

University of Nigeria Nsukka
Faculty of social sciences
Department of combined social sciences
[Religion /English]

Topic:

THE PRESENTATION OF GENDER AND SEXUALITY IN
MODERN COMIC WORK

An assignment

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Molière to Soyinka

By

Idike Mabel Chioma

Reg no: 2015/198870

Lecturer: Mr.Onyekachi

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THE PRESENTATION OF GENDER AND SEXUALITY

The term sex and gender are often used interchangeably to denote if someone is male or female. Gender is determined socially .it is the societal meaning assigned to male and female. Each society emphasizes particular roles that each sex should play, although there is wide gap in the acceptable behavior to each gender.

The female gender had been considered inferior to their male counterpart .this has led to a great argument on the equality between men and women. The female gender is considered weak and the societal value sees male gender as having dominance over the female. The female gender was made to marry, reproduce, perform domestic chores and live in total obedience to their husband .education of the female gender was considered irrelevant. A popular adage states that a woman's education ends in the kitchen.

The play, our husband has gone made again by Ola rotimi attempt to communicate the position of the female gender and the proposition that man and woman created equal. This comic play reveals a situation in which men that rule the world through their oppression and power have to bow to the dictate of women that learnt to assert their right and authority. The story is about lejoka-brown, an ex-military and cocoa farmer turned politician .he had three wives, mama rashida, sikira, and Liza. Mama Rashida was the wife of late brother who died in a train accident. He married her before of the custom of his people. Liza was his America-educated wife. She was a medical student who took care of him when he was shot at Congo war. Lejoka-brown married

sikira because she was the daughter of the president of the Nigerian union market women and be able to get the women's vote.

Before the arrival of Liza, lejoka-brown treats his wives like domestic help, always shouting at them at the slightest provocation. This could be seen when sikira said 'But he too, act rudeness-like to me sometimes'. Lejoka-Brown even dictates the type of cloth, his wives should wear and the one they shouldn't wear. But Liza was able to educate these women on their right.

This is seen when she said, 'of course; we are all created equal, why, there is nothing so strange about that fact. Even though most men fail to accept it'. This reveals the idiosyncrasies of Nigerian men to their women.

At the end of the play, when the women realized that with their name number, they could negotiate and determine the part they playing political power. sikira, the former wife of lejoka-brown became the new candidate of party as he(lejoka-brown) became discrediting for being found unqualified in the requirements of a political leader to lead the party to victory sikira having been enlightened by Liza was found motivating other woman "rise up! All woman of our land! Rise up and vote for freedom or forever be slaves .vote for me !it is true I am a woman but that does matter ,it does not matter ,because why? because men and women are created equal. Madam Ajanaku was also seen supporting her daughter .she appeared to have just realized that the political marriage to her daughter was exploitive .moreover the other member of the party now realized that lejoka-brown's ways are crude and not likely to be of positive impact to their party 's fortune at the poll .And again ,the women's ultimatum requires the party leadership re-strategies in order not lose the market women's support .in this way ,the women were able to overturn the power balance .All of these grew out of the realization by the power

balance all of these grew out of the realization by the women that without their votes, the men-controlled parties are vulnerable. Mama rashida obtain economic power through hard work and the application of the demand and supply theories that liza taught her which free her from economic dependence on lejoka-brown.

In the wives revolt by jp.clark, the female gender became fed up with the injustice meted out to them by men. The play clearly dramatizes the injustices the women suffer at the hands of men and they decide to fight back for their right.it shows how men don't help their women to do chores, some don't give their wives enough money for food and yet complains the soup isn't tasty or those who beat up their partner in drunken state and cap it all by accusing them of being witches who turns into goat.in the play, the Erhuwaren men share the money paid to them by the company that drill oil from their company .they share it in three part –one for the elders, one for the men and the last for the women .the problem is that the 'elders' are all men which is unfair to the female gender . The new law banning the ownership of goat, ignited fire in the heated polity, as the women saw it as anti-women, especially as goat is the one of the domestic animals they are allowed to keep in the village.

To stop the menfolk from carrying out the oppressive law, the women plan to stage a protest with the central authority. At a said date they left the village marching through Otughieven, Eijophe, Igherekan, Imode to Eyara, leaving their children and husbands to fate. They made their husbands do the domestic chores such as babysitting, cooking, sweeping, taking the children to school and other tasks considered the prerogative of the women by themselves.

Not batting an eyelid at their wives' absence, the men frolicked with the free women in the village with the swollen purse. And since their husbands are not coming for them, the women

pressed on to Eyara, where they were accommodated and cared for by Ighodayen, a notorious prostitute.

Hearing that their wives have got to Eyara and in the hands of Ighodayen, the men plead for their return, but unfortunately the women, all, have contacted venereal disease. And it became a case of had we known.

In conclusion, modern comic works tried to present gender and sexuality in term of the roles and status of male and female in the society.