

PRESENTATION OF GENDER AND SEXUALITY IN “THE MARRIAGE OF ANANSEWA” BY EFUA SUTHERLAND AND “TARTUFFE” BY J.B MOLIERE.

INTRODUCTION

The issue of sexuality in modern comedy started from the old traditional comedy. During the festival of Dionysius, the god of fertility (sexuality) and wine, a phallic (penis) is placed and people dance around it. At a point, a contest is conducted and the winner is given a goat. This goat is an art symbol of sexuality. At this festival, men and women gathered for this celebration, they drink, laugh and witnessed the procession of the 50 satyrs.

Gender bias is also witnessed in this age. Women are not given equal right with men. They were prevented from participating in the ritual ceremony. Not even a single woman is among the 50 satyrs that dance around the phallic object. These men satirise evil people that came to the celebration. This is one of the gender biases we see in today's modern comedy.

Gender is the fact of being male or female when considered with or referring to social and cultural differences and their traditional concept. Sexuality is the feelings and activities connected with a person's sexual desires. In ***“The Marriage of Anansewa”***, women are seen as a gift in exchange for another gift. The fathers use their daughters to elevate themselves. They see their daughter as an instrument of making wealth. The females are suppressed and are forced to obey their father's desire.

Women are presented to be docile and these enable their father or any obstructing character to take advantage of their weakness. In "***The Marriage of Anansewa***", Ananse present her only daughter as a gift, to be taken by his best contestant; in order to elevate himself and to be recognise as somebody both in the church and society. He organises a contest unknowably to the four chiefs: chief of mine, chief of saapase, chief of Akate and chief-who-Is Chief. He did this by sending her beautify daughter's picture to the four chiefs. The chiefs comply by showing their interest on her daughter. They start sending all manner of gift to Ananse. The best contestant whose wealth and gifts are much is allowed to marry her daughter. At the end of the play, chief-who-is chief emerges the winner and marries her daughter, Ananse.

Anansewa is shown in the text to be docile. She is totally control by her father and finds it difficult to oppose his dad's decision. When she discovers her father's materialistic interest on her, she laments and says:

"Oh my father is selling me,

Alas, alas

Whoever thought he would?

Alas, alas

But let me tell you bluntly

I'll never comply

I will not let you sell me."

Ananewa swears never to subject herself to her father's interest. The reverse is the case because she is weak rather, she quietly submits herself to her father's use. She obeys his father's instruction and plays his father's game with him. Following his father's instruction, she marries chief-who-is chief, not because of her love for him, but because of his wealth (marriage for money). She sees marriage as a commercial institution; his father sees marriage as a means of exploitation and getting what you don't have.

Women are also presented as an object of sexual satisfaction. This is seen from the characters of the four chiefs that are interested in Ananewa. Their love for Ananewa is not genuine. They are all lechers, and use their money to marry any women they like in order to have full sexual satisfaction from those ladies. When they see Ananewa's photo, none of them tries to visit her in order to know if actually she exist on earth or not. None of them tries to visit her in order to study her characters and know if she can make a good wife, rather they continue to send their servant in order to lob her farther. Even when Ananewa claims to be dead, none of them visited; in order to mourn their beloved, rather they send their servant to pass their sympathy to Ananewa.

In "**Tartuffe**", men are presented to be superior to women, the obstructing characters in a comic work normally comes from a father. Women are easily control even in matters relating to their sexual life. They do not have a say. The fathers take advantage of

their daughter's docile nature. They do this by offering them as a gift to a man they like. Woman is also seen as a sex object. Orgon is stern and expresses his superiority over his wife Elmire, and to his daughter Mariane. His wife, mother and children fear him. He refuses to listen to her mother, wife, daughter and son over Tartuffe's hypocrisy. He offers her daughter to Tartuffe as a gift for his religious devotion. He fails to respect her daughter's feeling.

Mariane is a docile daughter. She is suppressed by her stern father, who wants her to marry Tartuffe; a man she hates with passion. Despite the fact that she hates his father's decision, she fearfully agrees to his stern father. She agrees to marry Tartuffe in order to please her stern father. This is shown in the text when she says:

"A father's rights are such, it seems to me
That I could never dare to say a word"

She is not capable of disobeying her father's wish. She ends up being in a sober mood because of her father's obstruction over her love for Valere, her heart's desire.

Tartuffe is also respected in the text even though he is poor. He knows what he desires and goes after them. He is also superior because he counsel Orgon, and direct him on some actions to take. He did not have any feelings for Mariane, Orgon's daughter. He did not pretend to love Mariane, he goes ahead to

woo Elmire, Orgon's wife whom he loves, to the extent of touching her laps and squeezing her fingers.

Elmire is also mal-treated in the text by her husband. This is shown in the text when Damis, her servant complains to her husband about her sickness. Instead of Orgon asking about her health, he asks about Tartuffe's health. When he is told that his wife has not eaten, he asks whether Tartuffe has eaten. This incidents simply show that women are not valued in their marriage.

Damis, Orgon's son is capricious. He tries to go against his father's wish by trying to expose Tartuffe's hypocrisy. He is not docile like her sister. He knows the right thing, and wants it to be done no matter what it will cause.

CONCLUSION

Gender and sexuality has been a major subject in a comic work. Almost all comic work is centered on sexuality and gender. This is because; its historical origin is also centers on sexuality and gender. This gender and sexuality pictures the way genders are treated in a comic work and the way they regards their sexual life. In old comedy a goat is given to the best contestant that emerges the winner. In this modern comedy, a woman is given to a man

that successfully fight against the obstructing character or any issue opposing his sexual desire.

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