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“Double Otherness” in Buchi Emecheta’s
***Second Class Citizen* (1974)**

**Dissertation submitted to the department of English as a partial fulfilment of
the requirements for Master’s degree in Literature and Civilization**

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Dedication

I dedicate my dissertation to my beloved mother, father, and
siblings who were the most supportive.

To my whole family.

To all my friends with whom I shared unforgettable moments.

To all my academic colleagues, particularly those who specialize
in English Literature and Civilization.

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The Abstract:

The Nigerian, Buchi Emecheta, is a significant author in postcolonial literature. She devotes her art of writing to demonstrating racial and gender discrimination, immigration, womanhood, education, and poverty. Emecheta expresses her trials throughout her female characters to fight for the status of black women. Her novel *Second Class Citizen* (1974) illustrates the theme of “otherness” in the life of the protagonist, Adah Obi. In Ibo, Adah is a second-class human because of the patriarchal discourse that marginalizes her for being a female. Later, in Britain, Adah continues to challenge the colonial discourse that oppresses her as a second-class citizen for being a black immigrant. Therefore, this dissertation analyses the manifestation of “Double Otherness” in the life of Adah. The use of the concept “Double otherness” is significant to draw a link between gender and racial marginalization. Thus, the study focuses on gender oppression in Igbo land and racial discrimination in Britain.

Key words: Postcolonial literature, (Double) otherness, Second-class citizen.

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Abstract in French (Resume)

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The General Introduction

The cultural gap between European powers and the rest of the world aroused the belief in European supremacy over other nations. Therefore, Western colonialism was considered a holy mission to transfer civilization to the East and the South. As a result, the colonial ideology strived to replace the indigenous identity and culture with the European one. During the decolonization process, postcolonialism brought to light the writings of oppressed people who portrayed their struggle with colonialism and its effect on their lives. Notably, Buchi Emecheta's *Second Class Citizen* (1974) was a prolific postcolonial literary production that exposed the British colonial stereotypes about black people and revealed the deceptive truths about the superior colonial ideology.

The British colonial ideology practiced "othering" in considering the Africans as different and thus as inferior. The British authorized their rule to make Africa a better place; they sent anthropologists to provide them with the necessary information to control the land and its people. The researchers claimed that the history of Africa had no civilization, and it was of no importance. In this context, the British authors described the 'dark continent' as backward and the British colonization as a process of 'awakening'. Subsequently, postcolonial studies focused on rereading and re-evaluating the imperial discourses to "answer back the empire". Postcolonialism emphasizes the ramifications of "otherness" on the colonized identity. Particularly, postcolonial scholars agreed upon the double oppression of the colonized woman.

"Double otherness" is a concept that merges racial and gender discrimination against women. That is what prompted the Nigerian author, Buchi Emecheta, to write *Second Class Citizen* (1974) to speak out for her fellow Nigerian women. Emecheta lived in the diaspora and wrote her books in English, the colonial language, which allowed her to reach a larger readership. Emecheta's *Second Class Citizen* (1974) exemplified the "double otherness" of the protagonist, Adah

Obi, who experienced inferiority and subjugation in her patriarchal land, Ibo, and later in Britain.

That being the case, this dissertation intends to analyse “double otherness” in the novel *Second Class Citizen* (1974) to contribute to racial and gender discrimination awareness. Although the modern world is undergoing tremendous technological advances that bring people closer together, the concept of “double otherness” nevertheless shows up regularly, confirming that prejudiced beliefs remain in power.

The approach applied to analyse the novel *Second Class Citizen* (1974) is the historical criticism in which the whole study relies on the life of the author and her own perspectives about her own people and the British.

The undertaken dissertation seeks to achieve its objectives through the following questions:

1. How do colonial and patriarchal discourses frame the “double otherness”?
2. How is “double otherness” manifested in *Second Class Citizen* (1974)?

To address these questions, it is important to split the research paper into two chapters. The first chapter is "An Understanding of the Concept" (Double Otherness). It is dedicated to theoretically identifying "double otherness" in both the colonial and patriarchal contexts. Whereas the second chapter deals with a detailed analysis of Adah’s double otherness in Ibo and London. It presents the background of the novel to assure an understanding of the following analytical study.

**Chapter One:
An Understanding of the Concept “Double
Otherness”.**

1. Introduction:

This chapter is purely theoretical. It aims to identify the concept of “double otherness”. To reach this aim, the researcher finds it significant to divide the chapter into four parts. First, it tackles the basic elements of postcolonialism. Second, it summarizes the postcolonial theories to clarify the theme of “otherness” in postcolonialism. Third, it applies the same principles to further explain “otherness” in the patriarchal context. Finally, it recaps all the information to explain “double otherness”.

1.2 The Definition of Postcolonialism:

The term Postcolonialism reverts to the 1950s when Alfred Sauvé formulated the concept “Third World”. Although postcolonialism came to light with the publication of Edward Said’s *Orientalism* (1978), the term “postcolonial” showed up at the beginning in Ashcroft Griffiths and Tiffin’s scholarly writings in the 1980s. By the mid- 1990s both “postcolonialism” and “postcolonial literary theory” became academic fields.

Scholars of postcolonialism debated the exact definition of the term “post-colonialism”. Ashcroft et al clarify in *The Empire Writes Back* (2002) that although the prefix “post” is a matter of discussion, it provides “the term a vibrancy, energy, and plasticity which have become part of its strength” (Ashcroft et al 196). According to Ashcroft et al (2003): “post-colonial critics and theorists should consider the full implications of restricting the meaning of the term to ‘after- colonialism’ or after-Independence. All post-colonial societies are still subject in one way or another to overt or subtle forms of neo-colonial domination, and independence has not solved this problem” (2). This implies that some scholars considered that “post-colonialism” referred to the period after the colonialization, others argued that it could not be correct because colonization took other forms after the independence of the colonies. All in all, Ashcroft et al conclude in *The Post-Colonial Studies Reader* (2003) that “post-colonialism” does not only refer to the era after colonization but also denotes “a continuing process of resistance and reconstruction” (Ashcroft et al 2). It is a notion that gives voice to the indigenous people to fight the colonial discourse and reshape their culture.

Postcolonialism allows the colonized people to challenge European stereotypes and reform a distinct identity from the West created. Paolini quoted on Helen Tiffin that: postcolonial writers “rehabilitate” the self against European appropriation. In fracturing imposed European master narratives and perspectives, postcolonialism replaces them with an “alternative vision” (qtd.in Cheriet 41). This means that the colonized people are trying to diminish the inferiority they feel as they encounter the colonizers who treat them as the primitive and the savage 'Other'.

Postcolonialism tends to reconstruct the destroyed nations through liberation from colonial influence. Ngugi summarised: “the purpose of post-colonial studies is to assist the total and absolute decolonization of societies in psychological as well as political terms, involving massive and powerful recuperations of the pre-colonial cultures “(qtd .in Ashcroft et. al 194).

Ashcroft et. al identify in *The Post-Colonial Studies Reader* (2003) the postcolonial literary theory as an academic domain that handles the literary production of the colonized or the colonizers and their trials during and after colonization. It highlights the colonial strategies of marginalization and dehumanization against the natives and their resistance to achieving political independence. Postcolonialtheory or postcolonialism aims at analysing the colonial ramification from the beginningof colonialism to the present day. It sheds light on various matters such as race, gender, discrimination, migration, resistance, slavery, language, education, history, politics, andthe answer to the imperial discourse (Ashcroft et al 2). Darby and Paolini state that: “postcolonialism hastended to be all-embracing and, ironically, it has acted to ‘colonize’ and refashion aspects of scholarship previously the domain of Western academes, such as literature, history, and social theory. Ideas about the emotional stance and radical space cleared by postcolonialism” (qtd.in Saman 79). The emergence of this field aroused with the publication of Edward Said’s *Orientalism* (1978), with Chinua Achebe being one of its leading postcolonial authors.

1.3 Postcolonial Literature:

The emergence of postcolonial literature dates back to the twentieth century. In the early colonial ages, European powers relied on literature to encourage colonialism and express the transcendent colonial (Western) self. Later, at the beginning of the twentieth century, the colonized countries fought for their liberation with guns and pens. They responded to colonial literature, criticizing the Western behaviour that adopted the looting of wealth on the one hand and the attempt to obliterate identity on the other. Therefore, the postcolonial literary production aroused with colonialism to express the struggles of the colonized and explains the colonial motives. It is a broad term that merges literary works of the former colonizers as well as members of the West's different ethnic diasporas.

The general meaning of postcolonial literature is the literature produced by people who come from previously or presently colonized countries. Ashcroft et al. think that:

The literatures of African countries, Australia, Bangladesh, Canada, Caribbean countries, India, Malaysia, Malta, New Zealand, Pakistan, Singapore, South Pacific Island countries, and Sri Lanka are all post-colonial [...] What each of these literatures has in common [...] is that they emerged in their present form out of the experience of colonization and asserted themselves by foregrounding the tension with the imperial power, and by emphasizing their differences from the assumptions of the imperial centre (2).

Post-colonial literature is how colonized people represent themselves and express their experiences based on their standpoints. Through literature, they try to divest from the discursive image produced by the colonizers. It is crucial to point out that the colonizer's literary production comes under the umbrella of post-colonial literature too. On the one hand, it characterizes the colonizer with racial superiority and civilization and gives him the authority to exploit other territories. On the other hand, it deems the colonized as backward and inferior and justifies the process of colonization as a holy

mission to elevate the natives to western prosperity. Such literature can include Conrad's *Heart of Darkness* (1899), and Daniel Defoe's *Robinson Crusoe* (1719).

Most of the authors of postcolonial literature are in the Diaspora. Mainly, they write about the loss of identity, which motivates them to resist the colonizers. As they realize in themselves the imposed cultural elements of the colonizer and their own culture, they begin to question how to react to these changes. In the *Post-colonial Studies Reader* (2003), Ashcroft et al state that: "Postcolonial literature [was] revealing an interest in questions of community, of ethnic and national identity, of the cultural effects of industrialization and urbanization, and the continuity or discontinuity of traditions" (444). Because it is impossible to construct national or regional forms that are free of their historical ties to the European colonial project, it is the purpose of postcolonial literature to investigate the imperial discourse and examine the colonial means to dominate the world. *Post-colonial Studies Reader* (2003), asserts that the accomplishment of this project needs the rereading and rewriting of the imperial historical and fictional register (Ashcroft et al, 95). To assert this point, Gayatri Spivak says: "The role of literature in the production of cultural representation should not be ignored" (qtd in Li 5). Postcolonial literature tackles: place and displacement, language, hybridity, identity, colonialism, resistance, and many other topics. The 1950s saw the publication of influential literary texts, like *Discours on Colonialism* (1950) by Aimé Césaire, *Black Skin, White Masks* (1952) by Frantz Fanon, and *Things Fall Apart* (1958) by Chinua Achebe.

1.4 The Leaders of Postcolonialism:

One might claim the concepts: West and the Other are essentially constructed and together form two faces of the same coin. The peculiarity of the West is the result of the comparison between European culture and other cultures. Therefore, the distinction between non-European nations and European ones serves as a measure to assess the excellence of the West. It is within this framework that the concept of "the West" gains shape and meaning (Hall, 278). Loomba summarizes the general view on the "Other"

saying:

Thus laziness, aggression, violence, greed, sexual promiscuity, bestiality, primitivism, innocence, and irrationality are attributed [...] by the English, French, Dutch, Spanish and Portuguese colonists to Turks, Africans, Native Americans, Jews, Indians, the Irish, and others [...] at the same time, travel collections [...] do not simply project some generalized 'other', but also begin to shape particular groups of 'Indians': Americans as opposed to 'Turks' or Africans as opposed to the people of 'Indoostan' [...] these collections are early ethnographies that simultaneously note, blur and produce the specific features of different non-European peoples (93).

In this perspective, European colonialism and sovereignty increase unfavourable stereotypes about non-European countries. Despite their differences, European nations unanimously agree on the inferiority and barbarism of what they consider the "other". During decolonization, a new generation of postcolonial studies emerged, attempting to attack the colonizer-colonized divide. Edward Said, Homi Bhabha, Gayatri Spivak, and Frantz Fanon are among the scholars. They concentrate their research on the function of language and literature in propagating and resisting imperial ideology. *The Location of Culture* (1994) by Homi Bhabha is an attempt to analyse the paradoxes in Western thought and speech. Similarly, Spivak's essay *Can Subaltern Speak?* (2008) focuses on the dilemma of subaltern representation in history and their inability to express oneself. In the early 1950s, many documents dealt with the psychological crises that colonized people had because of embracing colonial ideas. The works of Frantz Fanon were the most influential in addressing this topic. Said's *Orientalism* (1978) explains the colonial ideology and studies its discourse to mark the foundation of postcolonialism as an established field.

1.4.1 Edward Said:

Many Theorists and scholars in postcolonialism consider Edward Said as one of the father founders of postcolonial studies. Edward Said was born in Palestine in 1935, and then hemoved to America, where he became a professor of literature at the University of Colombia in 1970. He received Bowdoin Prize, the Lionel Trilling Award at Columbia in 1976 and 1994 respectively, and the Sultan Owais Prize for general cultural achievement in 1998. He is an intellectual figure and the author of many influential books like *Orientalism* (1978) and *Culture and Imperialism* (1993). E. Said's key interest is highlighting theimperial gaze towards its other and examining its colonial discourse to answer it back. Said's initiative to analyse the western discourse sheds light on the literary production of the previously colonized people and creates an encountering vision that opposes the Western perspective.

Ashcroft and Ahluwalia think that Edward Said is a well-known and divisive persona among modern scholars. He is famous for his uniqueness in academic criticism and wisdom to voice out the pain and suffering of the Palestinians to global attention. His significance as a cultural theorist is manifested in postcolonial studies, notably with his publication of *Orientalism* (1978). His focus on 'Worldliness' sets him away from contemporary theory for a while, for him: "the worldliness of the text is embedded in it as a function of its very being of the text is embedded in it as a function of its very being. It has a material presence, a cultural and social history, a political and even an economicbeing as well as a range of implicit connections to other texts" (Ashcroft, Ahluwalia 27). Later on, the value of 'Worldliness' becomes validated and used for political and cultural literary purposes(Ashcroft, Ahluwalia 1).

Said emphasizes in his seminal work *Orientalism* (1978) the representation of the European powers to what they consider the "other". He advocates that the West portrayed the East with all the negative qualities that it did not want to see in itself, to juxtapose it with its sophisticated image of prosperity and civilization. Besides, E. Said's (1978) underlines that 'Orientalism' is a style of thought based upon an ontological and

epistemological distinction made between "the Orient" and (most of the time) "the Occident"(2). This mindset aims at arranging the military occupations to the Orient or making excuses for their atrocities. He writes in (1978):" As Balfour justifies the necessity for British occupation of Egypt, supremacy in his mind is associated with 'our' knowledge of Egypt and not principally with military or economic power. Knowledge to Balfour means surveying a civilization from its origins to its prime to its decline" (32). In this regard, he believes that the dominant culture damages the natives and possesses their lands in the name of enlightening them. Above that, Said's (1978) is concerned with what he calls "Orientalists "who standardized cultural stereotypes about the Orient, therefore it is grasped as "mysterious" (26). Ashcroft et al defend this idea stating that westerns see Africans as: "opposite to the angels of reason and culture[...and]outside history "(Ashcroft et al 157).Said's (1978) reports on Benjamin Disraeli that: "the East was a career" (Said 5), and concludes that the project of orientalism supports the Westerners to create an identity of themselves that is superior to any other culture (Said 7).

E. Said's *Orientalism* (1978) encourages readers to analyse and examine what has been written about the Orient. Even the most outwardly impartial books on the subject, including those published by the most erudite Western Orientalists, were poisoned by the lengthy European domination of the Orient. These texts, according to Said, are distorted, depicting the Orient as an irrational, mysterious, weak, feminine "Other", as opposed to the rational, familiar, powerful, masculine West. He contends that the superior "civilized" West must establish this distinction to legitimize its control over theinferior "primitive" East. Furthermore, *Orientalism* (1978) explores and investigates topics such as colonization, language, cultural dominance, identity crisis, and feminism. Moreover, it encourages postcolonial theorists to reread and reassess Western thought to respond to it academically.

1.4.2 Frantz Fanon:

Fanon is one of the key pioneers of postcolonialism. He was born in 1925 in France, where he acquired his education. He experienced racism because he was black, which had a profound impact on his personality. During French colonialism in Algeria, he

worked for French psychiatry. However, he resigned from his job to join the Algerian fight against French colonialism in 1956. Frantz Fanon dedicated his time to writing about the devastation of the colonized peoples caused by the European occupation.

Fanon wrote a critical book entitled *Black Skin, White Masks* (1952), in which he applied his knowledge of psychology to investigate and express his rage at the ideologies of European colonialism and its implications for the colonized people. In *Black Skin, White Masks* (1952), Fanon examined the penalty of being black in a society that judged, mocked, and devalued certain people based on their skin colour. He recalls the moments when the white French indicated his blackness using insulting terms like: "Mama, see the Negro! I'm frightened!" (Fanon xvii), and "Damn nigger" (Fanon 221).

As a result of the negative identity the power holders imposed on Fanon, he revealed his feelings of inferiority. He said: "The white man, who unmercifully imprisoned me, I took myself far off from my own presence[...]All I wanted was to be a man among other men [...] into a world that was ours and to help to build it together (Fanon 112-13). The French powers took from him the right to identify himself; they already represented him and marginalized him from society. As a result, he lost his identity and felt a crisis within himself. He is a victim of a discursive discourse that links power and language.

Fanon explored the impact of identity formation imposed on indigenous people who assimilate their facts as inferior to their European counterparts. In *Black Skin, White Masks* (1952), Fanon asserted that the 'Nigro' is expected to have all the accursed qualities that the French have not. The white people are logical, intellectual, and educated, but the black people have nothing related to those characteristics that the Europeans use to legitimize their superiority. Besides, Fanon tried to report the trauma of the subjugated people behind accepting their inferiority. While dealing with this pain, the colonized people tried to imitate the colonizer and adapt to its values. However, they will never reach the status of equality with the colonizers. In *Black Skin, White Masks* (1952), Fanon clarified that although the black man tries to put on a white mask, he will always remain the unfavourable 'other'. The distinction between the "self" and the "other" is one of the colonial goals that manipulate the minds and bodies of native people.

In general, Fanon examined colonial deceptions and revealed their effects on the psychology of the colonized. He highlighted the aspect of 'otherness' as a colonial mechanism to impose a negative image on the people they conquered. Therefore, the subjugated people imitate their invaders to overcome the inferiority they already acknowledge as a reality. As a result of that, they face psychological trauma.

1.4.3 Homi K. Bhabha:

Homi K. Bhabha was born in 1949 in Mumbai, India. He was a professor of English and American language and literature at the University of Harvard. He has been one of the chief contributors to postcolonial studies since the early 1980s. He formulated several concepts in postcolonialism, mainly: hybridity, mimicry, and ambivalence. Above all, he authored influential books and essays such as *The Location of Culture* (1994) and *Of Mimicry and Man* (1967) which investigate third-world countries and cover a wide range of topics such as nationalism, postcolonial literature, history, philosophy, and culture.

Bhabha claims that the beliefs of the West motivated the European powers to colonize other places and communities. In *The Location of Culture* (1994), Bhabha argues that the purpose of the colonial discourse is to create a degenerated view of the colonies based on their ethnicities to rationalize the occupation of the territories and initiate a whole new system of government and education (70). As a result, there is a development of negative stereotypes that portray the colonized people. However, he points out that the aim of the colonial discourse cannot easily depict the colonized people to create a superior self-image because it is a complex process full of dualities. He adds the use of stereotypes to explain the ambivalence within the colonial discourse. He asserts: "As a form of splitting and multiple belief, the stereotype requires, for its successful signification, a continual and repetitive chain of other stereotypes. The process by which the metaphoric 'masking' is inscribed on the lack which must then be concealed gives the stereotype both its fixity and phantasmatic quality"(77). This implies that the colonizer must not accept the "other" as similar to the "self," as it will jeopardize the colonial

credibility. In doing so, they need to repeat and refresh the stereotypes about the colonized to attempt a superior fixed position, but at the same time, this is an indirect confession that this is never possible.

In his essay *Of Mimicry and Man* (1984), Bhabha examines the dangerous impact of colonized mimicry on the power of their colonizers. In his words, "The effect of mimicry on the authority of colonial discourse is profound and disturbing" (126). He relies on the idea that mimicry is within colonial policy. For instance, the British rulers sought to establish the need to impart English education to their Indian subjects to create interpreters between the English masters and the natives. People who have acquired an English education will idealize the English language and see it as a sign of prosperity. However, the aim is not to create individuals who serve and imitate them but do not have the right to be in equal positions as the English men. He said: "To be Anglicized is emphatically not to be English" (128). Nonetheless, the same people who perform the European identity also pose a threat to them. For example, when Salman Rushdi mimicked English, he menaced it by inserting words that could only be understood by someone who had both English and the native language.

The colonizers face the mixed threat of likeness between colonizer and colonized when they hear their language return via the mouths of their subject people. Therefore, this poses a danger to the Orientalist knowledge paradigm that makes such opposing divisions. In Bhabha's opinion, the contradictory position of colonized men regarding colonizers is a source of anti-colonial struggle since it poses an unconquerable challenge to the entire framework of colonial discourse. The colonized have not bowed to the colonizer's authority by speaking English. On the other hand, they question the representations that try to fix and define them.

1.4.4 Gayatri Spivak:

Gayatri Spivak was born in 1942 in Calcutta, India. She earned her Bachelor's degree in her own country before moving to America to pursue her Master's and a doctorate in

literature. She is currently a professor at Columbia University. She wrote several papers, but her piece *Can the Subaltern Speak?* (2008) is her most well-known. She used it in her work *Critique of Postcolonial* (1999), in which she questioned various Western assumptions. Although Spivak's work is difficult to categorize due to her repeated revisions of her theories, she is a notable postcolonial critic. She rethinks and rewrites new concepts and theories in response to current social, economic, and political upheavals. She borrows the concept of “Subaltern” from the Italian Antonio Gramsci. The term refers to the working class who are subjugated to the hegemony of the ruling class. This group of people may include peasants, workers, and other denied groups (Mambrol, *Literary Theory and Criticism*). Spivak ‘s essay aims to bring the narrative of the silenced people and juxtaposes them with the dominant history which excluded them.

Spivak employs Marxism¹, feminism², and deconstruction ideas in her article *Can the Subaltern Speak?* (2008). These theories enable her to research the power, gender, and knowledge disparities that lead to injustice. She investigates the misinterpretation of Western studies on “Third World” populations, and the reasons for women's double marginalization. Furthermore, she contends that the silence of the oppressed and the loss of their freedom to express themselves entails their expulsion from the world. Women, in particular, are likely to be in danger of invisibility. Spivak concluded her article by answering “No” to the question: Can subalterns Talk? This is because they have lost the ability to speak for themselves, and others in positions of power always depict them. Moreover, even if they speak, they are not heard since the effectiveness of a speech is defined by the message it transmits, which the subaltern is incapable of doing. (Graham 11-12). Ashcroft and Hellen (2002) support Graham’s idea, suggesting that the silence of the colonized women spreads to the entire colonial community (175).

Gayatri Spivak considers herself a “para-disciplinary, ethical philosopher” but she is

¹ “**Marxism**, Ideology and socioeconomic theory developed by Karl Marx and Friedrich Engels [...] it holds that all people are entitled to enjoy the fruits of their labour but are prevented from doing so in a capitalist economic system, which divides society into two classes: nonwinning workers and nonworking owners” (Encyclopaedia Britannica)

² “**feminism**, the belief in social, economic, and political equality of the sexes” (Encyclopaedia Britannica)

best known for her work as a postcolonial thinker. Spivak shares her concern for colonial individuals who are unable to express themselves and hence have no influence. That is due to the Western control of propaganda. The colonial women, in particular, are silenced twice: by their patriarchal culture and by their colonizer. As a result, Spivak emphasizes the importance of rereading Western literature to be able to write back.

2. The Concept of Otherness:

The practice of othering represents and identifies the colonized natives as inferior to their European counterparts. Gayatri Spivak coined the term othering to discuss the discursive and other colonial mechanisms to create and sustain the disparaging views and stereotypes about the colonized. Ashcroft et al. underscore the definition of the term othering by Gayatri Spivak: “[It is] a process by which the empire can define itself against those it colonizes, excludes and marginalizes. [...] in order the empire might define itself by its geographical and racial others” (171-173). In other words, othering is demonizing other races and ethnicities to establish and protect a supreme self-image.

Since the post-colonial theory revolves around the term “otherness”, it emphasizes the misleading facts in the colonizer literature. Furthermore, postcolonialism puts into light the colonized's literature, which attempts to free them of their otherness. This concept divides humanity into the civilized and superior “self”, and the primitive and inferior “other”. The role of post-colonial literature is showing:” the unequal relations of power based on a binary opposition: “Us” and “them”, “First World” and “third world”, “White” and “black”, “Colonizer” and “colonized” (qtd.in Ahmed Hasan Al - Saidi).

Jean François Staszak outlines that otherness entails the unequal authority to separate people into two social categories: “them and us”, in which the powerful group forces disregarding assumptions to identify the other, thus “helped to define Europe” opposing to what is not Western (Said 1). In this concern, Ashcroft indicates that the ancient imperial depictions contradicted the standards of the colonized people (19). For this reason, the self cannot exist without the other (Ashcroft et al 103). Staszak points out that the words ‘difference’ and ‘otherness’ cannot be used interchangeably because the former is a matter of fact, but the latter is a matter of discourse. Accordingly, sex is a

matter of difference, whereas gender is a matter of otherness. He refers to Beauvoir and Fanon in concluding that: “if the Other of Man is Woman, and if the Other of the White Man is the Black Man, the opposite is not true” (Staszak 02).

The use of language makes the difference between the self and the other. “Language becomes the medium through which a hierarchical structure of power is perpetuated, and the medium through which conceptions of ‘truth’, ‘order’, and ‘reality’ become established. Such power is rejected in the emergence of an effective post-colonial voice” (Ashcroft et al,7). This is the core idea of the *Power/knowledge* (1980) by Foucault in which he denotes that discourse needs two aspects to establish itself: power and knowledge. On the one hand, power controls the body, the mind, and the soul. On the other hand, the knowledge with its prestigious experts and institutions creates a scientific discourse that can be taken as the ultimate truth. As a result, colonial discourse establishes a marginalized and uncivilized perception of local culture, forcing colonized people to keep silent. Particularly, Said identifies that: “the Oriental woman; she never spoke of herself, she never represented her emotions, presence, or history. He [the western man] spoke for and represented her. He was foreign, comparatively wealthy, male, and these were historical facts of domination that allowed him[...] to speak for her and tell his readers in what way she was “typically Oriental”” (6). Said continues to opine that the literary production of the west accepts without a question the western supremacy over everything that is not and perceives it as the norm (6-7). This belief created “European theories[...] which are hidden by false notions of ‘the universal’” (Ashcroft et al 11).

All in all, the West took for granted the fact that the other is different from oneself and gave himself the privilege to define it according to his perception. Said asserts that westerners started from this point to study the other’s language, culture, history, life, religion, and traditions (2). Moreover, the western representation sees the other as monolithic, changeless, inferior, and primitive. For this reason, the European powers tried to rationalize colonization based on self-serving history. Europeans saw the other as inferior, therefore in need of Western intervention or “rescue” (Said 4-5). The essence of

othering is seeing those unlike themselves as savage and demonic. Also, it separates people into hierarchies and sets the Europeans and the white race at the top of them. It is worth noting that the dominant culture imposes itself on the natives until they submit to it. In this way, the imperial authorities are creating an identity of themselves that is ideal. The practice of othering causes an identity crisis for the colonized people as they do not know whether to adopt the western culture or reconstruct their destroyed one. Typically, the woman experiences othering from her colonizer and her opposite gender.

3. Women as the Other:

Scholars of postcolonialism tackled the notion of “otherness” and underlined its importance in creating the self-image. They conclude that the difference can be a source of exclusion and prejudice in some people. “Otherness” is a product of those in power and it is frequently linked with discrimination and ignorance. As a result, the people who do meet the constructed norms are ranked as the “outside other”. The French feminist and political activist Simone De Beauvoir utilized the concept of “otherness” to explain the “gender discrimination” and the marginalization of women.

The central idea of De Beauvoir's *The Second Sex* (1949) is that woman is the other of male. She claims, that man takes the authority to dominate and identify women, positioning himself as a free individual while objectifying a woman. In her words: “the woman is the Other in which the subject surpasses himself without being limited, who opposes him without negating him; she is the Other who lets herself be annexed to him without ceasing to be the Other” (239-240). This implies that de Beauvoir identifies the otherness of woman in accordance to the relationship of the binary opposition the “self” and the “other”. As such, she clarifies that a woman sees a man as independent and powerful, but sees herself as incomplete and in need of a man’s presence (396). This view is a result of the manly social perspective and the silence of a woman. In this context, Spivak utters:” If in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in the shadow” (2). This means

that the colonized woman is spoken of by her colonizer and the patriarchal society she lives in. Thus, she eventually comes to believe that she is the "other."

According to De Beauvoir, a woman is alienated and oppressed because of their gender. Being a female means being weak, less intelligent, and fragile. However, being a male means being strong, powerful, and wise. Hence, a woman is always in need of the man's presence and dependency. In this matter, De Beauvoir quotes Julien Benda: "A man's body has meaning by itself, disregarding the body of the woman, whereas the woman's body seems devoid of meaning without reference to the male. Man thinks of himself without a woman. A woman does not think herself without man" (26). In other words, a man's body is meaningful, but a woman's body is meaningless, a man is free, but a woman is dependent.

De Beauvoir argues that man controls the culture and the traditions and represents a woman negatively to enjoy a positive self-image. She reported on *Pythagoras*: "There is a good principle that created order, light, and man and a bad principle that created chaos, darkness, and woman" (5). This does not only depict women negatively but further as a source of negativity and wickedness.

The patriarchal society debates about the status of women in comparison with men. On the one hand, it thinks that man is better than women because God created Adam before Eve. On the other hand, it suggests that woman is better than a man because God perfected her, and Adam was only the first try. Regardless of this debate, women are treated as inferior (De Beauvoir 35). To show the extreme isolation of women, De Beauvoir says: "if there are other Others than the woman, she is still always defined as Other" (197). In this regard, the woman is set in the lowest rank of the social hierarchies.

3.1 Gender Discrimination in Social Life:

As previously mentioned, the ancient culture and myths are the roots of women's marginalization and men's domination. The permanence of this ideology lies in its persistence in the newly rising cultures (De Beauvoir 188). Reality check, this inherited thinking about woman's oppression is the product of man, as "history was made by males" (De Beauvoir 30). For this reason, man has the right to decide on social norms because

“this world still belongs to men: men have no doubt about this, and women barely doubt it” (De Beauvoir 30). Subsequently, a woman faces inferiority just for being a female and has to accept the social authorization of her sexualized identity. In this regard, De Beauvoir says: "One is not born, but rather becomes, woman" (14). In the sense that a woman's sex is biology, but a woman's gender is the construction of society. In this respect, society distributes the performances of men and women based on masculinity and femininity and defines the foundation that approves or denies each one of them.

De Beauvoir claims that man has used marriage to establish his supremacy for generations. As a result, a woman is excluded from society, and her function is limited to that of a wife, mother, or in the process of becoming one. According to De Beauvoir, marriage places the woman in a state of immanence; as a female, she must commit to her "natural functions" such as childbearing and housecleaning (98). Furthermore, marriage binds a woman's life to that of her husband (De Beauvoir 506). She must obey her husband out of respect and duty; she is like a slave and man her master (qtd. In De Beauvoir 161). In contrast, marriage is a matter of choice for a man to engage in it or not. The married man sees his wife as “sex [...] He is the Subject; he is the Absolute - she is the other”(De Beauvoir 16). This indicates that a man's expectations from women are reduced to serve his needs only. As society imposes these stereotypes on women, she accepts her reality and seeks her husband's satisfaction. Thus, she becomes his “other”. De Beauvoir says that “Woman might not be the slave of man” (585), but one cannot ignore her inferiority regarding her man's domination. Even though motherhood is cherished and valued, having a son is preferred over having a daughter. Moreover, while it might not be her fault, the inability to produce children excludes her from society. In this respect, Balzac says: “Treat women as slaves but at the same time make them believe they are queens” (qtd. in Al-Utoom 133). This demonstrates how a man's rules influence a woman's success in her role.

As far as a woman's participation in public activities is concerned, a woman's education and intellectuality are not compulsory in patriarchal societies. In this regard, Comte says: "Neither instruction nor education is suitable for her" (qtd. in De

Beauvoir 160). As a result of these masculine stereotypes, women are depicted as mentally inadequate and restricted from private activities. Bonald agrees with this idea, saying: "Women belong to the family and not to politics, and nature made them for housework and not for public service" (qtd. in De Beauvoir 160). Therefore, a woman is not meant to rule or decide; she has to adhere to her biological performance based on her gender. Currently, a man accepts working with a woman in public activities, but he does not consider her a "real woman" if she is not successful in her home. Working outside did not relieve a woman of her conventional duties or result in a reorganization of the social distribution of labour. Bourdieu noticed that no matter how educated women become, they always return to the house. This fact is directly attributed to the role and status idea and the meaning of ranks and hierarchy (Maysoon Al-Utoom 133-134).

According to De Beauvoir, a patriarchal society takes advantage of the old cultural assumptions about women's inferiority and men's superiority. Based on that, the social norms control the life of a woman and restrict it to marriage. Throughout it, a man plays the role of the master and requires a woman to serve him. Alternatively, the patriarchal society supports man's domination and legitimizes his right to public affairs. A woman who acts against patriarchal society faces marginalization and rejection. She needs to fulfil her biological roles, such as childbearing, taking care of the home, and striving to gain her husband's happiness and satisfaction. In the beginning, it was not necessary to educate women, because they were not qualified to handle public matters such as working outside the home (De Beauvoir 160). With time, the man accepts the idea of a woman working alongside him, but he still believes that a woman's success outside the home is not considered an achievement. First and foremost, she must be able to run her house and take care of her husband. Otherwise, she is a failure. De Beauvoir's *The Second Sex* (1949) tries to highlight the otherness of women and questions its origins. The author believes that stereotyped notions of woman's inferiority are the outcome of myths and man's dominance, which bind a woman's destiny and future to him. She calls to liberate women from the social restrictions based on their gender and give them the freedom to

decide their preferred style of life.

4. An Overview of “Double Otherness”:

Othering depicts the colonized as inferior to the colonizer. It dehumanizes and rejects people who do not belong to European societies or the white race. This discrimination aims to create and identify a better Western self-image. *Orientalism* (1978) mentions that the European powers felt superior to their colonized people and legitimized colonialism as a noble mission to civilize the locals and save them from their primitivism (Said 4-5). Although the colonized struggled for their nation's liberation, the practice of othering left them with an identity dilemma that persists today. During decolonization, some colonial people immigrated to the West seeking a better life, but they suffered racial prejudice and marginalization regardless of how good or intellectual they were. Othering classifies people into a social structure where people of colour are at the bottom and women of colour are at the lowest rank.

In a patriarchal society, women suffer from male otherness. Men dominate and control their lives as they think it is their right and their natural duty to submit to him. Hence, Men see women as their “servants”, and they have to live under their terms and orders. This ideology originated from old myths that depicted women as less intelligent, weak, and inferior and favoured men to have power over everything, including her. Before colonialism, patriarchal societies alienated women from public activities; they specified them with private ones, claiming that they were their biological activities (De Beauvoir 98). Women did not have the right to study or learn except how to be good housewives. Gradually, the men accept working women, but this does not deprive them of the biological duties that determine their success as real women.

Therefore, the colonized women faced both gender and racial discrimination. They struggled with marginalization and suppression from their peripheral culture and later from the Western culture. Thus, the coloured women suffered a “double otherness” for being a woman and coloured. In European countries, immigrant men found it hard to

have a suitable job. For that, women had to work alongside their men. Thus, they were exposed to body exploitation, physical insult, and manipulation that aimed at limiting work opportunities.

Particularly, black women are attacked on two levels: racially and physically. In their native communities, black women bear hard work that may include house chores and other activities like agriculture alongside their men. Whereas, in Western societies, black women face racial attacks because of their dark skin and the history that portrayed them as “slaves”. In some cases, they are treated worse than animals. Despite their suffering, they remain silent and serve the needs of their men and their precolonial masters for a long time. However, education empowers black women; as soon as they learn how to write, they start to reveal their bitter experiences to the world and fight back for their rights. As universal feminism cannot cover all black women's problems, women of colour aim at bringing back their dignity and respect under their movement of ³“womanism”. One of the remarkable black feminists is the Nigerian author, Buchi Emecheta. In an interview, Emecheta declares that she considers herself a womanist (Today). She shows her feeling of “double otherness” throughout her female character, Adah Obi, in the novel *Second Class Citizen* (1974).

5. Conclusion

This chapter provided an understanding of ‘double otherness’. First, it explained that postcolonialism covers all the theories and literature of both the East and the West to study the colonial misconceptions about the indigenous people and answer them back. Then, it elaborated on the ‘otherness’ of the colonized, using different theories that agree upon the contemptuous view of the ‘other’; as a result of idealizing the ‘self’. Subsequently, it discussed the ‘otherness’ of a woman using Simone De Beauvoir’s “The Second Sex 1949”.

³“Walker refers to black feminism as Womanism, a term rooted in black folk culture to indicate clearly that the concept is shaped by the specific experience of being a black woman” (Torf 57).

Finally, it derived the concept of 'double otherness' as a terminology that encompasses both gender and racial discrimination from the previously discussed theories.

Chapter Two:
Analysing “Double Otherness” in the Novel
Second Class Citizen (1974)

1. Introduction:

The chapter aims to analyse “double otherness” in the novel *Second Class Citizen* (1974). It begins by providing a general biography of the author, Buchi Emecheta, focusing primarily on the stages of her life that she shares with her protagonist, Adah Obi. Then, to ensure a smooth understanding of the analysis, the whole background of the novel will be presented, mainly the setting and the plot summary. Finally, the comparative study of “double otherness” will be conducted beginning in rural Ibo and progressing to urban Britain.

1.1 About Buchi Emecheta:

In 1944, Buchi Emecheta was born in Lagos, Nigeria. She stated in an interview that the names predict the fate of their bearers in her Igbo tribe. She went on to say that her parents could not care less if others laughed at them for having a daughter; they didn't care for her. She continued: “Maybe that is why I am a semi-feminist” (Cover to cover). She challenged many difficulties to realize herself. Her son Sylvester Onwordi said:” Buchi Emecheta had a life that was always overshadowed by the poverty and the deprivations of her early years” (The New Statesman). At the age of eight, her father died in the Burmese war. Consequently, she was left alone with her younger brother and mother: “who, due to lack of education, was unable to appreciate the talent in her young daughter” (Onwordi, The New Statesman). Emecheta's mother would like her to do household chores and sell oranges instead of being educated. Even though Emecheta's traditional culture did not encourage studies for girls, she fought to have a seat at school to learn.

It was a benefactor in Ibusa, Mr. Hallim – a former government Permanent Secretary – who, according to family legend, spotted the intelligence in the young girl with the large, forever watchful eyes. He gave her the support she needed and encouraged her to continue her studies rather than work in the market selling oranges as her mother wanted (Onwordi, The New Statesman).

Emecheta's determination to succeed allowed her to be among the best students in Lagos. Sadly, her mother died, and she had to live with her mother's cousin, whereas her little brother went to live with his father's family. Emecheta's cousins were treating her miserably and disturbed her process of learning. However, she did not give up to the discouraging circumstances and "fought to sit a scholarship examination for the Methodist Girls' High School [at the age of ten years old](Onwordi, The New Statesman). After that, she had a job in an American library that gained her respect and made her financially independent.

As marriage was crucial in Emecheta's society, she married at 16 and gave birth to two children in Nigeria. Nonetheless, she did not forget her desire to finish her studies. Shortly, she followed her husband, who left to carry out his studies in accounting in London in 1962. Unfortunately, her marriage was unhappy, violent, and abusive, and racial discrimination made it worst. Regardless of these challenges, Buchi taught herself the art of writing and finished her first novel, entitled the *Bride Price* (1976). Sadly, her husband burnt her manuscript and all her documents and marked the end of their relationship. Emecheta, then, spends a tough life in London as a young single African mother, amassing modest employments to nourish her five children and survive in Diaspora. She did, however, begin her university studies and received a sociology degree. She managed to work, study, write and take care of her children. On the (Today TV Show), Emecheta declared that she started her day at four in the morning by writing, preparing breakfast for her children, and finally leaving to work. Also, she mentioned that she was working as a college teacher in Sociology and participating in voluntary activities.

Emecheta had always desired to be a storyteller. Jill Neville, the interviewer of the "Cover-to-Cover" Tv show, asked: "Buchi! when did you first decide when you grow up you wanted to be a storyteller? She answered: "When we used to go home[...] we had to listen to old ladies tell stories about historic past[...] and I felt they are really really powerful and I decided that when I grow up, I am going to be one of them". Throughout time, Little Buchi's dream evolved to become a writer. Her child Sylvester Onwordi

wrote:

When her schoolteacher beat her in front of the class for announcing that she wanted to be a writer, she bore the pain in silence and became more determined than ever to make her transgressive dream a reality. Years later, in the UK, when her husband burned the manuscript of her first novel, she again quietly determined that she would find her own way (The New Statesman).

Indeed, Emecheta realized her dream and became one of the most influential authors. Buchi lost two of her daughters, which made her in profound grief. In the middle of her age, she suffered from sickness and lost the energy to write. Woefully, she passed away on the 25th of January, 2017. Her son declared: “My deepest sorrow was that Buchi did not understand how much she was loved and appreciated by her readership, not only in continental Africa but all over the world” (The New Statesman). Buchi left behind her incredible books that still mark her presence nowadays.

Emecheta is described as the most prolific female writer. She expressed her perspectives as an African woman and a black citizen in the UK. She conveyed her life experiences in rural and urban settings via her female characters. As a result, all of her manuscripts are autobiographical practically. Emecheta considered writing as therapy; she once told *The Voice Magazine*: “My books are about survival, as is my own life” (Grimes The New York Times). Besides, Sylvester Onwordi asserted that: “The main source of inspiration for her writing, however, was Africa, and in particular the villages of Ibuza in Eastern Nigeria where her [Buchi] family came from. The stories she heard on her visits with her mother left an indelible mark on the impressionable young girl and became the lodestone for all she wrote” (The New Statesman). Her tales serve as a voice for the other silenced African women; that can explain her use of female characters instead of her persona. In an interview, Buchi declared herself as a womanist more than a feminist; as feminism cannot address all the African female issues (Today).

Emecheta produced several novels that revolve around patriarchal society, women, motherhood, racial discrimination, and poverty. Examples of these literary productions are *The Bride Price* (1976), *A Kind of Marriage* (1986), *Joys of Motherhood* (1979), *Head Above Water* (1984), *The New Tribe* (2000), and *Second Class Citizen* (1974) which is the case study of this dissertation. Significantly, “Destination Biafra 1982” is about the ⁴Nigerian civil war and was a remarkable success. Similarly, *Second-Class Citizen* (1974) attracted readers from all over the world up to date. Most Feedbacks on Emecheta’s novels are positive. They appreciate the simplicity and spontaneity of her style. However, there were critical remarks on Emecheta’s portrayal of African manhood as greedy and selfish. Critics argue that selfishness and harshness are not inherent qualities of African men and cannot be applied to all of them.

To sum up, the loss of Buchi Emecheta to the world of writing is hard to quantify. Scholars in human sciences and authors acknowledge her importance as a female novelist. She wrote for oppressed women and equality with zeal and compassion. Despite the challenges, she fulfilled all her goals, establishing herself as a role model for young women (Kirsten Holst Dictionary of Literary Biography).

2. The Background of the Novel:

The background of the novel will be introduced in two parts. The first part will indicate the general time and settings of the events. However, the second part will present only the hometown of Adah, referring to some historical events and cultural customs. This division will help in better understanding the first part of the analysis under the title, *Gender Discrimination Against Adah*.

2.1 The General Background of the Novel:

The actions of *Second Class Citizen* (1974) shift between rural and urban places from

⁴ The Nigerian Civil War is also known as the Biafran War. Nigeria and Biafra conflicted because of ethnic and religious differences. Biafra sought independence from Nigeria, which resulted in a war between the two countries from 1967 to 1970. With Biafra's independence in 1970, the conflict came to an end (Encyclopaedia Britannica).

the 1940s to the 1960s. The novel begins in the 1940s with Adah's childhood in rural Ibo land Nigeria. Adah learns the Yoruba language in Igbo or Ibo territory. Over the course of events, Adah shifts to Lagos, Nigeria's largest city, where she studies and marries. The Protagonist decides to immigrate to London, the United Kingdom, in the 1960s, where the rest of the actions take place.

2.2 General Overview on Igbo Land:

The Ibo or Igbo land locates in Southern East Nigeria. Its people make up biggest African ethnic group. Though the Igbo people speak in different dialects, they share a common culture. Before British colonization, the Igbo people lived peacefully in independent communities under the leadership of an elder. They believed in a supreme being, similar to God, named *Chukwu*, life after death, and the devil, *Eknensu*. Because their lifestyle revolved around agriculture, they placed a high significance on marriage. To have children who could assist in agriculture, the Igbo man needed more than one wife. The first wife had no objections to her husband's polygamy because having more children meant having more income, and she was well respected among the other wives. The tribe granted any woman the right to divorce her husband if she was unhappy with him. In Igbo land, women were highly respected, and they were responsible for the spiritual well-being and teaching of the young children. The wealthy ladies, in particular, were held in high regard (Ohadike xxviii-xxv).

As previously mentioned, the Igbo were peaceful people who rarely fought. When the British arrived, they began trading palm oil with them and they gladly embraced it. They welcomed the British into their society and accepted elements of their culture. The Igbo people were fascinated by Christianity and saw no harm in converting. However, “The role of Christian missionaries was important in the establishment of British domination over the Igbo people” (Ohadike xli). The priests were ready to eliminate the existing system of Igbo customs and beliefs in order to convert the people to Christianity (Ohadike xliii). Fathers of the churches described Igbo’s religion as “foolishness[and] a baffling brick wall of failure” (Ohadike xliii) to persuade the Ibo people to become

Christians and never return to their traditional beliefs. Besides, the Christian missionaries portrayed negative aspects of the Igbo people to the Europeans and offered the British government accurate information about them. It was easy for the British to manipulate the Igbo people because they lived in tribes. However, they fought bravely for the independence of Nigeria as soon as they faced formal British colonization.

The British colonization harmed the Igbo people. They suffered from unemployment and poverty. According to Falola et al, the colonial rule was said to have resulted in economic expansion, urbanization, and greater Nigerian trade with the rest of the globe. These assertions might be correct, but they must be seen in the context of British economic policy. That is, the British economic policy was explicitly meant to further Britain's economic interests and aspirations. This is why, despite these ostensible economic benefits, it is more appropriate to say that the British economic strategy resulted in one key result: Nigeria's socioeconomic disadvantages (Adeyeri, Adejuwon 8). Therefore, the Nigerians, including Ibo People, immigrated to Britain searching for a better life after the independence of Nigeria

Particularly, women faced marginalization because of the Christian religion, which eliminated them from studies and work. In this concern, “this inequality[between men and women] has its roots in the colonial system of education which was primarily geared towards the manpower need of a colonial government that obviously alienated women from educational and economic opportunities” (qtd in Makama, Allanana 120). As a result, women in Nigeria are more vulnerable to poverty and legal discrimination than males (Makama, Allanana 120).

3. The Plot Summary:

The novel tells the story of Adah, the young Igbo Nigerian girl. Adah is intelligent and kind but an undesirable child in her patriarchal culture. Her parents do not even register her date of birth because they are expecting a boy. Adah feels like she is eight

years old, but she is sure she was born after 1945. Her Igbo people glorify and respect British civilization; for this reason, she dreams of immigrating to London. Adah's father dies during the ⁵Burmese War, and her mother does not recognize her daughter's intelligence and continues to punish her for wanting to go to school with her younger brother. Unfortunately, Adah's mother also dies, and she has to separate from her brother to live with her mother's cousins. They treat her like a slave and do not encourage her to study. Adah must overcome obstacles and tribulations to excel in her studies. In the end, she succeeds and works her way up to a job at an American library. Adah wants to get married, but her family opposes it because they want to exploit her money.

At 16, she marries Francis, but her family members do not attend the wedding. Francis is a young student from Lagos. Although he is reluctant to marry Adah, he is captivated by her money. Adah is a good wife; she pays her husband and family's bills. She shows patience in achieving her childhood goal of emigrating to the UK. Adah convinces Francis to go through his accounting studies in London and promises his in-laws gold and silver in exchange for their permission to accompany Francis. Finally, she managed to get to London. When she arrives, she is disappointed as she finds the United Kingdom far from her glorious and holy imagination about it. Francis seems to have changed a lot and embraces the English culture when Adah first sees him in London.

Adah is confused by the miserable condition of the accommodation. She has to reside in a house compared to the money she had spent on it. However, Francis clarifies that even if Adah is willing to pay more for a better house, these poor dwellings are meant for second-class citizens, and they can never be able to have better ones. Soon, Adah gets a job in an English library because she refuses to work in factories like immigrant women. Nevertheless, Adah faces racism which makes her feel inferior, and she realizes that she is becoming a second-class citizen. Her neighbours tease her husband for taking care of the two babies, claiming that only the upper-class people keep their children with them.

⁵ “Anglo-Burmese Wars, (1824–26, 1852, 1885), three conflicts that collectively forced Burma (now Myanmar) into a vulnerable position from which it had to concede British hegemony in the region of the Bay of Bengal” (Encyclopaedia Britannica).

Despite Adah's desire to keep her two children at home, she entrusts them to a white lady while she is at work.

Tidy -the babysitter- does not care about the safety of the children. As a result, Baby Vickey falls ill and requires serious medical attention. Adah is furious enough to want to assassinate Tidy. Eventually, she decides to place the children in a nursery. Tidy denies her negligence regarding child custody, and Francis having a relationship with her does nothing to help Adah in this matter. Adah is disappointed as she thinks British is like: "Paying God a visit" (Emecheta 8) and begins to question British superiority. Shortly after, Adah becomes pregnant with her third child, and the owner of the house envies her because the latter is barren. She accuses Adah of being pretentious and gives her a month to find another dwell. Adah is afraid of having her child on the streets because it is quite difficult to find a place to rent as a black person. Fortunately, she finds the house of the old Nigerian man Mr. Pa Nobel.

Mr. Pa Nobel has his own story to tell. He comes to England to study law, but he fails, and after that, he marries a white woman. Pa Nobel rents his old house to two English women. After a while, he asks for more money to fix the house, but they refuse. To get the ladies out of the house, Pa Nobel threatens them to use sorcery, but they do not believe him. Winter hits hard, and the old ladies are freezing to death. After that, no one wants to reside in Mr. Nobel's house because people believe he is using sorcery to kill people. That is how Adah finds new accommodation before giving birth at Pa Nobel.

After giving birth to the third child, Adah feels inferior and mistrusts everyone in the hospital. Moreover, Francis is selfish and arrogant toward her; he only visits her for a few minutes and does not even bother to bring her clothes to change the hospital gown. Moreover, when Adah's colleagues give her money as birth gifts, Francis uses it for his studies. Adah compares herself with the white women in the hospital; thus, she faces the trauma of inferiority, and decides to change her life. She pushes Francis to work in a post office - where the British will not tolerate a black person -. Meanwhile, Adah is enjoying her maternity leave.

Adah decides to use the money to take care of herself and her children and no longer spends it on Francis. Afraid of getting pregnant again, she does ask Francis to sign a birth control contract, but he refuses. He claims that his decision is motivated by his desire to go with other men. Adah still uses birth control and takes some pills, but that does not stop her from getting pregnant. In the meantime, she learns to write and finishes her first novel: *The Bride Price*. Everyone loves it and advises her to publish it. Adah is happy and proud of her achievement, and she cannot believe she is at the level of an author. She shows her novel to Francis to prove her wisdom and creativity. However, taking advantage of her absence, he burns her work with other papers like the marriage certificate because he feels dishonoured.

Adah never forgives Francis since she considers her book as her brainchild. Without hesitation, she takes her children and begins the preparations for the divorce. In front of the judge, Francis disputes his relationship with Adah, and the latter cannot establish it because he burns the paper certifying the marriage. Painfully, she admits that the children are hers and will take care of them as she always does. On the other hand, she is independent of him and leaves to discover herself in England.

4. Gender Discrimination Against Adah

In an interview, Emecheta was asked about the reason for entitling her novel “*Second Class Citizen*”. She declared: “In my culture, for instance, women are regarded slightly little better than goods or something or animals, just slightly above that. She is[...] to be owned by the men. When the bride price is paid you are sort of bought, so for a woman, she starts to be a second-class citizen the day she was born”. She continued: “I can easily identify myself with the heroine of the book” (Today TV Show).

Accordingly, Adah, the heroine of *Second Class Citizen* (1974) starts facing gender discrimination from her day of birth. Though she is the first child, her parents are not happy because she is a female. “She was a girl who arrived when everyone was expecting

and predicting a boy. So, since she was such a disappointment to her parents, her immediate family, to her tribe, nobody thought of recording her birth. She was so insignificant. One thing was certain though: she was born during the Second World War” (Emecheta 7).

Adah lives a harsh childhood; she takes her younger brother Boy to school, but she is to bagging her mother to learn. Adah's education is a matter of uncertainty. Her mother allows her to acquire only the essentials where she can stop school after a year or two and learn to sew (Emecheta 9). Ibo Nigerians acknowledge the significance of Western education; for them, it is the best way for a prosperous future. However, they limit this opportunity to boys only (Emecheta 9). Adah's parents are no exception. They pay for Boy to attend a British school for him to follow in the footsteps of Lawyer Nweze⁶, who studied in the UK and returned as an elite or, as Emecheta refers to him, a " Messiah " who will save the Ibuza people from poverty (8).

The more Adah accompanies Boy to school, her desire to study grows. She escapes to a Methodist school and puts herself at the risk of being harshly beaten. As soon as Adah arrives, her neighbour Mr. Cole accepts her into the class with a smile, and without asking, she says: “I came to school – my parents would not send me[...] Pa would be all right: he would probably cane her, you know, just a few strokes – six or so, not much– but Ma would not cane, she would smack and smack, and then nag and nag all day long” (Emecheta 11). Indeed, Adah’s beloved father canes her gently because she is about to send her mother to prison for not allowing her to learn (Emecheta 13). Adah has a negative perspective on women because of the discriminated treatment she receives from her mother (Emecheta 11). After Pa’s death, Adah continues to face marginalization. She separates from her family to live in inadequacy at her cousins’ house, who treated her like an “unpaid servant” (Emecheta 18). Despite that, Adah continues to study until she

⁶ Lawyer Nweze was an Igbo man who studied law in the United Kingdom. For the Igbo people, he represented success and prosperity. They saw his return to Nigeria as a reprieve from the harsh living conditions and aspire for the accomplishments he has made. The Ibo people were proud that one of them made it to Britain and was educated about its culture.

gets a job in an American library and forcefully decides to marry the young man, Francis.

Marriage is significant in the patriarchal Igbo. Though Adah “would not consent to live with a husband whom she would have to treat as a master and refer to as ‘Sir’ even behind his back” (Emecheta 19), she has to submit to the norms. That is because, “at that time, teenagers were not allowed to live by themselves, and if the teenager happened to be a girl as well, living alone would be asking for trouble. In short, Adah had to marry” (Emecheta 23). She marries Francis, who is incapable of making choices on his own. Francis is hesitant to marry Adah because he feels embarrassed by her large salary, but his father persuades him that once Adah becomes his wife, all she owns becomes his (Emecheta 26).

Adah lives under the control of her elder parents in law, who do not bother to ask her opinion on any matter (Emecheta 26). Despite Adah's wealth and excellent level of education, Francis and his father regard her as negligible. That is manifested in Francis' response to Adah's decision to join him in London. He says: “Father does not approve of women going to UK” (Emecheta 27). As a result, Adah has to stay with Francis' family to pay their bills and send him money to study in London (Emecheta 25).

Being abused and shadowed, Adah seeks to find freedom and liberty in Britain. In this respect, Barthelemy says: “female biology and patriarchal imperatives focus the women's attention on “liberating” aspects of Western culture even as the women seek to find ways to adhere to indigenous culture that Emecheta believes oppresses them” (560-61). Unfortunately, Britain is no better for Adah; first and foremost, a woman must be married and have her spouse in Britain to go there (Emecheta 39). In this matter, Francis thinks that: “It is allowed for African males to come and get civilized in England, but that privilege has not been extended to females yet” (Emecheta 36). In the end, Adah can join her husband in London after she promises her family-in-law gold and money (Emecheta 32).

In Britain, Francis remains the same with his sexualized thoughts. He reminds Adah that:” she was called ‘wo-man’ because she was made from the ribs of a man, like himself.

It made sense when he was talking, 'woman' being an English word which may be regarded as a compound word, 'wo' and 'man'' (Emecheta 98). Francis considers Adah to be his "servant," created to meet his sexual and financial needs. Adah believes in that too because: "Those God-forsaken missionaries! They had taught Adah all the niceties of life, they taught her by the Bible, where a woman was supposed to be ready to give in to her man at any time" (Emecheta 27). In this sense, it is the holy duty of Adah to be the servant of her husband. In this matter, a woman must not complain or oppose her husband because: "men never do wrong, only the women, they have to beg for forgiveness, because they are bought, paid for and must remain like that, silent obedient slave" (Emecheta 151).

Francis is unappreciative of Adah's achievement in the United Kingdom. He reminds her that she is a second-class citizen regularly. Francis underestimates Adah's accomplishments because they make him lose his manliness and put him in danger of being a laughingstock among African men. As he cannot elevate to her level, he blames her for his failures (Emecheta 144). He does not think twice before burning her novel as he thinks that is a big mistake. He says: "You keep forgetting that you are a woman and that you are black[...] brainless females like you who could think of nothing except how to breast-feed her baby" (Emecheta 163). Francis limits Adah to domestic life. He does not see any harm in going with other women, but he does not realize that she is financially unable to have another baby and accuses Adah of marital betrayal because she wants to use birth control (Emecheta 143).

Childbearing is significant in the Igbo culture. "A woman would be forgiven everything as long as she produces children" (Emecheta 26). Adah is fortunate that she can make it at a young age, but her daughter Vicky is "only a girl" (Emecheta 62). Adah is wondering how she can explain to her new-born daughter that her value depends on a man, whether being him a father, a brother, a husband, or a son? (Emecheta 62). She finds it hard to explain to her daughter the harsh reality of being discriminated against just because she is a woman.

Adah, the undesired girl, finds herself fighting against gender discrimination in her

Igbo homeland. She feels rejected in her family because she is a female child. Later, She is barred from attending school as education is not mandatory for girls. She can study and work in a decent position thanks to her efforts. That does not, however, exempt her from marrying and having children. She marries to find some sense of security and warmth in her life, but Francis is not the perfect man for her. She believes that immigrating to Britain will make things better, but once there, she is confronted with another kind of otherness: racial discrimination.

5. Racial Discrimination Against Adah:

The narrator depicts the effects of colonial ideology in the initial chapters of the novel. The colonial system tends to establish a superior image of Britain that deceives Nigerians to think that “Going to the United Kingdom must surely be like paying God a visit. The United Kingdom, then, must be like heaven” (Emecheta 8). As a result, the Nigerians attend British schools, learn the English language, and acquire Christian beliefs to immigrate to the UK. In this concern, Emecheta says:” We have been brain washed to thinking England is more or less the United Kingdom of God and when you come here you have everything ready-made for you[...]then you go back to your country an elite” (Today TV Show). That implies that Nigerians see Britain as the promised land where they can achieve a level of prosperity.

The colonial system does not only hegemonize the colonized's land and brain, but it also establishes itself by distorting and destroying his culture (Fanon 37). As a result of this process of othering, the Ibo people idealize the British civilization without acknowledging that, by doing so, they have a low perspective of their own culture. In the eyes of the Ibo people, one can achieve the status of superiority by only going to Britain. That is noticeable in the way they are preparing for the arrival of lawyer Nweze from the United Kingdom. “The Ibuza women who lived in Lagos were preparing for the arrival of the town’s first lawyer from the United Kingdom. The title ‘United Kingdom’ when pronounced by Adah’s father sounded so heavy, like the type of noise one associated with bombs. It was so deep, so mysterious, that Adah’s father always voiced it in hushed tones,

wearing such a respectful expression as if he were speaking of God's Holiest of Holies" (Emecheta 8). Further, the desire to get rid of inferiority leads to mimicry as the Ibo women: "dyed their hair, and straightened it with hot combs to make it look European. Nobody in her right senses would dream of welcoming a lawyer who had come from the United Kingdom with her hair left naturally in curls" (Emecheta 8). They are proud of Lawyer Nweze, who they expect will bring them up to British standards (Emecheta 8). Therefore, Adah will grow up with the same cultural perspectives on Ibo and Britain.

Adah grasps the superiority of the British as a truth. She challenges her patriarchal norms to receive an English education and become an elite. Adah dreams of immigrating to the UK, which is one of the reasons for marrying Francis. However, because of the English education, she regards her husband and her native culture as primitive. Adah thinks that Francis is uncivilized because he does not know how to tell her that his family does not want her to accompany him to London. She says: "Francis was an African through and through. A much more civilized man would probably have found a better way of saying this to his wife. But to him, he was the male, and he was right to tell her what she was going to do" (Emecheta 27). Later in London, her disappointment in the denial of the British supremacy does not change her regard for Francis, whom she depicts as follows: "Francis had a small mouth, with tiny lips, too tiny for a typical African, so when he pouted those lips like that, he looked so unreal that he reminded the onlooker of other animals, not anything human" (Emecheta 68). Further, she describes her relationship with Francis as "an attack, as savage as that of any animal" (Emecheta 40). The colonial ideology affects the way Adah views her people; she considers them inferior, but she does not realize that until she will be treated with inferiority and prejudice.

Adah's arrival in Britain starts with a negative feeling. Her first impression is far from the "heaven" she imagines the UK being. The cold weather seems to unwelcome her. She says: "Liverpool was grey, smoky and looked uninhabited by humans[...] if, as people said, there was plenty of money in England, why then did the natives give their

visitors this poor cold welcome?" (Emecheta 36). Shortly, she reminds herself that the children will have a good education and she will be like lawyer Nweze (Emecheta 36). When she meets Francis for the first time in the UK, Adah thinks: "The Francis that came to meet them was a new Francis. There was something very, very different about him. Adah was stunned when he kissed her in public" (Emecheta 36). Francis tries to assimilate with the British society, he forces baby Titi to speak English only because "an intelligent man was judged by the way he spoke English" (Emecheta 53). These initial disappointments are not the worst compared to the anxiety Adah will have when she faces racism and marginalization for being a black immigrant woman.

Though Adah comes from an independent Nigeria and receives English education, the British still treat her with inferiority as a former colonized. She is shocked by the terrible living conditions where she has to live and blames Francis for not trying enough to find a better one. However, he makes it clear to her: "You see, accommodation is very short here in London, especially for black people with children[...] We are all blacks, all coloured, and the only houses we can get are horrors like these" (Emecheta 38). Adah has to share the dwelling with other Nigerian people, who are at the level of her previous servants in Nigeria (Emecheta 38). While Adah finds it hard to acknowledge her new situation, Francis concludes that no matter how educated or wealthy she is, she has to accept her new reality as a second-class citizen like all the immigrants (Emecheta 39). That implies that all the immigrants coming from previous colonies receive inadequate treatment. They escaped from poverty to London, where they: "have often been actively recruited as cheaper sources of labour than the existing white-British working class" (qt in Samanani 25). As a result, colonial prejudices continue to portray the immigrants in a dehumanizing light and exclude them from social life even after colonialism.

Despite the obstacles, Adah strives to gain respect among the British, but she never seems to solve one problem before another arises. When Adah's life begins to settle after she gets the first-class position at a library, the owner lady, who is jealous of her, gives her a month to find another place to live. In the process of searching for a new house,

Adah learns that her blackness is something to be ashamed of (Emecheta 70). She attempts to fool the landowners into thinking she is a white woman over the phone, but she is constantly told, "Sorry, no Coloureds" (Emecheta 68). In every social situation, Adah and Francis confront racial prejudice. When Vicky needs medical attention, he is sent to a "free royal" hospital where second-class citizens are denied access to healthcare facilities. Besides, when Francis works in the post office, he is treated less than dogs (Emecheta 126). In fact: "They love dogs, the English do[...] they would rather the dogs butcher a black man, than let the black man kill the dog[...] and their owners would be standing there laughing and saying "poor nigger" (Emecheta 126). As a result, Francis believes that he does not deserve respect and confesses the superiority of the whites. When Vicky needs medical attention, an Indian refuse to cure him because it is Christmas. The reaction of Francis to this rejection confirms the inferiority he feels. He says:" The bleeding Indian man. Do you know the stupid man thinks he is white? He is as black as the devil![...]Do you know that he is as ugly as hell?" (Emecheta 134). Adah concludes that: "If the man was as black as the devil, it followed that he would be as ugly as hell" (Emecheta 134). The racial treatments of Adah and Francis are the outcome of the colonial discourse that depicts Africans as inferior and continues to treat them as former colonized even after the independence of their country.

Throughout *Pa Noble*, Emecheta demonstrates the negative stereotypes about black people. During and after colonization, the British think that Africans are animals to the point that they ask Pa Nobel to take off his trousers to see if he has a tail or not. Pa Nobel obeys their orders and acts like a fool because, by doing so, things go easy for him in Britain. As a result, they give him the English name "Nobel", which he accepts with pleasure (Emecheta 82). In this matter, Emecheta references the colonial ideology of civilizing Africans, which dehumanizes them and attributes their development to European colonialism.

Emecheta portrays that a group of Nigerians immigrates to Britain to study law, then goes back to their country to rule it (80). However, most of Nigerians fail, and "The

dream of becoming an aristocracy became a reality of being a black, a nobody, a second-class citizen” (Emecheta 81). Therefore, they develop:” a certain tenderness towards any white women” (Emecheta 92). Emecheta explains that:” Maybe it was the only way of boosting their egos, or was it a way of getting even with their colonial masters?” (80). For instance, Francis, who is unable to assimilate into British culture, has a relationship with Trudy, whom he believes will elevate his and his children's legitimacy in the eyes of the British.

As an outcome of otherness, black people accept their inferiority and tend to overcome it by mimicking British manners. While Adah immigrates to Britain to provide her children with the best English education, other Nigerians take their children to a white foster mother to learn English customs. That implies that black women think that white women are better than them in domestic life. In this concern, Hook claims that the colonial myths affect the way black women see themselves and their race (70). “No one cared whether a woman was suitable or not, no one wanted to know whether the house was clean or not; all they wanted to be sure of was that the foster-mother was white. The concept of ‘whiteness’ could cover a multitude of sins” (Emecheta 46). Therefore, if the black woman is alienated from public activities because she is a female and not the best to raise children, then she her “social status is lower than that of any other group” (Hooks 14). In the first place, Adah does not want her children to go to a white foster, but Francis refuses to look after the kids while she is working and puts pressure on her:” Only first-class citizens lived with their children, not the blacks” (Emecheta 47). However, Trudy - the foster- will demolish the clichés about British supremacy.

Trudy accepts Adah’s children but only to receive money. She has a dirty house; she does not care about the kids, and she enjoys her time with other men, including Francis. As a result of her negligence, Vicky gets sick and resolves Adah to report on her. Turdy lies and refutes all of Adah's claims, making her question British superiority. “As for Adah, she listened to Trudy destroying forever one of the myths she had been brought up to believe: that the white man never lied. [...] But Adah could not stop thinking about her

discovery that the whites were just as fallible as everyone else. There were bad whites and good whites [...]! Why, then, did they claim to be superior?" (Emecheta 52). Adah can think independently of the colonial discourse after the incident with Turdy. She starts to realize that, just as Turdy lies about her children's care, the British also lie about their superiority. Nonetheless, this conclusion is not easily applied to forget all her beliefs.

Adah experiences a new traumatic feeling. On the one hand, she compares herself to the white women and confesses her inferiority "The other girls were assistants, very young with long, skinny legs; most of them seemed to be all legs to Adah. Unlike their superior, so she never really became too familiar with them. They made her feel inferior somehow" (Emecheta 44). On the other hand, she questions the British attitudes and Anglican beliefs on superiority: "God really said all that[?]" (Emecheta 99). In the end, she realizes that the British initiated the low perspectives on Africans, and blacks accept them. "Maybe if the blacks could learn to live harmoniously with one another, maybe if a West Indian landlord could learn not to look down on the African, and the African learn to boast less of his country's natural wealth, there would be fewer inferiority feelings among blacks" (Emecheta 70). Finally, Adah chooses to be proud of herself as a black woman to the point that she demands from Francis to bring her the dress "with 'Nigerian Independence, 1960' written all over it" (Emecheta 121).

Adah overcomes the feeling of inferiority and reforms a new strong identity to live in Britain. Before arriving in London, Adah challenges white supremacy by acquiring English education and working in an American Library. On her way to Britain, Adah chooses first-class tickets to travel on the boat, and in her first days in London, she rejects to submit to the negative stereotypes about immigrants and finds a first-class job in a Library rather than working in subaltern employment. In the Library, Adah takes advantage of cultivating herself and reading books. After Adah finishes Baldwin's⁷ book

⁷ "James Baldwin, in full James Arthur Baldwin, (born August 2, 1924, New York, New York—died December 1, 1987, Saint-Paul, France), American essayist, novelist, and playwright whose eloquence and passion on the subject of race in America made him an important voice, particularly in the late 1950s and early 1960s, in the United States and, later, through much of western Europe" (Encyclopaedia Britannica).

about the black community, she feels more comfortable and prouder of her black colour.

Adah and her children break the barriers of British society on blacks. When Trudy rejects responsibility for Vickey's illness, Adah rallies her strength and wisdom to use the law to punish her and remove her from the list of babysitters. Though Adah feels inferior because of racial discrimination, she does not give up. Adah's courage, education, and self-determination enable her to integrate with British society and live independently as a single mother in Diaspora.

6. Conclusion:

In this chapter, the researcher has examined “double otherness” in two separate settings. First, the investigator believes it is critical to convey to the reader some of Emecheta's life stages as they are portrayed in Adah Obi, the heroine. Furthermore, the author of this dissertation has explored the novel's background to provide a clear understanding of the inquiry that follows. Finally, the author of this research compares the culture of Ibo and Britain in terms of practicing "otherness" against Adah.

When analysing “double otherness” in the current novel, it has been noticed that Adah fights against discrimination from her day of birth. Initially, she challenges inequality from her patriarchal culture that treated her with insignificance and limits her life choices to the domestic sphere. Therefore, Adah empowered herself with education to achieve a better status in Britain. Unfortunately, Britain is no way better than Ibo as she has been discriminated against and marginalized her from British society for being a black woman. Therefore, Adah finds herself suffering from double otherness for being a black immigrant woman.

The General Conclusion

The dissertation examined “double otherness” in Buchi’s *“Second Class Citizen”* (1974) theoretically and practically. It concluded that the practice of “double otherness” is based on the difference between two parts. Therefore, the British believed that the Africans were distinct from the self; thus, they discriminated against them for being black, claiming their Englishness and whiteness to be better than the African culture and origins. Similarly, men were different from women in terms of gender; hence, they marginalized women arguing that men are more privileged to control and rule as they are more powerful than women. These racial and sexist marginalization inspired Buchi Emecheta to narrate her struggles with the patriarchal discourse that alienated her for being a female and the colonial discourse that discriminates against her for being a woman of colour. Buchi delivered throughout her tale that a woman requires love and care just as much as she gives it, and the difference between one and another is a fact to acknowledge living equally. Buchi empowered Adah with education to challenge the stereotypes and demonstrate to women that self-determination makes a radical change in their lives.

This dissertation deduced that the Ibo people lived with an identity crisis. They fought for the independence of Nigeria from Britain, but they adopted British manners to reach a degree of civilization. By doing so, they unconsciously accepted their reality as inferior to the British. In the post-colonial Ibo, people sought to study in English schools and immigrate to Britain to become elite. As soon as the Ibo citizen moved to Britain, he was already considered superior to his people. Furthermore, the Ibo woman was discriminated against in public life; she did not have the right to study, work, or opine her point of view. Her life revolved around house chores and childbearing, and her respect was related to her son, whom she invested in to become an elite. In case she gave birth to a daughter, the girl would be marginalized from the day she is born, which is the case of our heroine Adah Obi.

Adah acknowledged her insignificance at a young age. She was treated with inferiority in comparison with her younger brother; she was constantly beaten for innocent mistakes, pushed to take care of the house, and only expected to learn how to be a good wife. Nonetheless, she fought against her society to study, work in a high-class job, and marry the man she wanted to move to her promised land, Britain. Adah's ideal beliefs on the supremacy of the British crumbled one after the other. The racism Adah faced caused her psychological trauma; She did not know to which society she belonged. The Nigerians, including her husband, did not accept her enduring tries to become a first-class citizen, and the British society still treated her as a former colonized. Despite that, Adah turned her weakness into strength and challenged both colonial and patriarchal oppression to reform a new identity that made her an independent woman.

It is recommended for the coming researchers to select the novel *Second Class Citizen* (1974) as a case study. In addition to "double otherness," the novel includes various postcolonial aspects such as mimicry, in-betweenness, the cultural chock, hybridity, and Diaspora. *Second Class Citizen* (1974) can also be dealt with from a feminist perspective to tackle topics related to motherhood, womanhood, and education. It is noteworthy to point out that "otherness" is a topic that can be found in a variety of contexts. It is proposed to examine "otherness" concerning religion, poverty, handicap, and social standard of beauty.

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Résumé

La Nigérienne Buchi Emecheta est parmi les écrivains importants de la littérature postcoloniale. Elle consacre son art de l'écriture à démontrer la discrimination raciale et sexuelle, l'immigration, la féminité, l'éducation et la pauvreté. Emecheta exprime ses épreuves à travers ses personnages féminins pour lutter pour le statut des femmes noires. Son roman "*Second Class Citizen*" (1974) illustre le thème de "l'altérité" dans la vie de la protagoniste, Adah Obi. A Ibo, Adah est une humaine de seconde classe à cause du discours patriarcal qui la marginalise parce qu'elle est une femme. Plus tard, en Grande-Bretagne, Adah continue de contester le discours colonial qui l'opprime en tant que citoyenne de seconde classe pour être une immigrée noire. Par conséquent, cet article analyse la manifestation de la "double altérité" sur la vie d'Adah. L'utilisation du concept de « double altérité » est significatif pour établir un lien entre genre et marginalisation raciale. Ainsi, l'étude se concentre sur l'oppression de genre dans les terres Igbo et la discrimination raciale en Grande-Bretagne.

Mots clés : Littérature postcoloniale, Buchi Emecheta, Double altérité, Citoyen de seconde zone.

المخلص

النيجيرية، بوشي امتشيتا، هي مؤلفة مهمة في أدب ما بعد الاستعمار. كرسَتْ فنّها في الكتابة لإظهار التمييز العنصري والجنساني، والهجرة، والأنوثة، والتعليم، والفقْر. تعبر امتشيتا عن صعوبات حياتها من خلال شخصياتها النسائية للنضال من أجل مكانة المرأة السوداء. توضح روايتها "مواطن من الدرجة الثانية" (1974) موضوع "الأخر" في حياة البطلة، آدا أوبي. في الإيغبو، آدا هي إنسانة من الدرجة الثانية بسبب الخطاب الأبوي الذي يهملها لكونها أنثى. في وقت لاحق، في بريطانيا، تواصل آدا تحدي الخطاب الاستعماري الذي مضطهدها كمواطنة من الدرجة الثانية لكونها مهاجرة سوداء. لذلك، تحلل هذه الورقة تجليات "الازدواجية الأخرى" في حياة آدا. إن استخدام مفهوم "الأخر المزدوج" مهم للربط بين التهميش العرقي والجنساني. وهكذا، تركز الدراسة على الاضطهاد الجنسي في أرض الإيغبو والتمييز العنصري في بريطانيا.

الكلمات المفتاحية: أدب ما بعد الاستعمار، بوشي امتشيتا، الأخر المزدوج، مواطن من الدرجة الثانية.