the novel’s title represents the second sex, women’s secondary positions in terms of gender and black people’s excluded conditions in a world of white supremacy. The novel’s recurring themes are identity, gender, what it means to be first class or the second class, and the act of writing as a means of escaping patriarchy. The title represents the idea of being considered as a second-class citizen and has connotations with the ideology which gives inferior roles to people of color. In the novel, the categorization of the segregation has serious effect on Francis and Adah (Hutchinson & Smith, 2012, p. 312).

The world has dramatically experienced the patriarchal cultures which place women on the margins of their cultures (McLeod, 2012, pp.198, 201, 208). Furthermore, as a result of colonialism, women were degraded for sexual exploitation or work labor (Carter, 2007, p.174). Women have suffered a lot to gain their basic rights, such as education, equal working conditions, or the right to vote (During 2007, p. 207). In England, discrimination against women is also practiced. However, African women's conditions were worse, because they were regarded as marginalized. Due to the devastating outcome of race, class, and gender discrimination in the white supremacy, African women experience various hardships in their mothering (Aschcroft B& Griffiths G& Tiffin H, 2003, p.458). Adah, as an African woman, not only experienced sexism in her own culture, which is highly phallogocentric and based on patriarchal practices but also experienced sexist segregation in English society (Anthias & Davis, 2006, p.195).

As a mother, Adah has the breadwinner position, whereas, Francis as a man seeking a higher education, ignores giving financial support to his family. Francis does not share the same working ethics with Adah. So, with the description of Adah character, who finds her self-affirmation in her feminist struggle, Emecheta attributes financial freedom to her protagonist.

When she gets married, she becomes aware that there is a hierarchy in the family in which women are on the bottom and men are on the top, especially in decision-making:

She did not know her husband very well because, as most young African wives know, most of the decisions about their own lives had to be referred first to Big Pa, Francis's father, then to his mother, then discussed amongst the brothers of the family before Adah was referred to...After all, she would have to pay for the plan in most cases but the decision would have been made behind her back. Of course Francis was simply a puppet in such cases, and so was she. They could not refuse. They had to bow down to their elders. (p.23)

Due to the hierarchy, it is up to the Big Pa to make decisions. Then, it is up to Big Ma. In this sort of conditions, Francis remains silent (p.23). Adah is at the bottom of the decision-making chain as a result of this hierarchy. As a third world woman, she is just supposed to obey the rules given by the elders of her husband's family in her native culture. No matter how much Adah wants to challenge the norms of her Igbo culture, she cannot change the system at all.

Adah becomes more liberated as she is forced to be the breadwinner of her own family as well as her husband's family due to Francis's unemployment and never ending exams. She pays for his education in England. Although it is Adah who sponsors Francis, who has an education in England, her in-laws do not let her leave Lagos. Her father in-law "does not approve of women going to the UK." (p.24). However, after staying for a while in Lagos, she goes to England. Just like the author, the protagonist also migrates to England. Her experiences in the host country unveil the problems of people of color when they live in a new culture, like in Liverpool. Francis is not willing to take her to England, but he is willing to take her money. No matter that Francis is very inconsiderate to her, she is still ambitious about moving to England. Francis' manners cannot be classified as the specific behaviors of a black man. His inconsiderateness is specific to himself. He cannot be considered a prototype by the readers. Because she is ambitious to have better conditions in her dreamland, civilized England, she brings her children to Liverpool.

Early in their marriage she worked as a librarian at the American Consulate and she had servants at home who could help her for catering. At first, Francis considered her earning three times more than him a matter of pride, but his father smoothed him down, encouraging him to take her money. Yet, his father does not tell him to provide for the family's financial needs, but rather encourages him to rely on his wife. Although he is dependent on her in terms of his financial needs, he still goes on resenting her. He never matures as a husband or as a father. He always complains about his job, even though his wife continues to work during her pregnancies and is about to give birth. While he is complaining about carrying the weight of the letters or the parcels, she is actually bearing the amount of her baby during her pregnancy. He has

no respect for her during her pregnancies. He is only self-centered. In order to support Francis' education, she works long hours at the library.

Yet, in their migration process, Adah has dissatisfaction with the situation that she has to share her flat with the other immigrants, that is why Francis warns her that in England they were all in equal positions with all the immigrants, despite her being a second-class citizen (Brush, 2001, p.178). Furthermore, although she has the opportunity to work at a shirt factory, she does not want to accept it because she wants to work at a job in which she could use her educational skills. Her husband wants her to embrace the idea of being inferior as a second-class citizen. However, she gets a high salaried job working as a librarian. When she gets a better job, she feels that her husband had an inferiority complex. Soon she gets pregnant with their third child, Bubú. After her migration, she experiences the difficulties of living in England as an African woman, as a mother and as a wife.

Childbearing and childrearing are thought to put women in situations in which they never be able to work make money and, in a way, spend most of their time at home. Black women experience such difficult conditions that their mothering cannot have similarity with that of the white women. Although even motherhood has a restrictive effect on her career, Adah never stops improving herself. According to bell hooks, childrearing was a responsibility that could be shared (hooks, 1984, p.146). From this point of view, fathers, uncles, aunts, sisters, grandfathers, and grandmothers could be responsible of childrearing.

Adah's situation as a mother is very difficult because she has no relatives around her and her husband does not take care of his own children in the UK. She finds it difficult to balance motherhood and work, so she wishes to use birth control. Using birth control is not acceptable in Igbo traditions, but there is no choice than to disobey the Igbo traditions. She is expected not only to work hard for the family's financial needs or care for the children but also to engage in sexual acts with him. She no longer wants their sexuality to result in pregnancies.

So, she a married woman, married in the name of God and again married in the name of Oboshi, the Goddess of Ibuza, came to London and became clever enough within a year to go behind his back and equip herself with a cap which he, Francis, was sure had been invented for harlots and single women. (p.146)

As seen above, Francis has not sympathy for her in her child-rearing process.

Because Francis has no responsibility for helping Adah in looking after the children, she needs someone who would child-rear. After searching for a long time, she finally finds Trudy. Because she is also a mother herself, this gives Adah trust (p.49). Although Francis praises Trudy for being clean, well-dressed, being friendly and staying just a block away (p.49), for a period of time, Adah realizes that Francis and Trudy have sexuality. They leave the children at outside and do not care about them (p.50). Because Trudy is registered as a daily-minder, Adah wants to complain about her to her supervisor (p.52). However, Miss Stirling does not take her serious. In order to find state childcare for her children, Adah waits for her next mistake. Vicky catches viral meningitis and Adah realizes that Trudy neglected her. While she is searching for British institutional help, she realizes that she is being marginalized as a black woman. She cannot find any support or any solidarity among woman whenever she shares her problems about the childcare or health insurance. Emecheta narrates her situation as in the following sentence: "Listeners who make you feel that you are an object to be studied, diagnosed, charted and tabulated... the likes of Miss Stirling." (p.66).

When white women give birth at the hospital, Adah observes that their husbands are grateful. However, when she gives a birth, she is not appreciated by her husband. This might be due to his financial situation, which prevents him from sending flowers, cards, or presents. Adah is embarrassed and does not

want to show her baby with the old clothes to the white mothers because of her husband's lack of kindness. Adah experiences mixed feeling for the host country. Especially, when she compares the manners of her husband and the husbands of white women at hospital, she recognizes differences between the two cultures. Her feeling of loneliness in the culture of the colonial country is the criterion that shapes her philosophy of life.

Francis seems to be proud of being a father, yet he has no responsibility for his children. While Adah is going to work, he has no work to do, but only exams to pass to become an accountant. He does not want to be responsible for looking after his own children and he says that they were her children. Thanks to her ambition and determination, she is able to adapt to English society. She gets a first-class job at a library. Although her husband fails in his exams, she succeeds in life. While he is trying to pass his exams, he does not accept his failure as his own problem; on the contrary, he wants to accuse Adah. Although he does not attend his classes, he is not aware of the reasons for his failure. While Francis is accusing her of all sort of things, he says that he had "married her in the first place because she could work harder than most girls of her age and because she was orphaned very early in life" (p.39). Furthermore, because Adah has a good salary, Francis considers her as the one "laying the golden eggs" (p.40). Adah is the breadwinner but for the decision-making it is Francis who is the authority. Furthermore, he is still philandering. Whatever he experiences in his life, he blames Adah. She tries to understand his cruel actions. She tries to understand the reasons behind his manners and feels sorry for him. She even pretends not to see Francis' philandering.

Francis is not panicked when Adah goes to hospital by an ambulance. He thinks of her as "immortal" (p.110). "To him Adah was immortal. She just had to be there bearing his children, working for him, taking his beatings, listening to his sermons." (p.110) When she needs a nightgown for the hospital, he refuses to provide one. "Adah suddenly realized that she was dealing not with the husband of her dreams, but with an enemy" (p.128). She stops thinking about flowers and she only wants to get back her children (p.128).

Francis is not only a villain in terms of his lack of financial support for the family but also a disaster for the psychology of all his family members. Because of his implicit self-pity, he shows manipulation, aggression, sexual assault, and violence toward Adah. Adah always has an ambition and she tries to think that the things will get better, so she wants to develop her inner strength. In time, she frees herself from the oppression of her marriage and empowers herself as a woman with five kids. His sadistic treatment to his wife gives him an atrocious identity. Because of his cruel brutality, Emecheta creates a villain in her novel. Emecheta wants to demonstrate that it is not his race or class that makes Francis as a villain character, but a male like him may exist in all races, classes and ethnicities in different parts of the world.

Adah is always supposed to satisfy his sexual demands. She thinks of sexuality as a sort of torture (p.162). The crueller he is in having sexual relations with her, the less willing she is to let him touch her body. Later on Francis continues on beating her up (p.162). As a response Adah starts to bite him, but he starts to grow his nails to protect himself from her biting (p.162).

In short, to Francis,

a woman was a second-class human, to be slept with at any time, even during the day, and if she refused, to have sense beaten into her until she gave in; to be ordered out of bed after he had done with her; to make sure she washed his clothes and got his meals ready at the right time. There was no need to have an intelligent conversation with his wife because, you see, she might start getting ideas. Adah knew she was a thorn in his flesh. (p.175)

For the reason that Francis only considers Adah for sex, she wants to use contraceptives pills. She emancipates herself not only in her family but also in her marriage. Therefore, she gains her own standing as a woman, which could be a role model for feminism. To Adah, her "marriage was not a bed of roses but

a tunnel of thorns, fire and hot nails” (p.42). Francis only feels like a man when he is fulfilling his responsibilities in terms of sexuality.

When Adah wants to leave him with her children, he does not let her take anything. Their fighting is so loudly that the neighbors call the police (p.181). When the police come in, she has a broken finger, swollen lips and the four kids (p.182) The battering of her husband is hardly controlled by the legal laws. When Adah wants to divorce Francis, Francis utters the following:

In our country, and among our people, there is nothing like divorce or separation. Once a man’s wife, always a man’s wife until you die. You cannot escape. You are bound to him. (p.183)

Finally, she finds the courage to divorce from Francis while she has four children and pregnant with the fifth one. In the court scene, it becomes obvious that he has torn up everything. He has torn their marriage certificate and children’s identity cards. Before the court, her doctor tells her that she will be coming to the court to give evidence, but Adah does not call her. She thinks that if they found him guilty, they would send him to prison. She is not sure whether it would be good for her. Her body is full of bruises, cuts and bumps when she is at the court (p.184). He even breaks the radiogram when he is at home to eradicate the evidence (p.184). The magistrate gives the custody of children to Adah since she has always been responsible for their financial support. In court, Francis tells the magistrate that they had never been married. Furthermore, he asks whether she could prove that she has a marriage certificate. It is not possible for her to present a marriage certificate because he has burned it. He has burnt their marriage certificate, their passports, and the birth certificates of his own children. In his own language, Igbo, he tells her in the court that she and her children stopped existing. The magistrate understands that he is such a shrewd person that he is not willing to pay for the maintenance. He even says that he would not mind if the children were sent for adaptation. Then, she has a different kind of empowerment than she does. Although she has bruises, cuts, bumps, and a baby in her body, she feels very powerful. She says loudly “Don’t worry, sir. The children are mine, and that is enough. I shall never let them down as long as I am alive.” (p.185).

### **The Relation of Racial Discrimination with the Patriarchal Sexual Domination**

The conditions for employment for an educated Black would differ from the illiterate one. Therefore, each Black person would have different experiences of segregation or discrimination. In order to realize her dreams, Adah has always manipulated the male figures in her life. She revolts against her father, her uncle and Francis. Adah’s inner conflicts and struggles in society actually represent her internalized oppression of racism to achieve better education and living conditions. Adah buys first-class tickets for herself and her two babies on the ship, which is ironic for her forthcoming life in England (p.31). The first-class tickets may also ironically remind the readers the title of the novel. On the ship she stays in the first-class section, surrounded by the wives of the diplomats. Staying among the elite class gives her pride. In the boat, she gives her children to the nurse; thus she likes the treatment of being among the elites. She feels herself getting closer to her dreams. She also remembers how she convinced her mother-in law on the condition that they would only stay in England for a year and six months. She repeats her motto for life, saying, “Be cunning as a serpent and as harmless as a dove” (p.31). Although in several pages this motto is repeated, she changes her perspective on life due to her forthcoming experiences. Due to her journey in life, her rapport also changes as a woman. As soon as she lands in England, her hopes fade away.

While the novel is foreshadowing the effects of the British colonial rule, it also displays the inequity in Britain, where the whites suppress the colonized people in their own land (McLeod, 2012, p.197). Third-world women are marginalized and oppressed by the whites and male dominance in their own communities. There are many parts of the novel where there are color and race association.

As soon as Adah lands in England, she is disappointed to see they could only rent a hovel to live in Liverpool. From her descriptions of the city at the first sight, one can understand the effects of industrialization on the grayness of the buildings. So, even the architectural designs differ from those of in Lagos. They all look the same. She tries to comprehend how a country that is economically superior to her own could reject her (p.33). Adah feels herself more frustrated when she sees the house where they were supposed to live. It is gray with green windows, but it is jointed to other houses in the street. The flat is in a ghetto. So, she could not understand where it began and where it ended. It has been the first time she had seen a jointed house like that. She starts to remember the houses in Lagos. The houses are in very luxurious in Lagos. They are disjoined with the yards and there are verandas in front of the houses in Lagos. In her comparison, she finds out that the houses in Liverpool did not have any better features than those of in Lagos. To her, the houses only seemed like blocks (pp.34-35).

You see, accommodation is very short in London, especially for black people with children. Everybody is coming to London. The West Indians, the Pakistanis and even the Indians, so that African students are usually grouped together with them. We are all blacks, all coloureds, and the only houses we can get are horrors like these. (p.35)

Adah's experience with racial and class discrimination in England are related to her husband's sexual domination. Although she is very naive about her expectations in England and dreams about her own potential there, she comes across with low-grade living standards. When she questions Francis about the standards they were supposed to live by, he starts to dream of hitting her because he is away from his parents, who would describe her as a "goose who laid golden eggs" (p.36). He feels he can do whatever he wants. He considers her to be a spoiled woman because his relatives and servants help with household chores in Lagos. She could not have any servants in England because Nigerians are regarded as the second-class citizens. Although Adah struggles with racism and patriarchal practices, she never renounces fighting against the idea of being inferior as a black person.

Francis wants to take Adah's attention to the fact that people who were once eager to move to England were obliged to experience segregation. When they face a cultural clash, they also undergo identity crisis. In their experiences of unhomeliness, they feel othered by the white supremacy; thus, the Nigerians are grouped with those of the East, such as Indians Indians or Pakistanis, who also share the same exclusion. Furthermore, in order to explain his miserable conditions, Francis tells her that housing type was the outcome of industrialization in England. Moreover, he says that as soon as Nigeria becomes industrialized, it will have a housing style like that. She cannot, however, imagine Lagos having similar conditions to those she witnessed in Liverpool. As a result, the imperial or colonizer host country could not live up her expectations. She wants to ask him why he did not try to find out a better house for the family; he raises his hand as if he would slap her (p.36). His manners scare Adah. When she was in Lagos, she would not be scared of him because her parents in-law would never let him to lift his hand to slap her (p.36). It is ridiculous that when she was in Nigeria, she was critical about the patriarchal society she lived in; she has always dreamed of England as a heaven-like place. However now she realizes that the so-called patriarchal people were protecting her from the bad manners of her husband. Now that Francis is free from the oppression of his parents, he feels himself to behave with these manners. As soon as she starts blaming Francis not finding a better place for them, he is annoyed with her behavior. "He lifts his hand as if to slap her" (p.36), then, he decides to do it latter. He believes he will have plenty of time to do it (p.36). Adah feels afraid of his manners. In changing manner of Francis, his immigration status of being a black in England shows relativity with his patriarchal violence to his wife. So, postcolonial conditions of immigration status intersect with his sexual domination.

In each locality, Adah feels a deep feeling of homelessness. She does not belong to the patrilinear, patriarchal structures that she experienced as a child, nor to her husband's sexual oppression and violence, which he cannot overcome in England. As Kirsten Holst Peersen and Anna Rutherford would argue Adah

experiences “double colonization” in her struggles both in her once- colonised country and in the colonial country (McLeod, 2012, p.201). So, her traumatized experiences are the results of colonialism and patriarchy.

Because racism dominated the ideological domain in England during the 1960s, even a good education could not prevent Nigerian immigrants from facing segregation. Even if they had a good education, English people looked down on black people. This segregation and discrimination have a negative impact on black people’s psychology. Francis is an example of this traumatic experience; he himself describes their situation as that of a member of the class of the subaltern. Furthermore, he wants his wife to accept the conditions of being a subaltern because he thinks that they should be aware of their inferior position as blacks in society they live in. As Paula Stewart Brush argues in her article “Problematizing the Race Consciousness of Women of Color” (2001), black people developed a perception of “we” based on race and segregation policies (Brush 2001,p.178).

Francis is aware that the white supremacy in England only divided people as the whites and the blacks. Therefore, he accepts the inferior position which is imposed upon on him, yet this traumatic experience has also effect on his gender role as a husband. The more inferior he feels himself in the English society, the crueller he becomes to his wife as a black man. The author of the novel is so much conscious of the racial discrimination that she has woven this concept so much deeply in her fiction (Hooks, 1988, pp.113-114)

You must know, my dear young lady, that in Lagos you maybe a million publicity officers for the Americans, you may be earning a million pounds a day, you may have hundreds of servants: you may be living like elite, but the day you land in England, you are a second-class citizen. So, you can’t discriminate against your own people because we are all second class. (Emecheta, 1994, p.37)

As a black woman Emecheta suffers in Africa, but as an immigrant she struggles with the sense of othering in the UK, as does her protagonist. She has a deep feeling of unhomeliness. She has a strong desire to belong because she has struggled with the disintegration of her family members since she was a child. She can only be satisfied by having children. Furthermore, Emecheta points out the strict regulations for African women who would like to migrate to England. As it was put forth by Emecheta, single women are not welcome in the host country. Single African women are not allowed to apply to immigration offices. They are only allowed as long as they were joining a husband who is already there. Due to severe restrictions, the immigration authorities do not allow a single woman to immigrate. In accordance with Nira Yuval-Davis and Floya Anthias, Adah has complex relations with the state (Anthias & Davis, 2006, p.195). Despite her husband’s oppression, she is grateful to him for providing her with the opportunity to immigrate to her dream country. Thanks to her marital status, she is allowed to immigrate (p.37). In this situation, she is trapped into being thankful for having a husband who could afford her migration process.

Had she made a mistake in rushing into this marriage? But she had needed a home. And the immigration authorities were making it very difficult for the single girls to come to England. You were allowed only as long as you were coming to join a husband who was already there. It was very bad, sad in fact. But even if she had nothing to thank Francis for, she could still thank him for making it possible for her to come to England, for giving her own children because she had never really had anything of her own before. (p.37)

In the novel, Emecheta wants to make her readers aware of the stereotypical assumptions that are related to the concept of racism and the problems of the subaltern. Because she presents culture as a barrier through the characters of Adah and Francis, the writer wishes to highlight the issues of the West and the East, the South and the North as a reflection of Said’s definition in his *Orientalism* (Said,1978). Thanks to her good education and her interest in books, she struggles to go beyond all the polarities. In the midst of polarities, she succeeds in getting a first- class job at a library. Her achievement is a real progress because

the problems she deals with -race, class and ethnicity- are the criteria which really matter in her situation as a woman between two different worlds. From the quotation below, the readers can also understand that there were also clashes between the Yoruba and the Igbo. In another words, although the whites racially consider the blacks as the others, Nigerians themselves have distinctive divisions as being the Yorubas or the Igbos.

What worried her most was the description “second class”. Francis had become so conditioned by this phrase that he was not only living up to it but enjoying it, too. He kept pressing Adah to get a job in a shirt factory. Adah refused. Working in a factory was the last thing she would do. After all, she had several “O” and “A” levels and she had part of the British Library Professional Certificate (...) Why should she go and work with her neighbors who were just learning to join their letters together instead of printing them? Some of them could not even speak any English even though it was becoming a colloquial language for most Igbos. To cap it all, these people Yorubas, the type of illiterate Yoruba who would take joy in belittling any Igbo. But Francis mixed with them very well, and they were pushing him to force her to take the type of job considered suitable for housewives, especially black housewives. (p.38)

Adah does not like the way to be treated as a second- class citizen. She also opposes Francis accepting the status of a second- class citizen. Francis offers her to work at a shirt factory as a worker, as most Africans do. By virtue of education, she works at a library as a senior library assistant. Blacks are not permitted to work in white-colored jobs such as “cleaning, packing goods in a factory, being a bus conductor” (p.44). She does not want to work at a shirt factory, but she starts working at a library. Adah’s characteristics clearly demonstrate that the general belief among Nigerian that women are the inferior gender is completely incorrect. Adah is the one who is responsible for the financial difficulties in a foreign country.

Adah enjoys her job and feels like a first-class citizen at work. Nonetheless, they continue to live in deplorable conditions. The narrator compares the living conditions of Adah’s family to those of the animals. “The Obis lived not as human beings at all, but like animals.”(p.46). Furthermore, she needs someone to look after her children. Although Francis does not work, he does not help her for childrearing. He keeps on studying for his exams and Adah is the one who makes money for the family, even for Francis’ parents, but it is Adah who is responsible for childrearing (p.43). When she was in Lagos, she would not have to think about this problem because her mother in-law would help her. There is a common belief in society that only first-class citizens could live with their children, the black people could not (p.46). They were condemned to be given away to foster parents. Especially, for the reason that the children were supposed to learn good English with English parents in the host country, the foster- parents were a good idea for most of the Nigerian parents. (pp.44-45). People tell her leave her children to foster parents, which is a common practice for most of Nigerian parents. However, she does not want to do this, so she finds a babysitter, Trudy. Adah is perplexed by Trudy’s treatment of her children. Since her childhood, she had always thought of the white people as the ones who could be trusted. At the missionary school she was always told that white people never lied. While she was working among the diplomats in Lagos, she admired their attitude; yet, Trudy’s manners totally shattered her (pp.51-52). The more she experiences life, the more critical she becomes.

Someone in London warns Francis that it would be a mistake to bring an educated African girl to London for the reason that she may integrate into the middle-class English women. This experience would let her learn about their rights as a woman (p.64). According to Francis, the men should not let their wives integrate into society and learn their rights, because they live in happier conditions when their wives are ignorant. Therefore, he forbids Adah to see Sue, her colleague, so often. No matter how much he forbids her from visiting Sue, she meets with the English women at work. The more isolated Francis feels in British society as a black man, the crueler a man he turns into by practicing patriarchal manners towards his self-confident wife. Francis goes through a sort of anxiety complex as his wife socializes with the British people.

Adah feels anxious about Vicky's, her little baby's, having meningitis. While she is looking for a hospital, she questions the reason behind the name of the hospital. The name of the hospital is "Royal Free". She has connotations of being poor or second-class citizen. She becomes aware that she is sending Vicky to a second-class hospital which is free for blacks (p.60). Emecheta, using a depiction of government- provided childcare, questions the inequality in treatment of blacks and the negligence (p.67). Because Adah feels othered by the state, she feels herself homeless (Hutchinson & Smith, 2012, p. 312).

When Adah looks for a new house, almost in all of the windows of the shops she sees the note "Sorry, no coloureds" (p.70). As a black mother with two children and pregnant with another one, it is very difficult to find a new house because of her skin colour (p.70). "She was beginning to learn that her skin colour was something she was supposed to be ashamed of. She was never aware of this at home in Nigeria, even in the midst of whites." (pp.70-71) Franz Fanon in his *Black Skin, White Masks* (McLeod, 2012, p.22) argues the traumatic experiences of black people who are othered by the state, she feels herself homeless (Hutchinson & Smith, 2012, p. 312).

The omniscient narrative voice is critical about the inequality that, although God created all living beings, the blacks were regarded as inferior to the whites. Especially, when they are looking for better accommodations, she understands the level of racial discrimination. The landlords, who are white, do not want to give them their houses, even though they would pay the rent. They even offer to pay the double amount of the money for the houses, but just because of their blackness, the landlords do not want to give their houses to a black family. Adah even tries to liken her voice to American accent to give an impression that she was not only a Black person, but an American. This situation clearly shows how they suffered as a result of their black identity, which was derived from their African ancestors. The extent to which black people are segregated in society would have traumatic effects on their psychology. Even though they are rejected by the landlords, they keep looking for a better place for accommodation. She is in a desperate need of better place from the moment she arrives in London. She keeps asking people at work if they could suggest any landlord. She reads the shop windows and understands that almost all of the landlords are looking for the white people:

Nearly all the notices had "sorry, no coloureds" on them. Her house hunting was made difficult because she was black...She was beginning to learn that her colour was something she was supposed to be ashamed of. She was never aware of this moment in Nigeria, even in the midst of whites. (Emecheta, 1994, pp.70-71)

It is also very difficult for her to find a nursery school for her children. There is a long list of the waiting parents, but only white women could send their children to the nursery school. Emecheta illustrates the lack of solidarity between black and white women. When Adah is looking for childcare, she cannot obtain help from the white women. White women and black women do not have equal rights when it comes to sending their children to nursery schools. Accordingly, black children do not have equal rights with those of white children. Anthias and Yuval- Davis point out that the sufferings of a woman, as being a woman, as a black woman and as a working class woman are inseparable (Anthias & Davis, 2006, p.195). As a working class black woman, she is subjected to "triple oppression". Although she has many difficulties, Adah has succeeded in sending her children to good schools. Adah manipulates the state's organizing the child-rearing.

When Adah goes for shopping, even if she has enough money to buy the best clothes, she has a feeling that she must choose the ones with soiled or the discarded. She does believe she is entitled to the privileged items reserved for whites because of her skin color. She thinks she is supposed to choose the sub-standards ones. Francis and the other blacks accept the imposed idea of being inferior. "They believed that one had to start with the inferior and stay there, because being black meant being inferior." (p.71). Although she does not accept the concept of inferiority, she still believes it has affected her daily experiences such as her psychology while shopping at malls (71).

Even if she had enough money for the best, she would start looking at the sub-standard ones, and then work her way up. This was where she differed from Francis and the others. They believed that one had to start with the inferior and stay there (...). (p.71)

When a woman of color migrates to England or other countries, where Euro-centrism is ruling the culture, she must be struggling with racism, racial stereotypes, and discrimination due to the color of skin. Adah, in search of a better life, as a woman of color, finds herself in a struggle against the discrimination towards the people of color. She differs from her imaginary dreamland that she has dreamed of since her childhood. Through her protagonist, Adah, Emecheta wants her readers to have empathy for people of color. She discusses common misconceptions about England and other white people's homeland, as well as the problematic racist ideologies ruling the world. So, through the voice of Adah, readers comprehend the inner world of a woman of color.

### **The Emancipation of Adah Through Writing**

Helene Cixous attributes writing as a powerful weapon to forget one's antilogos weapon in every symbolic system or in every political process (Leitch, 2010, p.2044) Thus, a woman draws herstory into history. Cixous recommends women not to determine future by the past. Cixous advises women to write about themselves. Cixous says: "Write yourself. Your body must be heard. Only then will the immense resources of the unconscious spring forth." (Leitch, 2010, p.2043) Cixous further puts forth:

Women must write through their bodies, they must invent the impregnable language that will wreck partitions, classes and rhetorics, regulations and codes, they must submerge, cut through get beyond the ultimate reserve discourse, including the one that laughs at the very idea of pronouncing the word "silence" the one that aiming for the impossible. (Leitch, 2010, p.2044)

Adah is very interested in literature and it is her dream to write a novel. When she begins leaving her eldest child in the nursery and forcing the other two babies sleep, she begins writing a novel. She dedicates the novel to the adulthood of her children, which they will become one day. So; through writing, she combines the act of writing with the position of being a mother and worker at the same time. She also mentions the challenges of living in an Igbo society. Therefore; she integrates the cultural norms of her tribe with being a mother and worker. When her husband first finds out her manuscript, he destroys it. According to him, it would be a shame to his parents. Through the novel he has been a terrible husband to her. He is only dealing with his own exams, and it is Adah who sends money for his parents, who cares for their children, but it is when he destroys her manuscript, she decides on divorcing with him. Her husband has always wanted to thwart her in life because he wants her to be subservient to him. Adah wants Francis to read her manuscript of her first novel, he humiliates her, insults her creativity to write a novel, and ignores her ability to write because she is both black and woman. He roughly says:

You keep forgetting that you are a woman and that you are black. The white man can barely tolerate us men, to say nothing of brainless females like you who could think of nothing except how to breast feed her baby. (p.178).

The writer describes him as a villain. Francis is callous, vicious, disdainful, and only concerned with himself. Although she always continues to support him in every condition, he does not support her potential for writing. He is only a hindrance for her self-improvement.

Cixous discusses the insulting manners of men towards women when women try to speak, struggle or write. Cixous also states:

As soon as they begin to speak, at the same time as they are taught their name, they can be taught that their territory is black: because you are Africa, you are Africa, you are black. Your continent is dark. Dark is dangerous. You can't see anything in the dark, you are afraid. Don't move, you might fall. Most of all, don't go into the forest. And so we have internalized this horror of the dark. (Leitch, 2010, p.2042)

Especially when Francis destroys her novel, she becomes aware of that Francis was only an obstacle for her life and that he actually had no responsibility for sharing a life together with her. Therefore, she decides to divorce him. While she struggles with him, particularly his narrow-mindedness toward her mothering, she also finds her own way to womanhood. Finally, she is brave enough to leave him. Although since the beginning of the novel, she has had enough courage to continue on with her education and have a better situation for her career, she has been bound to her patriarchal ties so that she could not leave him. However, at the end of the novel, she can challenge the problematic characteristics of Francis. So, this shows that she develops her own maturity in terms of feminism, and she has the courage to divorce her husband and live with her five children in a host land. She divorces him and keeps writing a new book while at the same time working at the library. Her colleagues support her writing. None of her experiences do not intimidate her; on the contrary, they help her improve her writing. No matter what she experiences, she continues on writing.

Finally, Adah becomes a very strong feminist, she inwardly has her self-realization and stands up to his brutality. No matter how her husband is willing to make her feel that she is inferior or wants to oppress her as a woman, she keeps on writing and she is determined to leave him in the end. No matter she struggles with many different problems due to the racism imposed upon her, she could integrate into the English society. This success helps her to overcome the problems with her husband and free herself from her relationship, which only batters her.

In a sense, the land of Africa is portrayed as a patriarchy in which women have no voice to decide on their own fates. Women and men are not equal in the institution of families. Emecheta's voice of the narrator is omniscient and she narrates how a woman of color as a third world woman can have a struggle in a highly sexist and racist society. She has not been accepted by the English people in her surrounding and she actually has no friend who supports her in life. Moreover, the white people the author described in England are capitalist. They mostly classify people into classes due to their races, classes and genders. Only with the help of education she got in Nigeria, she survives in England with her five children.

Writing has created a free space for Emecheta in which she declared her freedom against the patriarchy, segregation and against the terrible manners of her husband. In addition to, Emecheta's own struggles as an African woman, she could attain her own success through the educational and social opportunities. In addition to revealing the author's success in England, the novel also portrays the gap between the Igbo woman and the English. Whenever the protagonist of the novel feels herself out of space in England, where she is supposed to integrate with the new cultural values and the people, she starts to have a feeling of unhomeness or a sort of loss of identity. Struggling with the cultural disintegration problems and overcoming the cultural shock, alienation, and isolation, she has gone through, she finds herself on a journey to find out her real personality. Emecheta advocates for women's freedom in her home country as well as in other countries. She delineates the characters and the circumstances that question the racial discrimination experienced by people of color. Her novel analyses how a woman is oppressed in a society and what sort of necessary steps she could take to emancipate herself. After she experiences many difficulties, she becomes more assertive. Emecheta's emphasis, as discussed in this work, is on the woman of color who struggles with the male-dominated patriarchy in African society and segregation or othering problems in the white supremacy; she is vulnerable both in her homeland and in the host country where she migrated. Education and financial freedom, in particular, are the most important criteria that allow them to be assertive as women and achieve self-realization. In this novel, Emecheta draws readers' attention to the hard conditions of female writers of Africa and wants to indicate that it is very difficult to be a writer

and assert oneself in literature. For the reason that one needs good education, a house and a peaceful space to write, satisfying these circumstances could not be something easy for an African woman.

### Conclusion

Adah experiences exploitation physically, sexually, economically, and psychologically by the paternal system in her family, by the colonial discrimination policies in the host country, and by the misogynist manners of her husband. As a woman, she is being discriminated against in the family, oppressed as a woman of color, and exploited as a woman by her husband. In accordance with Floya Anthias and Nira Yuval-Davis' ideas, Adah has complex links with her once- colonized country and the colonizer country (Hutchinson & Smith, 2012, p. 312). Furthermore, she suffers from "triple oppression" in both her homeland and the host country (Anthias & Davis, 2006, p.195). In life, she always has her progressiveness. She gains her progressiveness as a result of her early self-affirmation. At a very early age, she learns how to be responsible for herself. There is nobody who supports her in life or who was interested in her during her childhood. The more she goes through, the more she realizes her rights as a woman of color. Especially, when Francis destroys the manuscript of her novel, she feels courageous enough to leave her husband. So, Emecheta finally appreciates the importance of writing in a woman's life, as Helene Cixous would argue (Leitch, 2010, pp.2039-2044).

The novel presents many ways in which a woman is oppressed, exploited, discriminated against, and regarded as a second-class citizen in society as a black woman of color (McLeod, 2012, pp.22, 24, 91,198, 201, 204, 207, 208; Carter, 2007, p.174; Brooker, Selden& Widdowson, 2005, p. 219; During 2007, p. 207). With the help of her strong personality, the protagonist revolts against the norms of a patriarchal society. She heroically struggles for herself and her children in a foreign country. What strikes the reader in this novel is the way Adah manages to keep a job and her children in the most appealing way possible. In her struggle to free herself from the paternal rules of the male-dominated social structure of the patriarchy controlled by the fathers, uncles, or husbands, she also challenges the misogynist mentality. To combat male oppression, women use education, economic freedom, female solidarity, and writing to fight patriarchy and colonialism. Emecheta's novel shows the resistance to oppression, exploitation, exclusion, marginalization, unequal social rights, and silencing.

To sum up, despite all the complications Adah faces during her childhood -her problems in even attending to school, struggles in her marriage as a wife and as a mother, and her displacement as a black woman in English culture -she never gives up struggling and succeeds in integrating into country she migrated. Thanks to her determination to be successful, she overcomes the difficulties of the patriarchy. As a self-conscious writer, Emecheta fictionalizes a strong character. As a novel, it is helpful for readers to understand race, gender and class are social constructs that result in ideological problems such as racism, sexism, and class distinction (Hutchinson & Smith, 2012, p. 312), (Anthias & Davis, 2006, p.195). In order to gain her all her human rights as a woman who migrated to a Western country, she never gives up fighting against sexism, racism and class distinction. Thanks to her education and interest in writing she empowers herself as a woman of color. Emecheta as the author of the novel, wants to highlight that good education and financial freedom are the criteria for women to integrate into a different society and overcome the difficulties of life. Education and writing are the most important gateways to their freedom. To conclude, education conditions, housing possibilities, birth-control, and childrearing should be reorganized by the politics for the benefit of women. So, let all African women have good education to have financial freedom and self-realization in the world.

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