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GENDER ISSUES IN "LAND OF THE YELLOW BULL" AND
"DERTOGADA"

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INSTITUTE OF LANGUAGE STUDIES
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ABSTRACT

The main of this study; aspects of gender issues in Land of the yellow bull and Dertogada, is to show gender related issues observed in both novels. To succeed the main objective of the study the research answers perceptions of male characters towards female characters, gender based problems faced by the characters, and what inequality effects has an influence on interactions between male and female. More importantly, the research examines gender roles, relations, and occupational differences, in Land of the yellow bull and Dertogada. The study is conducted based on textual analysis of the novels; hence, the researcher provides selective and relevant extracts from the novels for analysis part. The status of men and women of Ethiopia is stated under the Background of the study and the relevance of studying the aspects of gender issues is given in the first chapter. MA theses is based on gender and on the selected novels have been reviewed to confirm that this research is differ from the other studies on the same title. In conceptual frame works detailed and brief explanations on the main concept of gender and gender related issues discussed by distinguished scholars were given. The usual features of gender issue aspects which are dealt with the experience of women in the world especially in developing countries. From them cultural stereotype, gender relation, character stereotype, intimacy between men and women, marriage relation, gender equality, and women's assertiveness are the themes that have been explored in the selected novels. Finally, the researcher concluded the overall concepts that were raised in the previous chapters. As it has been analyzed in the analysis part; the performance and acceptance of women in civilized and uncivilized society is different. Uncivilized or rural peoples are conservative to their culture and identity. They are honest for the practices and cultures they developed from their fore-fathers. Even though, they have a big place for both sexes, their rules and cultures have side to the men and will not be accepted by civilized or literate peoples. On the other side, women's contribution with equal opportunity to do everything, freedom of speech and intelligent and innovative mind and its result is shown on the other novel Dertogada.

TABLE OF CONTENTS

ACKNOWLEDGEMENTS	i
ABSTRACT.....	ii
CHAPTER ONE	1
1. INTRODUCTION.....	1
1.1 Background of the Study.....	1
1.2 Statement of the Problem	2
1.3 Objectives of the Study	4
1.3.1 General Objective	4
1.3.2 Specific Objectives	4
1.4 Scope of the Study.....	5
1.5 Methodology	5
1.6 Significance of the Study	5
1.7 Limitation of the Study	6
1.8 Organization of the Paper.....	6
CHAPTER TWO	7
2. REVIEW OF RELATED RESEARCH WORKS.....	7
CHAPTER THREE	10
3.THEORETICAL FRAMEWORK	10
3.1 AFRICAN FEMINISM	10
4. CONCEPTUAL FRAMEWORKS.....	11
4.1 WHAT IS GENDER?	11
4.2 Gender Relations.....	12
4.3 Gender Roles	13
4.4 Gender Stereotypes	14
4.5 Gender Equality.....	15
4.6 Gender Inequality	16
4.7 Women's Empowerment	17

4.8 Patriarchy	18
4.9 Tradition	19
4.10 Love	19
4.11 Bridal Wealth	20
4.9 Gender and Body Image in Patriarchal Culture	20
CHAPTER FOUR	22
4. GENDER ISSUES IN <i>DERTOGADA</i> AND <i>LAND OF THE YELLOW BULL</i>	22
4.1 Synopsis of Land of the Yellow Bull (2003G.C.).....	22
4.2 Synopsis of Dertogada (2012G.C.)	23
4.3 Analysis of Land of the Yellow Bull	24
4.4 Cultural Stereotypes	24
4.5 Gender Relations	28
4.6 Character Stereotypes.....	32
4.7 Intimacy between Men and Women.....	36
4.8 Marriage Relations	38
4.9 Analysis of Detrogada.....	41
4.9.1 Gender Equality.....	41
4.9.2 Love between Men and Women.....	44
4.9.3 Zipporah's Assertiveness.....	46
CHAPTER FIVE	48
5. CONCLUSION.....	48
REFERENCES.....	Error! Bookmark not defined.

CHAPTER ONE

1. INTRODUCTION

1.1 Background of the Study

"The Journal of International Issues" (2014:150) agreed by Ethiopia is a land famous for the historical figure the Queen of Sheba, who proved female strength aeons ago. Ethiopian women are also as in many countries around the world have a low status in society. They are not only the principal food producers, but also bear primary responsibilities for the care and nutrition of the whole family. The household works long hours and shoulder larger responsibilities than men do. For centuries, women have been disfavored and marginalized from economic, political, and social benefits. In Ethiopia resource controlled, economic and social decisions are made by men. As Ethiopian society is patriarchal, women's voices are limited in all aspects of daily life and they have little freedom of choices. United Nations defined the criteria for empowerment as "Women's sense of self-worth; their right to have and to determine choices, their right to have access to opportunities and resources; their home and their ability to influence the direction of social change in local and international areas" are all under male domination.

As Ethiopia strives to continue its steady rate of development planning, it is becoming increasingly apparent that economic growth, project efficiency and social justice are all calling for a new approach to the development planning which systematically includes women. It is not easy to outline the gender profile of a country, since there are several aspects that compose the general framework of the relationships between socio-economic and cultural roles of men and women. A further problem is due to the interactions among the factors constituting gender profile. For example, it is commonly verified that other factors as well as health services affect health. Primary education is particularly crucial and water supply may also be important.

In Ethiopia, 80 percent of the population resides in rural areas and women provide the majority of the agricultural labor in these communities. However, their contributions often go largely unrecognized and their fathers or husbands often restrict access to resources and community participation. Worse, one in three women experience physical, emotional or sexual violence, 65

percent of women have experienced female genital mutilation, and only half of girls who enroll in primary schools ever make it to grade 5.

USAID invests in empowering women and girls in Ethiopia across all of USAID programs by promoting equal access to education, health, and economic opportunities. In doing so, USAID help create opportunities for more equitable participation in society for females across the country. They also address the root causes of gender-based violence, child marriage, and female genital mutilation.

As in other traditional societies, in Ethiopia, a woman's worth is measured in terms of her role both as a mother and wife. Over 85 percent of Ethiopian women reside in rural areas, where households are engaged primarily in subsistence agriculture. In the countryside, women are integrated into the rural economy, which is often labor-intensive and exacts a heavy physical toll on all, including children.

In urban areas, women have greater access to education, health care and employment outside the home. In 1976, around 40 percent of employed women in urban areas worked in the service sector, mainly in hotels, restaurants, and bars. A few women with higher education also found professional employment. Employment in production and related areas (such as textiles and food processing) accounted for 25 percent of the female work force, followed by sales, which accounted for about 11 percent. The survey also found that women factory workers in Addis Ababa earned about a quarter of the wages men earned for the same type of work. These differences existed despite a 1975 proclamation stipulating equal pay for equal work for men and women.

1.2 Statement of the Problem

This research focused on reading *Yismaeke's Dertogada* and *Fikremarkos's Land of the Yellow Bull* from a gender point of view. The researcher selected novels because, first both novels are Ethiopian literature and they have a great place and acceptance by the readers. They also have a great role for the development of Ethiopian literary works. They show the culture, religion, natural gift, and resources of Ethiopia. Even though, the male and female roles in a society are

presented in two different extremes, they both represent the typical culture and modern way of life in Ethiopia. In *Land of the Yellow Bull*, one can know and can explain about the ethnic society of Hamar only by reading the novel. The culture, religion, politics, education, social life, love and indigenous knowledge are presented in the novel with interesting and attention grabbing story.

Dertogada besides, presented that Ethiopian hidden knowledge, natural resource , religion, politics, commitment, modern knowledge, love and patriotism in the story. The former novel presents the traditional one and modern life by the later novel is shown. In both novels gender issues are seen in different presentation. This two different way of gender roles motivate the researcher to analyze both extremes. There are research works which are conducted on gender issues and on the selected novels. Those gender studies were conducted on different sectors of Ethiopia. They assess the problems regarding gender issues by collecting data from the concerning body. The research papers which will discussed in detail on chapter two, conducted on the selected novels also analyzed with different study area and methodologies.

As a result, the researcher couldn't find any research conducted on the novels in the titles of gender issues, I decided to work on gender issues on the selected novels.

Ethiopian women according to the Population and Housing Census of Ethiopia projected for the year 2005, women in Ethiopia constitute about half of the population. From them more than eighty five percent are estimated to live in the rural areas (*Almaz,2007:4*). In addition to their biological role of giving birth, the remaining responsibilities and tasks of taking care of the baby, the household tasks, fulfilling their husband's needs and desires, and also community participation activities will also fall into the woman's shoulder. According to *Almaz (2007)* rural women mostly spent more than fourteen hours in each day by preparing meal, farming tasks, fetching water from far distance, collecting fire wood, and looking after children. By doing so they do not have time to go to education, treating themselves, and even to think about what they want to be as well as what to achieve in their life time. Urban Ethiopian women are relatively free from house hold duties of the rural women have chance to formal education, but still they are affected by gender related problems.

Thus, this research is aimed to analyze gender issues in two novels *Dertogada* (2012Gc.) and *Land of the Yellow Bull* (2003Gc.) which are written by different authors in different time intervals. The status on male and female characters in both novels is quite different. So it tries to touch cultural stereotype observed in the novels, the relation and intimacy between male and female, their marriage relation, gender equality and inequality. As the main effect of gender issue touches women, women's assertiveness will discuss. As a result of the setting of the novels is varied, the position and status of the male and female characters is also different. Even though, the base country for both novels is Ethiopia, it shows two contrary status of male and female (especially female) which is still practical in the area. Therefore, the research will answer the following research questions.

- What are the perceptions of male characters towards female characters?
- What are gender based problems in the novels faced by women?
- How do gender inequalities affect the interactions between male and female characters?

1.3 Objectives of the Study

1.3.1 General Objective

The general objective of the study is to make gender issue analysis on the novels *Dertogada* and *Land of the yellow bull*.

1.3.2 Specific Objectives

The thesis has the following specific objectives.

- To assess the status of men and women in both novels.
- To identify the role and relation of male and female observed in the novel.
- To look out the marriage and love relation of both sexes.
- To examine the gender equality and their intimacy.

1.4 Scope of the Study

In spite of the fact that there are several novels written by prominent authors in Ethiopia, the researcher selected these two (*Dertogada* and *Land of the Yellow Bull*) for the above stated reasons. The study focused on relations, roles, Stereotypes, and the like issues on gender of both novels. It is limited to analyze issues regarding gender differences and their interpretation in the society.

1.5 Methodology

This study uses descriptive and textual analysis method has been used as a basic research method. Since the study depends on theoretical frameworks, sources related to the study have been gathered through quantitative method. Critical reading of references available at libraries has been incorporated both in the review and in the analysis part. Textual data have been drawn from *Dertogada* and *Land of the yellow bull* as primary data. Secondary data has been drawn from literatures on gender and related materials. The two novels have been examined closely with the intent of identifying and extracting instances from those works where issues related to gender are handled. Qualitative approach is also applied to select the area. From qualitative purposive sampling technique has been used. The criteria of the selection is based on the issues regarding gender roles, gender based violence, patriarchy, gender relations, and related issues.

1.6 Significance of the Study

Gender issues are important part of social problems. Gender based violence is a crucial issue in different parts of the world. Ethiopia is of the countries which face problem or bias in literary works, medias, movies, music, and also in a society. The increasing of literary works which focus on gender based violence and shows the effects of those violence will have a great role to change such problems on ground. So this study also contributes the readers with gender reading of *Dertogada* and *Land of the yellow bull*. Moreover, it uses as a spring board and reference to other researchers who will study in the area of analyzing gender issues.

1.7 Limitation of the Study

This study critically analyzed aspects of gender in the selected novels. It is a thematic study although issues related to character and style will be referred to in so far as they help to make the analysis clear. By doing so, the researcher faced a limitations of getting more researcher works conducted on gender issues focused analysis of novel(s). The limitation of the page number was also another challenging thing that prohibit to add more theoretical frameworks and analysis aspects.

1.8 Organization of the Paper

The study has five chapters. The first chapter gives Background to the study, statement of the problem, objectives, significance of the study, scope, methodology, and limitations while conducting the study. The second chapter is about the Review of related literatures. This part reviews works of others related to this study. It also presents what they analyzed and their difference from this study. Chapter three will be theoretical framework with conceptual frame works which gives strength and make clear what is going to be analyzed. From them, the definition of gender, gender stereotype, gender relation, gender roles, gender based violence, gender identity, gender equality and inequality, women's empowerment, bridal wealth, motherhood, and gender and body images. In the forth chapter, critical analysis is given based on the extracts which are taken from the two novels. The last chapter is chapter five which is conclusion. In this chapter based on the findings of the study, an appropriate conclusion is given.

CHAPTER TWO

2. REVIEW OF RELATED RESEARCH WORKS

Different researcher works are conducted on gender issues by different researchers. There are also researchers analyzed Land of the yellow bull and Dertogada in different research titles. From them selected titles both on gender issues and on the novels will reviewed next.

A thesis by Almaz Zeleke (2007) was conducted on "Gender issues in civil service reform". It is focused on three Federal Ministries of Ethiopia. The paper discussed the gender issues at Ministry of Agriculture and Rural Development, Ministry of Finance and Economic Development and Ministry of Trade and Industry in detail. The researcher analyzed the status of women employees, the gender gap in the implementation of the civil service reform program and finally possible recommendations for any policy interventions or implementation mechanisms.

Finally, the research concluded that women's Affairs Departments have weak work relations with the Reform Office. The researcher gave a recommendation of: Conduct gender analysis, include gender as a part of the sub-program objectives, provide continuous gender awareness training for top managers and decision makers and provide skill training to woman in decision making positions to strengthen their leadership capacity.

Milashu Birhanu (2019) conducted a research on the "Impacts of traditional gender roles and expectations on job of women police officers of Federal Police Commission. It has an objective to see the representation of female police officers and if at all the traditional gender roles and expectations have created a negative impact on their representation at the commission and to see the possible challenges that women police officers face. It also intended to see the different perceptions and attitudes of male police officers towards their counterpart. Qualitative research method is used on this thesis. Data was collected using in depth interviews, key informant interviews and review of related different literatures.

The Researcher reaches to the findings of a major gender gap exists in policing profession as female police officers are not duly represented and the commission doesn't have a discriminatory deployment rule. Finally, the Researcher puts his recommendations that are enhancing the

capacity of female officers through trainings and scholarship opportunities, there should exist a sisterhood environment among female police officers, and male police officers should be given trainings to support their counterparts at the workplace and to understand female officer's burden.

Wendmagegn Baye (2008) conducted a thesis on "The Impacts of Traditional Gender Role Socialization on Gender Inequality in Primary Education. The general objective of this research is to create understanding on how the existing traditional gender role socialization is the cause for the existing gender inequality in primary education in research woreda. Both qualitative and quantitative methods are employed. The research states that children learnt their gender identities by observing their role model experiences, studying behaviors and practices in the form of stories, jokes, playing together, music, drama, art pictures. The researcher concluded that socialization is the cause for any good or harmful phenomena in individual life and in social relations.

So he gave a recommendation of proper education and training that increase children's compromising capability and gender sensitiveness is the prime means to aware and emancipate children particularly girls that are the most vulnerable from harmful traditional practices. Parents should get gender awareness training and also the local kebele administration has to organize continuous gender awareness tasks to Mothers and Fathers in the community to increase their awareness about how important attending school for their daughters and sons livelihood.

Daniel Eshetu's (2018) thesis is on "Culture as depicted in Land of the Yellow Bull and Things fall apart". He used comparative way to analyze both novels. The research mainly examined the cultures depicted in the novels with their similarities and differences. It has an objectives of which elements of cultures portrayed, how are these cultures stated in the novels, and also how are they expressed are given response and analysis. He used textual analysis method and classic type of comparative analysis. The researcher comes to the conclusion that both tribes of the novels: Hamars and Igbos have similar and some different kinds of cultural activities. Those their activities are discussed in detail. It also state that woman is considered as weak, servant and reticent, they should obey for their husband and their duty is to give pleasure for their husband and bear children. Finally, the researcher concluded that the two novels are more similar even if they have a slight difference between them.

Bantagegn Simeneh (2018) came with a title "Thematic Analysis of Yismake Worku's *Dertogada* and Serq Daniel's *Qonjowochu*". It is conducted using comparative approach. The extracts from the novels are analyzed through descriptively in point-by -point mechanism of thematic textual analysis on a comparison study. The themes are classified into three categories such as minor, major, and universal. The research discussed of similar and different themes in both novels, use of language, style, narrative technique, writing style and so on. The explanations include descriptions of political, social, cultural, historical, and economic aspects. Finally, based on the discussions the researcher gives conclusion such as: Yismaeke and Serqe Daniel's story tells us share in common the similarities and peculiarities like espionage activity works now a day as a pre request for the country political, social, economic condition adjustment, the role of Ethiopian ancient civilization in the world and its contribution to the present world civilization, and also the power of love and promise are discussed under minor, major, and universal themes.

Although the above researchers conducted a study using gender issues, they analyzed on different sectors and study area. Researches on the selected novels *Dertogada* and *Land of the Yellow Bull*, are also didn't investigate on gender related issues, the notions of absence of gender view point in both novels are observed by the researcher. As a result, the above researches used as a guideline for the researcher and also drives to conduct this study.

Therefore, the research has made an attempt to fill the gap through exposing gender aspects that manipulate the novels.

CHAPTER THREE

3.THEORETICAL FRAMEWORK

3.1 AFRICAN FEMINISM

According to R. Goredema (2009), African feminism is a feminist epistemology and a form of rhetoric that has provide arguments, which validate the experience of women of Africa and of African origin against a mainstream feminist discourse. It is a justice that aims to create a discernible difference between women who were colonized and those who were deemed the colonizers, and a social movement that aims to raise a global consciousness which sympathizes with African women's histories, present realities and future expectations.

African feminism concerns itself not only with the rights of women from Africa but is also inclusive of those living in the Diaspora as many of the contributors to the literature have often lived "abroad". However, the debates, practices and implementation are most credibly pursued on the African continent.

Ama Ata Aidoo, an authoress of African literature states,

"I should go on to insist that every man and every woman should be a feminist-especially if they believe that Africans should take charge of African land, African wealth, African lives and the burden of African development. It is not possible to advocate interdependence of African development without also believing that African women must have the best that the environment can offer. For some of us this is the crucial element of feminism".

Within Africa, in both social and most academic environments, there seems to be an agreement about what feminism is, and that its source originates from European and American (hereafter referred to as Western) definitions. This is because traditionally and geographically the west has provided the disposition and the strategies associated with this movement.

African feminism returns to iconic categories that put a spotlight on the differences between African and Western Feminisms initially. They are the following. 1. Culture/Tradition, 2. Socio-economic and socio-political issues, 3. The role of men, 4. Race, and 5. Sex and / or sexuality.

These categories are fundamental because they are the cement that hold the discourse of African feminism. They are also dynamic because to varying degrees, they present the concerns that have shaped many of the movements within Western Feminisms. However, African Feminism would have us believe that these very same categories make the experience of feminism in Africa unquestionably different from that experienced in the West. These categories are explained as oppressions. *Gwendolyn Mikell(1995)*, supplies us with a description of African feminism as "dealing with multiple oppressions" as indicated by the aforementioned categories. She also comments that African feminism is dealing with "women first and foremost as human, rather than sexual beings". This is a key point because a woman's sexuality and reproductive role in society has been a point of conflict in determining women's access and mobility in the public sphere.

Therefore, the following conceptual frameworks are mainly focused by African feminists and also used as a framework to this thesis.

4. CONCEPTUAL FRAMEWORKS

4.1 WHAT IS GENDER?

As *Fetenu (2004)* defined, gender is not only limited to men and women relation. But it is the social relationship of both men and women in their lifecycle of all spheres. So gender is a set of characteristics which distinguishes social and cultural behavior of women and men as well as their relationship. Gender issue is very important and cross cutting issue, which is constructed in individual, interactional, and structural ways to create environmental constraints and opportunities that usually benefit men than women. So gender has to be considered in all policies, programs, and projects.

Gender is a wide and touches many parts. Researchers are began to explore how gender has interaction with other discipline like race, ethnicity, sexual orientation, and social class to affect diverse family experiences (*Coltrane 1998,8*). For example, working- class women and women of color historically have had stronger than European American middle class women. Because, their income is necessary to their families' well-being. Not only their strong ties to the work force are differing from their European American middle-class counterparts, but also their experience

as wives and partners is also different. (Walker,1999,448) implies that the current researches explore factors like race and social class have an effect on female's experience of mothering. Walker states that those research findings are expected since gender is constructed.

Implication of gender in literature in sub-saharan Africa evoke contrary images. The first discursive strand goes back to the effect of colonial period. one characterized in *Mohanty's* (1988) critique of western feminist representations of third world's women tells an insistently negative tale of the voiceless victims of ever-deepening multiple oppressions, also exemplified in *Cutrifelli's* (1984) now notorious women of Africa: Roots of oppression. This woman as victim narrative situates African women as powerless, inviting intervention on their behalf. The rural areas of African women are considered as they are a little bit more that slave, who only accept and perform the tasks ordered. They have no any past and future story. They given their ancestor's backwardness. They are the only others spoken about, but who never speaks about themselves (1987:11)

Another image of African women is portraying as feisty, assertive, self-reliant heroines."Cast within a countervailing narrative to male anthropologists' descriptions of threats they pose to normative conjugal and family relations, with powerful echoes of the anxieties suffusing creative writing by African men (Newel,1996), these women are the very stuff of feminist fables. with few exceptions, images of African men have until recently been equally polarized. They appear either as powerful, dominant figures, colluding with colonial and post-colonial institutions to deepen women's subordinations fleetingly as the objects of women's successful resistance; or as rather useless characters that women can do without".

4.2 Gender Relations

(Joan, 1979) defined as Gender relation is a way in which, culture in a society prescribes rights, roles, responsibilities and identities of women and men in relation to one another. Men have superior power and position in the communities and households. In women's land rights issues power in gender relation implies men's higher access to and control over land and women's less and low control overland (Joan,1979). Gender relations appear in any family, community, workplace either social or economic relationship. Gender relations have an influence on people's

decision making and control in collective actions which affects how both men and women relate leads to more physical violence confrontation.

Gender relations are mostly disadvantage women. It sets the authority of both men and women. The gender hierarchies are often accepted as normal and are subject to change over time. They can be seen in different gendered activities. The practices include division of labour and resources, and gendered ideologies. Ideologies like suitable behavior to men and women (*Reeves & Baden, 2000*). Institutions like family, academic centers and legal institutions construct gender relations as they redefine the rules, norms, regulations, code of conducts that led social institutions. Since women have been eliminated from many institutional areas or their participation was restricted, they often have less negotiating power to influence changes which institutions operate (*Reeves & Baden 2000*).

(*Jones et al 2010*) also stated about these two spheres as interact with local cultures to determine gender outcomes. Social institutions that have been identified particularly negative for women and girls include discriminatory family codes, son bias, physical insecurity, limited resource rights and entitlements, and cultural restrictions on women's movement and other liberties.

4.3 Gender Roles

As (*Tyson, 1999:84*) mentioned that traditional gender roles cost men as rational, strong, protective, and decisive. In other hand, women as irrational, weak, nurturing, and submissive. Traditional gender roles benefit men by ensuring bias, norms, and values of patriarchy. Those mentioned traditional gender roles promote gender inequality especially excluded women from any opportunities and access to get services in the society. Traditional gender roles keeps promoting male supremacy which kills women's equality, hope, future, and assertiveness (*Tyson,1999:84*). Those traditional gender roles create the patriarchy and unfair conditions on understanding women and recognizing their importance to the society. They also construct the mind of males at an early age. They are created as they are strong, courageous, unemotional, bread winner and the like. They are expected to protect women because they can't do it by themselves. But the male who fail to succeed those male criterions will be considered as "feminine".

(Zuo & Tang, 2000) also support the above ideas. Traditional gender roles will affect the interest of individuals because its main concern or focus of area is masculinity. Males are considered as independent, self confident, and aggressive. And females are more passive, sensitive and supportive. So this will result that men remain as provider to their families like bread winner, and females stays home to look after the children and also take care of the ascribed roles that a society places upon women in association with their biological sex. Terms such as 'sex role' and 'gender role' are usually used interchangeably to define the expected behaviors of either sex.

Ann Oakley (1972) was one the first social scientist to distinguish the concept of gender from the concept of sex. According to Oakley, gender parallels the biological division of sex into male and female, but it involves the division and social valuation of masculinity and femininity. In other words, gender is a concept that humans create socially, through their interactions with one another and their environments, yet it relies heavily upon biological differences between males and females. Because humans create the concept of gender is demonstrated by the fact that individuals, groups, and societies ascribe particular traits, statuses, or values to individuals purely because of their sex.

4.4 Gender Stereotypes

According to (*UNHR, 2014*) gender stereotype is the practice of ascribing to an individual woman or man specific attributes, characteristics, or roles by reason only oh her or his membership in the social group of women or men. (*OHCHR, 2012:1*) is also strength this idea as it is a general view or preconception about what is or what must be possessed by women or men. Gender stereotypes can be positive or negative. For example, considering women as weak. *Aine M* also states that gender stereotypes tend to include exaggerated or erroneous assertion about the nature of males and females. It includes that men are not emotional at all and on the other hand, females are overly emotional which cause to consider them as weak and unable to decide on things. As a result of this feminist movements were continue to work to deconstruct gender stereotypes and offer different attitudes of gender roles that enhances equality among women and men.

A stereotype is harmful when it limits women's or men's capacity to develop their personal abilities, pursue their lives and life plans. (*UNHR,2014*) defines the effect of stereotyping as:

"A gender stereotyping is wrongful when it results in a violation or violations of human rights and fundamental freedoms. An example of this is the failure to criminalize marital rape based on the stereotype of women as the sexual property of men. Another example is the failure of the justice system to hold perpetrator of sexual behavior."

Social psychologists have long wrestled with the question, are stereotypes wrong? considerable research suggests that differences between groups and to underestimate the variability within groups. Furthermore, stereotypes may distort our perceptions and memories, leading us to see what we expect to see and to remember only information that confirms our stereotypes (*Lippo 194,for review*).

4.5 Gender Equality

Judit Lovas (2017) presents different definitions given by different institutions like UNESCO, ILO (International labor organization), and council of European movement. A general definition is provided by UNESCO's Gender Mainstreaming Implementation Framework (2003) as follows:

Gender equality means that women and men have equal conditions for realizing their full human rights and for contributing to, and benefiting from economic, social, cultural, and political development. Gender equality is therefore the equal valuating by society of the similarities and the differences of men and women, and the roles they play. It is based on women and men being full partners in their home, their community and their society (p.17).

For Canadian International Development Agency, Gender equality is giving recognition for both men and women's interest and priorities. And also they have to experience equal opportunity and access to apply their rights and personal wishes. Participating, contributing, and benefiting from political, economical, social, and cultural issues is also an evidence for prevailing gender equality (*CIDA,1999*). Large multi-national corporations, rather than create or provide their own definitions and understanding of gender equality, tend to rely on working definitions provided by translational organizations, such as the International Labor Organization (ILO), a UN agency that deals with labor issues.

According to the *ILO*: Gender equality refers to the enjoyment of equal rights, opportunities and treatment by men and women and by boys and girls in all spheres of life. It asserts that people's rights, responsibilities, social status and access to resources do not depend on whether they are born male or female.[...] Gender equality implies that all men and women are free to develop their personal abilities and make life choices without the limitations set by stereotypes or prejudices about gender roles or the characteristics of men and women (*ABC of women Worker's Rights and Gender Equality, 2007,p.91-92*).

Scholars such as *Andrea Cornwall and Nana Anydoho (2010)* argue that businesses deemed to be key partners in efforts to advance gender equality often define gender equality by increasing women's participation in paid labor. They fill the term with their own perceptions and aspirations in order to fit with their own agendas, including reputation and profit (2010). Most scholars share a common idea on the concept of equality that is women as a group, and the values and norms that are considered feminine, are treated differently than men as a group; and vice versa, men and masculine values are constructed and privileged over feminine values.

4.6 Gender Inequality

According to *Gender in Africa (2005:2)* the cause of the persistent inequality between men and women are only partially understood. In recent years attention has focused on inequalities in the allocation of resources at the household level, as seen in the higher share of education, health, and food expenditures boys receive in comparison with girls. The decision making process within households is complex and is influenced by social and cultural norms, market opportunities, and institutional factors. There is considerable proof that the intra household allocation of resources is a factor in determining the levels of schooling, health, and nutrition accorded household members.

Nagarajan,2006 argues that inequalities between the sexes is the result of cultural construction of gender difference rather than biological necessity. Feminists also accused different social institutions, patriarchal religion, sexism ideology (unjustifiable) and different forms of oppression systems. The EU implements a two-pronged approach for gender equality policies on the basis of the specific and often different needs and interests of women and men. On one hand, the strategy of gender mainstreaming integrates the awareness of these different needs and

interests into all policies, programs, projects, and institutional structures and procedures. On the other hand, inequalities are also addressed through gender-specific measures involving women and men, either separately, together or through measures designed explicitly to overcome inequalities. Mainstreaming can include gender-specific actions where necessary (*EIGE,2014*).

4.7 Women's Empowerment

According to *Kabeer (2005:13)* gender equality and women's empowerment is the third of eight MDGS. It is an intrinsic rather than an instrumental goal, explicitly valued as an end in itself rather than as an instrument for achieving other goals. Important as education is, the translation of this goal into the target of eliminating gender disparities at all levels of education within a given time period is disappointingly narrow. The concept of empowerment emerged in the 1980s & 1990s through the recognition of the inequalities between women & men. Women's empowerment then considered as a means of bringing basic or structural changes over greater equality (*Cornwall & Rivas, 2015*).

One way of thinking about power is in terms of the ability to make choices. Empowerment meant to transform inequitable power relations by giving chances to ensure strategic life choices for those individuals (mostly women) who were formerly unable to exercise such rights (*Kabeer 2001; Cornwall & Reivas,2015*). The concept was soon taken over by development agencies such as governments, corporations, and UN organizations to be used as an individualist, instrumental, and neo-liberal tool for empowering not just women, but the entire society. For example, Christine Lagarde, the Managing Director of the IMF, has recently affirmed that women's empowerment is an economic "game changer" because it can boost growth and reduce inequality, it can help mitigate the impact of demographics, and finally, it can provide greater female economic participation that supports diversification (*WWW.imf.org,2016*).

Not all choices are equally relevant to the concept of power because some choices are very important and have greater advantages than other choices based on their necessity and order to their lives, people's choices are different (*Kabeer 2005:14*). Those strategic life choices include where to live, whom to marry, whether and how many children to have, who has custody over children, and movement, freedom, and association are some of the important choices to be chosen carefully.

4.8 Patriarchy

In many of the theories formulated by feminists, one element has been constantly and repeatedly mentioned as the most dominant and pervasive factor for causing the subjection of women. This system which brought the inequality of women is referred to as patriarchy.

Patriarchy literally means '...a form of social organization In which the father or the eldest male is recognized as the head of the family or tribe' (*Websters New World Dictionary 1986*). This word alone also denotes another broader concept, according to feminists. As Edgar and *Sedgwick (2002)* mentioned, patriarchy implies to the large proportion of feminists 'the way in which societies are structured through male domination over, and oppression of women'. Confirming the same notion of patriarchy Wikipedia Encyclopedia [www.en.wikipedia.org] also writes 'patriarchy is most likely a reflection of deeper expectations of formal male dominance in a wider range of social relationships'. From these two versions of what patriarchy is, it is clear to note that this word stands to mean a system of human organization where power in all aspects of life is captured by men.

Even though the word patriarchy has been used for so long to mean 'rule of father' or 'rule of old men over young', it was ,in fact, Kate Millet who took the term patriarchy and managed to postulate that the same word could also indicate men's power control over women in a society (*Donovan 1993*).

On the basis of certain studies published by some scholars, it is possible to determine some of the characteristics of patriarchy which will subsequently help in identifying whether a society is patriarchal or not. According to Johnson's book *The Gender Knot* posted on the web [www.books.google.com]. L'a society is patriarchal to the degree that it promotes male privileges by being male-dominated, male-identified and male-centered. It is also organized around an obsession with control and involves as one of its key aspects, the oppression of women'. In addition to this, patriarchy is also considered as a society that divides and labels the whole characteristics of a person as masculine or feminine, valuing the qualities of the former one while devaluing the qualities of the latter (www.veg.source.com) .

Lgitgin and Ross (1976) also writing their own model for determining whether or not a society is patriarchy state that a society is patriarchy if there exists within that society sexual division of labor, expression of women's identity based on their relationships with men or prevalent views about women preferring private life over public affairs.

Relating to the factors which have actually helped patriarchy to be persistent during all these centuries, different researchers have considered different factors as the primary causes. Taken collectively these factors, according to *Lgitgin and Ross (1976)*, include biology, culture, religion and the shift of society from community-based production to private-led production.

4.9 Tradition

It is quite unpopular to criticize African traditions, or to point out that African history is marked by male dominance which African women have always resisted. Whether it is to do with the household, marriage customs, production methods or sexual freedoms, African patriarchal traditions for the most part make distinctions between male and female in ways that disadvantage the female.

African women have been silenced for too long about the crimes of traditional patriarchy such as the abusive and dehumanising institution of patriarchal polygamy, widow abuse, genital cutting, witch-hunting and women's lack of access to property and power in traditional society. That said, African feminist thought does not seek to abandon tradition, as tradition also harbours a precious cultural memory and a rich legacy of knowledge and spirituality. Rather the goal is to enable tradition to adapt to its times so that rather than stagnate, it can enrich society, as customs and culture should do.

4.10 Love

Love is something that all human beings desire in life yet it is an undervalued emotion in the worldview that shapes much of modern ideas. Using art in all its forms, for instance, to infuse theory with passion and emotion is for many African feminists a radically transformative act. Art is a realm where African feminist positions are not stated, but are symbolically represented. by creating new intellectual traditions aside of white/male academic history.

African feminists are in effect questioning the legitimacy of knowledge production and decolonizing and depatriarchalising minds. African feminist thought is fuelled by the idea that love and justice are complementary to revolution and change. It is focused on healing, reconciliation, and on an insistence that the language of African womanhood, from its global position, is the language that can transform society into one where sexual, racial, spiritual, psychological and social equality are afforded. In such a society people can pursue lives with less daily micro-and macro-aggressions, less hostility and more space for self-realisation.

4.11 Bridal Wealth

The anthropologist *Roger Keesing* defined bride wealth as "marriage payments from the husband and his kin to the bride's kin." Essentially this means that bride wealth marriages are those in which the groom (and often his family) remit a payment in some form to the bride's family in order to officialize a marriage. Typically, "these payments balance a transfer of rights over the wife's sexuality, work services, residence, and fertility" (*Keesing 1981 : 508*). These payments were traditionally made in the form of valuables (e.g. shell valuables in the Pacific, cattle in most parts of Africa and livestock and jewelry in many countries of Asia). However, increasingly globalized market economies inform the commodities in contemporary exchanges, which can consist of cash, practical necessities and tools, as well as luxury goods. Bride wealth remains the most common form of marriage transaction in the world. Among the 563 cultures listed in *Murdock's World Atlas of Cultures (1981, 226)* practice bride wealth.

Bride wealth is said to establish strong social bonds by opening kinship roads between the families of the bride and the groom and to formalize an alliance between different clans. Many speak of bride wealth as a token of respect for the girl and her family, and a form of appreciation for the hard work they put into raising her. It is also understood as a form of compensation for the loss of labor, productive and reproductive, the bride's family incurs when she marries and moves out. Her children will belong to the lineage and clan of their father.

4.9 Gender and Body Image in Patriarchal Culture

According to *Lighthouse (200)*, body image refers to personal constructions and public projections of our body and body parts, often in attempted conformity with parameters of 'beauty'

established in socio-cultural or non-personal contexts. In other words, body image 'involves our perception, imagination, emotions and physical sensations of and about our bodies' in relation to values that is not necessarily innate but 'learned or expected culturally'.

Body image concerns have been measured by several authors (*Phares et al., 2004; Thompson and Stice, 2001; Rand and Wright, 2000*), who have had differences when it comes to how body image issues affect women, men, adolescents and children. *Akram and Borland (2007)* report on the negative effect of women's and men's body image concerns and their attitudes towards physical appearance. They conclude that women tend to focus more on the physical appearance aspects of body image and tend to be more negative about their bodies, and compartmentalize them more than men. This compartmentalization allows women to isolate parts of their bodies for criticism and specific analysis and thus women tend to be more body focused than men(p.312).

Society often begins projecting socially constructed gender expectations on children before they are even born. This is evident in the colors used to decorate the nurseries. Color codes in the form of blue and pink, pierced ears, head bands and clothing designed for infants' provide a gendered foundation that will provide a template for much of the children's lives. Things such as toys, books, cartoons and video games develop a framework that cultivates children's identities, their relationships with others and most importantly how they view the world. (*WUNRN,2015*)The process of socialization is embedded in patriarchal values, where beauty is emphasized for girls, while independence and adventure are emphasized for boys. The female body is a cultural artifact defined and redefined over time in response to broad cultural and historical transformations.

CHAPTER FOUR

4. GENDER ISSUES IN *DERTOGADA* AND *LAND OF THE YELLOW BULL*

4.1 Synopsis of *Land of the Yellow Bull* (2003G.C.)

The Novel *Land of the Yellow Bull* by Fikremarkos Desta, is a story of the indigenous culture of the Hamar people in Ethiopia. The story is about an English researcher Charlotte Alfred's observation, obsession with nature. She wants to study the gender issues and their relationship in Hamar society and was sponsored by East African Anthropologists Association. She asked a guy who born in Hamar and was student of Addis Ababa University at the moment. She convinced Kello Horra to go with her even though he didn't agree at first.

Kello Horra was a decent and aggressive boy. His friends and other students were afraid of him because his mood will change suddenly. Kello is a victim of Hamar's culture. The culture makes him to thrown away as being 'Mingi'. They believed that unwanted child should killed by the elders by recognizing that he/she is a Mingi. Fortunately peoples heard his voice of crying after he has thrown from high cliff. Then they took him to their home and treat him as their son. So he grown up in the nearby village Jinka. On their way, they began to communicate and talk each other including his childhood story. When they arrived at Hamar, Charlotte was so impressed with the natural beauty she saw. But Kello felt sad by remembering his tragically abandoned childhood life.

Hamar people are open for any guests. So they welcome them well and become part of society. His relatives welcomed them with different gifts according to their culture. Charlotte experienced different rituals and ceremonies in her stay. Challenges and barriers were also part of the story. A traditional event of Hamar's Ivangadi night is a festival performed by the young people of the society which opens an opportunity to Charlotte to get her lover. She met a guy named Delti Geldi who is a well known hero around the Hamar clan. Due to his heroic deeds girls and shepherds sing a song for him. Girls fall in love and want to flirt with him as well. Goity Anteneh is also one who was in love with him and later became Kello's wife.

Deli Geldi invited her to dance and they spent the night together. She fulfilled her sexual desire. She repeatedly flirted with Delti Geldi and even forgot her boyfriend Steve. Kello Horra was also in love with Goity so doing what the culture expects from him to marry a girl. Goity and Delti were lovers, but since they were from the same clan they couldn't marry each other. After all, Kello married Goity make her his wife. Charlotte also finished her research and took both Kello and Goity to England for her presentation. But later, Charlotte decided to return to Hamar and live with Delti Geldi. So three of them went back to Hamar to live with the real human beings, pure natural beauty which does not mix with artificial materials, technologies, and vehicles.

4.2 Synopsis of Dertogada (2012G.C.)

The novel Dertogada raises technological competition between countries, espionage activities, about the intellectual African resources, politics, science, and romances using Ethiopian characters. The story aims at getting back those who are skilled and migrated from Ethiopia for different reasons. They are knowledgeable and were scientists, doctors, engineers, and intelligent agents. They work for foreign countries like Israel, America, China, India, Canada, England and so on. So it aims to get back them to reform Ethiopia.

The members of this group called themselves the Dertogadas' designed and facilitated a hidden program in an underground basement beneath on one Iceland among the group of Iceland of Lake Tana. The members of the group are chosen by two prominent monks named Abba Gemberu and Abba Didimos. The chosen ones are communicate through a tattoo which is put on their back a long time ago. The prominent and wanted scientist in the story is Engineer Shagiz. He is Ethiopian but works for American NASA. Other countries like Israel want to have him to use his great knowledge of Science, Ethiopians also on the other hand want to kill him, and The Dertogadas' want to get him. So it shows their struggle and strategy of doing it. There are also two female spies working for Moss Ad and CIA. One is Meroda and the other is Zipporah. Their love desire is also seen in the story.

Doctor Miraje, who was also wanted by the Dertogadas' member, was lover of Zipporah when they were on Lake Tana during their childhood and still waiting to her. But Meroda love him and trying her best to make him hers. Zipporah refuses the request from Dr. Annania (her colleague) because of her love for Miraje. After Miraje knows the interest of Dertogadas' he also tried to get

Shagiz with Meroda. Moss Ad also led by Zipporah is following Engineer Shagiz by their side. The mission to catch him makes them to meet in Bahir Dar on Lake Tana.

Finally, after a long journey of the characters' involvement and struggle to get together and attain the hidden treasure from the jaws of international enemies, the story ends with all fulfillments, including lovers reunion, and portrait of a better Ethiopian whose socio-political unity gets advanced that ever with modern bullet trains across all directions of the nation.

4.3 Analysis of Land of the Yellow Bull

4.4 Cultural Stereotypes

For Clyde Kluckhohn, culture is a historically created system of survival types, dominant or recessive, having tendencies shared by the whole group or by some particular part in a certain period of time. Kluckhohn has tried to show that culture is in history and serves as means of survival. Culture, Chris Jenks states, embraces a number of elements which enable it to be part of both our everyday life and the academics. Hamar does also have many cultural practices and traditions which come from their fore-fathers and still exists. They had set rules for women about what to do and not to do after marriage.

"Girls in the family ensure that the bride wealth paid for his wife is returned to the family many times over. His wives are considered as his farm with seeds that bring offspring. Even if a baby girl is a principal source of getting his new wealth.... (Land of the yellow bull,p.75-76)

Women are considered as a source of wealth to a Hamar husband. He is going to marry to maximize his wealth: to do so, the wife is expected to bear many children. Taking care of those children is her responsibility too. The man doesn't consider her pain of giving more children as well as the burden she carries. Increasing their wealth by giving children is her duty.

She becomes his property and starts living under his authority. she is not allowed to take part in the evening dances and her sexy way of wiggling goatskin braid will be changed....(Land of the yellow bull,p.80)

This extract shows that a Hamar married woman will lose her freedom of doing things that she did before. She will be under her husband's authority which means that she can't be out of his

interest. He has full right over her even more than herself. She will not go to the night dance enjoy with her friends. Not only this her style will be changed because she doesn't need to look sexy then.

The bride would have her hair shaven and her body would be smooth by a mixture of butter and charcoal cream with the intent of appearing beautiful to her husband.(Land of the yellow bull,p.77)

As stated in the extract from the novel, the bride will make all things which can make her beautiful to her husband. But this is when she is first taken to her husband's home. When a husband has finished paying the bride- wealth, partially or fully, a team of women delegated, from their village, led by his mother, will go and bring his fiancé. The next extract also shows that how she loses attention on her beauty.

She doesn't have to worry about her attractiveness...her hair starts to be smeared with 'Asele' (a soft sticky substance made of the mixture of soil, butter and gum) for the rest of her life. she doesn't doll herself up with beads and bracelet. from that time onwards she will only bear children and do very hard work.(Land of the yellow bull,p.80-81)

She is oppressed through hard work and bearing children spends her life time on routine activities. She is not allowed to become attractive and use beads and bracelets. As they use those bracelet and beads to become beautiful and liked, women don't need to look nice after marriage. This makes them to lose their confidence and give up for future.

The first one is getting up early in the morning and cleaning the kraal and the second is to boil the coffee husks using their traditional pot. She then goes, like a cat, to wake up the other women before the rising sun.(Land of the yellow bull,p.77)

from changing her physical circumstances to either minimizing risk of victimization or to change aspects of her life if she has been previously victimized. However, factors such as employment may improve a woman's economic ability, thus reducing her risk of being victimized and increasing the likelihood that she will make changes to prevent future victimization. But in this

novel no one in the society of Hamar is seen fighting for women. Even the female themselves don't think of doing it.

"Although there are many traditional constraints, a woman is a gift created only to help, amuse and serve a man. She prepares tobacco for the men; she plough the field, milking the cow by hand; cleaning kraals; look after children and prepares food...otherwise she cannot sit alongside men and deliberate about the affairs of the community or engage in hand-to hand combat against their problems or the enemy.(Land of the yellow bull,p.104)

The Hamar women's duty is not limited to house only, they also work on the field in addition to preparing meals, milking the cow, cleaning kraals, treating their children, and serving their partner by preparing tobacco. The society as well as the leaders believes that it is natural for women to serve men. Being a man or boy wouldn't cause any problem in Hamar society. Most of the inside and outside tasks are expected from the girl to do them. Engaging in meetings regarding the security issue is allowed only for men. It is their burden to combat enemies who come to their border. Hamar men have respect for themselves and are respected by the women also. They know what to do and not to do. "The Hamar men aren't alcoholic horses. Dancing and entertainment is part and parcel of their tradition. They start their enjoyment governing their emotions, and finish by doing the same. They don't use force to attain sexual gratification...."(p 113)

"Every woman knows that ladies can't participate in a meeting. Who do you think you are? He said blatantly....(Land of the yellow bull,p.102)

This extract shows the implication of attending a meeting with the leaders is allowed only for men because they (the society especially the elders) give a big concern and value for the meeting; they think such serious problems can be solved by the involvement of men only. Women can't defend and protect their village and also their cattle. It is not only forbidden for women to fight against enemies, but also participating a meeting is highly forbidden. So, it means that most of the decisions are made by men and women should accept that even if they don't agree with the rules. Charlotte who is a researcher and came to Ethiopia to conduct her research on female role in Hamar society was confused by such custom. It is totally different from what she knows and also experience in her country. In her country women have an equal

access and right to do whatever they want. They educate themselves and have a position according to their capacity. Charlotte is the witness of this opportunity. She had her degree in Manchester University in Sociology department and now she continued conducting research in developing country. Living in a rural area like Hamar and adapting with their culture is difficult for her, but the dedication to succeed in her endeavor makes her to finish it.

Every Hamar woman knows what they do while they live with their family and also after they are married. They follow the rules set by the community. They have a great respect for their culture and believe that as it is drawn from God.

*"Charlotte-however strange it may seem, you should realize that I am telling you the culture",
he said softly.(Land of the yellow bull,p.75)*

In this extract, the speaker is Kelo Hora who came to Hamar to support Charlotte doing her research. He is from Hamar society and knows the culture, rules, and regulations of the society. Because she came from different life style and civilization, she couldn't accept their culture at the beginning of her stay in Hamar. But finally, she became part of the society by accepting and following their rules and regulations of the villagers.

*"...But culture forces her to do what any woman in the society is required to do."(Land of the
yellow bull,p.73)*

The people of Hamar live under the rules from the elders. They accept and abide by their life time culture and regulations. If they break the rules and the culture, they will be punished and isolated from the society. So to live with the society with happiness and peace, they are required to do what the culture expects from them.

In spite of those restrictions of women in Hamar society they are also prohibited to sit with men. Men use a seat of any kind, but the females sit on the ground which is the culture of the society. This is the implication of the practice that recognizes women are inferior to men and they mustn't have an opportunity which makes them to sit and talk with men.

*In her culture women seat on the skin mat or on the ground. She was quite sure that benches
were ready for men.(Land of the yellow bull,p.409)*

This extract is from the novel shows that women cannot sit with men and also a chair is prepared only for men. Goity was amazed at what she has seen in Europe which is absolutely different from her culture. She was also very angry when Charlotte and Kello Horra told her to wear clothes on their way to Addis Ababa.

"Goity?"

"Yo."

"Have you observed what kind of clothes people of the town wear?" he said and sighed for a minute.... "To put it bluntly, Goity for your privacy, you, too, should be dressed in a similar style. To be comfortable, you just pretend as if you are a town lady."...

"How dare you humiliate me by asking me to put off my forefather's dress...? Why should I pretend? Why should I change my traditional dressing for the sake of likeness?" Goity fumed with anger. (Land of the yellow bull,p.352-353)

The wearing style of Hamar's is inherited from their forefathers. So they want to transfer it to their children and grand children. Goity is also proud of her identity. Wearing clothes like city people doesn't give sense for her, so she then convinced him (her husband) to wear her traditional clothes during their stay in Addis Ababa and England.

4.5 Gender Relations

Gender identity and gender relations are in dynamic process; and are performed differently in different cultures, and in different historical contexts and events. Since culture itself is socially constructed by men and women, and is dynamic process (Hirut, 2002:1). In Hamar society also men and women have a good place accordingly. They accept and love both sexes as essential for natural routine of life.

According to the traditional belief of the Hamars, the male is considered as 'rain' while the female as 'milk' to indicate the paramount importance of cattle and their survival for the well being of their community...(Land of the yellow bull,p.325)

The above extract shows that both sexes are important for the wellbeing of life in Hamar society. Their symbolism as a rain and milk have a great value for the society. Milk and rain are essential elements to survive, so they symbolize them to indicate that both male and female are essential and important. The representation shows that both sexes are the pillars of their community. In the Hamar community the yardstick of wealth is considered by the amount of cattle while survival of life is based on cattle, products (milk animal blood).

The male keep cattle, fight against their enemies. They are blessed and advised by elders to respect their father's rules and traditions, kind and generous, take orders from elders and be in their command. They also kill wild animals which makes them to be consider as heroes and to be loved by girls. Girls of Hamar love a man who kills their enemies and wild animals. To do so, the Hamar men go to jungle several times. The role of women here is that to support and appreciate those heroes by singing songs which express what they did in the jungle.

...Although they suffered from hunger for a certain period of time. They were eventually able to kill antelopes and dry their meat in the sun and survive on it to overcome their challenge, which is considered as the opening of the gate to enter Manhood. They spent some turbulent time going around the areas where they could get big game.(Land of the yellow bull,P.131)

The Hamar men tried to prove their manhood by killing wild animals. They suffer from hunger till they get the opportunity to kill antelopes. Moreover, each member of the group was told, enthusiastically, that without the existence of big game there was no way that they could confirm their courage and hence heroism would be a thing of the past. If they fail to perform this , it implies that there is no distinct gap between male and female except sex difference. Therefore, to avoid this shame, they were warned not to kill or frighten off wild animals indiscriminately.

"Honour your pledges. Respect my father's rules and traditions. Be kind and generous. Take orders from your elders and be at their command. Don't be frightened by your enemies. Be certain of your target and shoot down the flying bird to make you a hero and a sharp shooter. If ever you transgress my father's instruction, you have no way to run, I'll certainly decorate my chest (kill you)."(Land of the yellow bull,p.130)

Respect and genuine appreciation are the back- bone of their social interaction. Those rules are rigid principles, designed by the holy man Bankimoro. Several hundreds of years have passed

since the Hamar began to use these traditional laws and they are intact to this day. They also advised to chill with the young girls in their time. All Hamar's life activities had been set and ordered by their fore-fathers. every man and woman knows what is expected from them.

"Besides, enjoy yourself, wander around in your father's richly decorated fields and mountains.

Don't feel recluse and have a turgid life. Amuse yourself, flirt with girls, without a slight hesitation and smile, and always talk the sexual innuendo to your age mates. Nobody will drag you away if you are enjoying your lovable age time. Drink animal blood and Milk, full your Kraal with livestock, and bear children...."(Land of the yellow bull,p.130)

The Hamar men participate in the night dance called Ivangadi, with girls and there they have the opportunity to fulfill their sexual urge. any girl who has no fiance has the right to take part in the dance and enjoy any kind of love affair.(Land of the yellow bull,p.80)

Hamar's have a night dance 'Ivangadi' where they enjoy and make love with whom they like. In this program they both have an equal opportunity to have a lover. While dancing and singing could arouse interest each other. The girls try to attract the man with whom they want to have sex.

Even after having a fiance, a girl can thus spend her young years of singing, dancing or flirting with any young man she likes.(Land of the yellow bull,p.80)

Ivangadi is a free place for young people to share love and intimate feelings. They have to go to the dance, share love, and enjoy life. If a woman has a fiancé, she has to wait till he pays the wedding wealth decided on him. So till he finishes paying she can participate to the night dance and do whatever she wants. No one blames her for losing her virginity. Even if she got pregnant, it will be aborted by a mother in the society.

In the Hamar community love is a free relation. But the choice is determined by the girl's preference. Girls are privileged and have prior choice of entertaining the men at the Ivangadi. In the mean time, they need to be in love and given protection by young men.(Land of the yellow bull,p.257-258)

No male can force a woman to be with him in Ivangadi, she rather chooses the man she likes. They can also have different lovers in each Ivangadi night. But this freedom is given to women

while they are a girl or before marriage. After they got married they don't go to Ivangadi night dance, instead they serve their husband and look after their baby. Because of this burdens in marriage girls expect the night and enjoy it.

"...married or unmarried life-both are good. Being a girl is good for going the Ivangadi dance and flirting with young men. to married is also good because it leads to childbirth. Childhood is the time to meet pleasure by yourself whereas womanhood is indirect.."(Land of the yellow bull,p.238)

The Hamar women enjoy both married and unmarried life. They accept it as their life time source of happiness. Goity who utters in above extract is one of the Hamar girl characters who presented before she married and also after marriage girl. Goity and other girls of Hamar love their life while being a girl, because they get a chance to dance and flirt with young men. And also after marriage, they love their life because it leads them to childbirth. They love the happiness which comes with their children. After a girl is married she is expected to give birth and happiness to her home and her husband. They want a child in a marriage not only to get happiness of having a child, but also they get many advantages. If their child is a boy, he supports his father, maximizes their cattle, and protects them from their enemy. If it is a girl also they benefit through her support in the house, and after she gets a fiancé; her fiancé will bring a bridal wealth to her father. So they are benefited by both sexes. The next extract also expresses how the Hamar father is benefited by his daughter.

would have lived comfortably while he would have been benefited with plenty of cattle and could be able to buy enough bullets for his rifle with the bride wealth he gained.(Land of the yellow bull,p.248)

After a girl is married she will live under her husband's roof which means he will protect her and her children. Her father or her parents also live by what her husband pay them for bride wealth. So having a number of girls will make their parents wealthy. Evidently, the society had regulated a means of getting more wealth for each individual in terms of bride wealth offering. This is the spiral pattern of the Hamar social life whenever a man becomes less prosperous as a result of this kind of generous action, to become self sufficient, he will marry another wife. More female children will also bring him more bride wealth and these acts as an insurance against poverty.

Such a fairly plausible concern has prohibited their social life not to be irregular or turn to violence and crime. In general, responsibility, mutual benefits and respect are the pivot of their harmonic relationship.

The Hamar men marry women in order to become wealthy. They could achieve this wealth only when they have a baby. Especially, the number of baby girls in a family determines their future wealth.(Land of the yellow bull,p.75)

This extract shows that women are a source of wealth for her father. Even if a man wastes his wealth by paying for his wife's family to marry her, he will regain it from his daughter. So he becomes wealthier, they give many children even from different wives.

"Men who can afford the bride wealth can even marry more than two wives as they are could polygamy..."(Land of the yellow bull,p.75)

As mentioned above, a Hamar man can marry more than two wives if he can pay the bride wealth to her father. The exceptional thing of Hamar women here is that they don't angry at this. They became happy of their husband's another wife because; they will share the house work together. So their husbands can attend the night dance and flirt with young ladies.

"...Indeed the husband has the right to take part in the evening happy hours and flirt with girls in a friendly way. if he meets a girl who would bear many children for him, he can go forward to make her his wife by paying the necessary bride wealth to her family.(Land of the yellow bull,p.81)

The same is true here, the man can take part in the Ivangadi and enjoy with girls. Hamar is comfortable for men; they do great things like war, hunting, and attending the clan's issue which are considered as heroic actions. Besides, they can have more wives if they have an interest as well as the capability. They will pay for girls who can give them many children.

4.6 Character Stereotypes

The Hamar man has a great value to the elders of the clan and also to the men of Hamar. They will attend every activity which needs heroic doing. It is their responsibility to discuss the clan affairs and also decide what is important and not important for the society. Their superiority is

accepted by the women of Hamar as well. The women have low status in this clan. They can't raise any idea with men; they simply accept what is told and ordered by men. After a girl gets married and goes to her husband's home, she will not have sexual intercourse with him. Instead, she hides in the ceiling of their hut 'Shala' for three months. Unless she hides in that darker place whenever her husband shows up, he will beat her. The next extract shows how the researcher Charlotte was amused by this tradition.

"How does conception prohibit sexual intercourse and how can one abstain from this natural need by cultural obligation until the child is born and grows teeth?....(Land of the yellow bull,p.74)

The extract is about cultural obligation which prohibits sex during their first month of marriage. They will have sex after three months and are blessed by elders. After a month the girl will show him a sign that she is ready for sex. Before any sexual engagement the wife is supposed to take one gourd of sand and one gourd of milk for the elders. In return, they will bless their marriage. She will leave the gourd of milk with them and take gourd of fine sand which is taken from the great and famous river 'keske'.....Finally after blessing they will have their first sex after marriage together. But this restriction will work only for women, which means that a married girl can't go to Ivangadi and flirt with boys. But the man can go, dance, and flirt with girls.

According to the Hamar tradition, man is always man. It means that he should act bravely, angrily and gently. He is expected to behave gently, like a lion. This is a culture that works even after marriage. They will continue acting like gentle and angry. He will show his angry face every day to his wife and she will expect this tradition.

In the tradition of the community women are expected to indulge in laughter while the men were expected to be gentle, patient and calm. (Land of the yellow bull,p.100)

To show his braveness and heroism, he will not show his love and respect for his wife. They already exercised this activity since childhood. The girls also observe first from their father then, from young men of the village. As a result they don't expect the man to express his love and laughter for them. Goity who is the main character of the novel also expects this action of anger from her husband. She wants and expects her husband to act like other Hamar men. Even though,

her husband Kello Horra is challenged to become angry at her, she became unhappy of marrying him.

He watched at her seriously while she looked at him with joyful smile. A girl is expected to be smiling while a man should behave seriously like the mature male lion do.(Land of the yellow bull,p.260)

Kello Horra, who is the main character in the novel and grew up in a neighboring village was thrown away because he is considered as 'Mingi' claiming he could bring bad luck to the clan. But good people got him and took him to their home and he got the chance to attend his education. When Charlotte found him he was a university student at Addis Ababa and has no heroic deeds in the Hamar. So he loses strength to show angry face and beat his wife whom he loved the most. What he wants is kissing and hugging his wife to express his love for her, but Goity his wife doesn't want this. She wants him to become brave like other men of the Hamar.

It is thus the tradition among the Hamar people for the husband to express his love for his wife with less generosity and beating.(Land of the yellow bull,p.78)

As a result Kello Horra lived far away from the Hamar society, he challenged to familiar with their tradition. Especially, beating his wife was impossible to him. But according to their tradition he has to beat her to show his superiority whenever they meet.

"You really don't know the sappy I am going to marry? It means you don't know I am going to marry a woman? A woman my dear! Who hasn't even killed a mouse, someone who lives wrapped in clothes, more coward than a woman..."(Land of the yellow bull,p.284)

As the above extract shows hunting and killing animals are considered as heroic deeds in Hamar society. Every woman of the Hamar wants to marry and even flirt in the Ivangadi night with the hero who killed many animals decorating his body as a sign of his deeds. Goity is not happy about the man who is going to marry her because, first the man who she loved from her heart is Delti Geldi. Next Kello Horra has no any heroic deeds in the society. She also blames him for his clothes. In Hamar they don't wear clothes, but Kello since he lived in a city he wears clothes to cover his body.

"Yea-e! Do you call him a 'husband'; you, too, are thinking he is a man! If he is a man why should I worry about...Nevertheless, he is not a man. He is a woman but having a man organ. How dare you forget that! You throw me to marry a woman! Forget my pleasure...but do not you think about my children? Can you see their fate? Having no courage..."(Land of the yellow bull,p.292)

As the extract shows the superiority of masculinity is accepted and wanted by the feminine members of the society. So, the man should act gently, bravely, and angrily to be loved by the women as well as to be considered a man. This helps his children also. They will be proud of their father too. He can teach them to be stronger if he looks like or be strong only. They want their children also to be warriors, courageous and strong. Goity also blames her father for allowing Kello to take her. She was confused when her father agreed with Kello who has not done heroic deeds in Hamar. She was angry about parting from her lover Delti Geldi and being with her husband. After they married he should beat her while they meet each other but he couldn't do it for a long time. Charlotte understands that his action is making Goity angry. So she told Kello to be a man of Hamar and satisfy his wife. Then, he started beating her while they meet.

...when the husband gets up his wife would kneel down and would offer him tobacco to show her respect and satisfaction.(Land of the yellow bull,p.78)

After marriage in Hamar the wife's duty is to serve her husband. She is going to live under his authority including giving what he needs besides being beaten by him, and taking care of their children. She wakes up in the morning and cleans the kraal then, she will offer him tobacco by kneeling down. This shows him her respect and satisfaction.

Following that she leaves the area after being slapped by her husband, as a sign of exhilarating satisfaction.(Land of the yellow bull,p.78)

This is also done by her husband to express his satisfaction. Even though they spent a good night together, she gives him tobacco by kneeling down, he will slap and leave her. Beating a girl which is a patriarchal action is common and mandatory in Hamar clan.

subjected to beatings. nobody will intervene or make a plea for help- It is a tradition(Land of the yellow bull,p.77)

"...Does your husband beat you?"

"Yea! wouldn't he since he is my husband?" she laughed...(Land of the yellow bull,p.234)

Even though, it is harassment and attack, the Hamar people accepted beating a girl as a culture. The husband is expected to beat his wife. No one will blame the action even the girls themselves because they respect their culture and the rule of their fore fathers.

4.7 Intimacy between Men and Women

According to the Hamar culture and tradition after engagement, the couples are forbidden from showing any sign of embrace or love talk. Their private affair has specific time and place. The wife then hides in the ceiling of their hut 'shala'(what the Hamar call it) for three months. During this time her main duty is cleaning the kraal and to boil coffee to her husband. No one will help her when she cleans the kraal and prepares coffee because she wakes up early and wakes up others after she finished. Every women of the Hamar will do such things. Charlotte observed and was hidden with Goity to collect her data. She was not only conducting her research, but also starting her new relationship with the Hamar hero named Delti Geldi. She falls in love unexpectedly with a Hamar guy.

For a while she erased her professional ethics from her mind. And her life, at once, became full of surprises and amazing urge.(Land of the yellow bull,p.149)

Even though Charlotte has a lover at Addis Ababa, she falls in love with a lion-hearted man. She saw him at the Ivangadi dance and danced with him. While dancing she feels something special and exceptional. She likes his personality, honor, and strength. So she decided to enjoy the hero's fame and perceived the weight of his love that determined his value that was spreading throughout Hamar. Then after they hugged each other, Charlotte felt his erection. She finally recognizes that she is in love with this Hamar guy. So she is committed to fulfill what the tradition of Hamar requires.

As the baraza knifed her delicate skin, blood started to spurt out of her body. She was jolted by the excruciating pain and jumped up and down. The spiky grass hunting her bare soles and she finally shuddered at the pain and lay down on the ground...(Land of the yellow bull,p.218-219)

After Charlotte accepted the tradition of Hamar, she looks like them in everything. She became naked, bare -footed, decorated her hair, hand, and leg like other girls. It was on a ceremony that Kello Horra is going to run on the back of the cattle four times without his hands touching the back of the cattle. This is a tradition to marry a girl. His relatives wished him good luck by waving freshly cut leaves and twigs. And they ask boys to whip them by giving 'baraza' sticks that were especially kept under ground for several days. Charlotte being a side of Kello as his relative, she faced such a challenge to respect their tradition.

Charlotte had suffered for a month as a result of injuries she sustained during the cattle leaping ceremony. Her feet, which were used to wearing shoes were exposed to obstacles and thorns and gave her terrible pains. The pain was so intense...(Land of the yellow bull,p.230)

Even if, she knows it is painful and hard to do it, Charlotte faced the hurdle of being naked, bare feet, and beaten by boys. She had an argument with herself whether to do or not, but finally she decided to do it. To become a born again Hamar girls had boosted their ego by resisting the flogging voluntarily and with courage in order to prove their kinship to him. It was important for Kello Horra and herself. She wanted to show her strength and respect for the culture to her lover Delti Geldi. She also fulfilled her responsibility by doing what is expected from her as a relative of the bride.

..But days later, her mental torture diminished, her wounds were treated by tolerance and patience, and her feet had become stronger with her enthusiastic professional mission...(Land of the yellow bull,p.230)

Charlotte is strong and committed to her mission. She faced the difficulties starting from choosing the place to conduct the research because it is a very remote area. Next convincing Kello Horra was challenging. He didn't accept the invitation to back to Hamar because he has a bad memory of the area. After he agreed and went with her also she comes up with unexpected life style of Hamar clan. Though they accept her as a guest, they don't like her activities like dressing and washing. Later, she totally loved their mind, threatment, the natural beauty, fresh

air, and their kindness. So she accepts and looks them. Her enthusiastic professional mission makes her recover from her injury. Her body and mind become familiar with beating.

4.8 Marriage Relations

Marriage to Hamars is a way of connecting a line with the rest of the society. It develops their social awareness of the society and makes them feel familiar within the other clans. The lovers from the same clan cannot marry each other. But, they can enjoy and flirt with each other according to their culture. The man is going to marry a girl from a different clan which makes an attachment with other clans. Delti Geldi and Goity are also the victims of this culture. They are from the same clan; as a result they are obliged to let Charlotte marry Kello Horra even if they love each other very much.

As a matter of fact, even if he had pledged to marry Charlotte, his heart was nevertheless with another girl- Goity. He would have lived the dream of his life had he been able to marry Goity. But he could not marry her. They were from the same clan. - "Karla". Someone from the Karla clan could marry someone else from 'Gulet' or other clans. But individuals from the same clan couldn't inter marry. (Land of the yellow bull,p.252)

As we can understand from the above extract, young people from the same clan couldn't marry each other. Goity and Delti also spent happy nights with each other. In spite of his heroic deeds, he wins her heart by his strength during their sexual engagement. She believed that no one could replace his place in her heart. Delti also was mad of her love. He thought that she is unique when compared to other girls in Hamar society. After all, their love couldn't change the tradition of their forefathers rule. So both of them married the guests from the town.

Freedom of marriage is a cherished right of a man in the male dominated Hamar Society...(Land of the yellow bull,p.275)

As the extract shows marriage is the right given to males in Hamar society. He will marry a number of girls if he pays the bridal wealth to their family. Delti Geldi also started preparing to marry the foreign girl Charlotte Alfred. The elders decided the bridal wealth which is given to her new family: Kello's family. When he finished paying either fully or partially, his family will take her to his home. Then, they will start living according to Hamar rules.

"..after engagement, the couples are forbidden from showing any sign of embrace or love talk. Their private affair has specific time and place. The man is expected to behave gently, like a lion. As a matter of fact he should also be violent. He has to show his superiority by beating her whenever they meet."(Land of the yellow bull,p.76-77)

Even though they married, they couldn't even use love talk because it is tradition. She has to hide herself from him because he could beat her to show his superiority on her though he doesn't. He also acts gently and doesn't look like angry which upsets Goity..

..In what circumstance is he different from me -only by our sex organs?- Besides he doesn't have cattle, goats or sheep. Where does he going to bring the bride wealth and make me his wife?" she wondered in severe anger.(Land of the yellow bull,p.266)

Goity becomes sad about her future husband. She doesn't like anything from him from the very beginning; The Hamar man is expected to have cattle, goats and sheep. Or he has to do heroic deeds of hunting jumping over cattle. Since, Kello doesn't live in Hamar he has no any cattle and doesn't kill any animal. But he convinced her father to take her to town in order to provide her with modern education. Her father also feels happy wishing her to be an educated girl. But Goity has no any idea about this plan so she couldn't understand why her father keeps silent about Kello Horra.

"Yea!... That bastard coward!-He let me pass by in peace as I foresaw instead of whipping me. I am rather the husband and he is the wife! Her face was like thunder, 'How dare I live with this heartless woman? Cursed be the day- he met me on my way to Delti Geldi.(Land of the yellow bull,p.298)

The above extract shows Goity's anger. She is upset at her husband Kello Horra. She told Charlotte that he is not following their marriage tradition and that he didn't whip her while they met each other. Whipping a wife shows their superiority on them and he would be considered as brave. That's why Goity expects him to beat her. His love and great passion for Goity don't allow Kello to put his hand on her, but he has to do it.

"How will we live together if we are both women? From whom will our children inherit courage? Our children will certainly be taken for coward's" she said miserably, rubbing her hands filled with dismay.(Land of the yellow bull,p.266)

From the extract above we can understand that Kello's action of not being gentle and beat his wife, did not only upset his wife. Their children could also be ashamed of their father because they will be considered as cowards. After Charlotte heard of Goity's complaint, she told Kello to behave like other Hamar men. He then, started beating her unwillingly.

Kello kept flogging Goity, on her back, whenever he approached her. It was all a matter of traditional practice. He had to flog her every time she stopped to peed, when her feet bumped against something or when she sat to take rest. The husband had to do this because the wife was expected to be frightened of him and become submissive and subservient during their time together...(Land of the yellow bull,p.327)

The extract tells us that Kello Horra started whipping her while they were going to his relatives' home to collect materials they needed. He is going to flog her when she stops walking even if she is tired. This makes her to be afraid of her husband and obey him only. She couldn't offend him while he beats her because she is his property. The next extract will prove this.

"...I am married. In such circumstances I only have the responsibility to take orders, otherwise I have no right to order my husband do something for me," Goity whispered incoherently.(Land of the yellow bull,p.318)

Married women will live under their husband's authority. As the extract shows she can't raise any idea and argue with him rather her fate is to accept what he orders only. The next is another extract from the novel.

"Yea! Charlotte, I am frightened to address him by his proper name before I have ever bore him one child," she said stiffly.(319)

As the above extract tells us, the married woman will not only be afraid of her husband but also she respects him as he is superior to her. Goity grew loving and following her fore-father's culture and tradition. So she respects and is afraid of her husband as the culture expects. Her

anger and hate changed through time after she had sex with him and also after he acted like a brave man by whipping her.

"Did you make love with Kello passionately?"

"Yea! Hereafter, whom else do I have to offer my love beside him? He has already become my master, I have therefore to surrender everything, even my feeling, to him," She said staunchly.(Land of the yellow bull,p.318)

Finally, Goity accepted Kello Horra as her husband and also as her hero. She knows that she had no any choice rather than loving and being happy with him. Even though no one could replace Delti's strength while making love, her attitude towards Kello has changed. She has no other choice but love him for that matter.

But in contrary, the novel Dertogada is rather different status of men and women that of Land of the yellow bull. Women depicted as confidential, strong, knowledgeable, and skilled. The men are also educated, modern, and professionals. The men's attitude towards women is different according to the man's personal behavior and their intimacy.

The next section presents an analysis of *Dertogada*.

4.9 Analysis of Dertogada

4.9.1 Gender Equality

Zipporah who is one of the main characters in the novel "Dertogada", has a vital role in the story. Zipporah is Jewish spy but spent her childhood in Ethiopia on Lake Tana. She is very curious and brave spy in Israel. Dr. Anania, her colleague is in love with her beauty and want to have fun with her. Even if, she ignored him he couldn't stop beating her.

"Your circumcision must have cost a fortune, right? he said closing in on her with viciously narrowing eyes.(Dertogada,p.41)

The extract above shows Dr. Anania's valueless attempt at getting Zipporah. He thought that he can convince her and do whatever he wants but, she was different from what he thinks about her. He told her that she is not unique from other women indirectly by saying that her circumcision

cost a fortune as stated in the extract. He showed her disrespect only following his feelings and ambition. He has an attitude of women should accept his request about relationship; so will not be tired by begging them. So he expected the same response from Zipporah regardless of her interest and feeling for him.

"Don't come any closed!" She roared at him again, backing away...(Dertogada,p.41)

Zipporah however, is not afraid of his attempt and is influenced by his pushes. Rather, he (Anania) is afraid of her because, he doesn't know what reaction she will have. Then after, he couldn't control himself and tried to kiss her. But she give him a response unlike in Land of the yellow bull.

...She responded to his improper act by sending him staggering backwards with a blinding blow to his face all with the back of her hand.(Dertogada,p.43)

The extract above shows that Zipporah doesn't negotiate with acts which touch her honor. His attempt to kiss her resulted in anger and slap from her side. We could understand that she will not tolerate who comes any close to her without her interest. She does not want to have any intimation with Dr. Anania.

"..Anania! You and I have nothing in common, except the patriotic mission we are assigned to execute together. And, you know I can do it only by myself, even without your help. Believe me!(Dertogada,p.44)

Strength, honor, and resolution of Zipporah are shown in this extract. She has set a boundary to Annania. She does not want any intimate relation with Annania and make him to respect that limit also. She told her idea street forward and also her dedication to her mission.

He was determined to taste and to dying the blessings in between her legs, or even force her into giving it to him. However, her fierceness would be no match for him.(Dertogada,p.43)

This is also another implication of patriarchal influence in his behavior. However, her determination doesn't allow him to do so. He is a victim of an attitude that he can do whatever he want whether she want it or not. Dr. Anania wastes his time by begging and trying to persuade her but, it was useless.

He was the one who had recruited her as an agent for Mossad and who conducted her medical checkup. More than anything else about her, it was her beauty made him a captive, ever since then, he has been trying to make her and her his own.(Dertogada,p.43)

His other mission over her couldn't be accomplished. He took her from Ethiopia after her father died of famine on the journey. He selected her for the mission because; she has no any relative whom she worries about. Her position needs very responsive and committed person. Zipporah was also dedicated and is dedicated enough as the position demanded. As a result of her commitment and strength on her job, her colleague called her 'the tiger'. Dr. Anania was right in choosing her for such a great position because; she proved her ability for the position. What he couldn't accomplish is his private affair with her. He couldn't get her as easily as he thought.

...As soon as they were inside, she slammed the door behind her, took out her gun from her side and shoved it forcefully under his neck.(Dertogada,p.234)

Dr. Anania couldn't convince Zipporah to be his lover in peace. So he changed his way to force. He put drug to her drink that would make her to sleep and unable to control herself while she was dancing. But since she was smart enough, his mission failed.

...As soon as they were inside, she slammed the door behind her, took out her gun from her side and shoved it forcefully under his neck.(Dertogada,p.234)

The extract is about Zipporah's action after knowing that he put powder into her drink. First, she thought that he wanted to kill her, but he told her that he put the powder to sleep with her. However, she didn't show pity to his begging.

"...If we're going to start anything about the sunken ship, you've to first get rid of the Italian who's giving you orders from an inhabited island. Now you are left with two missions, first go and hide the monk's body. Second, get rid of Mormordino.(Dertogada,p.326)

The above extract is about after Zipporah comes to Ethiopia to accomplish her mission. She was committed, dedicated, and planned to the extent of changing her face in surgery. Her mission to Ethiopia was to follow the dead body of Engineer Shagiz. So she sacrificed a lot to win their competition with others to catch him. From the extract we can also observe her order Aba

Diwola to kill his boss which usually is not expected from women. But she ordered and also did whatever regardless of her sex.

4.9.2 Love between Men and Women

Women characters in the novel "Dertogada" are educated, and have a big position in their work. They fight for love which means struggling to get love and in keeping promise. Zipporah and Meroda are the two characters who exhibit these traits.

"...He is the love of my childhood. He shall stay in my memory forever. He shall be born with me, even if I die and am given the luxury of reincarnation. Mi...Ra..! Miraje!" she said with a sigh.(Dertogada,p.44)

The extract shows Zipporah's love for Miraje. They were lovers in childhood when they were in Bahir dar Lake Tana monastery. Even though the monks separated them there was passion between them. However, many years passed since they saw each other, Zipporah doesn't give up on loving Miraje. She always thinks of their intimacy on Lake Tana which she suppressed. Zipporah was searching for Miraje her childhood lover, but she couldn't find him. She doesn't know another man after Miraje. She will wait for him till dying and has a place for his love only.

"No Mira. I am leading you into something right, into love...." She said breathing heavily. Both were gasping for breath. "You are hurting me Miraje. You are wounding me. You are burning me alive. It's better if you killed me."(Dertogada,p.130)

Meroda also pushes Miraje to open his heart for her. Miraje also couldn't forget Zipporah and was still waiting for her. But Meroda fell in love with him and tried to get his attention. She repeatedly told Miraje to forget Zipporah and love her. She was challenged by his love because the girl whom he loved is only Zipporah. This reality always hurt Meroda and she even hated her without knowing her. She tried a lot to attract him and have love with him.

"Idiot! You are an idiot. Don't I know you more than Zipporah knew you? When was the last time you were with her? Years had gone by since then. Does she even have a memory of you playing a guitar? Tell me! Does she remember you as a man who loved reading modern poetry?...(Dertogada,p.139)

The extract above is about a heartbroken Meroda blaming Miraje for not giving her his attention. He always told her that he is waiting for Zipporah and he will love only Zipporah. Even though, she knows that his only love is Zipporah, she asked him to give her a chance also and told him that Zipporah herself doesn't love him as he expected. She wished he would forget the past which will not be possible and look forward and give time for her also. His response for her deeds made her more angry.

"I told you, I never want to hear her name again. She makes me shudder! She is a satanic spirit!...(1Dertogada,p.39)

As a lover it hurts when listening about another girl. In the extract stated Meroda is tired of listening about Zipporah. So she warns him not to mention her name even. She is an obstacle between her and Miraje. She believed that Zipporah is a spirit that pulls Miraje backward. She is his childhood lover: even she may die but, he is certain of getting her. His childhood memory about her is fresh. Knowing this Meroda doesn't stop loving and forcing him to look at her.

"...Now you should be able to climb up to her tip; unless of course you want to remain forever in your first horizon, I am now your new horizon. Now stop looking at her and look at me. You may even love me. Who knows? I cannot force you, but I will still love you, whatever your answer may be."(Dertogada,p.140)

The extract tells that Meroda's hope to be loved by Miraje. She will not be tired of loving him and will wait till he forgets and comes to her. She also shows him a way to start new life. To start new life and relationship he has to forget the past and start to look around. She wasn't afraid and ashamed of begging him even if she is a woman. What she wants is only to make him hers only. For that also she uses different mechanisms though, it doesn't work.

"I would even go to hell for you." She said, following them into the small craft.(Dertogada,p.290)

In conclusion, both characters Zipporah and Meroda are true lovers and struggle for the one who they love. Zipporah loves and will wait for Miraje since he is her lover. Meroda also was waiting and fighting for the love that she couldn't get. She invest much to get Miraje even though, she know that he loves Zipporah only.

4.9.3 Zipporah's Assertiveness

Women are depicted as strong in their life and love affair in "Dertogada". They fight and struggle even to the extent of overlooking self-pride in order to succeed their goal.

...The other book, which created the same effect on her, was 'The Chronicles of Repentance'. The words lash at her with their flames of repentance. Otherwise, she would pick up another book of divinity...(Dertogada,p.51)

The extract shows how Zipporah fights against her feelings. In her childhood while she was living in the monastery, she felt something special which made her to think about Miraje. But she knows that it is not good to feel like that and be an obstacle to Miraje from his religious stand. So she fought with that devil feeling by reading religious books that inspire to listen to God. In that

early age she considered that passion of love should not obsess her. Therefore, she makes a sign of cross, prayed and read religious books to normalize her heartbeat.

"What I need is love, not wisdom and smartness." She told him boasting.(Dertogada,p.297)

The extract is told by and taken from Meroda's conversation with Miraje. She is not only skilled and smart minded, but also beautiful and attractive as well. She accomplished her missions with success so that they give her high responsibility. Miraje also knows that definitely.

"I never doubted you." Miraje replied. "I chose the right person." He was proud of her.(Dertogada,p.297)

Miraje also knows that Meroda is brave and smart. He has no doubt that she will raise smart ideas and solve their problems. As also seen in the novel, the female characters have a vital role, generate ideas, and perform equally or more than men do. The dedication of women to their mission is also seen in this novel.

...She still couldn't completely take the identity of the face she was looking at her father's. It's only been face week since she had a new face through the miracles of plastic surgery. She now had the exact face of her father Abba Finhass.(Dertogada,p.312)

Zipporah on her mission to catch Engineer Shagiz, struggled a lot with other country's spies like her. It is obvious that Engineer Shagiz is very important to all countries. Israel also wants him to get his knowledge for competing with America. This great mission of following the engineer is given to Zipporah because she is brave enough to do it. After Engineer Shagiz's coffin is taken to Ethiopia, Zipporah became curious to know the end. So she decided to go to Ethiopia. Though, it is difficult to follow him as herself, they decided to make surgery of her face to her father Aba Finhass. Her face and beauty is very important to a girl, but Zipporah sacrificed to the extent of making surgery of her face. We could also observe occupational equality and strength of women which are not observed in Land of the Yellow bull.

Zipporah and Doctor Anania had an additional task of watching and reporting every move the engineer made. While waiting for the right time. Up until now, they have discovered his secret meetings with companies around the world...(Dertogada,p.143)

Zipporah sat at the rear seat of the helicopter monitoring the activities on the screen of her laptop connected remotely with the coffin.(Dertogada,p.307)

The above extracts show that in "Dertogada" women equally perform a task with men. Like Meroda, Zipporah is also a spy who is commonly named 'The Tiger' by her strength and bravery. She is dedicated to what she is ordered to do and to her mission.

CHAPTER FIVE

5. CONCLUSION

From the preceding chapters, the research has exposed gender issues and the portrayal of female and male characters. In "Dertogada" and "Land of the Yellow Bull". The main aim of the research is to show issues regarding gender in both novels. The issues observed in the novels are presented in various ways. They portray the characters (male and female) in two different ways. To analyze those issues and image of the characters, different feminist concepts (basically African Feminism) are applied. The instance of the study was to answer the questions like perceptions of male characters towards female characters, and what equalities and inequalities are observed in the novels.

As the main objective of the study is to analyze gender issues in both selected novels, it has tried to answer the specific questions: The status of men and women in both novels, the role and relation of male and female observed, marriage and love relation of male and female characters, and also the intimacy between female and male characters. So based on the extracts and stories from the novel the following analysis and findings are given.

In "Dertogada" by Yismake Worku, reflected the characters (male and female) with their strength and curiosity for exploring new things and modern knowledge. They are competitive, strong, brave, and straightforward. They fight for their interest and their right. They did not affected by traditional gender roles. They are the implication of modernization and equality of gender

Besides, in "Land of the yellow bull" the male characters are strong, brave, and master over the female characters. Their bravery and strength are based on their social context and understanding. The male's role in Hamar society is to kill animals, protect their village from enemies and collect animals. The females on the other hand, are obliged to obey and be governed by their father and also their husband. Their role and responsibility is to satisfy the male's need and limited to household activities. After they married also they are expected to control their home including preparing meal, fetching water, looking after their children, and also farm activities. Female's right and opportunities will be denied after she got married. They can't

participate in the night party with their peers, they can't use soil which makes their skin more beautiful and eye catching. So they are affected by patriarchal system and stereotyped by the society from that of males.

As it is examined in the analysis, the authors used their work to imply the way of life in Ethiopia. Societies living in rural area shares the gender roles, relations, stereotypes, cultural influences, marriage relation, and intimacy as depicted in Land of the yellow bull. In town or literate society also, the females and males have equal opportunity to education, chances to compete, have higher position, and develop their skills like presented in Dertogada.

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