

MALE CHAUVINISM IN C. N. OKEBALAMA'S *Ọ DỊ ỤKỌ NA MBA* AND *ONYE A NA-ECHE*

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ABSTRACT

*This work examines male chauvinism in C. N. Okebalama's *Ọ dị ụkọ na mba* and *Onye a na-eche*, with a view to give insight on the representation of male characters' gender, and their manifestation of superiority, power or dominance over the female counterpart. The study follows a qualitative analytical research design. The data collection for the work relied heavily on print document observation. The appraisal texts are used as the instrument for data gathering. The data got is translated into English language and analyzed descriptively using Van Dijk's model of CDA. The researchers identified the instances of chauvinism in *Ọ dị ụkọ na mba*, which includes the situation where a married man would keep his wife at home while he kept going out for clubbing keeping late nights; denying his wife the access to make money. Other findings bother on the issue of some husbands not taking care of their wives; the situation where a husband carries his wife's belongings and locks them in a room; a husband forbidding the wife to give her own opinion in discussions; the aspect of hitting and using of abusive words on a woman etc. In *Onye a na-eche*, the study identifies that some situations are only for men to handle, for they are above women; also, most men do not like the women to say or go contrary to the order given by them. Finally, there are men who raise their hands on women. The researchers conclude that it is really the excessive use or abuse of power by men that implies chauvinism.*

KEYWORDS: Male Chauvinism, C. N. Okebalama's *Ọ dị ụkọ na mba*, *Onye a na-eche*

INTRODUCTION

Chauvinism is an excessive support for one's sex or group which leads to expression of acts of superiority toward members of the opposite sex. Chauvinism is a practice where one individual will see him/herself far above the other. It has often been said that no individual is an island, every individual whether male or female, has some special features and potentials. Since no one can count him/herself to be indispensable, to see oneself or one's gender superior to the other, will generate problems and encourage rivalry. Chauvinism shoulders the belief in the superiority of one sex over the other.

Chauvinism according to Heywood (2014) is the belief in the superiority or dominance of one's own group or people, who are seen as strong and virtuous, while others are considered weak, unworthy, or inferior. In 2018, *Merriam-Webster's dictionary* began its first use of the term 'chauvinism' to mean an attitude of superiority toward members of the opposite sex. The

word 'chauvinism' was coined by a French soldier whose name was Nicolas Chauvin during the times when the Napoleonic wars were being fought under the supreme leadership of Napoleon Bonaparte, a monarch of France. Nicolas Chauvin introduced this term in language in the 1830's. He was known for his overstated patriotism and nationalistic attitude. However, the meaning of the term was later broadened and given broadened meanings (Hacus, 2008). According to Gaur et al. (1998), Nicolas Chauvin was badly wounded in the Napoleonic wars and received a meager pension for his injuries.

Chauvinism as a term appeared for the first time in the Proquest Historical Newspaper in 1867. In the late nineteenth century, the term chauvinist was adopted by the international communist party to describe the nationalism. Gaur et al. (1998) notes that chauvinism has extended from its original use to include fanatical devotion and undue partiality to any group or cause to which one belongs, especially when such partisanship includes prejudice against or hostility toward outsiders or rival groups and persists even in the face of overwhelming opposition.

There are kinds of chauvinism; male chauvinism and female chauvinism. Female chauvinism according to Brons (2016) is the belief that women are superior to men, and it is considered anti-feminist. In 2006, Ariel Levy used the term in her book *Female chauvinist pigs*, in which she argues that many young women in the United States and beyond are replicating male chauvinism and older misogynist stereotypes. Friedan (1998) observes that the assumption that women have any moral or spiritual superiority as a class is female chauvinism. Male chauvinism on the other hand, is seen as the male attitude towards women folk, exhibiting feelings of superiority. It could be seen as male prejudice against women. It is the belief that women are naturally less important or able than men. The first documented use of the phrase 'male chauvinism' is in the 1935 Clifford Odets play *Till the day I die*.

The gender roles usually are attitudes that the society inclines to link to each and every sex. In our Igbo society, people are divided into two stereo-typical gender roles. Stephens (1996) describes men as being strong, aggressive, unemotional, independent, active etc, whereas women are described as being emotional, dependent, passive, powerless etc. Imbuga's (1988) play expresses the view that males are controlling the miscellaneous activities of the women in their desired direction by subjugating them in the cultural, religious, political, economic, social and domestic spheres of life. Therefore, he talked about women emancipation and change in society due to modernisation. Male chauvinists believe that women should stay at home and perform miscellaneous activities of domestic nature such as cooking and raising children, while men are supposed to live and enjoy a dynamic life outside the four walls of the home, build careers and self-actualise themselves (Iota 2011). Jukes (1998) argues that a reason for male chauvinism is masculinity itself. Masculinity which can be defined as set of attributes, behaviours and roles associated with men and boys.

The main objective of the study is to examine male chauvinism in C. N. Okebalama's *O dī ukọ na mba* and *Onye a na-eche*. The sub-objective is to investigate the representation of male characters' gender and their manifestation of superiority, power or dominance over the female counterpart in the study texts.

Methodologically the study follows a qualitative analytical research design. The data collection for the work relied heavily on print document observation. A number of Igbo literary texts were intensively read to select the texts that promise rich appraisal tools used for analysis. Data for analyses were sourced from the texts through careful reading and re-readings.

LITERATURE REVIEW

Discourse Analysis (DA)

Discourse as a term is used very differently by different researchers and also in different academic settings. The meaning of 'Discourse' originates from linguistics. It was Zellig Harris, an American Linguist who first used the term 'discourse' in 1952. In the 1960s and 1970s, linguists and language philosophers began to use the term as an approach to the study of conversation and other forms of social interactions. As Lakoff (1975) suggests, discourse, be it in form of talk or text, is representative of the discursively formed notions of gender, the strategies employed in discourse are used by the dominant group to show men as more comfortable with power than women. According to Stubbs (1983), discourse is basically concerned with linguistic structures that are larger than the boundaries of a sentence or utterance which can be conversation or narratives, and can be presented in two basic forms which are spoken and written, both of which have definable communicative function. This further implies that it involves the use of language in society as an interactive tool, which involves the speaker and listener, on one hand, and the writer and reader, on the other.

One of the approaches to discourse analysis is Critical Discourse Analysis (henceforth CDA). Rahimi and Riasati (2011) assert that the emergence of the field is from the search for patterns of language use that may be linked to social or power structure and ideological colourings. This branch of DA, which is called CDA combines linguistic analysis, ideological critique and cognitive psychology. CDA has now become one of the most widely used DA models in modern linguistics and Literature for the study of power relations. Its objective is to uncover ideological and power relations. CDA views language as a powerful means through which specific ideologies, identities, and culture become dominant in a society. CDA scholars like Fairclough, Wodak and Van Dijk believe that the choice of language interlocutors make reflects their intentions, ideology, and thought. This is an effective means for polarising power in the society. The CDA scholars mentioned above also see it as social actions occurring within particular social and historical contexts. Factors such as age, class, gender and ethnic bias are important in CDA along with the social practices they reflect.

CDA FRAMEWORK OF TEUN VAN DIJK

The theoretical framework adopted for this study is Van Dijk's framework of CDA. Van Dijk (1995) considers discourse as ideology analysis. To him, ideologies are typically, though not specifically, expressed and reproduced in discourse and communication, including semiotic messages such as pictures, photographs, movies and signs. His socio-cognitive approach hovers on the belief that the topics that people talk about represent the things that exist in their minds. Youssefi, Kanani and Shojaei (2013) observe that there are three main components in Van Dijk's approach: discourse, cognition, and society where cognition mediates between discourse and society. By discourse, he means the structures that are manifested in different forms, such as written texts, speeches, gestures and facial expressions. Cognition here refers to personal/social beliefs, understanding, and evaluation engaged in discourse, whereas society concerns local interlocutor relationships or global and societal structures such as political systems and group/subgroup relations

Van Dijk's (1995) approach recognises that social power is closely related to the control of power and assets by elites. The elites abuse this social power in order to manipulate the way of thinking of 'ordinary' people, i.e. non-elites, in an implicit way. That is to say that, CDA does research on the ways in which such influence and control of the mind is socially or morally enacted. According to Ken-Maduako (2014), mind control may be seen as those manipulative

strategies or processes through which either, a group or person succeeds in persuading others to agree with the manipulators and accomplish their wishes even if it is not pleasurable or convenient.

EMPIRICAL STUDIES

Onuegbu (2004) conducts research to examine patriarchal subjugation of the females by the males in J. C. Maduekwe's *Uru nwa*. She adopts a feminist perspective in the analysis of her data. From her findings, she unveils how patriarchal subjugation especially through the institution of marriage enslaves the female gender. She further notes that the problems encountered by the female gender in the text were mainly caused by the male, Igbo traditional structure and acceptance of male domination by the females. Furthermore, Onuegbu (2004) argues that the way Wogu sent his second wife packing and how he sent his first wife, Ahudiya home because he saw her exchanging pleasantries with Dike, a male neighbour are all instances of female subjugation. She notes the importance of male child in the Igbo society and the demands of the males from the females to bear them male children. She also exposes the use of women for sexual pleasure and their later disbarment for fresher adventure. Onuegbu's study and the present study both center on subjugation of female in some novels, but they differ in the novels handled. The present study handles two novels namely: C. N. Okebalama's *Ọ di ụkọ na mba* and *Ọnye a na-eche*, while Onuegbu handles J. C. Maduekwe's *Uru nwa*. Also while Onuegbu adopts feminist perspective in the analysis of data, the present study adopts Van Dijk's framework of critical discourse analysis.

Otto and Lawrence-Hart (2016) examine male chauvinism and socio-religious equilibrium in the Niger Delta: Implications for the 21st century Nigeria. It discusses male chauvinism as a cultural construct in the Niger Delta. It also considers the ripple effect of this custom on the female folk as it relates to marriage, widowhood, title to land and inheritance custom. Finally, the research considers the impact of the practice on the value orientation of the people in the 21st century. They adopt the comparative phenomenological approach to facilitate their discussion. The argument of the study hinges on the 'Gender scheme theory' of Sandra Ben, 1981. The paper concludes that male chauvinism has denied the female folk their right to self-expression and identity. Both studies are similar for they both examine male chauvinism. The study differs from the present study for it focuses on male chauvinism and socio-religious equilibrium in the Niger Delta, while the present study focuses on C. N. Okebalama's two novels namely: *Ọ di ụkọ na mba* and *Ọnye a na-eche*. They also differ in their theoretical framework, while the study uses gender scheme theory of Sandra Ben, the present study uses Van Dijk's framework of critical discourse analysis.

Meija, Pulido-Flores, Quiñones-Laveriano, Nieto-Gutierrez and Heredia (2018) examine male chauvinism among Peruvian medical students: Related socio-educational factors in 12 Peruvian universities. Their objective is to determine the factors associated with male chauvinism among the medical students of 12 Peruvian universities. They use cross-sectional multicentre analytical study, with previously collected data, which used validated tests to measure male chauvinism and strong religious beliefs. In addition, other social and educational factors are analysed and the data crossed. Descriptive and analytical statistics are obtained. The researchers find that male chauvinism is greater among non-religious believers, men and in some universities, with a predominance of universities in the central highlands of Peru or that had migrants from the mountains. This is important, since it gives them an overview about this trait

in those who will be responsible for the future healthcare of Peruvians, they conclude. Both studies are similar for they both examine male chauvinism, but they differ in their research samples for collection of data. The study uses Peruvian medical students in 12 Peruvian universities, while this present study uses two novels written by C. N. Okebalama namely: *O di ukọ na mba* and *Onye a na-eche*. They also differ in their method of data analysis, while Meija et al use cross-sectional multicentre analytical study in the analysis of data, the present study analyses descriptively using Van Dijk's framework of critical discourse analysis.

Ubanako (2018) conducts research on male chauvinism in Cameroon Pidgin English: The case of the collocates of man. The aim of the paper is to assess the creative and dynamic uses of the collocates of man in Cameroon Pidgin English as it has picked up chauvinistic connotations in a strict and increasingly patriarchal Cameroon. Cameroon Pidgin English has been analysed from different perspectives by different scholars, but the area of collocation has seldom been tackled. Word associations like 'speak like a man', 'drive like a man', 'man-boy', 'my man' (penis), 'he is a real man' 'man hand' etc. abound in the repertoire of Cameroonian users of English. The paper thus brings out the different possible collocations with the word 'man' as well as semantic degradations and ameliorations in the Cameroonian context and investigates if the continuous dominance of (the) man in the Cameroonian society could be a subtle case of linguistic rights violation. The study uses participant observation, interviews and questionnaires to obtain data from 100 speakers of Cameroon Pidgin English in Cameroon. The study employs the social identity theory propounded by Henri Tajfel and John Turner (1979; 1986) which explains intergroup behaviours and status differences. Results show that the domains of use cut across the domains of the traditional ruling system, titles and kinship terms, professions, traditional economic system and foodstuffs and drinks. The researcher also finds out that man is used in Cameroon Pidgin English for self-expression and self-identification. Most of the collocates of man reflect the sociolinguistic background of the country with most of the terms having come from background languages like French, Cameroon Pidgin English and Camfranglais. Ubanako's study and the present study both center on male chauvinism. They differ in that the study focuses on the case of the collocates of man in Cameroon Pidgin English, while the present study focuses on two novels written by C. N. Okebalama namely: *O di ukọ na mba* and *Onye a na-eche*. Also, while Ubanako adopts the social identity theory propounded by Henri Tajfel and John Turner in analysis of data, the present study adopts Van Dijk's framework of critical discourse analysis.

SUMMARY OF LITERATURE REVIEW

Works related to the topic of study, which have been done by other researchers previously, have also been examined empirically. They include: Onuegbu (2004), Otto and Lawrence-Hart (2016), Meija, Pulido-Flores, Quiñones-Laveriano, Nieto-Gutierrez and Heredia (2018) and Ubanako (2018). No known literary work done empirically on male chauvinism in C. N. Okebalama's *O di ukọ na mba* and *Onye a na-eche*, can be found by the researcher at the time of this research. Therefore, this work fills the gap of limited work done on the topic.

The theoretical framework adopted for this study is Van Dijk's framework of CDA. Van Dijk (1995:249) views CDA as "the approach to discourse analysis which attempts to uncover the relationship between discourse, ideology, and power." Van Dijk (2001:352) further asserts that "CDA is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequalities are enacted, reproduced, and resisted by text and talk in the social and political context." This theoretical framework is suitable and effective because it seeks

to explore how words used in discourses reveal male superiority or dominance, using two of Okebalama's novels.

Synopsis of the novel *O di ukọ na mba* written by C. N. Okebalama

The novel *O di ukọ na mba* is about Adaaku the daughter of Nwokeocha. She gets married to Eze Uzochi, who is a nurse in an orthopedic hospital in Lagos state. Both of them live together with Nwaanyigbo, Eze's eldest sister in her house. She is a wealthy woman that commands respect from all angles. She feeds Eze and his wife Adaaku, including all the servants she is living with. Anytime she gives Adaaku money to buy something, Adaaku feels that she is serving her fellow woman and the worst of it is that when Adaaku is done cooking, Nwaanyigbo will be the one to dish out the food for everybody in that house including Adaaku. On the other hand, Eze disregards his wife and goes out for clubbing and also keeps late nights. These things get Adaaku very angry, she feels so bitter. But after the doctor's advice to Eze concerning the way, her wife is being treated, he decides to change. Based on the misunderstanding between Eze and Nwaanyigbo, Eze also, decides to pack out from Nwaanyigbo's house, to the house the hospital where he is working has given him a long time ago.

In their new apartment, despite everything Eze does to calm Adaaku down to forgive him are all in vain. Adaaku's attitude towards Eze gets worse by the day, to the extent that she decides to leave the marriage. She eventually runs out from Eze's house in Lagos to her father's house in Itu with her new born baby, Ijeoma. From there, Ekwujuruka, Adaaku's maternal aunt who lives in Cameroon returns home, and while going back to Cameroon, takes Adaaku and her daughter along. There she gets Adaaku a well-paid job. Because Eze once told Adaaku that if he is the husband God has given her in this world, that whatever thing she does, if it is not him that no other man can marry her (p. 17, line 12-14), the statement alone pushes Adaaku and she wants to show Eze by all means that another man can marry her, and that Eze is not the only man in the world. She gets pregnant for Egwu her co-worker in her workplace thinking that he would marry her, but he gets her disappointed, sacked from work and she gives birth to the child who she calls Maraizu.

It is after that incidence that Adaaku decides to make a bit change to her life. Without looking at any man, she focuses on her new job seriously to the extent that Mr. Hall who she is works for likes her services so much and barely four months, she becomes the company's confidential secretary. Her salary gets increased, a house and a car is being given to her also. For her mind now, she will show Nwaanyigbo that she is not the only woman that can make money. After few years, she goes ahead to pay back the bride price being paid on her head by Eze. Eze demands that his children should be given to him. He is to take both Ijeoma and Maraizu because in the Igbo land, unless the bride price is being taken back to the former husband, if not any child the woman begets is still the former husband's child. So, Eze takes the two children. Okoro, a rich man in Cameroon who has been married before but separated, gets married to Adaaku again and she seems happy that at least Eze has seen that he is not the only man in the world.

Things change again when Okoro, who is so money conscious wants Adaaku to be cooking for thirty-four people working for him, but Adaaku refuses, because, it is not what a single idle person can do alone talk more of a working-class woman. This brings about the quarrel they have in their marriage though they are blessed with five children. After some years, Cameroon government sends them out from Cameroon giving them only 24 hours to leave. Any of his family members seen after that time will be killed. That is how Adaaku and Okoro lose everything in Cameroon and return back to Okoro's village Amavo, in Nigeria. Adaaku tries

starting a new life by going to Enugu to look for job, but unfortunately gets robbed on her way and her bag containing all her life documents is stolen. That is the highest tragedy that befalls her and she ends up going back to her father's house and starts up selling cassava in Umuahia market. Her siblings share her kids among themselves to support her, leaving the smallest child for her. It is in that Umuahia market one day, that she gets to meet her children Ijeoma and Maraizu including her former husband Eze. She feels ashamed of herself and asks her children to forgive her. Eze on the other hand has already married another wife, Chilee and blessed with extra six children, all boys. Eze and his family have also relocated to Umuezike, there he owns an upstairs, a car and a big pharmacy, living happily with his family. Finally, through the idea of Chilee, Eze's wife, Adaaku is given a room in Eze's compound to live, to save her from shame. Then, Adaaku realizes that "Eze di ukọ na mba", that there is no man like Eze, he is rare to find.

Synopsis of the novel *Onye a na-eche* written by C. N. Okebalama.

The novel *Onye a na-eche* is a story about Nwogu, the first son of Akpunti family in Umuebi. At the earlier part of the story, Akpunti the father of the house who has four male children namely: Nwogu, Omemgbooji, Onuigbo and Nnodiemelewa, refuses to allow Omemgbooji and Onuigbo to marry because, Nwogu the first son is yet to marry. Nwogu whom they are waiting for has been away from home, living in Panya for over thirty years, and no one knows when he will be back. Nwogu is the '*Onye a na-eche*,' as the title of the novel suggests. His brothers are waiting for him to come back and marry first as the eldest son before they can marry. Their father Akpunti sees it as a crime in their land if the younger sons marry before the eldest son. Through the advice of his friend Nwagwu, he understands that it is not a taboo instead, it is just a respect to the eldest one. Akpunti therefore, allows the two of the younger ones to get married. One of his sons, Nnodiemelewa on his own part, has a low syndrome. He is not seen as being important in the family talks more of getting married.

Onuigbo and Omemgbooji get married and settled down with their wives. When Omemgbooji's wife becomes pregnant, she suffers so much in the delivery of that baby, yet, the baby comes out dead. Akpunti who meets a native doctor to find out what was the reason such thing gets to happen to his daughter-in-law, he thereby gets informed that it is because his younger sons get married before the eldest son, and the solution to it is for the wives to go back to their father's houses until the eldest son returns back and gets married. His children refuse to do as the native doctor says because, they believe it not to be true. Omemgbooji and Onuigbo already have two children each with their wives before Nwogu returns from Panya empty handed and he is not even ready to get married. With the help of Onuigbo and Omemgbooji, through the advice of Ihuoma Omemgbooji's wife, Nwogu's face is being saved from shame, for they use their own money to buy many things that are used to attend to people that come to welcome him, expecting a gift from him, but they do not know that he returns with nothing. His brothers also built a house for him; to get him a wife becomes their next plan. Suddenly, Nwogu comes up with some bad attitudes, bringing shame upon the family, and this brings up the enmity between him and Omemgbooji until the day he hits both Omemgbooji and his wife so terribly that they spend days in the hospital.

Akpunti their father becomes sick because of the thoughts of Nwogu and it leads to his demise. Nwogu has to run away knowing that he is the cause of their father's death. He runs to where he meets his death in Emezuo Nnodiemelewa's house in another village, at where the man's dog tears Nwogu into pieces and he dies in the hospital.

DATA PRESENTATION AND ANALYSIS

Having looked at what the term ‘chauvinism’ is, the texts- *Ọ dị ụkọ na mba* and *Onye a na-eche* written by C. N. Okebalama will be analysed to illustrate chauvinism.

Textual analysis of the text *Ọ dị ụkọ na mba*

Chapter 1, p. 4, line 7-11, presents a married man who keeps his wife at home, goes out clubbing, keeping late nights and disregarding his wife. This is Eze’s life disregarding his newly married wife Adaaku, and whenever he comes back from clubbing, he insists on going to his wife, wanting to make love with her. The author puts it this way:

“Eze ka na-ebitukwa ndụ okorobia ya. Ọ na-agba egwu n’ụlọ oriri na nkwari. Ọ na-aga ije abali na-asoghị nwunye ya. Ọ lọta, ọ bịa imetu Adaaku aka...”

“Eze is still living his life the same way like when he was a bachelor. He dances in clubs. He keeps late nights not minding his wife. When he returns, he will come to touch Adaaku...”

Most men who exhibit such a character will have it in their minds that if the wife is not comfortable with that, she can leave and another woman will take her place. No woman will like to leave her marriage just like that, with the type of society we have today that most times, has no regards for someone who leaves her husband’s house, not minding the cause. A woman might decide to retaliate by taking the same step as her husband, at the end of everything, the woman will be blamed and will be questioned on why she would do so because her husband did, and moreover, he is a man. That is a sign that men are superior, they can do some things wrong and it won’t be seen as such, but once a woman does the same every mouth wags.

Some men denying their wives the access to make money can also be identified in the novel. In chapter 10, p. 74, line 24-28, some statements are made by Ekwujuruka when Adaaku informs her how Eze treats her in his house thus:

“Gịnị? Onye paasiri akwukwo isii muo taipini, o dighi ihe i na-arụ. Ọ chotara gị ọrụ na Lagos ọrụ gborọ kasa? I maara ihe mere o ji chotara gị ọrụ? Ọ buru na i nwee ọrụ, o gakwaghị akpara gị nganga...”

“What? Someone that passed elementary six and learnt typing, you have nothing doing? Didn’t he find a job for you in Lagos where work is everywhere? Do you know why he did not find a job for you? If you have a job, he will no longer pride himself before you.”

This statement above is to show that most times, men think that they can do anything to their wives, thereby they will not want them to work and make money, thinking that when the wives start making money, they will start competing with them and they will no longer be easily controlled by them (husbands). They will therefore, subject them to be staying at home, cooking, taking care of the children and doing other house chores, just like Eze who did not find any job for Adaaku despite her qualifications. The same thing is seen with Okoro, Adaaku’s second husband after Eze. He felt that denying the wife the access to make money is the only way to make the woman submissive, especially the educated ones. He wanted to make her know that he was superior over her, but she might not even notice that if she is working and making money. He went ahead to stop his wife from working, the work she had even before she knew Okoro. She worked as the confidential secretary in a company; she owned a private car given to her by the company. In chapter 16, p. 136, line 24-25 thus:

“Okoro agwa ya na o ga-akwusi ọrụ ahụ lekotaara ya nwa...”

“Okoro told her that she will stop the work and take care of his child...”

The truth is that a good wife will always be submissive whether educated or not, whether she is making money or not, and for her having a job is advantageous to the family, for she will support the husband in financial aspect as well. A bad woman will not be submissive whether she is educated, making money, subjected to staying at home or not. Okoro believed that if women are treated well, they begin to misbehave, so he chose to stop his wife from working, but staying at home to also single-handedly be cooking for the thirty-four people working for him. Chapter 16, p. 139, line 21-25 thus:

*“Na o buru na o sitere na mbu mesuwe ya ike, na o garaghị eme etu ahụ o mere.
...Nke a ka o ji lechaa anya si nwunye ya bia siwere iri mmadu atọ na anọ na-
aruru ya oru nri.”*

“That if he had started from the onset to maltreat her, she would not have done what she did. ...This was why he decided and told his wife to come and be cooking for thirty-four people that are working for him.”

Another illustration will be drawn from chapter 4, p. 21, line 22-26 on the issue of how some husbands never take care of their wives not even to give their wives money for feeding or cooking thus:

*“O naghị enyekwa ya ego nri. Ubochi di ya mma o zuta ji maobu eresi, maobu
gari... onwa wee na-aga, afo Adaaku wee na-aputa, o na-acha mmiri mmiri.”*

“He does not give her money for food. The day he likes he will buy yam, or rice, or garri... and months keep passing, Adaaku’s stomach keeps coming out, she was looking paled.”

When Adaaku was still living with her ex-husband Eze, he never cared for her, he was not giving her money, not even for feeding or drugs, despite the fact that she was pregnant, and the husband was a nurse too. She looked so bad and sick. In her second husband’s house too, Okoro never gave her money for anything at all, not even to buy clothes for their new born baby. But this time Adaaku did not even need to complain because she had money. Okoro kept treating her that way in order to look tough so the wife would never misbehave. It can be seen in chapter 16, p. 139, line 25-28 thus:

*“Ya ka o ji choghi inye ya ego obula; ya ka o ji o naghị azuta anu, okporoko, eju
maobu azu; ya ka o ji o naghị azuta tii n’ulo ahụ.”*

“That is why he don’t want to give her any money; that is why he does not buy meat, stockfish, snail, or fish; that is why he never buys tea in that house”.

*“Okoro anaghị enye onwe ya nsogbu inye ego nri, izuta akwa nwa maobu ihe
ozo.”* (chapter 16, p. 136, line 21-22).

“Okoro does not trouble himself bringing money for food, to buy baby’s clothes or something else.”

Another surprising act of male chauvinism is seen in chapter 4, p. 21, line 20-24, an action which never looks like something that can be done to a wife, it looks so wicked to even be done to a housemaid. The writer puts it this way:

*“Eze wee kwaa ngwongwo Adaaku kwaba n’otu onu ulo gbachie. Adaaku choo
isu akwa ya mmiri, Eze eweputara ya ozo nke o ji agbanwe.”*

“Eze then carried Adaaku’s belongings and packed them in one room and locked. If Adaaku wanted to wash her clothes, Eze would bring out another one she would change with.”

Eze, the husband of Adaaku packed all Adaaku’s belongings and locked them in a room, and he was the one to get her clothes from that room to change the one she wanted to wash. He did it

because he felt he had the power to do so. Yes, he had power over his wife as the husband, but he was abusing the power. Actually, his main motive was in order to prevent her from packing her things and from leaving the house one day when he may have gone to work. One can see that he actually knows he is not treating her right. If not, he will never think of doing such a thing to prevent her from leaving. Eze already judges himself by this action.

It is obvious that men/husbands feel that women cannot say what they (men) will do. Some men see it that it looks like their wives are ordering them, even if what the wife is saying is right, therefore, men want their say to be the final. Sometimes, they will not even allow the wife to contribute any idea in anything. Such act of male chauvinism is seen in chapter 14, p. 127, line 6-8 thus:

“Nke a i na-ekwu, o bughị ira nsi? Na mkporo gi, o bu ka inu anu, o bu ka i tuora m ihe m ga-eme maobu nke m na-agaghị eme?”

“This one that you are saying, is that not eating shit? That I called you, it is for you to hear, is it for you to tell me what I will do or what I will not do?”

Nwokeocha did not want the wife to say anything contrary to his own opinion about Nwanganga’s marriage. He was saying that he would not allow Nwanganga his second daughter to marry that time because of what Adaaku did in her first marriage, but he was later thinking of giving Adaaku the consent to marry the second time. But Ithemjieme his wife paid more attention in allowing the second daughter to get married. Husband will actually call his wife in the name of putting heads together about an issue, but will always end up with the conclusion that his own opinion is always right and should always be taken. What’s then the need for calling the meeting? His wife was right, the husband supposed not to use because that their first daughter’s marriage failed and she divorced, to stop their second daughter from getting married. Her own marriage must not fail as well because her sister’s own failed.

Another example of male chauvinism identified is the aspect of hitting and use of abusive words on a woman. Some men are good in hitting their wives in order to correct them instead of using words, while some will choose to use abusive statements while trying to correct their wives. Some as well will both hit and abuse their wives at the same time. Chapter 18, p. 154, line 11-14 thus:

“Begbuokwa onwe gi n’akwa. Oo ka ndi mmadu gbakookwa ozo n’ihi otu Adaaku a? Nwokeocha wee yipu otu silipaasi o yi n’ukwu tie ya Ithemjieme ebe ahụ o makpu ala.”

“Cry yourself to death. Is it for people to gather again because of the same Adaaku? Nwokeocha then removed one of the slippers he was wearing and hit Ithemjieme there she was bending low.”

Nwokeocha hit his wife with slippers because she is crying due to their daughter’s stubbornness that increases daily. Adaaku their daughter does not want to keep quiet and listen to what her father says about Ithemjieme her mother would take her to the place where they would find out what was actually wrong with her, and that got her crying that she received the harsh word and hitting from her husband. Nwokeocha must not use that manner to stop her wife from crying. He could still control the situation in a decent manner without abusing her. He hit her because he feels he can do so and nothing will happen, after all she was his wife. It was actually an abuse of power.

Textual analysis of *Onye a na-eche*

Some instances of male chauvinism can be seen in the novel. An example can be cited in chapter 5, p. 32, line 15-18:

“Gini ka ya na ụmụnwanyi ga-akpa? Nwoke igbo anaghị agwacha nwaanyi ihe dum. Ụka a kariri ụmụ nwaanyi ma Omemgbooji zuzuru webata ha n’ime ya...”

“What will he and women be discussing? Igbo man does not tell woman everything. This discussion is bigger than women but Omemgbooji stupidly involved them in it...”

In some Igbo African families or organisations, there are situations that can come up, the men will feel that they are the ones to handle them for those situations are above women. They see it that women cannot figure out or find solutions to such problems. That is the case with Onuigbo when Akpunti their father comes back and narrates what the dibia told him that their wives would go back to their father’s houses until Nwogu comes back from Panya and gets married, which is the only solution to the problem Omemgbooji’s wife had during child birth. When the wives were summoned to get informed on that, Onuigbo angrily leaves the gathering asking what he would be discussing with women, that the issue was above them. This shows how men in our society see the thoughts of females/women as being inferior. Sometimes, men can be heard saying ‘*uche ụmụ nwaanyi*’ (females’ thought). Many meanings lie within the statement, women never think straight as some say, summarises it all. They keep forgetting that no human being is an island; everyone has special feature and potential.

Another example of male chauvinism identified here is the fact that most men do not like the women to say or go contrary to what or to the order given by them, just like it was seen in *O di ụko na mba*. This can be cited from chapter 6, p. 37, line 29-32:

“Kpachara anya gi, mụ na gi abiaghi ikpe. Achoghi m ntughari ire n’ime ya. O bu gi na-alu m ka o bu m na-alu gi?”

“Be careful, I and you are not here for judgment. I don’t want argument in it. Are you the one marrying me or am I the one marrying you?”

This was when Omemgbooji got the information that his father-in-law was sick and he wanted to go and visit him and asked his wife to stay at home so he could just go with Onuigbo, and when they return, she would go. The wife was pleading to follow them, it was her own loving father that was sick, she might not have the heart to stay and wait for their return before going to see him. It was actually not a bad request, but the lord, the superior had given his orders, so be it no matter what it would cost the woman. If it was that the father would die in some hours, at least she would still meet him alive for the last time, then waiting for her husband to return before going. She might miss it.

Raising hands in any form, be it slapping, hitting, beating, flogging, on women whether wife, neighbour, colleague and so on can be carried out easily by most men. They feel that women are weaker and they can always be manhandled. Some even go ahead to beat people’s wives. This is an instance of male chauvinism in the work. Chapter 9, p. 65, line 19-23 thus:

“...o ga-aburiri Uchekukwu na nwanne ya nyuru nsi a, nke a abughi ihe i ga-ekwo maka ya ewe oko iwe... Echeghi ka o kwuchaa okwu o kpu n’onu, Nwogu esetia aka, duwai, duwai, onu abuo na nti Ihuoma si: ‘onwu gbuchiekwa gi onu.’”

“...it must be Uchekukwu and his sibling excreted these feces, this is not what you will use because of it to be too angry... Without waiting for her to finish saying the words she had in her mouth, Nwogu stretched hand, duwai, duwai (sound of a slap), two rounds on Ihuoma’s cheek saying: ‘death should shut your mouth.’”

Nwogu slapped Omemgbooji’s wife because she was telling him that he should not be too angry because her children excreted in front of his house. Before she could finish, slaps already landed

on her face. This was actually a disrespect to his brother and fellow man who was the husband of the woman he slapped. A man that can beat an outsider who is a female, one can imagine what the wife will suffer in his hands. Men don't raise hands easily when it comes to matter that concerns their fellow men, so why on women. Within them they feel that even if the women want to fight them, the women will receive the worst beatings of their lives because, they already see women as being physically weak (feeling of superiority). Even with that their belief, some women can be strong that they can actually beat men to stupor. It is until they taste before they believe.

SUMMARY OF FINDINGS

Chauvinism which is the belief of superiority of one sex over another, has been analysed using Okebalama's two novels namely: *O di ukọ na mba* and *Onye a na-eche*. The first instance of male chauvinism found in *O di ukọ na mba* is seen in chapter 1, p. 4, line 7-11, where a married man will keep his wife at home and go out for clubbing and keeping late nights, disregarding his wife. Another instance is the denial of wife the access to make money, instead the wife would be subjected to stay at home and be doing the house chores, taking care of the kids and so on. This is seen in chapter 10, p. 74, line 24-28, chapter 16, p. 136, line 24-25 and in chapter 16, p. 139, line 21-25. Another illustration is drawn from chapter 4, p.21, line 22-26, chapter 16, p. 139, line 25-28 and chapter 16, p. 136, line 21-22 on the issue of how some husbands never take care of their wives, not even to give them money for feeding or cooking. A surprising act of male chauvinism is seen in chapter 4, p. 21, line 20-24 where the husband carried his wife's belongings and locked in a room, and he was the one to get her clothes from that room to change the one she wanted to wash. In chapter 14, p. 127, line 6-8, it is seen how a husband would not like the wife to give her own opinion in discussions, their own decision should be final. Lastly, another example of male chauvinism identified is the aspect of hitting and using of abusive words on a woman, this is seen in chapter 18, p. 154, line 11-14.

The first instance of male chauvinism found in *Onye a na-eche* is cited from chapter 5, p. 32, line 15-18 where it is seemed that some situations are for men to handle, for they are above women or too big for the women to handle. Another issue of male chauvinism identified is the fact that most men do not like the women to say or go contrary to what or to the order given by them just as seen in *O di ukọ na mba*. It is seen in chapter 6, p. 37, line 29-32. The issue of man raising hands on a woman can be seen in Chapter 9, p. 65, line 19-23. Van Dijk's (2001:352) assertion on "CDA is typically evidenced in this study where the language of the male characters in the two texts used showcased social power abuse, dominance, and inequalities against the female folk. Male dominance is clearly enacted, reproduced in the study texts. The social and political context of the texts is obviously reflected." This theoretical framework is suitable and effective because it has given credence to how words used in discourses in the two novels used reveal male superiority or dominance.

CONCLUSION

In the Igbo society, were the two novels used are set, male chauvinism is common because men are made to feel they are superior over women and will like to intimidate them with that. Most men like to control all the aspect of their woman's life. Although today, it is no longer much as many years ago. Women now are becoming wiser and many of them today cannot be intimidated or suppressed by a man, but that does not mean that they are not respecting their men.

From the analysis of the two texts, chauvinism can be seen to play a vital role especially in *O dī ukọ na mba*. The author of the texts really exposes how inferior women are before men, while men are superiors. Therefore, the type of chauvinism identified in the two novels is male chauvinism. In a general sense of chauvinism, it is a phenomenon that can hardly be accepted in the modern world. Though, there is an existence of strong forbearance to numerous authors and body of beliefs in various societies, chauvinism cannot be accepted, since it entails hostility and supremacy towards groups with different values. It is also the excessive use or abuse of power that leads to chauvinism.

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