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African Feminist Culture and Patriarchal Dilemma in the Age of Globalization

Abidemi Olufemi ADEBAYO

Department of English,
Redeemer's University, Ede, Nigeria

Research Article

ABSTRACT

The paper is an observational exploration of the social and financial implications of the postmodernist feminist consciousness of African women in the age of globalisation. The millennial era witnessed the dominant prevalence of the internet and social media which have changed the orientation and tastes of most African women with the consequence of moderation collapsing giving rise to conspicuous consumption leading to higher expectation from the African man in marriage. The study is anchored on Molara Ogudipe-Leslie's Stiwaniist theoretical approach as contextualised within George Herbert Mead's Symbolic Interactionism which promotes pluralist aggregate of social multiplicities. The African man is potentially able to navigate the gender dilemma by dismantling the debauched Wild Masculinity bloc. In addition to this, the African man in the age of globalisation and Global North capitalism necessarily needs to consider the late marriage option rather than sustain the African proverbial superstition that asserts that men automatically become prosperous as soon as they get married. The delay affords the African man room to amass a primary material base. In the same vein, the contemporary African man may consider marrying a far younger woman. The wide age difference is expected to enable the man to have become somebody in life such as a higher degree achiever, a cleric, a business tycoon, a professor, a director, a celebrity and so on. This will go a long way in eliciting respect from his wife.

Keywords: African woman, culture, feminist consciousness, gender, globalisation, patriarchy,

Corresponding author: Dr. Femi Adebayo: adebayofemi@run.edu.ng

INTRODUCTION

In Africa today, as a result of socio-cultural circumstances and the emerging gender philosophies on the continent, the men do face difficult social situations. The traditionally exalted and revered position of the African man in the home as well as in society is being vigorously attacked and vehemently ruptured by the ardent gender advocates of the rights of women in Africa. The advocacy in support of women has been pursued under the aegis of the feminist ideology in its ramifications and contextual conceptualizations. Today, that is, in the age of globalisation and millennial civilization on the African continent, the social worth, personality and ego of the African man are being deconstructed. It could consequently be opined that the African patriarchy, as seen in the Nigerian context, has been bruised. The situation is made worse for men by the ruthlessness and effrontery with which this circle of women punctures the ego and self-worth of the African man and African patriarchy in the ultimate. This condition has made conjugal life and experience unbearable to the African man and he tends to be in such a fix that encumbers his ways. As a result, the dilemma of the African man regarding the new African femininity brought into marriage in the contemporary time could be seen as capable of hampering him from attaining economic attainment in marriage and society at large. The antidote to the African man's deplorable gender and marital dilemma, which is attained through a change in his cultural beliefs and orientation, is the primary focus of the author in this study.

LITERATURE REVIEW

This section of the study examines relevant literature with emphasis on those that clarify, those on the theory applied in the study, as well as those on empirical

evaluations. These are carried out as follows.

Conceptual Clarification

Social thinkers and cultural theorists have expressed divergent views on the condition of the African woman in her relationship with the African man in accordance with African cultural codes. African women have been presented as suffering from patriarchal highhandedness and repression. This situation signifies that there are so many negative aspects of African culture, which have resulted in the poor social conditions of the African woman. Such a poor social condition could be as a result of inability of the African woman to attain professional goals. Or the poor condition could be in the area of the African woman being unable to demonstrate her natural potential. These have often led to economic incapacitation of African women in general if the cultural conditions are put in context. The cultural conditions militating against the social and economic development of the African woman may include obnoxious widowhood, forced leviratical engagement, marriages of the minors, and infibulations (Adebayo, 2010). All of these restrict African women from attaining optimal sense of life fulfilment in the social condition on the continent.

The identified inhibitions as well as many other negative cultural practices in addition to those aforementioned are lamented in the opinion that gender construct in Africa must be made less patriarchal such that women would be enabled to have access to benefits, privileges and rights in the socio-cultural context in Africa. This includes the emotions of women in marital life because, as it is today in Africa, a woman is forbidden from emotional freedom. Yet emotional freedom is a situation that has the potential to make the African woman attain marital aspiration

and fulfilment. The denial that the African woman suffers in the African cultural realm has degenerated into the objectification of the identity of the African woman. The objectification is exhibited in the spiritual stereotype of the African woman's identity as men are alleged to link the African woman with the powers of genies in the African cosmos (Saadawi, 2007). The spiritualization of the African woman's identity, however, is not an elevation of the African woman but the derision of her values and worth. This position could be deduced from the instances whereby Saadawi argues that in Africa men do liken the African woman to devils, sorcery, *fitna*, even sex. Of all these images of the African woman in the African patriarchal circle, the sex representation tends to echo the objectification agenda of the African patriarchy. It is suggested in the sex image that African men see the African women as sex objects from whom African men derive sexual pleasure, according to Baloyi (2010).

Another fate of the African woman is the super imposition of her husband's interest and will over hers. That is in the direction of the suppression of her free will. This is in spite of the capabilities of the African woman to develop her own interests which may include religious leaning or emotional choice and commitment (Ngcobo, 2007). The inability and denial as Ngcobo argues, sets the African woman in an interpersonal conflict; just as the expression of the psychological desires characteristically sets the African woman in an overt conflict with the family. There is therefore a collision of intrapersonal and interpersonal conflicts. The implication of the ensuing dilemma is that the African woman cannot circumvent emotional torture as a result of her being a woman in the African social and cultural system. This unfavourable gender situation has been seen as a continuum over time and this has

occasioned a struggle by African women against it and such struggle has been situated under the auspices of feminism.

Theoretical Framework

Gender critics pursue the feminist objectives with different idiosyncratic approaches. Some believe that a measure of combat is required to eliminate the patriarchal status quo (Adebayo, 2010). However, some have opined that the pacifist approach will reconcile grudges that both sexes nurse against each other. The pacifist approach will also allow the tolerance and inclusion of women in the kernel of African culture. This is because the African future has made provisions for the social wellbeing of African women within the framework of indigeneity (Ogundipe-Leslie, 2007). Inclusion as the core principle of Stiwanism will douse the anger that women and feminists nurse as a result of the subjugation that African women suffer, allowing the domination of women by men in religion, social life, and economic engagements as well as in politics (Sanusi & Olayinka, 2012).

Empirical Review

African writers have responded to the continent's patriarchal excesses. As a result of the civilization or the sensitization of many young African women through digital globalisation, the women have exhibited weird counter-culture attitudes. Consequently, many African literary writers have been reflecting the novel violent gender reactions of women and hostile situations in their works. The ruthlessness and effrontery could be deduced in Ola Rotimi's *Our Husband Has Gone Mad Again*. This is an expletive outburst uttered by women against their husbands. It is a derogatory declaration of the women targeted, obviously, to ridicule their

husband, and it could be concluded that there is unison among the women as they tend to be voicing their gender venom against a man-target, collectively. In the play, Lejoka-Brown has many wives unknown to each other. He marries Mama Rashida because of tradition as a result of his brother's death. Sikira, marries Lejoka-Brown so as to make him succeed politically. Lizzy also has it in mind that she is her husband's only wife. She returns from Abroad after her education to discover the truth. This could be seen as deceptive polygamy which objectifies the women. And this instance is one of the manifestations of the grouses that a class of African women in the era of globalisation have against the patriarchal African society. And the grouses have been nursed historically even right from the pre-Millennial era but the millennial consciousness and globalisation have enabled the women to project them more vehemently.

These grouses that African women nurse against their male counterparts might have been due to the alleged maltreatment that African women have been subjected to by men. For example, Ahmed Yerima paints a gory picture of the fate of the African woman in *The Sisters* which is a lamentable tale of pathetic story of Funmi and those of her three sisters, Taiwo, Toun, and Nana who are deceived by men, their father and respective husbands in the play. Buchi Emecheta also does so in *The Joys of Motherhood* in the story of Nnu Ego whose husband, Nnaife, is polygamous just as her father Agbadi. Nnu Ego suffers constant disaffection and death of children because they cannot take care of the children. At old age, she has to return to Ibusa and dies by the roadside after which her children, Oshia and Adim, eventually return home from America and Canada, respectively, to throw elaborate burial rites. We see the alleged agony of the African woman portrayed also

in Nawal el Saadawi's *Woman at Point Zero* in the story of Firdaus who is taken sexual advantage of by Mohammadain, Sheikh Mahmoud and Bayoumi. This experience turns her into a wild prostitute. She kills a pimp and has been condemned to death. Aayan Hirsi Ali recounts a despicable personal experience of being judged with blood ties and culture in Somalia, such that she is limited to domestic servitude, as metaphor for the deplorable plight of the African woman, in the autobiography *Nomad*. However, the claim of the maltreatment of African women in servitude is but a myth (Nnaemeka, 2007). The pathetic presentation of the African woman's experience in these narratives and many others have elicited a response of recalcitrance, antagonism, and daring attitude in a class of women in Africa. This kind of response by the women has been aggravated by the post-modernist consciousness in the contextualised African space. The spirits of resistance, reconstruction and reconstitution which are the hallmarks of postmodernist consciousness coupled with the civilization which globalisation has brought to Africa have further emboldened the African woman. The consequence is the pervasive inordinate resolve of the young African women to consistently attack and bruise the ego of the African man. This has resulted in the rejection by these young women of the social roles in honour of the African man, be it husband, brother or uncle (with emphasis on the husband in this study).

The social roles in honour of African men have been assigned to women by African cultural norms and religions. Also, the traditionally known reverence that women have cheerfully accorded African men has drastically dwindled if not completely erased. And the situation worsens as globalisation infiltrates the African worldview within an indefatigable

force (Rigg, 2007). However, one customary variable remains constant and unchanged as cultural norms have imposed it on the African man. This constant variable is that he must not default in his responsibilities to the African woman in a marriage-mediated contract and interaction, specifically, financially. In fact, today in Africa (the metaphor of which Nigeria is, to a large extent) strong financial base is the major factor that fosters the initial attraction of a man to a woman. It is so even in the religious circle which has traditionally been known to be upright and stand on the spiritual and consequently deemphasize the mundane. This is as a result of the tremendous emphasis that young African women place on glitz and glamour, especially in the passing decades, the decades of the millennium. Indubitably, this situation could be traumatic for the African man who has been denied the traditional trappings of being a man. The African man is psychologically perturbed that despite the demeaning denials he suffers from the feminine circle, he is still gagged such that the society expects him to assure the woman of financial viability which can finance the glamour that characterise the modern/millennial courtship and eventful marriage. Yet the African man exists in a harsh capitalist economy which best describes the economies of most African countries. This complex situation requires a poetics for the existence of the African man in order that he will be able to survive the gender thorns.

METHODOLOGY

In this study, some strategies and instruments are adopted in order to make the assertions, pronouncements and conclusions reached to be logical and acceptable. For example, the study is essentially qualitative. By this, rationalism is explored through pragmatic appraisals of societal issues

before a viewpoint is expressed. In addition to this, globalisation is made the centrepiece of the research because of the ubiquitous nature of globalisation as well as its firm grip on societies across the world. This is especially so because globalisation is a unifying factor in the global community. The focus of the research is also directed towards gender pacifism. This is reflected in the theoretical instruments employed because inclusionism is at the centre of Stiwanism and Symbolic Interactionism as used in the study.

DISCUSSION

In Africa, the society on behalf of the African woman as wife has a number of expectations from the African man as husband. The African man should be able to meet some responsibilities with regard to his relationship with the African woman. This is as a matter of the norm in a cultural context. The fulfilment of these expectations, which are finance-oriented, translates to mean that the man is capable or worthy of sustaining a marital relationship. That is, in a manner of speaking, about the only condition that makes the African society believe that a man is responsible. To this end, it could be incontrovertibly asserted that money plays a significant role in assessing the self-worth of a man in the contextual purpose of instituting a love affair with a woman. It needs to be stressed that the African man is put at a tight corner in the marital process as his ability or inability to demonstrate financial prowess counts for or, respectively, against him in the final assessment and analysis. The African man, therefore, tends to be put under severe pressure in the ultimate consideration. The pressure arises from the situation that material acquisition is uneasy to attain in a harsh economy and bar-raising demands and expectations as occasioned by the ill-received and misconceived Western exposure and

civilization which globalisation has enabled through the internet and social media. To the extent that the Nigerian economy has just exited recession (Ebi, 2017), being a reflection of the conditions of most economies on the African continent, and compelling globalisation as a cultural agent, making the demand-expectation of the African woman to be high, the African man is in a pulsating apprehension. This culminates in him struggling to meet the expectations that the African culture and society impose on him.

The first of the expectations is the challenge of the pre-courtship stage. Since gender is developed and constructed by the society as seen in the factorial peculiarities of each community (Eckert & McConnell-Ginet, 2003), it is conceived and developed in the African milieu that the man should initiate the love/marital process beginning with courtship. However, in the present day, to initiate this process is harder for the African man. This is because of the incipient mechanisms and impacts of the age of globalisation and the Global-North-modelled economy on the money-making undertakings engaged in by the African suitor. These two universal phenomena, that is, globalisation and Global North economic model which are cultural and economic, have engineered wild exposure in the African woman, and capitalist orientation in the general society, in respective link. Because globalisation makes everywhere in the world look the same in all respects with cultural transfer (Mowforth & Munt, 2009), most of the African women aspire and as a result strive to look like Western women. Again, the Global North Economic Model which most African countries especially Nigeria practice is capitalist in intent and principles. The situational consequence of the compelling force of globalisation is that many women (modern women of the Western fashion and consumption pattern)

in Africa do characteristically set a higher stake that the man must meet in a conjugal affair. That is, the aspiring man must demonstrate material acquisition which is considered adequate so as to make the man to serve as an attraction and guarantee the woman a life of sheen and glamour. Even if the woman can afford the life of sheen and glitz, she still expects and insists on the abilities of the man to muster financial worth in order that he will be able to meet the requirements of the elite class and high society. In addition to this, the contemporary African woman still believes very strongly that training the children, in terms of resources, is the substantial responsibility of the husband. African society holds the view too that no matter how rich a woman is, her husband must still perform financial responsibilities on her. And that one certain way of determining how responsible a man is in his marriage is through meeting his financial burden. Good character does matter in this context. Africans believe that the husband must not live in the house that the wife built. It is called a taboo. Some men do practise this but they live with the stigma. Many African women, no matter how wealthy, do not feel a sense of self-worth and secureness in a marriage if dowry is not paid on them. To this end, the African society expects the African man to be financially capable in the pre-courtship and courtship periods, as well as in marriage.

However, in the postmodernist era linked to the force of globalisation and Global North capitalism, it is harder for a young man to initiate courtship. This is because of material incapacitation arising from harsh economy, population explosion, financial and moral corruption prevalent in Africa. Hogg (2019) states that Standard & Poor confirms South Africa's junk rating and thereafter downgrades the country's economic rating to negative. And the cause of this is that South Africa has a low GDP

growth and fiscal deficits are high. This economic condition describes the statuses of the economies of countries in Africa. And this is along with the worsening of debt metrics. Harsh economy has made it difficult, if not impossible, for the young African man to be engaged in lucrative productions. Population explosion has led to high unemployment rate which makes many people especially men to be impoverished. The African man at the age of marriage is left with no option but to delay courtship and marriage. The predicament of the African man at the marriage age and who desires to be married is worsened by the affluent profligacy and reckless ostentation that older men who have had access to public funds flaunt at the young girls whom Africa's young men should marry. These corrupt political office holders in stiff competition with internet fraudsters known as *Yahoo Boys* in Nigeria lavish money as bait to attract the young women who are driven by a life of fun, glitz and glamour as their own conception of civilization through globalisation. The young African woman raises the bar for the honest African man thereby constituting an impediment in his attempt to be married. Society expects the male gender to host the female in a marriage. That is what the African society considers as ideal, and this will be seen as such in this study since that is still the standard. Yet the female gender, being part of an unfavourable social and economic system against the African man in Africa, demands too high.

As it applies to the pre-courtship sphere of the marital process so is it the case during courtship. The consciousness of globalisation as Western exposure has prompted the new breed of African women to reject the traditional ethics. Rather, flamboyance, glitz and glamour have overturned the traditional moderation that the African society is known for which is

expressed in the *Omoluwabi* philosophy in Nigeria. This is a philosophy of integrity in search of perfection (Dasyuva, 2014). It is recognized that women do hold a certain view of themselves and that they can choose to express this in a cultural context in liberty (Burton, 2006). This, perhaps, includes the liberty of setting the requirements for the man before the man would be considered by them fit to be married. However, globalisation and the postmodernist consciousness in the female gender put the male gender in a precarious situation. The fear mounts on the male gender in courtship as the women may leave the hard-working man for the moneybags. The money bags have unrestrained access to public treasury which is grand corruption, which has been rapid in black African public life (Moody-Stuart, 1997).

Women of the marriage age in Africa today do run their lives on social media. The women in this social categorization, therefore, do model their lifestyles by the glamour and ostentation they see on the social media. To this end, the women put the men on their toes on the need for the acquisition of financial commodities. That is conspicuous consumption. The women also see exclusive get-togethers as part of the fulfilment of life. This is because the glitz of such exclusive get-together affords them name dropping and opulent background for their selfies and videos subsequently posted on social media for the purpose of glorifying their *exclusive status*. This explains why men in Africa are often compelled to expend their life savings in financing weddings, for example. The society in addition expects the man to be capable of buying all the items required by the bride's family to validate and legitimise the marriage. It is ideal that such items are requested. However, it could be worrisome that today the items have veered from the traditional commodities such as kola-nuts, bitter kola, salt, honey,

beads, mats, soft drinks, fruit wines and fruits. But then in recent times, there has been a rejection of the traditional marital customs because of postmodernist orientation and globalisation of Western worldview in Africa. Such an orientation has made families request such items as expensive West/East-oriented cultural commodities including phones in the list of items for the obeisance of traditional marriage rites in Africa. Men are always under pressure to prove they are worthy; but usually, their inability to meet these requirements usually results in trauma. This is because the would-be-brides would have taunted them *for not being man enough*. Modern African women do want suitors whom they can flaunt as husbands, and the criteria that a man should meet to be considered fit to be flaunted is the man's financial worth not even potential because the latter is uncertain.

In marriage, the male gender is expected to commit his financial resources to keeping the home as it is believed traditionally that the husband is the head of the family. In fact, it is believed that a man who is not able to finance his home has failed and is not responsible. It is in order for a man to aspire to fulfil this conjugal norm. It is, however, curious and worrisome that in spite of the harsh economic situation in each country in Africa, modern women still desire glamorous life styles-exquisite meal (from eateries as many contemporary women do not know how to cook), expensive clothes, possession of cars and houses as well as expensive schools for the children, in addition to having house helps. All of these are desirable if the man can afford them. But a vast majority of young men today cannot, yet the women do pester them even though the women know very well that their men cannot afford this luxury. But because the man is the head (a claim that feminist apologists vigorously campaign

against) he is expected to answer for these demands. However, there seems to be a contradiction in terms of the situation: the feminist contests that the man is the head of the family, that is the feminist claims parity with the African man, yet most women of the millennial consciousness in Africa believe that men should finance the home. And that such is a primary responsibility of the man in the home. The older women in Africa who are not driven by the misconception of Westernization and globalisation by young women in Africa and who hold the traditional views on gender roles in the home and society may believe in joint financing of the home. Therefore, financial security is a cardinal responsibility of the male gender as the African society holds. And this is in complementary addition to the role of protection for the family. This is not in terms of muscle or strength but in terms of identification and male figure. One other role that the man is expected by the society to play is lending the would-be-bride a helping hand in terms of the readiness and willingness of the man to raise the woman to his expected standard. He does this by sponsoring the education of the woman, for example or providing the initial capital for the woman as a startup.

FINDINGS

It is critical at this juncture, to express the fundamental observation that these multiple demands are too high for an ordinary African man (and the majority of African men are in the category of being *ordinary*) to meet. And two categories of masculinities have emerged in response to the situation in divergent ways. These are the Meek Masculinity and the Wild Masculinity. The Meek Masculinity comprises men who believe that taking care of the family is both a religious and civic duty. They are, therefore, dedicated to this duty. Such men have emerged from the

religious circle or from the circle of moralist atheists. To them, there is nothing in the mundane world that is worth their attention more than their family. They are austere and prudent. They sacrifice their pleasure for the joy and satisfaction of the members of their families. The man of the Meek Masculinity consciousness denies himself the trappings of modern life to be able to afford the same for his wife and children, wife in emphasis. He resorts to being an ascetic because the battered economy has limited his access to material resources and riches. In this case, self-denial is the response of the Meek Masculinity to the inordinate demands of a vast majority of the young African women. To the contrary, the second type of masculinity, the Wild Masculinity comprises men who are self-satisfied, epicurean, and intolerant. They do not believe that integrity makes a man and it is priceless (Lysias, 2010). They are given to self-pleasure and aggrandisement. They are debauched, driven by drugs, alcohol and philandering. These could reach the addictive level which consumes a substantial portion of their incomes. The meagre portion left is by default expended on utilities, but the leftover incomes are usually not enough for these and this situation usually irritates the woman (the wife). The irritation that the African woman feels as a result of the failure of the men of the wild masculinity to meet the utility financial demands is compounded by the inability of the man to spare and dedicate some money to the fashion of his wife. The young African women are desirous of body glow as enhanced in the sheen of the hair and the dermatological sparkle. The non-availability of resources for the comfort of the woman, and to boast her pride and personality among friends, social associations or groups and in the neighbourhood has brought about violent reactions of the women. And these have elucidated different consequences; some

women have opted for divorces, some others have opted for separation, while some others have settled for uneasy silence, the uneasy silence that has resulted in trauma.

One may wonder the ratio of the men in each of the masculinities. That is whether wild masculinity dominates the African patriarchy or vice versa. To this end, it is the observation in the study that most young men in Africa today fall in the category of wild masculinity. This is attributable to the new social culture among them which has made them involved in the menace of drug culture, migration to the West (and the East), internet fraud syndrome (known as *Yahoo Yahoo* in Nigeria), drug trafficking, womanization and alcohol. More specifically, in Nigeria in the recent time, high codeine consumption was rife among the Nigerian youths. Substantial parts of the youths are men. The British Broadcasting Corporation documentary on codeine consumption among the Nigerian youths in 2018 was a revelatory dossier. Drugs are ruining the lives of the Nigerian youths (Meyer, 2018). This is in concert with the alcohol consumption of the young ones. The male population expends a large portion of their income on drug consumption, get-togethers and womanization. In fact, the idea of Wild Masculinity has manifested in the emergence of the syndrome of Yoruba Demon. This conceptual term is a descriptive nomenclature which designates Yoruba men in the modern time who are in the practice of gorgeous dressing at parties with the intention of attracting women in order to merely have a sexual taste of the women. If drug addiction is rife, there is high alcohol consumption, there is rise in the Yoruba Demon phenomenon and consequential high rate of separation and divorces in the first two decades of the millennium, then it could be asserted that there are many more men in the Wild Masculinity categorization than in the Meek

Masculinity at any rate. And this proportion is likely not going to tilt toward the dominance of the Meek Masculinity because African men across the continent are affected by the impelling force of globalisation and Westernised social consciousness. And the implication of this is the inordinate love of and ruthless search for money. Most men in Africa in the execution of the love of money hypothesis do not stick to the sharing formulae in the gains made from a joint execution of business; they borrow money without repayment, they play betting as a profession, they engage in internet fraud (*Yahoo Yahoo*); they perform money rituals; they traffic drugs; they involve in Visa processing fraud; they engage in the vandalism of public installations, they engage in terrorism; they kidnap for ransom, and so on, in order to make money. And they will continue to do these things because the demands from women are high, yet the men want to impress the women at all costs in order to prove that they are men enough.

NEW KNOWLEDGE

The condition of the African men, perhaps, African patriarchy, in the context of meeting the societal financial expectation from them could be described as perilous. It is deplorable and traumatic. And this soul-weakening and de-motivating condition of the African men has been occasioned by the huge responsibility women put on men and the mounting feminist recalcitrance and antagonism of women to men in love and marriage. The cantankerous attitude of the women as a result of their postmodernist and feminist consciousness in the age of globalisation could frustrate and indeed it frustrates the sacrifices that the men make. This applies specifically to the men of the Meek Masculinity, indeed. When a man's income hangs on a battered capitalist economy, he struggles to access the money.

To spend the money in a globalised postmodernist space requires that the man should equally struggle. He has to make personal sacrifices in order to prove himself an ideal man, a responsible man, to the feminist agitators. That the man is still faced with confrontation, ingratitude and perplexity which most African women in the postmodernist age inflict on him could be seen as damning.

Dausen (2017) observes that divorce rate in Dar es Salaam has doubled in the past six years. The high demands of women and paradoxically the feminist claim of parity could be seen as potent contributory reasons for the high spate of divorces in the East African country. Those that are of marriage age as above have been constrained by unrealistic financial expectations and demands from the man while the woman claims she is equal with the man. Yet the man is under intense pressure to live up to the financial expectations of the woman. Alarming, Van de Walle (2017) has observed with emphasis on marital shocks that: six out of 10 married African women over the age of 14 are divorcees. The tendency is high that the Wild Masculinity will swell, as many men will cave in on their virtues, ethics and religiosity due to the supreme power and impact of money in a Global North economic model whose primary principle is the employer's maximisation of profit. In addition, the rank of the Meek Masculinity will depreciate because not every man has the psychological immunity to resist the impact of the contradiction emanating from the unappreciative tendencies in the feminist consciousness of most African women towards men in spite of the financial sacrifice the men make. However, since this scenario has a grave consequence about the future which evolves on will (Jouvenel, 2001), then the African man should not instigate the collapse of the marriage

institution in Africa. He should make an attempt to navigate the gender thorns by meeting the financial expectation of him by society. He needs to show the will to save for the future in order to avoid being pierced by the gender thorns. There are a number of further steps to take in this direction.

To start with, African men collectively, need to desist from their implied rejection of and opposition to marriage. The debauched lifestyles of the large number of men in the Wild Masculinity categorization are a manifestation of their rejection of marriage. To them, there is no justification for sacrificing for women while the women would not let them dictate the tune. Their questions are: what is the whole essence of marriage itself? Is it for the fulfilment of religious requirements? Or is it for the satisfaction of the flesh? Could it be for the expectation of the society? If it is about religion, the men are aware that marriage is not compulsory especially for the Christians; it is only advised. Again, religion is proving chaotic and unreliable especially because there is a lot of alleged hypocrisy among the clergy. And in Nigeria, there is hullabaloo in the religious circle (Omolayo, 2014). In case it is for the flesh, the men do satisfy this by having concubines whom many men do have even when and while married. They also patronise the *Olosho* (Yoruba word for elite prostitutes whose services are available round the clock without worries about pregnancy) if a man contracts a marriage for meeting the expectation of the society, the men are aware that it is the same members of the society that would mock the couple when there is fracas as a result of lack of money. With this awareness, the African men are deconstructing the essence of marriage. And to meet posterity, procreation and offspring, the phenomenon of Baby Daddy has sprung up. The men take the babies but would not go into marriage with

the mother. But then, the way to go tends not to be repudiation and elimination of marriage. This is because there is the loneliness vacuum that marriage fills as its primary complementary purpose. The companionship that comes with an ideal marriage comes with idea sharing in couples' active days and care for each other at old age.

Again, African men should not expect women to respect them. The expectation causes shock, displeasure and anger when respect is not accorded. And today, respect (in appreciative acknowledgement of the effort that men make) is not accorded because most of the young women in Africa believe that they are equal with men. Therefore whatever men do is a performance of their traditional and customary duties. However, in reality, not all men in Africa can believe or accept it that they (men) do not deserve respect from women or that they should ignore it when respect is not accorded them. To this end, the author proposes in the study that such men should necessarily opt for far younger women, not minors or teenagers, however. This is because, among traditional Africans, age is respected. Such a younger African woman may tread cautiously after all her husband is appreciably older. Also, she may not consider herself too educated, refined or beautiful to perform the traditional conjugal duties which postmodernist consciousness and globalisation have eroded in today's educated African women. In truth, psychologically, it may be difficult, very difficult, for a woman of the same age with her husband to carry out the chores of cooking and serving the meal for the husband. It would be difficult for such women to accept the age-long African proverbial assertion of women being behind successful men as they want to be in the limelight themselves. They too want to be successful, which is not a misnomer. This

antagonism and rejection may be eliminated with the age factorial strategy when the man is significantly older than his wife. The significant age difference recommendation, apart from the possibility of eliciting respect for the man, also has an add-on advantage, it grants the marriage longevity. It has been observed that generally women are seen as old in the earlier part of life than men and that the physiological signs that signal maturity in women are considered *old age* (Mason, 2016). As a result of this, a younger woman stays young and beautiful still after many years in marriage instead of being older early in the life span of the marriage. Early signs of old age in women can make their husbands desire younger women in the latter part of life.

Furthermore, in the context of the capitalist economy worsened by the extravagance and profligacy of women of the postmodernist consciousness in the era of globalisation, the unmarried African man needs to delay much longer before marriage. There is a higher prevalence of unemployment in Africa. Citing Nigeria as an example, the Nigerian economy was in recession in 2016/2017. There is high inflation in the country. The Naira (Nigerian currency) weakens against major international currencies particularly the Dollars and Pound Sterling. Power, as a source of energy, is inadequate. There is infrastructural deficit and so on. All of these make it difficult for a young man in the Nigerian society to acquire material property such as automobiles, houses and home gadgets and furniture required of a man, and which an African woman looks out for, before the man would be considered fit to be married. Any man who is not yet sufficient in the acquisition of material property in the 21st century is seen in the African context as a *woman*. That means an inferior man. But these items are costly, rather expensive. If a man gets married without having ensured

material sufficiency, it is only good luck that can make him recover and overcome the economic and financial challenges and inadequacies that ensure as the African economic climate is significantly unfavourable. And if he recovers, he would have suffered pressure and tension from his wife. The tension may not be voiced; it may not be spoken; but it may be implied through lamentation and sarcastic references. If an African man delays a little longer, he is likely to have acquired the material items at the basic level before marriage. Though the African cultural beliefs may frown at this because the people superstitiously believe that a baby brings from heaven what he or she will eat on earth. This accounts for why family members and close relatives do constantly pester an unmarried person to get married. Many people have caved into this because it is the culture and culture possesses the power to influence people (Neuliep, 2009).

However, economic realities are empirical and so unmistakable. It is no superstition. The circumstances that motivated the cultural practice of pestering singles were no longer sustainable. The millennial sensitivities, globalisation, as well as postmodernist orientation as aggravated by the exploitative tendencies of the capitalist economy as Nigeria practices no longer support the African man to go into early marriage. Today, agrarian economy is no longer practised, everybody pays for everything including utility bills and children's school fees. This is in line with the assumption in Africa that the best education is accessed most possibly in paid private schools. To this end, it perhaps, may benefit a single unmarried man to delay marriage as he may consider it appropriate. This will earn him the respect that he desires because he would be able to meet his bills to the glee and admiration of his wife.

At this juncture, it is pertinent to consider self-discipline as a condition for navigating the gender thorns. Men themselves either married or proposing need to reconsider their ways of life. As asserted earlier, Wild Masculinity, arguably, dominates the African patriarchy overwhelmingly. This means that so much of most African men's incomes are wasted on their debauched life styles such as womanising, alcohol, drug, multiple out-of-wedlock births (having many children); and unregulated presence at social parties may be seen as conduit pipes that syphon an African man's income. This may be a hard nut to crack for typical African men because partying, smoking, alcohol and womanising are addictions. If income is lean and a man engages in just one of these acts of debauchery, the man would not be able to act as the head of his family, financially. Such a deficient incapability thereby gives room for the justification of the feminist assault on the African man. As a result of the covert consequence of this masculine conjugal misdeed, men should desist from such acts and maintain self-discipline. Even though the men see the wayward practices as fun and pleasure, they have to sacrifice these in order to be responsible as womanism demands in Africa. This will also go a long way in enabling men navigate the feminist onslaught as gender thorns, which pinch excruciatingly but which is denied in the African patriarchal circle.

CONCLUSION

The entrenchment of globalisation in Africa particularly since the millennium has changed the taste and attitude of the young African woman. This situation has redirected the feminist course on the continent too. Such a new twist has been as a result of Western consciousness and attitude which globalisation has bequeathed the African women circle. Western

consciousness made more manifest in the advent of the internet and social media has been construed as profligacy and glamour which most of the women especially the young ones can barely afford. This has brought about high taste in their consumption patterns particularly in their choice of marital partner. However, men in Africa are negatively affected by the harsh economic situations on the continent. Corruption in government, administrative incompetence, unemployment, terrorism, as well as capitalist economic models fashioned along the Global North economic principles have all made it difficult if not impossible for the African man to be able to meet his financial responsibilities as set by the African women of the postmodernist feminist orientation.

The African patriarchy has reflected this unreflectively through the overwhelming evolutionary emergence of the Wild Masculinity. And these men have consequently rejected the idea and ideals of marriage. This is considered in this study as unhealthy for African society. There are viable mediation strategies to foster reconciliation between the high material demand of the African women of the contemporary time which is of the Left and the minimal financial capability of the African man, which both go along with feminist vehement attack on African patriarchal class. First of all, the African man should marry late. He necessarily needs to jettison the African cultural superstition that encourages early marriage because Africans believe that men will naturally prosper the moment they get married. The time of delay will enable the African potential suitor able to amass as much financial resources as he can before marriage. This will make him have something to hold on to. Again, the feminist attack on the African men folks is best addressed if the African man marries a far

younger woman. The wide age difference will enable the man to have been somebody, for instance, a professor, a cleric, a director, a celebrity, and so on. Being somebody in consideration with the substantial age difference will likely *compel* the African woman to respect the African man in marriage. The add-on benefit of such respect is that the high rate of divorces in Africa will subside.

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