

PRESENTATION OF GENDER AND SEXUALITY IN OLA ROTIMI'S OUR HUSBAND HAS GONE MAD AGAIN AND EFUA SUTHERLAND THE MARRIAGE OF ANANSEWA.

Gender means the fact of being male or female. It also means association with a social role or set of behavioural and cultural traits, clothing etc, typically associated with sex. Sexuality means the things people do, think, and feel that are related to sexual desires. Sexuality also means that which is characterised by sex. Gender representations in the popular culture reinforce the stereotyping of norms related to masculinity and femininity. Men are characterized by traditional gender roles of dominance, power and status and are cast and shown in a diverse array of roles. Men are characterized/shown to have authority, strength, ability to offer protection, intelligence and wisdom. While women are characterized by beauty, attractiveness and nurturing and have a very limited range of "appropriate" feminine roles. Women are shown to be modest, dependent and needing protection, weak and emotional. In terms of decision making within marriage women are disadvantaged by the norms which designate men as heads of households and therefore the principal decision makers in matters concerning household resource control and use. As far as the women are concerned, the bulk of our literature is secretly a weapon of male propaganda, of an agenda to keep the female under perpetual dominance. No wonder AHMED YERIMA was moved to say that the masculine tradition cannon has always dominated the african conciousness concerning beliefs and existence. The culture, tradition, languages, names ,type of vacation, biological and physiological structure of human as determined by this environment and nature, have always re-emphasized the dominance of the male-----The female counterpart was made to accept it as the only way----- women was indeed a stereotype a symbol of life, cocooned by cultural beliefs. DISCUSSING GENDER IN OLA ROTIMI'S OUR HUSBAND HAS GONE MAD AGAIN Women are shown to be naïve, ordinary and foolish. Women are also portrayed as illiterates in the characters of " Mama Rashida, Sikira" who are viewed as uneducated and uncivilised about issues and places. Rotimi tends to disagree with the inferior viewpoints held about women in the society. He revolts against the debased look society has of women and their confinement to the domestic realm.women are not considered highly in state matters.in the play, the advocacy for women's liberation is advanced by sikira in her conflict with her husband (LEJOKA BROWN). Sikira's rebellious stance and theory of equality of the sexes is the result of Liza's pedagogic role in the play. Sikira's quest for self-identity is vividly conveyed in one of her caustic response to her husband Lejoka Brown "Do as you say, do as you say! It is always do as you say. Always command, command, command! Why don't you show some respect and let me do as I want, just once". Also women are seen as properties that are passed down to people (generations), we can see this in the character of Mama Rashida, she was once married to Lejoka Browns elder brother but when he died she was asked to marry Lejoka Brown, even the proverbs that were used in the play celebrates the male gender, process, wisdom, intelligence, tact and boldness. DISCUSSING SEXUALITY IN OUR HUSBAND HAS GONE MAD AGAIN In the play this is seen in the character of Sikira, who Lejoka Brown married because he wanted to win his elections/ for political reasons. He (Lejoka Brown) also married Liza just to get/have green card, and she was the educated and beautiful wife he has always wanted. Liza is seen as the transporter of sexual equity from the western scene to the african setting. DISCUSSING GENDER IN EFUA SUTHERLAND "THE

MARRIAGE OF ANANSEWA” 1. The men are seen as domineering character, we can see this in the character of Ananse, in the way he dominated the daughters life ,marriage, etc. he made huge decisions for her and been that he was her father she had no choice than to obey him. At a point she had to say “oh my father is selling me,my father is selling me”. Even to the point when the four chiefs wanted to come and marry her, we see how he told her to practise how to lie down as a dead body in order to deceive the chiefs which she willingly obeyed.

2. In african society women are looked down upon by the male gender. women are seen as a means to make money, that is why in the play we saw Ananse who was/is a poor man was able to use his daughter as a means of exploiting money from the four chiefs so as to gather wealth for himself. He was even the one that traveled round to meet the chiefs in person without the knowledge or permission of the daughter.

3. Women are seen as a means of popularity and fame. we can also see this in the character of one of the chiefs, he only wanted to marry her because he heard that she is educated and that she has skills that could be of benefit to him and his community. In essence making him popular in the community

DISCUSSING SEXUALITY IN THE MARRIAGE OF ANANSEWA In the play we see sexuality in the character of Anansewa she was/is described to be a very beautiful young girl and a very intelligent girl (she was in a secretariat school) that was her father was able to use her to gain money for himself, because women the