Numéro 156

CHAIRE DE DYNAMIQUE SOCIALE (C.D.S)

MOUVEMENTS & ENJEUX SOCIAUX

Revue Internationale des Dynamiques Sociales



WWW.MESRIDS.ORG
MAI - JUIN 2026
KINSHASA-R.D.C

M.E.S., n°156
Vol. 1
Mai - Juin 2026

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THE FEATURES, TYPES, AND IMPACT OF VIOLENCE AGAINST THE WOMEN IN ONE MAN, ONE WIFE : *a femino-formalist approach*

by

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Abstract

Women are still among the most marginalized and the less empowered, which result in massive violence and violation of human rights in contemporary African societies. The causal factors include high rate of illiteracy, the lack of good education, the lack of respect to human dignity and the non-enforcement of laws, as is the case in Aluko's novel One Man, One Wife. This article lists and discusses the features, types, and impact of violence against women of violence through a femino-formalist approach.

Résumé

Les femmes sont encore les plus marginalisées et les moins équipées ; ce qui conduit à des violences et graves violations des droits des femmes. Les facteurs de base sont l'analphabétisme l'ignorance, le manque d'éducation et le manque de respect à la dignité humaine, et le non renforcement des lois comme cela est le cas dans le roman d'Aluko, Un homme, une femme. Cet article énumère, analyse les traits, types and impact de la violence sur les femmes., moyennant l'approche femino-formaliste

INTRODUCTION

Violence against the women and violation of women rights are flagrant issues of human rights in contemporary African societies about which African writers and critics of African fiction have hit the nail on and stigmatized. These last three decays, it is the famous Nigerian woman novelist, Adichie Chimamanda Ngozi (1997--), a committed feminist, human right activist and essayist, who has relaunched the issue in her two recent novels *Purple Hibiscus* (2003), and *Half of Yellow Sun* (2006), fighting for the women's fundamental ideals: freedom, equality among sexes and races at the era of modernity and globalization

Human rights are, literally, the rights that one has simply because one is a human being." (Donnelly, 2003:10). In the same vein, Hog (2014, .6) notes:

> Human rights are the rights nobody wants to be forced to rely on, because to make a human rights claim means that all other options have been exhausted. In particular, it means that the everyday protection of basic rights, which should generally be guaranteed through citizenship, is under threat.

The issue of violence against the women and of violation of women's rights s is ongoing as the change does not always follow the debates, especially in African countries. The rate of violence and violation of women's rights is still high, due to a high rate of illiteracy among women that became objects of abuses by their male partners who attached unnecessary customs and traditions that hinder progress and women emancipation.

Aluko has taken a stand against societal norms: African practice of polygamy and the rejection of Christianity in *One Man, One Wife*. The village people in Isolo rejected the fair principle of one man for one wife to return to their ancestral custom, about which they are proud of having several women, despite their poverty. Aluko did not side with these customs which he considers unnecessary customs and traditions that hinder progress and women emancipation in most African countries.

One Man, One Wife doesn't praise these customs and traditions, nor reject the Christian principle either; instead, he describes a society with strange, abnormal behaviors and way of thinking in much the same as George Bernard Shaw did in his novel *Erewhon*, which is nowhere turned backward.

African literature of the early independence has the merit of debating significant issues of universal interest, such as commonsense, violence against women, honesty, the defense of human rights, freedom of speech, democracy, the need for education, parity, gender, and tolerance, to mention but a few. Aluko's *One Man, One Wife* shall be remembered as great examples well set, along with Achebe's *Things Fall Apart* where Okonkwo collapsed in front of the new culture that settled in Umofia, adopted by most of his own kinsmen because it sounds fair and sensible in lieu of remaining illiterate and uneducated in world that was meant to be dynamic and go better and better.

1. The Features of Violence against the Woman in *One Man, One Wife*

There are several instances of violence against women in Aluko's novel *One Man, One Wife. And Song of Lawino, which this article is focused on*

– **Violence against women in the rejection of the principle one man, one wife**

The title of Aluko's novel *One Man, One Wife* sounds quite provocative to males living in Isolo village, taken here as a microcosm of the entire Africa. It even sounds strange to them to hear that a man has to be wedded to one and only one wife, a principle which was totally rejected because it was nonsense to them and incomprehensible. The rejection of this fair divine principle by men aimed at doing violence to women. They consider women as objects of use and abuse.

Another reason why they prefer to marry many women is to have many children, whom they are not often capable of sending to school because of poverty. Those women are considered as sex machines for producing children and working in their fields.

– **Violence against the woman through traditions and customs**

Violence against women is also perpetrated through the Isolo' traditions, tales and proverbs. There are well woven tales to subdue girls to violence, and prepare them to be submissive to any man who offers to marry them, such as the "Nikum tale" (Aluko 1977: 15-17).

Nikum is a beautiful legendary damsel who rejected many men, princes, and other wealthy men simply because she did not love them. Actually, she wanted a man of her own choice and aspiration, which sounds normal.

Her parents wanted her to marry a rich hunter, but she also refused. And later, she met a stranger she loved and asked him to marry her. The stranger refused saying he had no need for a wife, but she insisted and she even decided to follow him.

In the end, on their way to the man's home, the man happened to be no man, but a boa who started to swallow her slowly starting from her legs.

Luckily for her, she saw a hunter passing by, and she cried for help. The hunter came, killed the boa, and rescued her.

And when in recognition she asked the hunter to marry her, the hunter refused saying he would rather marry a goat rather than her because she was the remains of a snake's dinner.

And so, Nikum was rejected by the hunter, and by all of her former suitors who prefer not to disgrace themselves by coming back to her; which is why, in conclusion, from that day every girl must marry any man her parents ask her to marry" (Aluko, 1977: 18).

As we can see, such a tale is traditionally woven to do violence to girls so that they can remain submissive to their parents on matters regarding marriage. They are psychologically prepared not to say no to a husband their parents choose for them, to avoid terrible things the way it happened to Nikum in the Nikum tale. The result is that girls are scared, especially as they know that mysticism often accompanies this.

– **Violence against Toro through the paying back of the £ 27 to Joshua's son**

Another instance of violence in Aluko's *One Man, One Wife* is seen at the Court of Idasa during the Jacob-Toro trial. The young girl, Toro, is sold publicly as if she was an object. Her mother, Ma Sheyi, took Elder Joshua's money as dowry so that Toro could become his wife when the girl was still young. But when she became mature and learned about Jacob, she refused and so she ran away. Now she is back to court and the money ought to be paid back to Joshua's son, Jacob, after Joshua's death.

The narrator says:

> The hearing of the Jacob-Toro suit dragged on for four days, at the end of which the judges in their wisdom arrived at £ 27 as the truth between £ 257 10s claimed and £11 3 s. admitted.
>
> "Toro", said President Chief Eketa, "£27. You understand that?
>
> Have you a husband who will pay £27? You are beautiful enough to find one! The court laughed.

The president asked her the question if she had a husband who would pay back £27. He added saying that she was beautiful enough to find one right away. And the man would be Sergeant Lawal, as the narrator comments:

> At this point someone rose up from one of the back benches. He was Sergeant Lawal, the young police officer who had headed the squad that had been detailed at Isolo to enforce the law that all smallpox cases must be taken to Idasa. Apparently, Lawal had had eyes for other things beside the law!
>
> A few steps from the platform he saluted, even though he was not in uniform.'

How much is it Clerk? He demanded.

£27. You have £27 on you, or do want time to pay it in?

'I, Sergeant Lawal, am a better-born person than that bushman standing there. I never owe any money in my life-not me, Lawal".

While all the court watched in a mixture of envy, curiosity and admiration, Lawal counted out the money. ……(Aluko 1977: 144)

He saluted again, and walked out of the court with the same dignity as he had originally walked up to the front, followed by the woman who had carried the money, and young Toro whom he had now acquired with money (Aluko, 1977: 145).

There is violence also in this case because Toro has been bought and acquired publicly by another man, Sergeant Lawal who has become her new husband. And it is that particular way of speaking which is violence, because it shows no consideration for women.

First, her mother sold her to a first man who was a thief without her consent, and now another man, a sergeant, has just bought her to be her second wife. This is typically African on both sides: men are ready to do violence to women who tolerate to be ill-treated, especially when they are not educated enough.

– **Violence against Miss Joke from Royasin**

Joke is the young woman who was destined to be Jacob's wife, and she was in fact married to him after a payment of dowry. Teacher Royasin, who abused of her, is the village catechist who had his own wife in Isolo, just as the other church elders, Joshua, Jeremiah and Rev. David.

It just happened that while Teacher Royasin was teaching Bible lessons, he was also harassing Joke in order to go to bed with her. As a consequence, Joke became pregnant of him!

Four days only after Joke came in Jacob's home as wife, the village people, were very surprised to notice that she was already pregnant! And after investigation, Joke confirmed that the author of her pregnancy was Teacher Royasin, the Catechist, not Jocob. There is violence in this case because Royasin abused Joke.

– **Violence against Ma Sheyi, from her husband**

Ma Sheyi, Toro's mother was the fourth wife of a man in Idasa, her birth place. Her husband who had three other wives, chased her out definitely with a matchet, and declared that he, there and then, renounced all interest in her, together with the child in her womb, and the refund of the bridal price to which was entitled in respect of her (Aluko, 1977: 27)

There is violence against Ma Sheyi from her husband. First, he married her to be her fourth wife in that village. And she was pregnant of him. But for whatever problem that happened between them, the husband just chased her out with a matchet. And he publicly declared that he, there and then, totally lost all interest in her together with the child she was expecting, and the refund of the bridal price he had paid to her mother, Grandma Gbemi. The narrator reminds that:

Ma Sheyi had arrived back in the village of her birth late one night many years back. So she had found her home with her husband at Idasa far too back hot for a woman of her domineering tendencies. Her husband, who had three other wives, had chased her out with a matchet, and had declared that he, there and then, renounced all interest in her, together with the child in her womb- and the refund of the bridal price to which has entitled in respect of her (Aluko, 1977: 27).

– **Violence against Toro from her Gandmother and Mother**

On page 104 of the book, both Toro's Grandma and mother meet to talk about a rumor they heard about Toro's refusal to marry Joshua who had already paid for the dowry in respect of her. The narrator comments that

She and her own mother had arranged for Toro what was undoubtedly the best match any girl in the village could desire …a well-respected one at that.

…If Toro persisted in her refusal to marry him, then Joshua would demand the refund of the dowry he had paid on her…

Toro just had to be shaken out of her stubbornness. Toro just had to be made to marry Joshua and that was all (Aluko, 1977:140).

There is verbal violence and threat against Toro through the current dialogue above between Toro's grandma and mother say: "Toro just had to be shaken out of her stubbornness. Toro just had to be made to

marry Joshua and that was all". Those are words of violence and threat against her from her own close relatives who are deeply rooted in their traditions and customs.

They believed that parents can decide and choose a man for their daughter without the latter's consent. And girls are warned not to oppose their parents on this matter in order to avoid misfortune, which is why the Nikum tale is told to them. But Toro disagreed with her parents.

After Joshua's death, Toro's grandmother and mother forced her to marry Jacob, Joshua's son, for the money they received. Here is what Toro said in the letter she wrote to her mother before the matter was reported to the court:

Dear Mother,

Please don't think that I am a bad daughter, Mother. But you were trying to force me to marry Jacob. You know that I don't like him. He has a long nose, like White Man's nose. My husband is handsome. He has only one other wife. She is about my own age. You will see him very soon, when he comes to pay back to Jacob the dowry at the court. Your dear daughter, Toro (Aluko, 1977: 139-140).

The husband she is referring to here is that Sergeant Lawal.

After Jacob had threatened to bring in a lawyer to recover his dowry and other expenses, Toro's mother decided that Toro should be disciplined. She thought of catching her and handing her over to Jacob by force. The narrator says:

The mother arrived at that conclusion that Toro must be taught sense. She must be disciplined. She must be brought back and handed over to Jacob. Then peace would come once more to her life (Aluko, 1977:155).

– **Violence against women at the end of the book**

Another aspect of violence against women is clearly observed in the way the story ends: the Christian message is rejected as the village populace returned to their gods, traditions and customs. The fair divine principle of one man, one wife is rejected.

Elder Joshua died leaving three widows behind. He was unable to cope with the new faith. The village catechist who is supposed to be the embodiment of the new doctrine he taught failed he went to bed with another person's wife, which is even worse, and the woman became pregnant of him. Sergeant Lawal who was already married, bought another wife Toro, which is another way of mocking at the Christian message that is being preached around the village. The villagers found it strange and not realistic.

2. Types of violence in *One Man, One Wife*

There are six types of violence against women in Aluko's *One Man, One Wife*, namely violence through polygamy, sexual abuse, psychological, verbal oppression and violence through customs, and physical violence.

– **Violence through polygamy**

The majority of the villagers in Isolo are against the modest principle of one man one wife simply because they long for polygamy whereby men are encouraged to marry many wives. And they find it quite normal, but curiously they do not tolerate the opposite for women to have more husbands. And parents agree to marry their daughters to men who already have one, two, three or four wives provided that they pay a bride price. In order words, they sell their daughters to whoever has money, and they do it without their daughters' consent. They do not care whether their daughters like it or not. What they care about is the money that a man can bring to them, including the gifts that often precede the dowry, Toro's marriage to Joshua is an example in this novel.

Another reason why they opt for polygamy is sex. They want many women so that they can have sex anytime and anywhere they desire in those houses. They change home and visit those women respectively subject to their will. And those women produce children and work in the fields for them, as it is known everywhere in most African villages. Worse, the children are not sent to school!

– **Sexual violence**

Another sort of violence in this novel is sexual violence of which Joke, for example is a victim from the village catechist, Teacher Royasin. This is sexual abuse, because he simply abused of her in his position as a church leader, although he had his own wife.

Teacher Royasin knew and was aware of the fact that Joke was the woman that was destined to be Jacob's wife with the dowry already paid. She became pregnant of him. The pregnancy became apparent four days after Joke came in Jacob's home. The problem was known to the entire village and after she

delivered a stillborn child she herself died also soon after that. Her death and that of her baby were interpreted as poetic justice: the gods were angry at her because of her misconduct.

– **Psychological violence**

A third type of violence in Aluko's novel is psychological violence whereby girls are psychologically prepared to accept to be subdued and ill-treated by men in the name of their traditions and customs, such as the well-woven tale of Nikum, the Nikum tale in Isolo.

In this Nikum tale, for example, girls are mentally threatened and warned to be submissive and to accept any man their parents choose for them, otherwise they miss the chance to have good husbands.

And for young boys with or without any substantial achievements, the tale encourages them to approach any girls they love, knowing that they will never refuse in order to avoid misfortunes falling on them.

This is how traditions and customs are mobilized to do violence against women in Isolo which could be considered as a microcosm of Africa.

– **Verbal violence in the novel**

A fourth type of violence in Aluko's novel is verbal violence. In a society where women are acquired with money and gifts, it is obvious that they will be subject to ill-treatments and constant threats because of the money spent to acquire them. It is also to be expected that in such cases, men do not often have consideration for those women after marriage. The treatment that Toro's mother, Ma Sheyi, received from her husband in this book is an example. The narrator reports:

> Her husband, who had three other wives, had chased her out with a matchet, and had declared that he, there and then, renounced all interest in her, together with the child in her womb- and the refund of the bridal price to which has entitled in respect of her (Aluko, 1977: 27).

What was that crime or evil that the husband found in her to deserve such a treatment at the time she was pregnant of him?

Another example verbal violence could also be observed during the public hearing of Jacob-Toro case at Idasa court when the President says:

> "Toro, £27. You understand that?
>
> Have you a husband who will pay £27.
>
> You are beautiful enough to find one!"
>
> The court laughed (Aluko, 1977: 144).

Another example of verbal is observed through Jacob treatment of Toro in public when he referred to her as this daughter of the witch.

The book reads:

> Silence in court!
>
> Jacob fired the first shot. 'For well-nigh ten years my
>
> father labored for this offspring of a witch!'
>
> And, of course, Toro had to react publicly also saying:
>
> 'Hear him call me—'
>
> Order! Order! The police officer cut Toro short. But she was
>
> determined to return shot for shot. 'Hear him, son of Joshua,
>
> the thief!' (Aluko, 1977: 143).

– **Physical violence**

Physical violence consists of any sort of physical torture that women are subject to in this novel.

There are such cases of physical violence against women in Aluko's novel, such as the chasing of Ma Sheyi from her husband's home where she had to run away to avoid being killed with a matchet.

– **Violence through divorce**

Another form of violence against woman is divorce whereby a married woman is brutally chased from her husband's home at any time of the day without any form of judgment. Traditions allow men to divorce their wives when the latter stop pleasing them.

There is such case of divorce in *One Man, One Wife* because Toro's mother, Ma Sheyi, is sent away forever by her polygamous husband who even decided to abandon both the woman and the child Toro who was still in her mother's womb.

3. The Perpetrators of violence in One Man, One Wife

The perpetrators of violence against women in *One Man, One Wife* are essentially men and women, although men are the most prominent.

– **Males as perpetrators of violence against women**

Males are the most prominent perpetrators of violence in this novel because they are the ones who perpetuate and encourage violence against women.

Men are the ones who are fighting back to resist against the principle of one man, one wife. They just cannot imagine a man with one wife only. The narrator reports:

> The new faith insisted on absolute devotion to the one and only one God, whereas the authorities and the people of the land recognized and worshipped many deities. Above all, the new faith taught a very strange matrimonial doctrine—that the highest level of Christianity, the last rung on the ladder to the Christian God's heaven, a Christian man must marry only one wife. These things were incomprehensible (Aluko, 1977: 35).

Men call this new way of life a very strange matrimonial doctrine. They say these things are incomprehensible. They would go for their traditions rather than accept this new strange principle. Polygamy tradition is so deeply rooted in their blood and mind that they cannot overcome it.

There are some evidences about this fact: Teacher Royasin, the Bible preacher, lives in sin. He goes with another believer's fiancée. Elder Joshua who was already married to Sister Rebecca, who is good woman, had another fiancée he could not let her down. He just found it difficult to leave. Sergeant Lawal who was also married, had to add another woman he found was beautiful in court, Toro he has just bought by paying £27.

Another man who showed violence against women through his behavior is Ma Sheyi's husband, Toro's father. First, he was married to three women, with Toro's mother being the fourth. This man drove Ma sheyi out of his house with a matchet while she was already pregnant of him. He only found bad what the woman did without examining his own behavior. And he abandoned her without caring about the pregnancy he had given her, nor did he take care of the child,as being his daughter. This is also violence aginst women.

– **Women as source of violence against other women in the novel**

In addition to males, the other perpetrators of violence in the novel are women themselves, especially Toro's mother, Grandma and Toro herself. These two women did exert a lot of violence against their own daughter and granddaughetr, Toro, back from the time she was in her mother's womb till she was mature, which is why she ran away from the man they wanted her to marry by force, Elder Joshua. Joshua, who had already a wife, booked Toro soon after her birth in order to be his second wife!

4. Impact of violence against women in One Man, One Wife

Violence against women results in various consequences in Aluko's novel, such as humiliation, frustration, desertion, prostitution, sickness, death, destruction, trauma, hatred, neglect, separation and divorce.

There are instances of humiliation and frustration in this novel when we look at the ways Toro and her mother are treated. Ma Sheyi was kicked out publicly by her husband who even renounced all interest in her, together with the child in her womb and the refund of the bridal price to which he was entitled in respect of her (Aluko, 1977: 27). Ma Sheyi was also publicly humiliated at the court of Idasa by Jacob who insulted her and referred to her as a witch and a prostitute!

And Toro was publicly humiliated and frustrated too, as being poor with no financial resource except her own body and beauty.

Another character who has been humiliated in this novel is, of course, Joke, Jacob's wedded wife, who became pregnant from another man, Teacher Royasin. The entire village was well aware and talked about it publicly, and they even cursed her, which probably caused her death and the death of the child who died stillborn.

The book reads:

> She had given birth to a stillborn child and had died soon after…she had lied, for which crime the gods of the hand had made her pay the supreme penalty

(Aluko, 1977: 142).

As the narrator mentions, Joke's death and the death of her child in her womb were due to the fact that she lied by not telling the truth. The villagers think that it was a crime hiding such a case of pregnancy. They also think that the gods were angry with her, which is why they punished her and her child with death, the supreme penalty.

Another impact of violence in this novel is Joke's sickness and death. Joke, Jacob's wife who was pregnant of Teacher Royasin, eventually died after delivering a stillborn child. She certainly was traumatized with all the kinds of threats she received as she was expecting, and the shock must have been serious for a pregnant woman to endure. Of course, she was hated in the entire village because the church elders talked about it as a sin in the church for which both Teacher Royasin and Joke had to be blamed.

A fifth impact of violence against woman in this novel is Toro's desertion from her parent's home after she had become aware that she had been booked to be Joshua's wife even before she was born. And later she found out that Joshua in question was a thief. So she ran away from her mother's home although the dowry was already paid in respect of her. After all she was a human and mature to decide about her own life.

A sixth impact of violence against women in this novel is Toro's revolt and refusal to marry Jacob, Joshua's son, which is why she not only deserted her mother's home, but also refused to marry Jacob. She gave two reasons: first, Jacob's father was a thief, and second Jacob's nose was long like a white man's nose, and she was able to declare publicly that at the court to show that she was fed up. The narrator comments:

Toro, the runaway daughter of Ma Sheyi came to the Court House the following day…

Dear Mother,

Please don't think that I am a bad a daughter, Mother. But you were trying to force me to marry Jacob. You know that I don't like him. He has a long nose, like White Man's nose. Your dear daughter, Toro (Aluko, 1977: 139-140).

A seventh negative impact on violence against woman in this novel is corruption, mental corruption: nearly all women even young girls find it normal to be taken in marriage by a man who already has one, two three or four women each. They have come to find that normal to live in that way, and these things are anchored in their minds because that is their ancestors' way of life, traditionally speaking. And even young beautiful girls who are still fresh and full of future do tolerate that because they think they will lose their chance if they resist. A surprising case is that of Toro who is quite happy and proud to marry Sergeant Lawal who was already married and had one wife. The "so-called my husband" whom she is referring to in her letter to her mother was in fact another woman's wedded husband. Yet Toro is talking about him as if it were her own husband, and she even seems to be very proud of him, as we can read:

My husband is handsome. He has only one other wife. She is about my own age. And we shall be trading together. You will like him when you see him. You will see him very soon, when he comes to pay back to Jacob the dowry at the court.

I greet you very much, my mother, and I greet my grandmother too. And my husband greets you, Mother, and he greets my grandmother, and my husband's other wife greets you, and greets grandmother too.

I am good daughter, Mother.

Your dear daughter, Toro (Aluko, 1977: 139-140).

As we can see in the above extract, even Toro's rival who is a young girl is happy and finds normal that her husband adds another wife beside herself. Actually she is that woman that was carrying the bag with the money that Sergeant Lawal sorted out to pay Toro's debt at the court, as the narrator reports:

He saluted again, and walked out of the court with the same dignity as he had originally walked up to the front, followed by the woman who had carried the money, and young Toro whom he had now acquired with money (Aluko, 1977: 145).

It is surprising to see how traditions and customs have alienated young girls and women's minds in the village of Isolo and its surrounding, as the novel shows. This is certainly due to illiteracy and the lack of education which could have freed those women from such sort of slavery and ignorance of their own rights.

5. What women in One Man, One Wife think about violence done to women

Due probably to the lack of education and empowerment all women victims of violence in this novel don't really react against violence done to them. They are silent sufferers.

Women victims of violence in this novel are Toro, Nykum, Ma Sheyi and Toro's rival from whom the reader expects a reaction, but unfortunately nothing happens! We don't witness any women's reaction

against men concerning the kind of violence they are victims of in this novel. We don't see any women's reaction against men's rejection of the divine principle of one man, one wife. On the contrary they accept to be married as second, third or fourth wife which is strange. And no woman was opposed to the Nykum tale whereby women had to accept any men that come along.

Toro, the main character, who refused to be Jacob's wife, was later very happy to become Sergeant Lawal's second wife. She even was happy to carry Lawal's briefcase containing the money he had to buy her publicly at the court of Idassa.

Toro's position at this point is ambiguous. She certainly did well to refuse being Joshua's wife though her parents received the dowry, but later she agreed to be Lawal's second wife, which is quite paradoxical, because there is violence against women in both cases. She didn't react at the court when the judge spoke, asking if there was anyone with money to reimburse and get her. That's how Sergeant Lawal jumped on her. And Toro was proud to be taken as second wife. She said her husband is handsome and has only one other wife who is about her own age (Aluko, 1977: 139).

In short, all the three women victims of violence in this novel are rather passive. They seem to like it, and they think that's normal! The problem must bet their lack of education and illiteracy.

CONCLUSION

Violence is a feature of barbarism. Women are still among the most marginalized and the less empowered, which result in massive violence and violation of human rights that is being debated in modern African fiction. The causal factors include high rate of illiteracy, the lack of good education, the lack of respect to human dignity and the non-enforcement of laws, as is Aluko's novel *One Man, One Wife.* The **f**eatures of **v**iolence **against the w**oman in this novel are**:**

- the rejection of the principle one man, one wife in order to return to polygamy
- the practice of useless traditions and customs against the principles of Christian faith
- The retelling of the Nikum tale to subdue women's mind to males for exploitation
- Violence against Toro through the paying back of the £ 27 to Joshua's son
- Violence against Miss Joke from Royasin
- Violence against Ma Sheyi, from her husband
- Violence against Toro from her Gandmother and Mother
- and the return to ancestral customs in favor of men at the end of the book

The six types of violence identified are mostly polygamy, sexual abuse, psychological, verbal oppression and violence through customs, and physical violence. And The perpetrators of violence in this novel are both men and women, although men are the most prominent.

In terms of impact, violence against women results in various consequences in such as humiliation, frustration, desertion, prostitution, sickness, death, destruction, trauma, hatred, neglect, separation and divorce.

Due probably to the lack of education, all women victims of violence in this novel don't really react against violence done to them. They are silent sufferers.

Violence against the women and violation of women rights are still flagrant issues in Modern African societies about which African writers and critics of African fiction have hit the nail on and stigmatized, as is the case with the famous Nigerian woman novelist, Adichie Chimamanda Ngozi (1997--) in her two great recent novels *Paper Hibiscus, Half of the Yellow Sun* (2006), fighting for fundamental ideals: freedom, equality among sexes and races at the era of modernity and globalization.

Violence against the women in Africa could be minimized considering a good education, enforced laws, women empowerment strategies, and strong continuing campaigns of sensitization (Muyala 2021). Actually, "we can expect variability in anything we observe because human behaviors do not remain constant (Hatch & Lazaraton, 1991: 51).

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shombakin@yahoo.fr,
www.mesrids.org
Dépôt légal : MR 3.02103.57117
N° ISSNB : 2790-3095 (impr.)
N° ISSNB : 2790-3109 (ligne)

