

ALI SUNDAY TIMOTHY

DEPARTMENT OF ENGLISH AND LITERARY STUDIES

2015/203136

THE PRESENTATION OF GENDER AND SEXUALITY  
IN WOLE SOYINKA'S *THE LION AND THE JEWEL*  
AND JP CLARK'S *THE WIVES REVOLT*

In this play, gender and sexuality can be highly deduced through the notion and treatment men lay on the opposite sex.

The way men understand the female ones is so palpable to the eyes of even the blind men that they take themselves as superior of the genders.

It displays a clear setting harboring an atmosphere of inequality between the genders and their perception of marriage is that of hit-and-run, an environment where the male folks are better placed than the female, domination of one gender by another, contemptuous speech on a gender by another, one seeing themselves as ambitious and trying to use their opposite as a means to achieving their wants and most of the time as the goal to their achievement.

To be compendious ,women are seen as inferior to the superiority of men and this brings all aforementioned life leads which the playwright uses both female and male characters to portray.

Examining the gender in its deepest sense can be done through examining characters and their characters.

Viewing Lakunle, an educated young man who develops an ardent predilection for a village belle that rises an alarming clamor both among young men and an old man that is led by the spirit of lasciviousness.

The gender presentation posed by Lakunle is the inability to understand ladies as creatures that worth respect owing to their weak status as termed weaker by men. Lakunle who so much love Sidi persists in not paying on her though he claims to have culture to blame. In many occasions do we see him voice some invective on Sidi, like “Bush girl you are, bush girl you will always be;uncivilized and primitive” from this we perceive the atmosphere of disregard for women .Lakunle keeps calling her a weaker sex and all is just to make her understand her ignorance.

In the action of Baroka, all the wrong notion is carried out, an old man that has innumerable wives and still has an unsaturated desire toward cupidity. From the way he talks about getting a new wife in the presence of his colony[wives]without any fear of their anger shows negligence of a gender.

When he surfaces where Sidi is dialoguing with the poor wordy man, the kind of words he uses shows dominance over women. Just because he is an ordinary Baale, he starts growing to proud in his authority and that is why he talks with a superfluous pride.

In the case of *The Wives Revolt*, subjugation of women is the centre of focus, an elevated maltreatment of women in the society where no room is created for the consideration of the condition of the feminine gender.

An environment where women do not have access to good life, government revenue and allocation, no access to easier source of income and source of life because of the almighty domination of them by the sex termed stronger.

Imagine an environment where the government allocation to the community is divided into three

parts, two for elders and men and one for both old and young women.

The last straw that breaks the camel's back is the banishment of goats which is the only way the women sustain living without asking their husbands.

Inequality between the two sexes is vividly shown here through the character of Okoro who hardens his heart toward changing his treatment on the women. From the way he talks to his wife, we see gender over gender, his decision is final on women.

The kind of heart and dominion on women here by men is rigid and that is why even when men start suffering from the lorry load of work on them, Okoro refuses to change his obdurate heart.

In conclusion, both *in The Lion and Jewel* and *The Wives Revolt*, belittlement of women is the image that is created. Men are placed higher than the women eg Lakunle is educated, a teacher and Baroka is a chief, and Sidi is just a femme fatale moving around. In the case of *The Wives Revolt*, Okoro is on the chieftancy together with other men but women are just rearing goats being downcast.

Laconically, it has been proven that men are represented as the dominators of public spaces and capable of concrete tangible actions, and women as goals and beneficiaries of men's actions.