

**Womanism as a Method of Literary Text Interpretation: A Study of
Emergent Women's Images under Religious Structures in Selected Works
of Heinrich Böll.**

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Table of Contents-	-	-	-	-	-	-	-	-	3
Plan of Work	-	-	-	-	-	-	-	-	7
Abstract	-	-	-	-	-	-	-	-	9
Chapter One								-	13
1.0	Towards the reception of German								
	Literature in Nigeria and in Africa	-	-	-	-	-	-	-	13
1.2	Literature and Society: Expectations and								
	Reception Horizons	-	-	-	-	-	-	-	16
1.3	The Present situation of German studies								
	in Tertiary Institutions in Nigeria	-	-	-	-	-	-	--	21
1.4	Outline of the Development of German								
	Studies in Africa	-	-	-	-	-	-	-	29
1.5	The difficulties in the teaching of German								
	language and literature in Nigeria and Africa	-	-	-	-	-	-	-	33
1.6	Conclusion and Possible Suggestions	-	-	-	-	-	-	-	44
CHAPTER TWO: THE THEORETICAL FRAMEWORK									-47
2.1	Introduction	-	-	-	-	-	-	-	-47
2.2	Feminist Criticism	-	-	-	-	-	-	-	-51
2.3	Womanism	-	-	-	-	-	-	-	-62
2.4	Motherism	-	-	-	-	-	-	-	-68
2.5	Stiwanism	--	-	-	-	-	-	-	-71
2.6	A Plea for Womanism	-	-	-	-	-	-	-	-72
CHAPTER THREE-									-74
Feminisms and Womanism: Points of contact									
and divergence									-74

3.1	Introduction	-	-	-	-	-	-	-	74
3.2	Feminism	-	-	-	-	-	-	-	75
3.3	Womanism	-	-	-	-	-	-	-	81
3.3.1	Introduction	-	-	-	-	-	-	-	81
3.3.2	Womanism: Definition and Historical Background	-	-	-	-	-	-	-	83
3.3.3	Womanism as a Brainchild of Negritude and African Criticism	-	-	-	-	-	-	-	85
3.4	Similarities and Dissimilarities between Womanisms and the Western Feminism	-	-	-	-	-	-	-	86
3.5	Transition to Heinrich Boll and his Womanist Works	-	-	-	-	-	-	-	96

CHAPTER FOUR: LIFE HISTORY OF HEINRICH
BÖLL AND THE CHURCH'S IMAGE IN HIS WORKS - 99

4.1	Introduction	-	-	-	-	-	-	-	99
4.2	Childhood, Catholic Education	-	-	-	-	-	-	-	103
4.3	Epochal and Historical Background (1929-1945)	-	-	-	-	-	-	-	108
4.4	Political instability and Economic Crisis	-	-	-	-	-	-	-	110
4.5	Religious and Church Crisis	-	-	-	-	-	-	-	119

CHAPTER FIVE: WOMEN'S LITERATURE IN
THE WORKS OF HEINRICH BOLL - 129

5.1	Introduction	-	-	-	-	-	-	-	129
5.2	Die verlorene Ehre der Katharina Blum	-	-	-	-	-	-	-	131
5.2.1	Interpretation	-	-	-	-	-	-	-	134
5.3	Gruppenbild mit Dame	-	-	-	-	-	-	-	141
5.3.1	Introduction	-	-	-	-	-	-	-	141
5.3.2	Content	-	-	-	-	-	-	-	142

5.3.3.	Interpretation	-	-	-	-	-	-	-	143
5.4	Das Ansichten eines Clowns	-	-	-	-	-	-	-	148
5.4.1	Introduction	-	-	-	-	-	-	-	148
5.4.2	Content	-	-	-	-	-	-	-	149
5.4.3	Interpretation	-	-	-	-	-	-	-	150
5.5	Frauen vor Flusslandschaft	-	-	-	-	-	-	-	153
5.5.1	Introduction	-	-	-	-	-	-	-	153
5.5.2	Content/Interpretation	-	-	-	-	-	-	-	154
5.6	Womanist Interpretation	-	-	-	-	-	-	-	156
5.7	Conclusion	-	-	-	-	-	-	-	169

CHAPTER SIX: THE IMAGE OF THE CHURCH

	IN THE WORKS OF HEINRICH BÖLL	-	-	-	-	-	-	-	172
6.1	Introduction	-	-	-	-	-	-	-	172
6.2	Boll's Prophecy	-	-	-	-	-	-	-	176
6.3	Caesero – Papism and Materialism	-	-	-	-	-	-	-	180
6.4	Morality and Sacrament	-	-	-	-	-	-	-	191
6.5	Conclusion	-	-	-	-	-	-	-	202

CHAPTER SEVEN: WOMEN IN SELECTED WORLD

	RELIGIONS AND CULTURES	-	-	-	-	-	-	-	205
7.1	Gender Discrimination in World Religions and Cultures	-	-	-	-	-	-	-	205
7.2	Women and Religion	-	-	-	-	-	-	-	211
7.3	Women in Islam	-	-	-	-	-	-	-	213
7.3.1	The stand of the Koran (Sura Annisa) on Women	-	-	-	-	-	-	-	218
7.3.2	Divorce in Islam	-	-	-	-	-	-	-	219
7.3.3	How Islam treats adultery	-	-	-	-	-	-	-	220

7.3.4. Sexism in Islam	-	-	-	-	-	-	-	222
7.3.5 Regulations Concerning women's fashion and body beautification-	-	-	-	-	-	-	-	223
7.3.6 Inculturation and Acculturation	-	-	-	-	-	-	-	228
7.3.7 Reaction of Moslem women to Sexism in Islam	-	-	-	-	-	-	-	234
Conclusion	-	-	-	-	-	-	-	237
7.4 Women in African Religion	-	-	-	-	-	-	-	243
7.4.1 Religious Beliefs and Practices	-	-	-	-	-	-	-	245
7.4.2 Sexism in African Traditional Religion	-	-	-	-	-	-	-	248
7.4.3 Women's leading Roles in A.T.R.	-	-	-	-	-	-	-	250
7.4.4 Obnoxious Practices in A.T.R.	-	-	-	-	-	-	-	254
7.5 Women's roles in Christianity	-	-	-	-	-	-	-	256
7.5.1 Women from the Perspective of Christianity	-	-	-	-	-	-	-	267
7.5.2 Experiences of Women in Christianity in the first two Millenia	-	-	-	-	-	-	-	269
7.5.3 Women's experiences from 30 A.D. to 1500 A.D	-	-	-	-	-	-	-	271
Conclusion	-	-	-	-	-	-	-	273
7.6 Women's Role in African Culture	-	-	-	-	-	-	-	274
7.6.1 The Socio-Political Status of African Women in African Culture before European Cultural Invasion	-	-	-	-	-	-	-	278
7.6.2 Socio-Economic Status of women before the Advent of Colonialism	-	-	-	-	-	-	-	282
7.6.3 General Conclusion	-	-	-	-	-	-	-	286
Bibliography	-	-	-	-	-	-	-	288

Plan of work:

This work is planned in the following ways: Firstly the goals of this work are stated in the abstract. In chapter one, we tried to situate the work in the context of the new regulations of the intercultural German studies. It should be made clear from the outset that this dissertation is carried out in my own personal interest as well as in the interest of all German students with a view to finding a way out of the problematic of intercultural German studies.

The theoretical framework is analyzed in chapter two. We shall at the same time theoretically define and evaluate the following concepts and feminist technical terms: Feminist criticism, womanism, Motherism and Stiwanism. Other sub themes will however be considered. Finally we shall take a stand for womanism as a suitable literary interpretation of feminist texts of Heinrich Böll. In the fourth chapter we shall try to go deeper into the concept of feminism and womanism, whereby one will consider the similarities and dissimilarities between both terms. One will explain that as an African with the African background of Slave Trade, Colonialism and Neo-imperialism as well as the Negritude, one will like to view Heinrich Böll and his works or the German literature with the sociological or New – Marxist literary criticism. Moreover, we shall try to pass on this research to the African recipients, who can hardly understand the German literature through the European or Western criticism, be it hermeneutics, Text-interpretation or feminist literary theory. In chapter five, we shall take up the life history of Heinrich Böll. The biography that shall be shown here is based on the conviction of the author, that his literary *engagement* was deeply influenced by his life experience. The author cannot achieve the luxury of *l'art pour l'art* in the literature of ruins and trends.

Literature should mirror the society. That is why we shall treat in detail such sub-themes as: childhood, Catholic upbringing and education as well as the historical background of 1929-1945.

After a presentation of the relationship between literature and its milieu, we shall come to women's literature in the works of Heinrich Böll in the fifth

chapter. First of all, we shall give a detailed contextual interpretation of the respective titles: *Die verlorene Ehre der Katharina Blum*, *Gruppenbild mit Dame*, *Ansichten eines Clowns* and *Frauen vor Flusslandshaft*. There after we shall take up the womanist interpretation.

In chapter six, the image of the church in the works of Heinrich Böll will be examined exclusively. Böll polemicized a lot against the church's hierarchy. His objections will be analyzed here and his alternatives accurately explained.

In chapter seven, I will globalize my research on the image of woman, by studying the role of women in world religions. First we shall globally present sexism in selected religions. After that, we shall explain in detailed form Gender differences and conflicts in Islam, Christendom and in the African Traditional Religion (A.T.R). In the course of the chapter the reaction of women will be analysed. Because the theoretical assessment of this work is partly based on the African culture; this culture will also be considered from the feminist point of view.

The major part of this work shall explain that Heinrich Böll made his mark as a womanist. Up to this point, feminists have inadequately criticized him and his work. A holistic re-reading of the selected stories and novels of Heinrich Böll will weaken the criticism of feminists. Contrary to the opinion of certain critics, that Heinrich Böll portrayed a conservative image of women and an anti-feminist picture, this work has discovered that the author highlighted the situation of woman through his stylistics and literary approaches – even more than many of the so-called feminists. Böll's methodical procedure is most suitable to the model of the post modern feminism, where the womanist theories find their seat. Sequel to this, we try to research on how the African readers can read, understand and evaluate German literature; even when such literature is already translated into English or French. In my own opinion, one can arouse the interest of the African recipient with a womanist interpretation. This mediatory role should serve as the basic tool for making the reading of literature exciting to Africans studying German language and literature up to the University level.

ABSTRACT

Researches on the image of women in religion and in literature are often a big topic in Judaism, Christianity and Islam. The literary image of women are created or made by male authors ab initio because the orient, the birth place of the three religions, was dominated by patriarchy for a long time. Most male authors were writing patriarchal oriented stories, where women were degraded or demoted to second class beings. This brought about stereotypes, prejudices and a prior condemnation of woman, and men placed themselves in the centre of leading stories as well as in literary canons. On the one hand, men were writing about what they thought about women; their image of woman, however, hardly corresponded with what women thought about themselves. On the other hand they were abusing the religious feelings of women and exploited them. This work deals with further research on the concept of women in the above religions and on their fictional portraits in selected novels and stories of Heinrich Böll. The goal of this work is to find out the efforts of feminist literary scholars in their discovery of the lost stories about woman.

Feminine identity is more strongly developed in Europe than in Africa. The European women have fought over the years, in order to liberate themselves from patriarchal oppression and subjectivity. That notwithstanding, there remains desiderata. As already mentioned an analysis of the history of women in the religions and in the cultures shows many examples of injustice, prejudice and discrimination. Hitherto in most religions (Christianity “Catholic Church”), Islam, Judaism and African Traditional Religion, women have no chance of leading as chief celebrant in the services. They could always undertake lower functions, but when it is about a higher office, there is always a boundary. My first Ph.D. research: “Women’s Experiences in Selected African Feminist Literary Texts (part of which was published under the title: “Women in World Religions and literatures” (Munster, imprint Verlag ISBN 978-3-936536-25-5), is preoccupied inter alia with this issue: It is an exercise in solidarity with the outsiders, the marginalized and oppressed of the society. Literature can be taken as a reflection of the happenings in the society. In this sense, fictional texts play big roles in the idea of the societal events and experiences. Heinrich Böll’s trend literature represents literary *engagement*. He remains

close to the masses and the oppressed gender/sex. This solidarity with the masses brought him negative Press of the Mass Media as well as the persecutions of the government.

Feminist literary writing on one side and feminist political *engagement* on the other side are of the same opinion that the image of women in the predominant male literatures turned out to be one sided, stereotyped and negative to the advantage of the domineering gender. The ultimate writing of women and feminist activists; be it the left-wing extremists, the liberals or the conservatives, is to fight against this situation: they look for the female identity in the society as well as in literature. Extreme feminist and chauvinist groups in Europe, America and partly in the Third World countries, have made a strong influence through their words and actions, such that the church and the society are bearing the brunt: marital crisis, decline in population, neglect of maternal duties, erosion of family and social values, suicides, running amok and the decline of moral and religious values. According to Böll, these experiences are as a result of the mass reaction of the feminine gender against the tyranny of masculine gender, the church and its supporters. However, such a reaction should not be exaggerated. At this juncture, the argument is between the womanists and the Western feminists.

For my case study, I will like to bring in the following fictional works of Heinrich Böll: *Die Verlorene Ehre der Katharina Blum*, *Gruppen Bilm mit Dame*, *Ansichten eines Clowns* and *Frauen vor Flusslandschaft*. The goal of this work is to proffer possible suggestions and to give some indication of a way forward towards the amelioration of the situation of women as shown by Böll. In order to achieve this goal, I prefer to apply the womanist theoretical framework as a solution that can be found in a multicultural society; a kind of recourse to the source (to nature, to the roots). One understands womanism as an ideology of African women, in which they see their interests as that of their children and husbands. Their needs are deeply rooted in the well-being of the community. In order to achieve their goal, African womanists prefer gender-supplement, dialogue and complementarities. Here, Complaints are rare, because the female Gender is part of an administrative system, which has a male and a female hierarchy and in which men and women share the power. When there is complaint, Dialogue and settlement is preferred to

confrontation. Obviously, this method is social and historically based and therefore, is not contextual. The womanist method is originally African and considers man and women as complementary. The biological differences between the genders are as evident and undeniable as the need for their combined division of labour in the bearing of off-springs. Apparently, the genders should complement each other instead of confronting each other. In this context, no one is expected to talk about *replacement*, *aping the other* or *pushing out the other*. This world view exists also in Europe and only needs to be rediscovered. The image of the church and the society in Heinrich Böll's work is womanist oriented, as exemplified by the themes and motives in his novels and stories like authority, love, moral and sexuality, the marry-able woman, the trinity of the female, aesthetic of the human, the pure lady, realism, humanism mercifulness and solidarity with the masses and the rejects.

Here, we are quite far away from the *l'art pour l'art* trend. In these texts, that is the womanist literary texts, a hermeneutic contextual interpretation and aesthetics may not be applicable. As an African, I cannot afford the luxury of *l'art pour l'art* under the conditions shown above. Here one attempts therefore, to make certain German literature African. One may ask oneself: "How can one, with the above selected background, make the German authors accessible to the African recipients. Consequently, one tries to study how the African readers can read, understand and evaluate German literature – even when this has already been translated into English or French. In my own opinion, a womanist interpretation is step one in the arousing of interest of African recipients. This mediatory role should play the part of laying the foundation for literature readership – the reading of literature- being used as a means of mobilizing Africans to love German studies even at the University level.

The question here is: if one wants to communicate to the Africans the feminist novels and stories of Böll, will it then be more appropriate and more result oriented to analyse these texts using womanism or the western feminism? In my own understanding, it is clear that womanism is more appropriate here. The above mentioned works of Böll, in my own opinion, belong to the trend literature *Tendenzliteratur* as well as the literature of ruins *Trümmerliteratur*, that is why it is more appropriate, to take them to Africans

by means of womanism, an ideology that suites people who are in pains and whose spirits are wounded, and are been daily bruised by the Euro-Americans and their local collaborators – the so called ten percent of the contemporary African polity.

In summary, it is worthy to say that Heinrich Böll proved his worth as a womanist in his literary creation. His male and female protagonists realized his vision of traditional community of people. The marriage between the church and the state constitutes or forms a great hindrance in the expected prophetic roles of the church in the society and the evils highlighted above. Religious structure should prevent paragraph-riding, materialism, casuistry, and hypocrisy from encroaching into their hierarchy and membership. Immediately after the Second World War, -1945, Böll himself experienced how inhuman and heartless the church was to the homeless and hungry population. The church committed the sin of conformity or should one say, she sinned by omission and by commission. Her meagre solidarity with the suffering masses – the women and the children and of course the men proved this.

1.0. Towards the Reception of German literature in Nigeria or in Africa

1.1 Introductory Remarks:

In view of a society, where the field of study “German as a Foreign Language” as an agent of propagating German collective cultural products can be made more attractive in our globalized world, in order to project the three components of German, namely linguistics, literary studies and German cultural studies, I will like to explore the problems that could be associated with such a project in Africa, nay in Nigeria. This new policy and explanatory action of the German Ministry of Education is considerably urgent, because the German language has a poor record in comparison with the speed of circulation or expansion of other European languages like: English, French and Spanish. Thus states Zimmerman (1989:14):

Since the number of German Language learners world-wide is retrogressing, the educational unit of the Foreign Ministry of the Federal Republic is promoting the learning of German as a foreign language. Now the politicians also must finally recognize, as demanded by Wierlacher together with Grossklaus (*Zur kulturpolitischen situierung Fremdsprachlicher Germanistik, Insbesondere in Entwicklungslandsdern* 1980), that the attractiveness of this field of study is partly dependent on its cultural and scientific components, more especially in the Third World countries, economic and technical development aids must be backed up with cultural studies.

In the case of a great industrialized country like Germany, that is dependent on the sale of her products, it is scandalous, that their language is neither spread in the so-called developing countries nor in the developed countries. Immediately a German finds him/herself in a foreign country, he/she must speak English with immediate effect. Even the radio station; *-Die Deutschewelle* is more English than German. Because German language is poorly and weakly placed in consumption oriented continents like Africa, the reception and propagation of her literature are consequently getting worse. How come it that Germany finds herself in such a sorry situation? –

That is the question. First of all one ought to understand, that the goal of the teaching and learning of German literary studies did record an insufficient cultural maturity. Literature uses a system of signs in its disseminating role. The foreign German teachers in this context possess the adequate knowledge. But these German scholars can hardly reach out to the African recipients. This abortive effort underlies the incompetence of the intermediary in transmitting their own culture to foreigners. They are namely both deficient in their culture of departure and their culture of arrival. Due to this factor, one observes some missing link in communication – a case of two interlocutors speaking at cross purposes. Hence the African recipients could hardly understand the content and the means of interpretation. The process of situational reception of a culture can only succeed after the recipients have perceived the literary message. I will shortly analyse the role of literature in the society in this sense. That the negotiating relationship of the German artists and the African readers still remains interrupted in the reception aesthetics as a whole, is because the foreign German scholars are lacking in the transmission competence as well as in the immersion in the xenology, the bath in a foreign culture as well as in the local culture suffers some kwashiorkor.

The receivers should appropriate the literary product with the background of their literary and cultural horizon of expectation, their life experience as well as their philosophy of life. The basis of *>Konstanzer Schule<* by Hans R. Jauß (*Literaturgeschichte als Provokation, Surkamp, Frankfurt am Main, 1970*) was based on seven theses. Here, Jauß presents the roles of readers in a literary work; the recipient can only fulfil this function if the author/artist has created certain conditions for that. First of all, the process of the production and reception of a literary work is not constant. It exhibits different behaviours in the contemporary recipients as well as in the succeeding generation of readers according to the reception conditions. Secondly, each art work should be a mixture of fiction and reality on the one hand, and on the other hand, an interaction between the life experiences and the horizon of expectations of the reader. Thirdly, there exists an aesthetic distance between the widening horizons of earlier and later works. The artist must strive to be able to always engage the expectations of the readers. Fourthly, the evaluation and literary appraisal of the first readers can be used by later readers to reconstruct and give an

expert opinion on the work. Fifthly, the duration of a literary evolution is incalculable. Thus, the artists and the men of letters must always actualize their erudition painstakingly and heuristically. Sixthly, literary successions are heterogeneous in the perspective of production aesthetics; the thing that remains constant here is the syntax: genres, style, forms and figurative expressions, while semantics makes up the variables: themes, motives and images. Besides these, nothing is homogenous. Seventhly, no literary story is a literary island outside of the general societal history. In this way, literature should be relevant to the corresponding society. Jessing and Koehnen (2007:296) explained this main thesis of Jauß as follows:

Jauß proclaimed in his approach that now the co-worker with the reader /or the reader's assistant will try a change of paradigm. It is the reader, then, that realizes the art work as a matter of fact. That is to redeem or validate its numerous aspects through his work so far, so as to conceptualize that it is literary history writing that, most especially describes the reader's reaction on the texts. This should be reflected in the stories and their effect which have been unfolded in the different historical eras. Only in the course of a long reception history, according to the hypothesis of the work that Jauß established > Konstanzer Schule<, that a work unfolds its potentials, and then can one determine how it was being read. Here both scientists and laymen can appreciate it. –they also have a conversational relationship with the texts.

The decisive question, which should be explained here, is the phenomenon of aesthetic perception and that of the horizon of expectation of African readers or partner in the process of propagation and situating of German literature in Africa. Here I will deal with the difficulties that German scholars are facing till date in their efforts towards the study of German language in the Universities in Africa. In my opinion, the application of addressee-oriented and culture-contrastive method are indispensable in the reflection of German literature in Africa. The society for Intercultural German Studies (GIG) and her numerous members under the founder,

Alois Wierlacher, have identified the problematics of the conception and the praxis of German studies in foreign countries and consequently have set corresponding scientific debates, anthologies, monographs, conferences as well as negotiations between the captains of industries, media experts, politicians and academicians, in order to discuss the prolegomena of a new discipline. It is questionable, how far these theoretical and ideological steps are underpinned through methodical and practicable thoroughness. In order to find the possible ways towards the practicability of this regional and addressee-specified transmission of German language, literature and culture, especially in Africa or in Nigeria, I shall give a concise portrayal of the situation of German studies in Nigeria.

In the area of “Literary Studies” for example, no attention has been given to the issue of an African-oriented method towards the interpretation of German literary texts. Perhaps, one has decided to use the same pattern of disseminating German language and culture in other cultures for Africa as well. This research attempts therefore to present *womanism* as a suitable method of interpretation of selected German literary texts in Africa. Although this is an ideologically feminist oriented approach, it is aimed basically at the holistic welfare of both genders and as such it supports the welfare of the whole family. In this context, I shall try to make German literature specific for Africa and to create a fruitful ground for its aesthetic perception and that of the horizon of expectation of the African.

1.2. Literature and Society: Expectations and Receptions Horizon

Literature is never conceivable outside a social milieu, and as a social institution, it shows its belonging to a definite aesthetic milieu which is irreplaceable. As part of a given culture, it makes use of the creation of culture or of society to achieve its goals. Symbols and norms are corresponding features of a society which society provides for literature as a medium of transmission. After literature has created its arts, one can only interpret it in a certain society in the context of milieu, ethnic groups and of the epoch or era. Also, the artist himself belongs to the society and contributes to the aesthetic development of the society through his work. I have discussed this idea in: “*Women’s Experiences in Selected African Feminist*

Literary Texts” (Dissertation, 2006), compare also Orjinta, *Women in World Religions and Literatures* (2007:85):

(- - -) literatures exist only in a social milieu, as part and parcel of a given culture. One could interpret a literary work within the context of race, milieu and moment. Race refers to the human population the involved milieu applies to the socio-political or cultural setting. World literature depends on the society.

Moreover, Rene Wellek and Austin Warren have already advanced the thesis earlier on, that literature imitates life. In other words, one can also represent the theory thus; literature mirrors the society. The society is however so far globalized today, that the reigning statement “The world is a global village” has a certain authority. This is why the worldwide Resonance and impression of a locally determined aesthetic work has to be recognized today at least with immediate effect. From this context, I will advance to say that the art does not mirror only the local society, but also expresses the global village. Each artist follows his own direction in this process of mirroring his actual society according to his talent. Wellek and Warren (1963:79) stated this idea as follows:

In viewing the relationship between literature and society, one starts normally with the statement of De Bonald, that: “Literature is an expression of the society”. But what is the meaning of this statement? If he accepts that literature truly mirrors the societal situation at any given time, it is then false. It would be a vague common place, unclear; it then means that literature mirrors or expresses life. A poet unavoidably expresses his collective life experience and views of life. Therefore, it would be apparently totally untrue, should one claim that a poet fully and exhaustively expresses whole life or also only the particular criterion of evaluation. If one says that a poet should fully express his own time he should represent his time and his society [- -]. In most parts of the sociological literary criticism, “the concept” seems to mean that a poet must pay attention to a particular

societal situation, for example the unhappy situation of the proletariats or even, that he should share a particular belief and ideology of the critics.

In this way, the artist plays the role of a prophet, a comedian, a satirist, an admonisher, a propagandist, a human-right activist, a culture- activist, etc, according to genres and trend. Furthermore, the artist strives to see to it that his works mirror the actual situation and that it is relevant to the society by assuring different beliefs, representing different inclinations and intensities. Different socio-political groups image through this; like the activists, the conservatives, the radicals, the Marxists, the capitalists and the liberals. This is how one can understand the sociological method of literature. The artist tries to understand his task in such a way that certain societal questions could be reconstructed from his work –according to taste or the horizon of expectation of his consumers. The first Nigerian Nobel Prize Award Winner, Wole Soyinka, tried, for instance to represent a particular literary genre through his satirical writings and through his play. He engages himself as the moral conscience of the people of his country. Through his civil courage and his civil disobedience he became a moral authority in his country that is rich, but deeply immersed in corruption, poor governance and misappropriation of funds. Literary creation and hermeneutics should, therefore be relevant to the actual society. Wellek and Warren (1963:86) arrived at the conviction, that the effect of the society on the poet also expects a return favour from the poet as a form of cooperation between fiction and reality:

The poet will not only influence the society. The art doesn't only reproduce life, but also forms it. It is possible that human beings shape their life according to the model of active heroes and heroines.

Both authors (1963:87) argue further, that literature should mirror the experiences, customs, life expectations and world views of a given society:

The analysis of literary work as social documents or as presumable image of a social reality is the most frequently used method in drawing the relationship between literature and the society. There is no doubt, however,

that any image of the society can be conceptualized from literature. This was even one of the first methods which the systematic scholars adopted in exploiting literature. Thomas Warton, the first actual English literary historian, said that “literature has the special function of reproducing the features of the times faithfully as well as preserving the picturesque and expressive presentation of the customs”. For him and many of his followers, literature was first and foremost, a treasure room for tradition and customs, a book that serves as the source of the history of culture.

I am not trying to solicit that literature does use the outline of a given social history to create or support an artistic value. Our argument is valid only to those societies and socio-political and economic milieus, where the horizon of expectation of the public desires such receptions aesthetics and evaluations. I equally highlighted this argument in “*Literature Francaise du XXe Siècle* (2009:29):

On peut interpréter une œuvre littéraire dans le contexte de race, de milieu et de moment. La race se rapporte à la population humaine; le milieu s'applique au contexte sociopolitique ou culturel, alors que le moment veut dire l'époque sous considération. Malgré tout on accepte que le contexte le plus directe d'une oeuvre littéraire, soit sa tradition linguistique et littéraire. Mais une telle source linguistique et littéraire ne peut jamais être coupée d'un contexte soit social, soit politique, soit économique et culturel. Bref la littérature dépend de la société. Voici l'observation faite par Wellek et Waren (1956: 106): *one must admit that the social condition seems to determine the possibility of the realization of certain aesthetic values, but not the values themselves.* Cette constatation n'implique guère que la littérature peut remplacer la sociologie, la politique ou l'histoire. Bref la littérature reflète la société dans laquelle elle se trouve.

Furthermore, Authors as well as evaluators create and sale literary products/cultural values, that existed in a given time under certain societal and material conditions. All artists in the country must compete with one another in their creative individualities. Their thoughts, whether it emanated from people, vision or revelation is saleable in the land through the mother tongue. If this would be the case, their task would be easier, because they can deal with the addressee who shares the same language, world view and culture with them. Nevertheless, the creators and sellers of art works must strive in their own land to sell their creativity and their vision to a sceptical public. It then implies that each artist, according to his inclination and historical context, serves as the mouthpiece of his society (Nemesis), the creator and innate possessor of his creation (inimitability, *l'art pour l'art*) or the capable and the capable and gifted apprentice. This work is simplest so far he works in his land and for his own people. In a foreign land however the opposite automatically becomes the case. There, he has to deal with foreign people, foreign languages, foreign world view and foreign horizon of expectation. Then the process of aesthetic perception and reception aesthetic come into play in their totality. Here, the reader is the king; hardly is the text.

1.3. The Present Situation of German Studies in Tertiary institutions in Nigeria

According to the expert evaluation, the population of Nigeria grows yearly at about 2.4% so that a meticulous heuristic prognosis of it shows that 161 million people will be living in Nigeria by 2015. If one carries out an understandable research on Nigeria population, one will conclude that every sixth African is a Nigerian.

The population of this country involves over 250 ethnic groups and nationalities with their own language and dialects. Nigeria's capital territory and the former capital and present centre of commerce, Lagos, is among the 14 mega –cities in the world, which are: Tokyo (Japan,), Mexico city (Mexico), New York (USA), Mumbai or Bombay (India), Lagos (Nigeria), Sao Paulo (Brasilia) shanghai (China), Buenos Aires (Argentina) Delhi (India) Djakarta (Indonesia), Karats chi (Pakistan,), Dhaka (Bangladesh), Cairo (Egypt), Calcutta (India), whose populations have doubled at least twenty times within the last 50 years.

Besides, up till date, the “titans” of literature in Africa, come from Nigeria; Chinua Achebe and Wole Soyinka; the latter is the only black man outside Toni Morrison), who has received the Nobel prize for literature in the world. Nigeria's official language is English and for some decades now, French has become her second national language. This situation is as a result of the aggressive French language and cultural transmission strategies as well as the investments that they have in Nigeria. Nigeria is the largest market in Africa, a democratic state, and politically strategic and very important to every country. For this reason, virtually every country has a diplomatic representation in Nigeria.

If we analyse the actual condition of the pedagogy of German language and literature, one will hardly understand the full policy of the government and the activity of the foreign German scholars in black Africa or in Africa South of the Sahara. As far as Africa is concerned, the abandonment of a giant country, or the little attention, which is given to German studies in Nigeria, weakens almost all the polemics of the intercultural German scholars. For instance, according to Olajumoke Oladele (“*German Studies in Nigeria, Past and Present*” in: *Ife Journal of Foreign Languages*) (*IJOFOL*), *ILE* –

IFE, (2007), the most recent list of members (2010) of the National Union of Teachers of German (NaToG), has only 19 names of lecturers. In this research, I am more interested in Africa South of the Sahara, because in my own opinion, Africa North of the Sahara has been turned Arabic while many of these countries prefer to identify themselves with the Arab League. Some others, like Morocco moves to apply for the membership in the European Union or according to the idea of the French president Sarkozy, to establish a collective Mediterranean union. Besides, a question has to be asked at this point: whether North Africa has anything in common with Africa South of the Sahara. That is why the situation of the secondary and tertiary German studies in North Africa cannot be considered here. On the contrary, I will draw closer to the present condition of German studies in the most populated country of Africa - Nigeria. In the context of this analysis, I shall take our bearing from a comprehensive and meticulous overview of the scorecard so far about the teaching and learning conditions on ground of *German as a Foreign Language*. After a presentation of the actual situation of German studies in Nigeria or in Sub-Saharan Africa, I will revisit the question, whether the up-to-date and advanced efforts are aimed at Germanizing Africa, that is to say, whether a modern tactic of cultural imperialism is to be seen here, or are these recent moves geared towards an intention to create a symbiotic encounter and balanced intercultural dialogue between the Germany and Africa or Nigeria. This aside, even if Germany only wants to sell her products in Africa, Nigeria is an important partner. With such an important partner, it will be difficult to transact business without being mature in one's own culture and that of the foreigner. For the German scholars there, the brokers of cultures, identity and intercultural competence and maturity are indispensable.

Actually German was introduced in the curriculum of Nigerian school system in 1859 and in the 1950s. Scientific German became an obligatory course for the students of the University College, Ibadan. In both cases, both the lecturers and students did not take it serious. In 1960, German was offered as a minor course in the same tertiary institution in the post independent era of Nigeria. In 1976, the upgrading of the course to an eight semester Diploma course followed. In the following year, it became possible to offer students the chance to combine French and German so as to obtain a Bachelor of Arts with two majors from the University (compare.

Olajumoke Seweje: op cit.). Since then, German became one of the languages that one can combine and study at the University of Ibadan in order to obtain a Bachelor of Arts in European studies. University of Ibadan is one of the four Universities or one of the 96 tertiary institutions (polytechnics inclusive) in Nigeria that offer German as a foreign language or as a combined Bachelors studies. The situation is getting worse at the University of Ife: German as a course was introduced there in 1968 and was upgraded to course that could be combined with English, History, Philosophy and Yoruba. In 1976, one tried to establish a comparative study course with German, Portuguese, Spanish, English and French. Lack of man power on the teaching of German torpedoed this effort. Thereafter, German as course went so down until it was downgraded as an elective. The University tried to ameliorate the miserable situation. Now, one can study German as combined honours or as a major once more. The French language and literature however maintained its leading position - insurmountable, more influential and mightier than German language and literature. It has become namely a home grown program.

The Nigerian education system is among others more concerned with academic titles: the higher the academic title and publications, the faster the promotion and the more successful and influential the lecturer becomes. In most cases, the lecturers of German, especially those that came from Germany are equipped with only master's degree, state examination-*Staatsexamen* and diploma certificates. The German academic awarding system appears so outdated that the certificates viz. *Magister* could hardly be deciphered abroad. It must be noted that universities like the Ludwig Maximilian Universität have begun since 2010 to reform this degree awarding system. However in Nigeria, a PhD or *Habilitation* is however very important on the one hand for one to be on a strong academic pedestal and on the other hand to meet the condition for the acquisition of certain mighty positions within the University like: vice chancellorship, senate president or membership, deanship, professorship, directors and Heads of department etc. Important decisions are taken here; every incumbent starts first with his personal interest and pocket. Next he considers his immediate constituency, namely his area of specialization or course. Every other thing is secondary or tertiary or out rightly neglected. This is what is called *Nigerian factor*. That is: if one is not where the decisions are taken, and if one

has not contracted someone to speak or defend his cause, then one has lost out.

At the University of Ibadan, for instance, most heads of department come from the French or Russian section. The German unit for many decades had virtually nobody qualified to occupy the influential posts. Hence they depended mostly on foreign help.

Dr. Edith Ihekweazu at the University of Nigeria, Nsukka was an exception, who from 1972 to 1999 before her fatal demise was very influential and fought a lot for the German studies unit. She occupied many important university positions as well as the Faculty deanship. At that time, the University of Nigeria Nsukka was the only University, where one could study up to doctorate degree level. May Edith Ihekweazu rest in peace! This university has had a department for Foreign Languages and literary studies with changing Heads of department among which included at least two from the German lecturers. Between 1967 and 1970, the University was shut down due to the civil war. I studied combined honours, French and German at the University of Nigeria, Nsukka and did a year-abroad at the University of Saarland and later at university of Grenoble. I was at the University of Ibadan for Master's and Doctorate degrees. I had to choose French studies/European studies because the area of German language and literature was not equipped up to that level. The University of Nigeria, Nsukka had to stop offering German language and literature up PhD after the death of Dr. Edith Ihekweazu. Some of those she hoped on to keep the flag flying disappointed her by either preferring to remain in Europe or not forging ahead enough. Much room for improvement and for long lasting stability of the German program beyond the undergraduate level at Nsukka is expected. The Masters degree program needs some solidity. Such expectations are yearning for realization in the other two universities, namely Ibadan and Ife.

At least since 1998 some Nigerian Universities like Benin, Owerri, Abraka, Ekpoma, Port- Harcourt, Jos, Uyo, Maiduguri, Ilorin and Calabar newly started to introduce German as an elective course. Both the efforts in the area of study and the quality of the lecturers are however too weak. In my own opinion, these strivings in most cases are exercise in trial and error, where one has to adopt a one man squad tactics. As soon as the competent

lecturer moves or is transferred, or at worst cases dies, the course also dies with immediate effect. This phenomenon also affects the introduction of German as a foreign language in elitist schools, private secondary schools and seminary schools. In this case, the opportunity remains reserved for the children of the well to do parents.

I fought for a long time to introduce German as a foreign language in Babcock University Ilisan, Lagos, and informed Goethe institute thereafter. I taught the course there between 2002 and 2007 but since I left for sabbaticals to overseas, this course was cancelled. Olajumoke seweje (op. cit.) gave numerous examples that underpin my experience as follows:

The situation is similar at the Ambrose Ali University (formally Edo State University). German is taught as an elective course to students of French and international relations. However, only the French students lose a whole year of German, because of the Year Abroad programme in Badagry. Students of international relations usually have a better opportunity of keeping their knowledge of German throughout their period of study. The course is being taught by a lecturer, Mr. Iriogbe, who is an Engineer by profession. There are usually about 200 students in just a single class of German. The Delta State University, Abraka offered 3 hours of German per week as service course to students of French. The students also go for the Year Abroad program after the second year and come back in the fourth year like in Ilorin and Ambrose Ali universities. One Mr. Klu Koffi was the only lecturer for the course until his death in 2001. This has put a stop to the teaching of German in Abraka. German started at the University of Benin in 1981 with 32 Students of French, whose number had doubled within the space of four years. However, it was only taught as an auxiliary course for two years. As from 1984, it was extended to 3 years, meaning that students could continue with the language on their return from Badagry. Only two lecturers taught the course for many years

before they left the services of the University.² Presently, there is only a part-time lecturer for German at the University of Benin. German studies had to be suspended in Port Harcourt, Uyo, Jos and Owerri for lack of lecturers. However, the language is usually offered whenever the opportunity arises. For example, German was taught for a year in 2000, because the institution was able to engage a lecturer, who had come to spend his sabbatical leave at the University, and had knowledge of German.

How the language immersion goes since 1970s is that there is a possibility of Nigerian students to be sent to a partner University in Germany to do the year- abroad program there. Examples of the Universities that are worth mentioning here were the University of Jena in the former DDR and the University of Saarland, Saarbrücken. When the economy was good, Nigerian government partly sponsored the program and it was impeccable and successfully organized. Later on as the economic crises set in, students had to take a share of the cost of the program. Many families even had to go into borrowing so as to afford the year- abroad program. In order to pay back the borrowed money; many families decided that their children should elope and stay back overseas in order to make money through business or other jobs to redeem the credit back home.

Because of this, the well-intended language and culture immersion, the semester abroad program had to fail. I attended such year- abroad program and returned at the end to finish my final year. It was very difficult to bear the financial burden those days. Apart from the financial factor, one also had to battle with organizational and logistic issues. The students were frustrated; many had to change their course to English, French, Russian or Spanish. My group for instance, had to spend a month in Lagos after waving good bye to our families, due to unexpected Embassy formalities. We were grounded 600 kilo meters away from home in the former Nigerian capital territory. It was a game of come – *today - come - tomorrow* being played by the German embassy whereas our counterparts in French had arrived in Grenoble and started their program. The failure of some students in the task of carrying out the two semester program or at worst cases,

seeking for asylum in Europe or being forced to marry social rejects and make babies for the depleting German population is certainly the failure of the ministry of Education, the German Academic Exchange Services (DAAD), the respective families and of the Nigerian government to carry out their due responsibilities. Actually some students themselves also proved to be responsible for their failure during the program. The mutual shift of responsibility between the concerned students and the appropriate authorities and the laughable way in which the story was told within and outside Nigeria was quite scandalous. The program organised with the aim of building the students professionally, culturally and literary and linguistically failed. This phenomenon of instability and failures characterize almost all the efforts to introduce and maintain this course in Nigeria up till date. Hitherto whether in establishing clubs, in teaching and learning of this course in secondary schools, in memoranda of understanding, in alternative year-abroad policy or in the academic studies in the University, a lasting story of success is hardly told. Olajumoke Oladele (ebd.) supported this as follows:

[...] The attempt was however unsuccessful, as the German government did not agree with the conditions given by the Nigerian government, that German teachers and teaching materials should be provided by the German government before the setting up of the clubs. The German foreign office admonished the German embassy in Lagos to exercise caution and not raise the hopes of the Nigerian government, with the promise of German teachers and materials for the projects. This brought a temporary halt to the attempt at establishing the German language in Nigerian secondary schools. [...] **Lifeforte High Secondary School**. However, the challenge was taken up again in the late 90s as German was introduced in some secondary schools as pilot projects[...] One of the schools that took up the challenge because of its international prospects, was Lifeforte private secondary school in Ibadan. Early November 1997, the school introduced the language as an elective course for all junior classes with the aim of coaching pupils up to GCE O- Level. A Youth Corper and former graduate of the University of Ibadan, was the first German teacher for the school. She however left the school after her National

Youth Service at the end of 1998 in order to pursue postgraduate studies abroad [...] **The Vale College:** another secondary school that responded positively to this project was the Vale College, in Ibadan. [...] In the year 2002, she left the school after her national service and this has put an end to the teaching of German in the school. [...] However, German is currently being taught since 2002 at the British International School, Victoria Island, and Lagos. In a conversation with the principal of the school, it was gathered that many of the pupils showed interest in the subject and were even looking forward to taking German in their GCE A-level exams. The school might nevertheless have to stop the teaching of the language due to lack of qualified teachers for the subject.

From 1997 a new experiment started with the so-called Equivalent year Abroad program (EYAP). This had to take place at Goethe institute, Lagos. Such a language and culture immersion in a foreign language and culture within one's country was unimaginable both for the students and the public. Nigeria has only a single Goethe Institute. Today, it appears as if the German students are rating Goethe Institute beyond the Universities that offer German as a foreign language. This concerns not only "the two-semester abroad surrogate"/ the actual cancellation of the two-semester abroad schemes, but also different authorization and admission examinations as well as their preparations which Nigerians prefer today to do at Goethe Institute at great costs than at Nigeria German language departments. This is a serious indictment on the departments concerned.

It brings about the question whether these German language institutions both in Nigeria and elsewhere in Africa have finally admitted defeat. Do the French students do their semester abroad at Alliance Française in Nigeria, if I may ask? The French have simply constructed a two-semester-abroad-village - the French language village in Badagry, a border town between Nigeria and Benin Republic, and equipped it. Goethe Institute has too little a space for all students who go for EYAP. A special case is that the students themselves must seek accommodation in Lagos. With the traffic chaos in Lagos, the students sometimes spend four hours on the way to school. If one thinks that the students will run away in Germany or seek for asylum, one should, just like the French, find a real alternative: build one German

Language Village, say at the border with Cameroun, a former German colony. There are German speaking communities in Southern Africa. There one could seek out an alternative.

If, however, these German departments at the universities have been defeated, then, my call for Africa would be the search for an adequate, addressee-oriented, culture-contrastive, efficient and understandable, both theoretical as well as practical intercultural German studies. This call is not only necessary, essential and overdue, but is urgent. Only in such a context could the German language and literature encounter the focus of the African public, arouse their interest, and gain a receptive and appreciative audience.

1.4. Outline of the development of German Studies in Africa

In the beginning was the colonialism. The colonial powers had included German in the school curricula, although no German was taught, or if at all, then in the German colonies. Such promotion could not last for a long time, as Germany did lose its African colonies to the victorious nations after World War I in 1918.

Nevertheless, the first entries for German as a foreign language in secondary schools in Africa have been documented: in Nigeria in 1959, Uganda 1969/70, North Africa 1918/19, about 1963 Ghana, South Africa 1830. This just-be-there-oriented introduction existed without the actual effect till the era of independence in the 1960s. German (DU) was being taught at that time in francophone Africa and in the Anglophone countries because of the Franco-German Cultural Convention of 1963. Apart from this agreement the French had introduced German in the curriculum not only in France but also in the colonies (in France Overseas territories). Entrusted with the teaching, educators, colonial administrators and teachers had studied the German language due to the armed conflict with Germany or for strategic reasons. After the signing of the German-Senegalese Cultural Convention of 1968, German was being taught as a foreign language in Senegal since 1972 in secondary schools. The textbook " Yao learns German" in the foreign language section was introduced there in 1971. In 1973, a German Language and Literature department at the Faculty of

Humanities of the University of Dakar was established. Just like in Nigeria, where a private initiative of the Nigerian lecturers, NAToG, an association of German Lecturers, was founded with its own magazine; in Senegal, in 1982, the first German Language and Literature journal in Africa, “ *Etudes Germano-Africaines*” was published. Unlike the miserable situation of German in the Anglophone countries in Africa, the situation in the Francophone countries is comforting. A consolation in the sense is that so far the three universities (Yaoundé I, Dschang and Douala), offering German in Cameroun, do their dissertation writing in Europe. (*Journal of Intercultural language teaching* 13:1, 2008, p 9) Nevertheless, Aoussine Seddiki (ODV magazine, No.12, June 2005:81) states:

The number of students in the developing Francophone countries; Senegal, Cameroon, Ivory Coast, Benin, Mali, Madagascar and Togo are the major departments, often with several hundred students, while in the English-speaking countries, the German Studies at the University plays a lesser role.

For East Africa, it will be sufficient here to consider the position of the German language in Kenya. According to Aoussine Seddiki (ODV-Journal, op cit.S79) 22 secondary schools in Kenya offer German classes. A German festival is celebrated every year at these schools. Unfortunately, the students have no interest in a subsequent German studies, although the University of Nairobi offers this subject. There is need for an awareness program among Kenyans through intercultural communication.

The position of German in South Africa is a bit more complicated, but no less difficult. For coloured South Africans, the state Germany was one of the first major accomplices of the criminal apartheid regime in South Africa. Dieter Welz (*'Dialog der Kulturen oder das große Weltgespräch auf Deutsch, über den Gebrauchswert einer 'Interkulturellen Germanistik' für Süd-Afrika und die Welt'* In Zimmermann, Peter: *Interkulturelle Germanistik, Dialog der Kulturen auf Deutsch?* (1989: 155)), bases his argument of Germany's participation not only on colonialism but also on apartheid via the opinion of Edith Ihekweazu:

The dilemma of German and German lessons in southern Africa comes from the fact that German occurred in appearance as a colonial heritage in Africa (Namibia) and neo-colonial instrument (German apartheid) (cf. Prince 1987: 229). The talk of cultural comparison and contractiveness is fine and can be easily defined in the "Euro-American context" (Ihekweazu 1985:98). It is rather cynical to the third world with addressee reference. Culture and the like are not the same any more, for here you will find yourself at the scene of the "historical" activities, which the significant Euro-American civilization owes its material basis and their destructive effect cannot be denied on the initial culture of learners" (ibid.), and brought a vicarious agent, like Werner Eiselen who did his doctorate in 1924 in Hamburg.

The South African majority finds it very hard to forget that Germany did not ratify 'the International Convention on the Suppression and Punishment of the crime of apartheid' of 18.07. 1976. Welzer repeated the idea of Leopold Senghor on this topic:

The 'International Convention on the Suppression and punishment of the crime of apartheid' of 07/18/1976 ... was not ratified by the Federal Republic. Nevertheless, it is undisputed that even under this Convention international law that is binding exists eg. the provisions of the Genocide Convention and the qualification of apartheid as a crime, which the Security Council adopted in the resolution 556 of 23.10.1984.

According to Welzer 'the focus of the German cultural activities in South Africa are the German private schools [...]'. These schools are, however, in his opinion, white elitist schools. The European minority of the country is, according to estimates by demographic experts, mostly remaining German immigrants from Germany since the colonial era around 1882. If we analyze the annual report of the German language in South Africa correctly

it will confirm that this is still not a success story. As I said here, more is to be expected from South Africa since this country has a strong German-speaking minority. This minority could begin to develop alterity, reflection and reconciliation, to sensitize the majority of the country for a meeting with German language and culture. The massacres of the Herero and the Namas in German South-West Africa explains the complexity and delicacy of disseminating German in Southern Africa.cf.Kössler/Melber” *Völkermord und Gedenken:Der Genozid an den Herero und Nama in Deutsch-Südwestafrika(1904-1908)*“ In *Jahrbuch zur Geschichte und Wirkung des Holocausts* 2004:37-75.

1.5. The difficulties in the teaching of German language and literature in Nigeria and Africa

Given the above described unsatisfying record of African German I wish to analyze, at the beginning of this chapter, the possible blockages meticulously and critically. Our analysis shall be topped with possible proposals. First, a few unjustified and false impressions need to be addressed: First, the assertion of Albert Gouaffo (2004:1) that the African German is the youngest in the German world. Based on the available historical, political and literary data on early German-African contacts and relationships, that claim is hardly tenable. Sometimes, such a characterization of Africa as an excuse for incompetence and backwardness of the continent is presented. On the basis of anthropological and historical sources, the earliest contacts and meetings between Africans and Germans dated back several centuries. For German in South West Africa, the present day Namibia, one of the first phases of encounter between Africa and the German Empire began in 1882, which developed into the genocide of the Herero and Namagua in 1904. This event announced the apartheid in advance. Michael Mann, a sociologist at the University of California has a lot of research in this area (see Michael Mann: South-West Africa: The Genocide of the Herero, 1904-1905; www.globalsite.ac.uk.2001; H. Bley 1971 South -West Africa under German Rule 1894-1914.) .In my own opinion historical research can only be meticulous and heuristic, when the researchers win a balanced representation from different perspectives. The question is how we got to the conclusion that Africa is *the youngest Germanistik*. Consequently it would be quite interesting to find outthe following: with what continent and under what criteria did Albert Gouaffo conduct his comparative study. Even in the Trans Atlantic Slave Trade, for instance, Germany was involved from the start. According to Patricia M. Muhammad (International Slave Trade: A Forgotten Crime Against Humanity As Defined By International Law, see www.auilr.org/pdf/19/19-4-3pdf), the Germans collaborated with the Dutch, to promote the slave trade:

The first Dutch entrance into the slave trade began with collaboration with German merchants from the

Hansaports *It'd.* Holland. Captain Jons Bartelson, sailing under the Brandenburg flag, led an expedition that launched the involvement of Germans in the African slave trade.

This occurred in 1450. The Dutch-German slave operations in South Africa ended in 1807. Such a huge international trafficking may not have been operated without the instrumentality of intercultural communication, whereby the German dealers must have exchanged information and ideas in language and literature with African middlemen and slaves. So there must have been a kind of German course. Interpreters and translators had to be trained. I believe this encounter at the earliest period of colonization is part of the story of the African German. Therefore, I am shocked when I read that the African German is the youngest of the German world.

Aoussine Sedikki says in *An African regional German route without limit? Why not?* (ibid.), in spite of the already represented position by German scholars like Arnd Witte *Foreign Language Teaching and Own Culture: Culture Dominated Conditions, Culturally Appropriate Teaching Methods And Subjective Theories Of Teaching German As A Foreign Language In Nigeria.* (1996) that the term 'African German' was a phantom. He follows the argument that, in the sitting and promotion of the German language and culture in Africa almost everything was fine. Apart from this scandalous kind of research he goes on to describe Africa as if it were a village or a single state. In this way, a researcher can commit fallacy of over-generalization. Such a generalization arises when scientists attempt to flatter their patrons and supporters, and those looking to be satisfied. Most striking is the statement on page 84:

However, in this period, the total number of teachers and students on the continent grows rapidly, a total of 250%, and at points it came to a growth rate of over 400% (North Africa).

In contrast, Alois Wierlacher has devoted numerous works and contributions for both the regeneration of the subject German as a foreign language as well as the improvement of the external reputation of the German culture. Referred to here among other works is: Wierlacher, Alois (eds.) *Foreign Language German 1 & 2 (1980), The Other and the Own.*

Prolegomena to Intercultural German Studies (1985), Perspectives and Methods of Intercultural German Studies, Records of the 1st Congress of the Society for Intercultural German Studies (1987). Here we are interested in what he and his staff said about interculturality under the new provision of crisis management in "*The Foreign Language And The Foreign Language Learner*" by Josef Gerighausen and Peter C. Seel (in Wierlacher, A. et al (eds.) as expressed in *Yearbook German as a Foreign Language 1984/85 :126-162*). These authors see themselves as crisis managers, who want to save, in any case, the alleged sinking ship of the German language. But fact is that the German language has recently been heavily Americanized, a kind of infiltration of American counterculture and competition into the German language, literature and culture. Abroad you noticed the significant disorder and anarchy in the logistics and bureaucracy of the planning of the program - German as a Foreign Language. In the area of economic and export growth, China has overtaken Germany. In addition, many German companies move abroad, especially to Asia and Africa. The debate is on how these companies can survive abroad with the toughest opponents, the most stringent international conditions without cultural maturity.

Here are the most salient keywords, which can refer to above impasse. It is an impasse because the whole policy is so shapeless that one can apply any of the under listed interpretative ideologies: "ethnocentric isolation", "culture" conflict, intercultural integration, modernization damage compensation policy, the dialogue of cultures, acculturation of Africans, *le Transfer Culturel*, New Imperialism," Philology encounter of cultures ", Germanisation, Africanisation, development assistance, language training, marketing strategy and public relations industry. The manner, in which these well-intended policies are carried out, is obscure. There are already good ideas, well-equipped agencies and huge budgets, but much cannot be enforced. For this reason, Gerighausen and Seel (1985:154) explained as follows:

Intercultural communication means crises management / conflict management: Real situation of crisis' between developed and developing countries would be redefined and "misunderstanding" Situations can be adjusted by cross-cultural communication.

Political and economic crises that define the relations between developed and developing countries will be made to stand trial. Therefore, they are attributed to comprehension, understanding and communication problems between partners. "Misunderstandings" can be handled. Through the reinterpretation of political relations in communication ratios, political conflicts are easier to handle. Thus, it serves the crisis management.

The German Ministry of Education was undoubtedly aware of the crisis situation. The Chancellor himself said on 16 October 2010 at the CDU youth meeting in Potsdam that the German multicultural policy had failed. Such statements, almost 20 years after the beginning of the activity of Alois Wierlachers and his emergency team signal that something must have gone wrong. Earlier, Alois Wierlacher had to be transferred with immediate effect from the University of Heidelberg to the University of Bayreuth in order to be able to participate in shaping the reform and redefinition of the subject German as a foreign language cum Intercultural German Studies. Since then, the University of Bayreuth has become, among other things, the pilgrim center of research and development in "Intercultural variants of global German". A crisp, clear interpretation of the orientation of such a cultural dialogue should settle many misunderstandings. The mediator should make it clear to the emancipated reader that an industrial society should reinterpret some of their humanities to science compensation to serve the interests of its market economy, a kind of marriage of traditionalism with the technical and industrial modernization. In our context, it is therefore very pertinent to state that German Studies should be at the service of industry and marketing. If this is the case, it is difficult to understand why German Studies suffer in almost every country in black Africa due to unbearable financial burden. One wonders why the German companies invest so much in advertising and sports, while the official language, literature and cultural studies are hardly paid attention to. Have they finally chosen English language as a substitute? For comparison, one needs to make a little research, to see how much France spends for French Civilisation and the Alliance française worldwide. For example, the French government had to contribute very much into the two semester abroad

village - *The French Language Village*, built on the border between Nigeria and Benin Republic and equipped it. The center with the status of a university is meant for French cultural and language immersion. As a result, the government has provided for the poor Nigerian families an alternative for the year abroad.

Apart from the resulting under-investment blockade and disorder in the naming policy and direction of the policy maker, we need to address the problem of personnel and the dearth of Lecturers. In order to ensure the teaching and study of German literature, language and culture under the present unfamiliar conditions of this new determination, first the German mediators have to reflect on their role or completely rethink. To achieve this goal one must henceforth discard such condescensions as subjugation mentality and superiority complex, stereotype and cliché, as Helmut Glück (*Meines und Deines =Unsers?, Über das Fach "Deutsch als Fremdsprache", und die Interculturelle Germanistik*), (1989: 57) based on a poem by Joseph Reding, in: Wiemer 1974: 196, portrayed:

More bad than good
Polish economy is mess /
Jewish school means a lot of noise,
Spanish fly and ars armanda /
French disease thereafter
Swedish curtains for scoundrels soon after /
Potemkin villages without roof
Hottentots hypocritical smell /
English illness makes children weak
Asian smile is never genuine
everything bad comes from abroad /
Every right thing /emanates from German house
so was it, so will it be; so can our child /
read it in children's literature /

Helmut Glück assumes that henceforth in vacancies, in which German scholars are sought for abroad, [...] local and foreign cultural competence knowledge as a condition sine qua non is expected." I would add that this requirement should imply internally and externally cultural competence for all Germans who have anything to do with foreign countries in areas such as the industries, tourism, translation, Journalism, state administration, NGOs, secretarial occupations, and foreign Offices and foreign trade, etc. It

is not enough that the broker should be correct in his own language, literature and culture. He should as well show some competence in the language, literature and culture of his would be host community. Primarily the mediator of German language, literature and culture is expected to meet foreign cultures with respect and treat them as equal cultures as his own. He manifests his own and foreign cultural competence by his level-headedness and openness to his well coming community. It is in this way that he can market the relevance of German cultural products. The Germanist / agent must therefore be neither a propagandist nor overt or covert racist, his goal should not be to proselytize the students or to assimilate or to indoctrinate them in any way, so that they lose their own national identity. Helmut Gluck (ebd.76) emphasized the following in this regard:

They do not want the foreign population to be assimilated (Germanize =, and that's a bad word), but they should want them to maintain their "national identity" to get their customs, manners, marriage traditions, customs, clothing, and food habits.

In the second place, and indeed, in terms of literature and language, the German agents should seek not to convert the Africans or the alien into *a German whose grandparents and parents are Africans or foreigners*. He should not expect them to change their accent overnight mimicking the Whiteman's way of speaking. The most important thing is that they capture the grammar and make themselves audible, their writings legible, and their message understandable. After all the Germans who speak English are not rendering them like the British, in the Queen's English stipulations. Even in Germany not all the German versions and dialects are in agreement. So let the African learner speak German but let his audience know that the speaker is an African – Nigerian German, American English, Canadian French, Austrian German etc. The writer Abdoulaye Sadjou Abdou (1958:72) documented in this context the past mistakes of the French:

Quand l'école prend l'enfant noir, la première chose qu'elle interdit est l'usage de sa langue maternelle. Au fur et à mesure que cet enfant grandit, naît chez lui un complexe qui l'incline à préférer inconsciemment la culture occidentale, à vouloir s'identifier en tout et

pour tout avec l'homme occidental. D'autre part sa civilisation propre lui est cachée. On l'habitue à penser que sa race n'a jamais rien été, que ses valeurs sont dérisoires, et qu'il n'a point d'histoire.

European nations have used this tactic exclusively. Although out of private initiative, some French and English writers have learned African languages and then even taught them, the Germans hardly paid attention to this. One hardly sees anyone picking the local language, even those who have stayed in an African host community for upwards of five decades. They want to stand above the locals and to lead a life in the ivory tower abroad. In terms of alterity and cultural maturity, most are ill-prepared. In one case, a mediator has interpreted the Africans hospitality, attention, hugging, holding hands, attending to Guests at home instead of at the beer parlour, the restaurant or the bar, spontaneous invitation to dinner as homosexuality and rape attempt. He erroneously thought that such gestures indicate dating moves, turn on or signaled rape attempts. He imported wholesale certain German mentality into Africa, like nothing goes for nothing, *tout se vend tout s'achète*, individualism, work holism, extreme distancing, coldness, long period of acquaintance prior to knowing. Laughing and smiling even when one does not mean so, hiding ones feeling and saying what is in one's mind just to fake gentility, lack of spontaneous hospitality, finding a scape-goat for one's woes, leaving too much freedom to children and teenagers lest they blackmail their parents, teachers or formators or transfer the cause of their future failures or illness to them, finding it difficult to comprehend why somebody should be jovial, laughing and joking when he has life's problems, hardly understanding why one should be raw, frank and direct instead of being diplomatic, Not understanding why one should be happy nurturing his life under conditions in which in his home country one should run amoke, commit suicide or liquidate a whole village before killing himself etc. He spread rumors of this misinterpretation and applied the above mentalities in his dealings with his host community. He consequently lost his unsuspecting students, and his mission there was a failure.

This situation worsens further, because German teachers just sign temporary contracts. Often, according to some report, tourist interest is more important than the teachers' job for the German language. Even the

women who got married to Nigerians and reside in Nigeria for more than 30 years, speak, mostly English with their children. Therefore, some of these hybrids are somewhat problematic: Their mothers are not mature in their own or in a foreign language and culture. This immaturity is transmitted to their children. Consequently, the hybrids are neither Europeans nor Africans. She finds neither of the two cultures acceptable as an ambassador or agent of the given culture. In the end, many hybrids settle for the imitation of the African-American ghetto and gangster subculture. Many abandon their papa either in Africa or elsewhere and prefer to elope to Europe. Majority are never successful anywhere. So no matter how carefully and diligently the African recipient has internalized the language as well as the foreign culture immersion, he still remains non-native speaker. He can hardly speak and write the language with pure accent and without *mistakes*. In contacts between cultures, culture shock must inevitably be expected, it should not be surprising, however, that between the imported version of the language and the "homemade" component, variations do arise. One observes such variations, as we have earlier noted, in the English and French: today, just as there are American, British, and African Pidgin English, strong differences also exist between the French language and its various versions in French-speaking countries. I myself have studied Francophone African literature. Here there has long been in African tradition and reception conditions, adaptive methods of literary interpretation. Similarly, the agent of the German language, literature and culture should not be shocked when the African literary scholar applies a method that is oriented to African needs for interpretation of German literature. In contradicting horizon of expectations of its African recipients, it would seem strange when he tries here to apply German oriented text immanent method. In this context E. Alione So's "*Befremdliche Augen-Blicke auf einem Rummelplatz*" (1989:93) cites the ideas of Wierlacher:

Under intercultural German studies, we understand a science that takes seriously the hermeneutic diversity of the global interest in German speaking cultures and arranges cultural variant perspectives on German literature either hierarchically or regards it as a handicap, but to better the source because it still

recognizes and acknowledges multi-perspective text comprehension (Wierlacher 1985 : X)

In colonial times, the inhabitants of the colonies were forced to acquire foreign languages. Now the opposite is the case. People learn new languages out of interest, talent, career, reputation, motivation and awareness. Here it is intended to indicate that in our globalized world, interest is bound to a foreign language, culture and literature as well as cultural products in large part to the reputation of the mother country. Germany enjoys a worldwide reputation for quality of its cultural products. Recently, Germany no more has those preserved exclusiveness. There are already many competitors, also different expectations. In developing countries like Nigeria, where corruption and mismanagement are not rare, the elites and middle classes are very critical and negative of those foreign companies that are collaborating with the corrupt military and political power and thus plunge the country into economic and political chaos. Such companies and their countries of origin are unpopular among the so-called masses, and even with the majority of the population. Such unpopularity and hatred are like a ticking time bomb in the center of society. Most notorious corporations today are Shell, British Petroleum and the Bilfer Berger Construction Company (Julius Berger). According to Orjinta, *The Sin Of Conformity* (2001: 49-56), Julius Berger was, founded in 1965 in Nigeria as a limited company. In 1998, one of her collaborators, a retired military chief became its chairman. It had won many major contracts (both at national and regional levels, in a total of 36 states), including the construction of roads, highways, bridges, stadiums, public official buildings, barracks, dams. Also part of the contracts in the new capital of Nigeria, Abuja, etc, has been done by Julius Berger. Sometimes this German company even has to be paid for her contracts with crude oil. Their finances were assessed in 1996 and 1997 as follows:

So in 1996 the company was reported to have posted a turnover of #5.6 Billion. In 1997 it was #7.8 Billion (cf. Mike Agwulonu: Daily Champion, Sat, Sept. 21, 1998). [...] We must note that in spite of the huge profits, and in spite of the intervention of the former Minister of State of the Federal Capital Abuja Madam

Ikejiani Clark, the company still transports her Nigerian labor force in trailers that are actually meant for cattle. Such trailers have been sighted in Port Harcourt sometime in September 1998: Berger: AA779 ABC; Berger BA323 BNY.

The workers number about 21,073, employees – *à la monkey dey work baboon dey chop*. Such corporations are an eyesore for their home countries, because they damage their reputation. Those thousands of workers are eventually the breadwinners of students who are being scouted by the Germanists. How easily will they be attracted to study a course whose mother speakers are economically terrorizing their parents and guardians?

There remains the problem of miserable financial situation of secondary schools and colleges that offer German in Africa. Throughout Sub-Saharan Africa, the financial shortcomings of the German culture and German centers are striking. The only Goethe Institute in Lagos Nigeria is continually shrinking. In order to survive, it is converted to a business center. Almost all services are paid for, and also very expensive. It has gradually taken over some jobs and benefits of university departments. We find the "2 semester abroad" program with the appropriate cultural and language immersion, which should have been attended faithfully abroad, held at the Goethe-Institute Lagos as unfortunate. Students must seek flats in Lagos themselves to be able to attend classes at the Goethe Institute. The conditions of students from the universities who must join language beginners at the Goethe Institute remain anything but encouraging. If after two years of German studies at the universities and they still be at the level of those beginners who attend Goethe institute, then something must be done about the quality of their German studies. Again if the financial situation of the Goethe Institute is so hard already that they cannot even afford to accommodate the Year-Abroad students; one can understand how difficult the current financial crisis has hit the German units in the Nigerian universities. Such a situation can aggravate the quality of staff and stuff been dished out. Manfred Prinz identified in his article in Peter Zimmermann (ibid. 175-189) other difficulties that need to be addressed:

- Defects in the grammatical progression and in the explicitness of the presentation;
- Lack in the presentation of vocabulary;-imbalances in the treatment of the German-speaking countries (lack of consideration of the GDR) -charges of paternalism and neo-colonialism;
- Lack of attention to linguistic and cultural initial situation of the students, too much consideration of French as the language reference,
- . Lack of coherence in the content structure;
- Lack of attention to the Senegalese context, strong grounding in the Ivorian, Togolese reality.

The aforementioned blockade follows inter alia from other deeply moving issues, as Helmut says (1989:57):

[...] For many Third World countries it must be assumed, that the training of teachers is inadequate and advanced training occurs only sporadically, that the provision of schools is inadequate and their supply of teaching materials miserable. It must be assumed that many university orientations, which are concerned with the study of the German language, cannot satisfactorily meet its obligations because no libraries worthy of the name exist, because the purchase of books and periodicals from abroad are often impossible due to lack of foreign currency or only partly possible because the potential to promote young scientists are often extremely modest [...]

Moreover, factors such as extremely low salaries in some countries to pursue higher pedagogic education, time-consuming part time jobs (and to transfer part of academic teaching to overburdened assistants), which cannot be beneficial to these assistants' own further qualifications and development are to be reckoned with. Structural and infrastructural conditions are lacking, such as conferences, and service spaces, or technical

equipment such as white boards, video equipment, photocopiers, overhead recorder, video recorders, projectors, computers, and tape recorders. If they exist, they are often defective or inoperative. The local authorities are overwhelmed because they have to take care of many languages. Wierlacher and his task force have tried to rescue some aspect of the situation via corresponding academic discourse, publications of different dimensions, conferences, colloquia involving media experts, business people, politicians and the academia. In my view, his theorems and propositions are not worthwhile, as long as both the German government and the local governments continue to push the financial responsibility to each other. Laurien (1987:5) has this to say:

He who advocates the spread of German as a foreign language in poor countries like most African countries at all costs must also be clear about the fact that such a policy implies the promotion of German language teaching with funds. Under certain circumstances, it involves also an intervention in the infrastructure, at least in the educational structure of such a country. It does not rule out that such cultural and educational policies will not encounter considerable resistance on the part of those governments, since the establishment of the subject German in schools and universities is indeed mostly connected with financial grants [...] or it is anyway in the hope of those involved. So, why should one refuse such an attractive offer?

1.6. Conclusion and possible suggestions

In summary one can opine that the efforts of the organization for intercultural German studies under the leadership of Wierlacher are undoubtedly a desirable and well-intentioned step towards a new determination for German as a foreign language. I have tried to show that their theories and theorems are only able to produce the desired effect, if

they are implemented in practice-oriented activities. Moreover, one wonders sometimes whether the authors of these documents have anything serious and honest, or whether they have set up routinely theses in order to increase the number of their publications, and consequently to achieve academic advancement. This question is unavoidable if after 30 years of Intercultural German Studies, the problems and quagmire remain, especially in Africa. One would have expected that by now we in Africa would have almost 100 percent indigenous German language lecturers just like the French departments in Nigeria. This would mean that the German foreign academic service -DAAD will have a reduced budget each year caring for German lecturers who are sent abroad. My concern, therefore, is to sensitize all the policy makers to make German propagation in Africa independent and home-grown as soon as possible. The European paternalism must stop so that they can grow up German once and for all. In Nigeria, for example, an English speaking country, French is still at home there for a long time. The German Ministry of Education should immediately understand that it is much cheaper if one puts in place in Nigeria, customized "German teachers. And related to the first point, the German literature should be Africanized. Therefore, I would apply the African literary theory womanism on selected works of Heinrich Böll.

I believe that one should build next, to the (German language village), also an elite German language immersion centre in Africa nay in Nigeria, where German studies can be designed. The graduates of this institute would be the foundation for the establishment of further German Language departments in their countries or states. We have namely with dismay taken note of the fact that the simultaneous foundation of linguistically kwasiorkored German units at the Universities of Nigeria and Africa, without a single one being well equipped with teachers and teaching and learning materials had previously only unsatisfactory results. Take the example of the University of Bayreuth: Anyone who targets a degree in Intercultural German Studies and Intercultural Communication and African studies must come here. Even Barack Obama's sister followed this direction: Auma Obama grew up in Kenya and studied in the mid-eighties German as a foreign language in Heidelberg. For her doctoral studies, she had no option than to come to Bayreuth, and write her thesis under Alois Wierlacher, the founder of Intercultural German Studies and the founding

chairman of the Society for Intercultural German Studies (GIG). The question is how many Africans can afford to come to Bayreuth to study?

Chapter 2

The Theoretical Framework

2.1. Introduction

The starting point of this work was my application of womanism as an appropriate feminist theory and method on twelve novels by Chinua Achebe and Aminata Sow Fall. Both writers are traditionalists and committed representatives of African tradition and culture. The intellectual product of that investigation is my first doctoral thesis: *'Women's Experiences in Selected African Feminist Literary Texts'* Part of this work has been published as a book for feminist criticism with the title: *Women in World Religions and Literatures* (ISBN 978-3 - 936536-25-6). The above authors are referred to by feminist activists and extreme feminists as defenders of patriarchal values and idealistic pre-colonial era, as anti-feminists with old-fashioned mentality, as reactionary, etc. My view, however, is that these writers with their realistic representation of the female situation have undisputedly showed more concrete solidarity with women than the so-called feminists: The two writers have followed the high ideals of womanism for their portrayal of needs of women. These ideals are more results-oriented than the aggressive and provocative approaches of the Liberals and leftists. This is also the case with Heinrich Böll. Although Heinrich Böll was a German by birth, and Germany or Europe, is located about 5,000 kilometers south of the Sahara Africa, Böll has applied the womanistic ideals in his fair description and presentation of the case of women. In this context it is might be pertinent to find out the remote and immediate conditions which could have influenced the author, Heinrich Böll. This requires several answers: To start with, his strict religious background shall be mentioned. Then the terrible Nazi era is to be considered. Finally one must reckon with the post war era and the resultant reconstruction. Sowinski (1993: 1) has reinforced our notion as follows:

With hardly any other German writer of our time, does biography play such a role for the literary work as by Heinrich Boell. A large number of designs and other details of his poetry come from his life and experiences in and outside of his family, his service as

a soldier and his experiences after the war. One cannot understand these facts about his work by ignoring this without immediately lapsing into a new biographism in the positivist manner of a William Scherer and will not look for inherited, experienced and learned things in the Böll's works.

The Germany of this period, from 1917 to 1949, was a state in deep socio-political turmoil and chaos. Almost every social realist would have done exactly what Böll has done, namely to engage oneself with the help of the literary trend. Böll had to identify with the suffering population. This he pointed out himself in an interview with Renate Mathias and Peter Hamm for Bavaria Film (1974:138):

I think what you call commitment, has to do with my life. I was 15 years old when fascism came here not by chance, I believe, and because I was brought up in a relatively democratic tradition, both in terms of my family, like the city, from where I come, relatively democratic, well-noticed. I've experienced the whole Nazi era as a permanent terror. Has that not happened, I would probably have become an ivory tower dweller.

The time of fascism and Nazism, with its dire consequences and especially the privations and the social penalties in a conquered country, was a painful time. Germany was like a colonized country under the control of the occupying powers. This historical era of Germany corresponds with the era of African slave trade, colonialism, and new imperialism. Hitler genocide machinery did not only target Jews and foreigners. Hitler and his accomplices equally liquidated their own people. Cities like Dresden were completely razed down by the British cluster bombs. Thousands of innocent women and children and the elderly perished. Womanism as an ideology as already indicated sees the interest of women as also the good of the children and the husbands. It does not discriminate because the burdens of war, famine, lack of shelter and sickness does not spare anyone. The entire communities, regardless of gender suffer. Böll may not have used the term womanism but a critical re-reading of his writings proves his womanist

leanings. In such a context I could not afford the luxury of *l'art pour l'art* (literary production) or the immanent analysis (reception) of the Social Realist. His work and its interpretation must adapt to their time (the zeitgeist).

Therefore, the engaged writer took sides with the suffering masses, by choosing a compromise between the two extremes. Just in the same way, the African feminists and literary women in developing countries have devised a temporary solution for the African version of feminism. The socio-political situation of the European woman is much more developed and more comfortable than those of their fellow women in the developing world. Also the Western feminist activists' commitment are much more advanced than their African sisters. The African woman preferred a dialogue with the male sex, she hates confrontation. They cannot afford such luxuries as the following (Orjinta 2008:12):

The extremists want to banish the men from the political / social scenes, they hate all men and wish to establish a women's republic. Their tool is of course the Marxist socialist ideology.

Therefore, Aminata Sow Fall had to explain her philosophy and that of womanism according to Samba Gadjido thus(1996:28):

Je ne suis pas féministe dans le sens où les gens l'entendent. Je ne suis pas une féministe militante et la Conférence internationale de 1975 n'a rien à voir avec le fait que je me suis mise à écrire. L'écriture est un acte de témoignage, une façon de filtrer la réalité sociale du moment.

A method coming from developing countries, such as the womanist literary interpretation, the Stiwanism or Motherism could, in my view, be applied to German works in the case of Böll. What matters is not the geography, but the humanism: on the one hand, the representation of political, social and religious crisis, on the other hand of famine, poverty, war, love, morality, affection, marriage and justice - of human values and global issues. So what we want to show here is that Böll's method is to be anchored much stronger

in womanism than the European feminism. Stiwanism and Motherism are actually subdivisions of womanism, but all these schools have the same goal. Our preoccupation with female characters in the works of Heinrich Böll as primary sources and with feminist secondary sources will investigate if Böll presents himself as an advocate of European-oriented feminism. In this case, the negative judgments of some feminists would be completely correct. Such criticism implies, among other things, that his portrayal of women is "un-liberated and clichéd". Others, such as Grassmann (2004: 26) state that Böll:

Despite his classification as a socially critical author, [...] [designs], a conservative image of women in his novels, [imagined] the woman only as a counterpart of the man and glorified them as a saint and savior of man.

If the above-described case is not true, a scientific rereading of Böll's works is necessary, where we are once again asked the question of whether we have previously objectively evaluated Böll. That is to say; the question of whether Böll ever wanted to uphold feminist ideals. If so, we still need further confirmation, because the feminist currents and movements are numerous. Therefore, it should be noted first, for which feminist school is Heinrich Böll interested in. It is also asking if Böll's context of life and writing has contributed something important to his version of women's literature. In this sense, Böll himself noted in a comment about *Gruppenbild mit Dame* (Bellmann, 2002: 117):

The idea for this book kept me busy for a long time. Already in most novels and short stories that I've written so far I have tried to describe the fate of a German woman in the late forties or write about that which has taken up the entire burden of this history from 1922 to 1970 with.

As far as feminist theoretical method of literary interpretation is concerned, in my opinion, the application of womanism in Böll's case will be adequate and efficient, because the negative experiences of women in this inhuman world, whether in Germany or in a developing country can be adequately

analyzed using this method. A methodological rationale for womanism and an explanation of this ideology and its separation from the Western feminism are described in detail in the course of this dissertation. While reading my abstract, Weidlich (DAF-COURSE at the Ludwig-Maximilians-Universität München) left the following comment:

Applying an African method of literary interpretation like the womanism on German works could indeed be very exciting. that is[...] interesting [...].

2.2. Feminist criticism

Women in search of identity are no news. The awareness of being female is part of humanity since time immemorial. Authors such as Marja Gimbutas, archeology professor and founder of the theory of Kurgan culture developed the idea that from 4500 to 3000 before Christ a matrilineal society in the form of the Old East Europe had existed. Those matriarchal-matrilineal societies worshiped exclusively goddesses before the domestication of the horse contributed to greater mobility among the Indo-European peoples, which attacked, conquered and de-materialized the matriarchal states. In ancient Egypt, in Champa (Vietnam), in India, among the Kunkellehen and with the Germans since the Middle Ages around the 12th Century the woman was closely connected with nature and the gods due to her ability to give birth. In today's society there are still matrilineal or uterine descent such as in the Minangkabau in Sumatra, the Hopi-Indians and the Iroquois nations. In this context Trumman comes in with his *Feminist Theory* (2002:96-100):

The idea that woman has a closer relationship with nature, if not identical with it is not an invention of the women's movement, but has a long history [...]. For the German speaking area, the belief in a particularly close relationship between nature and woman can be traced back to the pre-Christian period of the Germanic tribes. Because of their ability to give birth, the woman was absolutely associated with fertility and nature, whereby the un-understandable

process of birth has been streamlined. Nature was conceived as being ruled by demons, and so was the woman seen during pregnancy and childbirth as dominated by demons. On the other hand, they should also only be able to drive out the demons by ritual incantations. Due to their proximity to nature, she possesses clairvoyant ability and magic. This notion corresponded to the time when the human causation of copulation and birth is not known, certainly, the real power position of women.

This position of power that existed in pagan cultures and that was the lost honor of the woman was abolished in our generation. That is the subject of feminism. Before the arrival of Judaism, Christianity and Islam accorded the female sex a lofty socio-political level. At that time women were recognized as queens, warriors, fortune tellers, poets, herbalists, sorcerers as well as business women. Feminists are on the lookout for these high social roles that had been hijacked and and abused by men. Aduke Adebayo (2000:275), states this as follows:

Cultural myths as well as Christian and Islamic religions emphasized the main roles of women as maternity and domesticity. Within these contexts, female education consisted mainly of teaching obedience and submission to male authority.

So by feminism we mean all efforts of female activists and their male supporters to correct those centuries' old sexist injustices against women. Here three feminist approaches are distinguished: If the feminists find themselves in a situation in which gender inequality are attributed to capitalist-patriarchal working conditions they base their theory on Marxist feminism. But if the gender-oriented tyranny is sponsored by the Government, then political feminism takes the colouring of the fight.. If the female dissatisfaction does have anything to do with self-assessment, the critic will prefer to use a psychoanalytic feminism. Furthermore, there are numerous interpretations like the biology (sex) and gender identity (gender). The idea that feminism is at odds, are underpinned by Allkemper / Otto Eke (2004:172-174):

May be it's no longer correct to speak of a feminist literary criticism, since their issue no longer only applies to the female gender role, but gender assignments generally examined in its role and importance and also problematizes whether there are consistent sexual identities, whether or not the opposition male / female does not strictly hold out much more in the multiple historical constructions of masculinity / femininity?

In the developing countries in Africa, where most of the socio-political situations are chaotic, linked to the murderous and criminal experiences of slave trade, colonialism and ever exploitative Euro-American neo-imperialism, in each case either the black feminism proved as adequate or womanism, Motherism and Stiwanism could apply, depending on the particular context. These feminist theories are also applicable to any country with the same crises, regardless of how long the catastrophic state has lasted there. A purely feminist method of interpretation of literary works about the period of anarchy and nihilism in Germany from 1929 to 1949 would be hardly recommendable in my own view. We therefore prefer the womanism. It is more suitable despite the fact that feminism has a common program. But the endeavors to achieve this agenda are diverse, complex and complicated. Now a definition may be ventured: By feminist literary theory, one refers to works and projects, in which the portrayals of female characters in literary texts are given prominence, and the female literary production and reception, are explored. This definition of feminist literary theory thus includes literary works like that of Heinrich Böll. Nevertheless, there exists not only one feminist concept; therefore one should rather be speaking of feminisms in this context. Allkemper and Otto Eke (2004:1 72) illustrate the argument of the existence of different currents in the literature, when they claim that

To this day, [...] the feminist literature put to use different philosophical and literary-theoretical positions for their questions, so that one cannot speak of the feminist literary criticism; since each direction

will differ not only among themselves but also vehemently criticize one another.

Historically, many women around the world have distinguished themselves through various heroic exploits. What should be noted here, however, is that these women have made those achievements as lone fighters ". Others were possibly favored by noble or royal or priestly origin. I believe that we analyze a situation in which only a few exceptional women stood out from the crowd. These ones treated the others; say 95% of the female sex with condescension.

Since 1800, the feminism in Europe and America was a social movement with a program, to fight for and to secure the civil rights of women. Pioneering work in this area were carried out by pioneers such as Mary Wollstonecraft (*A Vindication of the Rights of Women*, 1792), Sara M Grimke (*Letter on Equality of Sexes and the Condition of Women*, 1833), Simone de Beauvoir (*Le Deuxieme Sexe*, 1949), Toril Moi (*sexual / Textual Politics: Feminist Literary theory*, 1985), Helene Cixous, (*Ecriture Feminine {femininity in the Scriptures*, 1980}, founder of the Centre (*d'Études Feminine*, 1974). With regard to the German-speaking world one mention such names as Catharina Regina von Greiffenberg (1633-1694), Fanny 1864 Reventlow (1871-1918), Richarda Huch (1947), Gertrud Kolmar (1894-1943), and Anna Seghers (1900-1983). However, it is undisputed that the organized women political movement was formed only in the 1960s. I have made this assertion as follows (Orjinta, 2008: 13):

It began as a movement in the late sixties aimed at the awareness of the injustice perpetrated by the patriarchal society and the urgent need for a change in the status quo.

Also literary scholars in the late 60s studied female figures in literature systematically and historically. This activity includes the development of a concept of women's literature, which raises the question of women's history. Accordingly, the female characters in literary and historical texts are analyzed. One should remain highly in solidarity with women on the basis of writings-by-women-for-women-on-women. Particularly criticized were the binary opposition between men and women, which was as strong as that

of light and darkness, or positive and negative, and the social policy implications of such cultural attributions at the expense of the female sex. However, gender roles are socially constructed so that most of good things come to the males. This triggered strong criticism of the patriarchal culture on the part of literary critics. Vesterman (1993:85) describes this as follows:

Feminist literary critics have opposed such beliefs to the male biases, which, they argue have pervaded both literature and criticism. In the latter part of our century, feminist critics have built up a body of criticism that focuses on women as characters in literature, and writers of literature.

To sum up is to state that historically four epochs of women experience can be delineated: In the beginning there was the age of total female submission. Here was the woman treated as a slave or possession. Akintunde (2004: 14) describes the scenario of how such an article was treated:

A daughter is a vain treasure to her father. From anxiety about her he does not sleep at night during her early years lest she be seduced, in her marriageable years lest she does not find a husband; when she is married lest she becomes childless and when she is old lest she practises witchcraft.

The role of women in the society was limited to the family life. They could not afford more; the scope of their activities has been restricted by the patriarchal society. Akintunde (2004:14-15) notes:

As a wife, she performed certain roles which include grinding, baking, washing, cooking, feeding the baby, making the bed, working with wool, feeding the children for 18 to 24 months and washing her husband's face, hands and feet. In all obedience to her husband is mandatory.

A classic example is of course the case of Solomon (Orjinta 2008:36) :

In this way Solomon had 700 wives of royal ranks and 300 concubines [1 kings 5 and 6, and 1 kings 11:3].

Most of these wives hailed from different nationalities of the oriental region.

The most frequently asked question in feminist circles is: how was it actually possible for the Patriarchy to subjugate women for so long. Conversely, the question arises as to why the women had remained so secretive and loyal for so many centuries. He who is silent accepts what is done, as we know, according to the elders. This question should be in my opinion the subject for advanced research. We will certainly handle this issue in the last chapter of this thesis. For now, it should suffice for us to conclude that religion and culture of the patriarchal society were used as tools of sexist oppression of women. As overseers of culture and religion, men have replaced women from the crucial positions of power. In their innocence and their religious sentimentality women have tolerated too often what men dictated in God's name. In this way Almighty God was said to be male. Consequently, the man was placed above the woman. Awolalu has (1976:94) this to show as follows (in Orjinta 2008:34):

Her (the woman's) very seclusion means to her, not that which the word would connote to the Westerner, slavery or imprisonment; to her it is rather the mantle of protective care and interest thrown over by her Lord and Master. There is a certain delight and satisfaction in living behind the veil which one can hardly appreciate from the western point of view. She is satisfied to stay in a harem and do her domestic duties as a wife and a mother.

The above condition is still applicable today, especially for women in developing countries. Also in Europe, the woman was object of religious mania: the first witch hunt trials took place in the 15th Century and the last, end of the 18th Century. That is to say that for 300 years women passed through this gory experience. Despite these murderous tyrannies, women should remain silent. In other cases, such as the slave trade, the colonialism, neo-imperialism or apartheid when the rulers had military despots' kind of forces, yet there was aggressive resistance. The question remains as to why women allowed so much without resistance. As I said, this issue should be the subject of further research. The second age of the female consciousness I

believe was the epoch of the loner. Here I would proceed as follows: first I will give an overview of the history of the pioneers who were because of their origins as well as their talents marked as loners in the ruling states. Although many feminists presented the view that feminism is primarily a historical product of the 1960s/70s. Such an origin of feminism however limits feminism to the so-called 'new feminism'. If feminism must cover the dual strategy (liberation of both small and powerful women), then a more general historical perspective needs to be put in place. Basically, the word 'feminism' started in France (1880), England (1890) and the U.S. (1910) and has to be less important in Germany, where it was only used as a term of social effeminacy in the 19th Century. Before feminism was part of a policy of liberation. I believe that a conceptual change does not tacitly mean a change of history. We need such a history if we want to understand and compare the situation of women in different periods. So women were loners who have made very much alone. They did not operate as a team; they were not attracted to other women in the same direction. Pampered by luck and good fortune they hardly called upon their colleagues to stand to in the limelight by concerting efforts. The Magnus Hirschfeld Archive for Sexology has documented the following in this context (Herberle 1978: 9.3.1):

For example, women generally were second-class citizens. Nevertheless individual women succeeded occasionally and broke off from the usual standard and impress their contemporaries with their skills. So the nun Roswitha von Gandersheim was a playwright, Wilhelmina of Bohemia a religious leader, and Joan of Arc a soldier, that women were not even inferior in male "occupations. Queens in the middle Ages viz. Mathilda of Scotland (the wife of Henry I of England) and Philippa of Hainault (the wife of Edward III of England) even had a significant and very positive political influence.

What was true of the Middle Ages, was also a common practice in the Renaissance. Selected groups of women locked themselves in an ivory tower, unrealistic and unattainable. It can be established that there has been

no mass demonstrations of solidarity among women for a long time. Because they lacked the infantry, it was easier to attack them. The glory and the position of these women were therefore relatively short-lived. Herberle(1978:9.3.1) describes how hostile and discontented women were in the early modern period, who did not want to humble themselves with the traditionally assigned role:

During the Renaissance there were also powerful women, like Diane de Poitiers, Marguerite de Navarre, Catherine de Medici and Elizabeth I of England. Some noblewomen also found recognition as poets and scholars, such as Margaret Roper, the daughter of Thomas More. The growing intellectual independence of the women began to put some men in terror. Women were attacked in pamphlets. The Scottish religious reformer John Knox read in his book *"First trumpet against the monstrous Female Regiment"* from (1558): 'It's the nature of not pleasing and an offense against God, for women to concede a position in which they can swing the scepter over any kingdom, a nation or a state [...]

Now we come to the third stage of our four-phase analysis of female experience. This section is to explain how the middle-class women have taken the initiative to fight for the enforcement of women's suffrage. As I said, such a general solidarity even in the second phase of the female consciousness would have been desirable, but was not then. Now the bourgeois women succeeded to work in close relationship with their contemporaries. One possible definition of feminism that captures this phase would be the definition of feminism by Nicole Hämmerle *Feminism: History project, brg-Shors (r1 1968:8)*:

Feminism is the name given to the theory of the feminist movement and the anti-social dominance of the men's movement for equal rights for women. Feminism turned to a broad social movement in the late sixties. Feminism means in broader sense freedom

and equality, aspirations of women to represent their interests and rights.

After the achievement of suffrage and other civil rights, it seemed as if the feminist activists had a lull, though not for the Americans. It is clear that the scientific history of the feminist movement took its bearing from the events of the 70s. The significance of this scientific movement in the United States needs to be highlighted. It was in fact the question of how to analyze the male-dominated history from a female perspective and evaluate whether. Jehßing and Köhnen (2007: 360) assume that the scientific dimension of the women's movement came from North America:

Especially in the 1970s, this scientific movement took off in North America. Here it took the first images of women in male-authored literature and the female analytically developed patriarchal versions of the portraiture. The North American Kate Millet read literature mainly from the 19th and 20th century programmatically, i.e., they analyzed the male perspective of those who write and read the images of women from a feminist perspective in terms of how much they were generated from a male perspective of power.

In an attempt to deconstruct the dominant male literary canon, there were unimaginable and immeasurable falsehoods. If any images of women were presented, the previous research was nevertheless still male-oriented: From a feminist perspective, male writers simply drew images of women from a male perspective; they behaved as if women were minor who must be supervised by adults. "Because of this shortcoming found in the literature authored by males, feminists were forced to search for literature by women, about women and for women. Subject of feminist literary research on the one hand is the (re-) discovery of forgotten feminist authors, the interpretation and edition of their literary works and also the reinterpretation of well-known authors from new perspectives. Jessing & Köhnen define more specifically the desiderata of such literary Women's Studies (2007:361):

Preferred Aspects of literary studies on women were the self-image of women as authors, places, or social niches favored the literary self-expression of women historically, or at all, about medieval period, monasteries or salons allowed it in 1800. Likewise typical <genres of female writings are included (mainly texts of private communications), but also 'great' traditional literary genres (cf. Gnüg / Möhrmann 1998). These movements aimed at exploring from the whole, specific female writing. This was a different kind of female aesthetics that set its own literary tradition alongside or against the male canon (Elaine Showalter: *A Literature of Their Own*, 1977).

Once victory had been won, the white women activists decided to exclude women activists of different races and geographical areas from their spoils. This superiority complex was due to racism. This led to the hypocrisy of white Americans feminists. One could not fathom a situation where someone complains of injustice and discrimination while somewhere and somehow one is discriminating against a minority or a powerless majority. Similarly and most ridiculously the white women began to visit upon black Americans what the men had previously done to all women without exception. In this way, the feminists became thick friends. Discrimination, no matter what it is based on: race, colour bar, religion, sexism, sex orientation, tribe, social class, wealth, poverty, origin, genealogy, age, politics, ideology geography, denomination etc. is inhuman and evil. As feminists of other races could hardly rely on their European and American counterparts any more, they were forced to find appropriate solutions that will suite their cause. The African-American and feminist Bell Hooks (1984:3) has noted this fact as follows:

Racism abounds in the writings of white feminists, reinforcing white supremacy and negating the possibility that women will bond politically across ethnic and racial boundaries. Past feminist refusal to draw attention to racial hierarchies and attack

suppressed the link between race and class ... Class struggle is inextricably bound to the struggle to end racism.

This failure to perceive the interests of non-Euro-Americans had profound consequences for the development of feminism. Such far-reaching consequences were observed not only at the global level, but also nationally both in Europe and in North America. For example the German Trumann stated (2002:126), that among the feminists, social discrepancies and disharmony persisted even in Germany:

The institutionalized women's policy actually benefited only one group: German, well-educated women. In the battle for quotation as it was all about the women's quota, a migrant quota was not provided, the specific mechanisms of exclusion of migrants prevented them from participate politically in Germany, or to obtain better paying jobs[...]

The observations of the two feminist theorists; match that of an American, Bell Hooks (*Feminist Theory From Margin To Center 1984*), the other German, Andrea Trumann (*Feministic theory, women's movement and female subject formation in Late Capitalism 2002*). The discord within the women's movement was loud and clear. Bell Hooks (1984: 11) stressed:

The condescension they (European Feminists) directed at black women was one of the means they employed to remind us that the women's movement was theirs - that we were able to participate because they allowed it, even encouraged it; after all we were needed to legitimate the process. They did not see us as equals. They did not treat us as equals.

The counterpart to the above position of Bell Hooks is found in Germany in the description by Andrea Trumann. She quotes Natasha Apostolidou (1994: 65-68) on the FeMigra as follows:

The women of FeMigra (feminist migrants), a self-organized migrant group report, for example, that

their claims were not taken seriously and German women had seen them only as an object of their policy. (Femigra 1994:49-64)

These feminist experiences stems from local, as well as ideological, racially conditioned "feminist characteristics". Thus, the resulting context-sensitive search for feminist theories has engendered provincialism, fragmentation, isolation and diversion of feminism. The result is almost a flood of various feminisms and feminist theories, including: post-colonial feminism, Third World feminism, Africana womanism, Negro feminism, Chicana feminism, Femalism, Stiwanism, Motherism and womanism. Out of all these schools of feminisms, we shall be zeroing in on the development of womanism (Stiwanism and Motherism).

2.3. Womanism

Womanism is the neologism coined by the American Alice Walker in her book *In search of Our Mothers Gardens: Womanist Prose*, argues that the life experiences of women of color in womanism was originally theologically oriented. The word comes from the theology of Jacquelyn Grant (*White Women's Christ and Black Women's Jesus: Feminist Christology and womanist response; Perspectives on Womanist Theology*). Delores Williams (*Sisters in the wilderness: The Challenge of Womanist God-Talk*) and James Hal Cone (*A Black Theology of liberation* 1970) (1995: 67). Pioneer and leading scholar of womanistic theology, Delores Williams, defined Womanistic theology in the following way:

Womanist theology is concerned with a prophetic voice for the welfare of the entire African American community, men and women, adults and children. Womanist theology tries to help you see black women and to encourage them to have confidence in the significance of their experiences and their beliefs for the determination of the character of Christian religion in the African American community. Womanist theology challenges all repressive forces that impede the struggle of black women to survive and to develop

a positive, productive life for the freedom and welfare of the family and women. Womanist theology stands against all oppression on the basis of race, gender, class, sexual preferences and physical abilities.

Based on the live experiences of black women in the United States, womanism strongly sided with all minority women, of low socio-economic status, as well as women and young people of all nations and countries, where hunger, war, poverty, tyranny and injustice prevailed. That was the *point de départ* of womanism. Its starting point was among colored people, who were in a difficult situation. Essed Philomena (1991:12) has stated this situation in the following:

Blacks in the United States tried virtually everything in their struggle for liberation - revolt, petitions, armed attacks, economic boycott, demonstrations, riots, court action, the vote alliances. Black Nationalism [...] due to among other things, continuous protests and the demands of market economy, social and political conditions has changed but the legacy of discrimination and legal segregation... has continued to affect race relations in the United states.

In other respects, it will be shown using the Böll's novels and stories that womanism found in Böll's world also its *point d'arrivée*. Racism, sexism and class barriers are in fact a global problem. Whether in Germany or in the United States, there is one indigenous caste system, which of course determined the local conditions or features of the oppression. I believe the female sex is the most affected in such a situation. Malsenior Alice Walker, the first African American woman who has received both the 1983 Pulitzer Prize and the American Book Award, was famous for using the womanist idea in literary interpretation. In my opinion, the goals of the entire womanist engagements are as follows: We have agreed to a pact with our Euro-American fellow women against men. The latter have betrayed us. The only alternative left for us is to go back the same way again, and we must come up to a compromise with the men. I see this view confirmed by Ulrike Taubner of the Johann Wolfgang Goethe University Frankfurt am Main (1985: 311):

Thus, the different life context of women and men will be shared in the great commonality of a world life context and the different concern for men and women, which can then be pegged also at the size and scale of desirable social changes. The goal is equality between men and women.

Part of the view that the womanists want is the struggle for equality between women and men. An equality that will be zero hypocritical, absurd and contradictory. Women activists observe racism, injustice, arrogance and incompatible conditions, leading to all forms of discrimination: xenophobia, sexism, racism, caste, class system, fanaticism, ethnic cleansing, apartheid, etc. The person who violates one should not complain if he is the victim of the other. The efforts of the women's movement are likely to remain controversial, as long as there is among women discrimination and injustice. Therefore, Alice Walker had to generalize and prove it in her writing. In view of her commitment and works she was ab initio oriented towards the Black Americans. Much of her earlier works such as (*The Third Life of Grange Copeland*), and *Meridian* were largely dedicated to the colored people of America. At that time, she wrote frequently about "the survival whole of my people"; her people are in this case the African Americans. She described this in 1973 during an interview with O'Brian:

I am preoccupied with the spiritual survival, survival whole of my people. But beyond that, I am committed to exploring the oppressions, the insanities, the loyalties, and the triumphs of black women... For me the black women are the most fascinating creations in the world.

Exaggerations like this and the radical opinion of the colored Americans, in my view was driving Alice Walker in the same case as in that of Europeans and Americans. It would have been more appropriate if the Womanists not only founded an alternative black-oriented theory from the beginning, but a global feminist theory using uniform requirements. None the less the womanists had to throw their one sided theory overboard immediately. Preferably thereafter a womanist theory which application should be internationally critically serviceable and literary beyond borders was

scouted for. This is found in the later works of Alice Walker. Of interest are *In the Temple of my Heart*, *The Color Purple* and *Possessing the Secret Joy* (cf. genital mutilation in Africa). In this context the following broad definition of womanism according to Alice Walker are (1984: xi / xii):

Womanist is to Feminist as Purple is to Lavender. A black feminist or feminist of colour. A woman who loves other women, sexually and/or non-sexually. Appreciates and prefers women's culture, women's emotional flexibility... and women's strength. Sometimes loves individual men, sexually and/or nonsexually. Committed to survival and wholeness of entire people, male and female. Not a separatist, except periodically, for health. Traditionally universalist...

The Being determines the existence, according to philosophers (cf. Marx: the Being determines the awareness). So we have to explain here, if we really needed a new feminist neologism for a more African or African-American feminist awareness, even though the term Black feminism exists. In my opinion, the existence of womanism has nothing to do with a word-formation and the creation of new ideas. The socio-political consciousness of African women is not new. Womanism is not an appendage to feminism. Basically, there must of course be a reaction wherever patriarchy, oppression and tyranny prevail. Such a response, or such a counterattack on the part of oppressed women, is called feminism, womanism, or Motherism or Stiwanism depending on the context. The womanism exists because sexism prevailed. Even in Africa there are clichés and stereotypes against women. There were prevailing social concepts which clearly show the existence of sexism such as those which express the following phrases: He who has a female child is as good as barren. Women, like chickens do not forage in one place. Women are betrayers and traitors. Do not divulge secrets to Women. What you will not say in public must not be said to your wife at home. Women cannot be trusted. Do not narrate critical issues to women. Women can kill. Women are weak. Women are commodities. Women are prostitutes. Old women are witches. Woman wrapper (men who love or respect women).

In view of the above points, one should not speak of black feminism or African feminism as if the feminist experience and feminist activism are imported from abroad. As we have already explained in the previous sections, the experience of feminism gave birth to feminism as a concept. This is exactly what we want to show for womanism. Daphne William Ntiri shows in her introduction to Clenora Hudson Weeds, *Africana womanism* (1993: 1) that white feminism is not just adequate to express the reality of black women coupled with their different experience of exclusion especially by white feminists:

For years African Women have found themselves in a serious ideological predicament. In the absence of viable organized women's groups they have been invited to embrace feminism as an instrument of emancipation and as a new-found source of empowerment and status-building. Unfortunately, the majority of Africa women on public platforms have rejected feminism for a multiplicity of reasons. First there is the unquestionable need to reclaim African women; second, they are perplexed over the racist origins of the feminist movement, third, they have found little solace in the doctrines and mission of the feminist movement, the realities, struggles and expectations of the two groups remain on different planes. The privileges and advantages still belong to the dominant group.

That womanism can and should stand on its own feet, in my opinion is undeniable. I can corroborate this fact with gender identity and the role of African women in the pre-colonial time. At that time, women became much more prominent in the social life. The question of whether men and women had equal rights and the same treatment in those societies does not arise. Their (African women's) socially enviable position was still very noticeable. The dual-sex political system was stable; each gender independently controlled its management machine (vgl. Henderson 1966:311-313, 1969; Lebeu 1963:94). Thus, although the king ruled, the queen also had her roles and portfolio. This situation was of course in the Igbo-African kingdoms. In *Women in World Religions and Literatures* (2008: 74, see also Uchendu P, K

1975 and Ekejiuba 1967:633-666), I have already clarified this historical fact as follows:

The dual sex political system ensured that each sex managed its own matters and had its own kingship, institution, age grades, titles and secret societies... In these societies there was the Omu which is the institution of the queen. The Omu had the Omu society. It is a menopausal post for women, notably the first daughters. It may have been introduced much later due to the Igala influence. Like the Obi, which is the kingship equivalent, the Omu is of royal lineage and is sacred coupled with the attendant sexual taboos. Only very powerful and wealthy women could attain such heights.

From other Igbo kingdoms like that of Ossomari there are reports of omus who were the top Commanders. The Omu and her subordinates were agents of Commerce and industry. The last Omu (Queen) in the Kingdom of Onitsha, Omu Nwagboka, according to Basden (1938:209-211) died in 1886 (Orjinta 2008:75). In addition, the cultural-historical subject as to whether women operated in pre-colonial African societies economically independent projects shall be clarified here. The African woman was never culturally defined as a housewife. She was employed and contributed to the economic support of the family. She was autonomous, but in complementarity with her husband. I have previously (ibid. 2008: 77, see also Nina Emma Mba 1982:13) supported this fact as follows:

The African woman excelled in trading, skills, artefacts farming, animal husbandry, crafts, sorcery and herbalism. In this way she had property rights even though she was denied inheritance rights. Since economic prowess was the key to social and political accession in the traditional African culture, irrespective of sex, men and women complemented each other's efforts in economic acquisition by dint of hard and sincere work.

But also for the African women many social activities were taboo. Inaccessible to women were the majority of the socio-political business just like the situation of women in Europe. The reasons for such exclusion are irrational. Such marginalization are usually based on superstitious beliefs. Terms like Stereotypy, clichés, sexism, Stalinism, etc can be used here. Outside the circle of the oppressed, it is often difficult to feel the cruelty and persecution of women like in any other situation of discrimination and injustice: However just like in every situation of oppression, those who profit from the exploitation and discrimination always do not feel that anything is wrong. They rarely understand the condition of the masses. Only very few minorities, who have courage and conscience dare reform the unjust situation. In our context, the oppressors are the machos who refuse both the women in developing countries as well as in Europe and America much of their due rights. In addition, European women shot themselves away from their fellow women / sisters coming from the Third World. As a result, this other aggrieved and scandalized sisters withdrew from the Euro-American feminist movement to justify their modified versions of feminism. Meanwhile, the African-American feminists made the same mistake of exclusion. They looked down on African women. Some of the political turmoils in countries like Liberia stem from the superiority complex of the returnee blacks who now see themselves as half whites and want to lord it over the indigenous blacks who welcomed back from slave trade and offered them abode. This situation has also contributed to the way that both the Euro-American feminism and the African-American Black feminism viewed by black African women, and the women from the Third World. The latter only feel at home in womanism and in other contraptions of home grown women consciousness. Womanism as an ideology portrays the awareness of African women who recognize their interests and needs, and are diplomatically and gender-aware struggling to attain them while not loosing site of their vocation as mother and the welfare of their families (husband and children) and communities.

2.4. Motherism

Motherism arises as an African alternative to the female model of motherhood. As the mother-continent of all nations Africa needs to show a

model of femininity. The resulting image of femininity in Europe was for the African worldview insufficient and limited. This deficiency led to a search for a new literary typology of the feminine. With this commitment African women writers attempted to show themselves basically and essentially as mothers. The traditional mother role of women is recognizable in many African female symbols. Elvira Godono represents this idea in *African Postcolonial Literature in English in the Postcolonial Web* which the feminists like Doris Lessing and Catherine Acholonu attempted to support thus:

An Afrocentric feminist theory, therefore, must be anchored on the matrix of motherhood which is central to African metaphysics and has been the basis of the survival and unity of the black race through the ages. Whatever Africa's role may be in the global perspective, it could never be divorced from her quintessential position as the Mother Continent of humanity, nor is it coincidental that motherhood has remained the central focus of African Art, African Literature (especially women's writing).

Motherism achieves the same objectives as the womanism, it is a branch of womanist theory. Motherism emphasizes certain aspects of womanism and tries to develop them. The Motherist according to Acholonu is the man or the woman who believes in the survival of the Mother Earth as a unit. Furthermore, she writes about Motherism:

The weapon of Motherism is love, tolerance, service and mutual cooperation of the sexesThe motherist writer... is not a sexist. The motherist male writer or artist does not create his work from a patriarchal, masculinist, dominatory perspective. He does not present himself arrogant, all knowing, self-righteous before his muse.

Acholonu (1995) also called writers who express solidarity with the women as Motherists. Authors such as David Diop (1927-1960; Afrique Mon

Afrique, 1956; see Claudia: The Black New York August 22, 2004) try to understand and glorify Africa as a mother:

Afrique mon Afrique
Afrique des fiers guerriers dans les savanes ancestrales
Afrique que me chantait ma grand-mère
Au bord de son fleuve lointain
Je ne t' ai jamais connue
Mais mon regard est plein de ton sang
Ton beau sang noir à travers les champs répandu
Le sang de ta sueur
La sueur de ton travail
Le travail de l' esclavage
L' esclavage de tes enfants
Afrique dis-moi Afrique
Est-ce donc toi ce dos qui se courbe
Et se couche sous le poids de l'humilité
Ce dos tremblant à zébrures rouges
Qui dit oui au fouet sur les routes de midi
Alors gravement une voix me répondit
Fils impétueux cet arbre robuste et jeune
Cet arbre là –bas
Splendidement seul au milieu de fleurs blanches et fanées
C'est l'Afrique ton Afrique qui repousse
Qui repousse patiemment obstinément
Et dont les fruits ont peu à peu
L'amère saveur de la liberté\

The nostalgic representation of African mother is also cited in Camara Laye (1954: 55-61). The mother gives birth to the child and helps it to grow up:

Mother was very kind, very correct. She also had great authority, and kept an eye on everything we did; so that her kindness was never altogether untempered by severity... and my mother was not a very patient woman.

Laye also emphasizes mutual harmonious relationship between his father and his mother:

My father would never have dreamt of despising anyone, least of all my mother. He had the greatest respect for her and so did our friends and neighbours.

In my opinion it is biologically obvious that the woman cannot be a man and neither can the man become the woman. This idea is underscored by the Motherists. I respect all sexual orientations, and also understand the situation of our brothers and sisters who want to live according to the free development of their personality and self-realization. In addition, in women exists innate values which they need in their role in the family. This includes leadership and ethical values. Feminists, according to Womanists, try to throw these innate ethical values overboard. The idea that the woman is the spiritual basis and last hope of every family, every nation and every community, as it is in Heinrich Böll's work is ennobling, and this is why I have chosen some of his works for this case study.

2.5. Stiwanism

This neologism derived from Ogundipe Leslie, tries to strike a balance between the sexes. It represents the ideas that were possible in the past only in situations of social and economic changes. She points this out in "*Re-creating Ourselves, African Women and Critical Transformation*", 1994 (see interview: West Africa 26/2-3/3, 1996):

I have since advocated the word `Stiwanism` instead of feminism, to bypass these concerns and to bypass the combative discourse that ensue whenever one raises the issue of feminism in Africa.

I believe that feminism has not passed the threshold of sexism. It should draw the networking of class-racial sexuality issues into consideration. For the Africans, however so far the emphasis has been on the context of oppression, colonialism and imperialism. Nevertheless, I think it is high time we forgot the bad experiences of the past and forge ahead to achieve targeted socio-political developments, women, men and children. Here lies the message of womanism, the Motherism and Stiwanism.

In the foregoing I have tried to coin terms like Accommodationism, Mutualism and Complementarism. Ogundipe (interview: "A matter of structures" in West Africa, March 26th Feb./3rd, 1996) supports this argument when she writes, the team spirit of the sexes is for the purpose of a

comprehensive development of the African continent which was destroyed by Europe and America is most important:

Stiwa` means `Social Transformation including Women of Africa`. I wanted to stress the fact that what we want in Africa is social Transformation. It`s not about warring with the men, the reversal of role, or doing to men whatever women think that men have been doing for centuries, but it is trying to build a harmonious society. The transformation of African Society is the responsibility of both men and women and it is also in their interest.

2.6. A plea for womanism

Considering the above argument, I would like to argue for the application of womanism on the works of Heinrich Böll. There is no question whether womanism is an independent analytical theory for literary interpretation. The question, however, whether the literary scholar is allowed to export this theory should be our main topic here. In the feminist debate, there is no limit if the application of a suitable theory is needed. Already, both the feminist and the womanist theories are globalized. For Ogun-dipe-Leslie womanism picks up where the following conditions exist:

Feminism need not be opposition to men; that women need not neglect their biological roles; that Motherhood is idealized and claimed as a strength[...]; that the total configuration of the conditions of women should be addressed rather than obsession with sexual issues; that certain aspects of women`s reproductive rights take priority over others; that women`s conditions[...]need to be addressed in the context of the total production and reproduction of their society and the scenario involves men and children; and that the ideology of women has to be cast in the context of the race and class struggles which bedevil the continent of Africa (and the entire humanity) today.

In Heinrich Böll`s works, a broad agreement with the above points should be noted. Here, tradition, the masses and authentic religion are defended in (*The Lost Honor of Katharina Blum, The Clown*). In his opinion, harmony,

contentment and joy should be preferred instead of aggression, casuistry, blunting and legalism like in (*Gruppenbild mit Dame, Frauen vor Flusslandschaft*). Moreover Böll was looking for a better role for his literary daughters, the security, protection, and love for neighbor (The Clown). Furthermore, the womanism praises Humanism and realism. Böll was even a real humanist and realist. Further Böll's works agree with the conditions under which womanism and his works were created: people in countries ravaged by war, torture, deprivation and under-employment. No matter how one sees the two situations, the war and post-war Germany are consistent with the miserable situation of life and survival under conditions of poverty, death, deprivation, exclusion, occupation (Ruhrgebiet, Alsace-Lorraine, Polish border, etc.) generally match in their worst forms the African daily condition. This dimension of the history of both cultures and peoples, I think, is also important to explain why we want to use the womanism as appropriate theory for literary interpretation of Böll's feminist works. Our audience is in fact the African readership; we want to arouse her interest.

In conclusion, we still need to show that Böll's speech at the Frankfurt Lectures further highlighted his womanist leanings. His aesthetics of the human and his trinity of femininity, as already mentioned, agree with womanistic ideals. No wonder that the Western feminists have labeled him, just as they have elsewhere attacked Womanists. Böll's heroines (Clason 1988: 84) have been criticized as "projections of male longings and errand boys and girls of patriarchal desires.

Chapter 3

Feminism and Womanism: Points of contact and divergence

3.1. Introduction

The questions that arose in the context of our previous discussion were: What is feminism? How is feminism understood in the context of feminist literary criticism and gender studies? What's womanism? How does womanism apply to feminism? In this chapter it is important to explain what the significant differences and significant similarities between feminism and womanism are. We have highlighted with accurate information the history, development, methodology and theory of literature of both movements in the previous analysis. Our goal is to draw a clear picture of the theory and the argumentation. The concept of feminism, as I have adumbrated, has been in existence in France since 1880 (see Charles Fourier 1808: 190), in the UK since 1890 and in the U.S since the 1910. However, we already mentioned in the course of the abstract and the first chapter, that both feminist and womanist awareness are parts of their many different cultures since ancient times. The desire to live in freedom, security, peace and comfort, is in the nature of every human being. If such a condition does not exist, a response is expected. In this context, feminism and womanism are the reactions of women to patriarchal injustice, subjugation, oppression and repression. In the previous and in the following chapters, these topics will be partly handled.

In the remainder of this chapter my plea for womanism will be continued via the womanist theory, which seems to me to be a suitable key to be applied to Böll's novels and stories specifically. This methodology is in my view helpful both to the understanding of Böll's creativity and for the understanding of his work in the African front. Heinrich Böll was never in Africa, still a large part of his work agrees with the African feminist ideology and the womanist expectations. His philosophy of femininity that he formulated himself in the Frankfurt Lectures 1963/64 shows his solicitation for a womanist ideology. Feminist ideas and expectations, as being propagated in Europe and America today hardly find any space in his works. For this reason he was attacked massively by Western feminists. For Böll, women hands are the hands of a woman, a mother and a housekeeper (GMD37-38). His models of women are biblical female heroes such as Mary, Magdalene, Martha and Veronica (GMD20, 23, 32, 37, 41, 300):

Woman's hands are almost no hands, whether they smear butter on bread or dress hair from the forehead. No theology can ever come up with the idea of preaching about women's hands in the Gospel: Veronica, Magdalene, Mary and Martha - clear woman hands that proved Christ's tenderness.

He further notes that the genuine emancipation and freedom of women can only be discovered in their vocation of motherhood and family management. (Wintzig Rene 1975:49):

But I would add that I also consider a woman who is in the kitchen at home certainly as capable of being free. That's nonsense - this alternatives kitchen or freedom. To make a meal for a family is a wonderful thing and a relief process.

In our globalized world, some countries, particularly in Western Europe such as France, Britain and Spain export their language, literature and civilization worldwide. They use home-made African theories of literature and critical writing to achieve their goals. Should this work is undoubted a step in favor of the sitting and situating of German language and literature. In other words, this work should lead the way for further research on the role of German literature in Africa and in developing countries.

3.2. Feminism

Feminism is understood, according to Nicole Hämmerle, as the theory of women's social movement against the dominance of men. It is a movement for women's equality. Feminism became a broad social movement in the late sixties. By feminism, a broader sense of freedom, equality and aspirations of women, and the representation of their interests and rights are understood. The term was in German dictionaries up to the 70s only to show the idea of "effeminate" or "effeminacy of man." The word feminism is originally derived from the Latin *femina* and French *Feminisme* (woman). Feminism is a collective term used for all concepts that address the social equality between men and women. This term was coined by the social philosopher Charles Fourier (1772-1837). Charles Fourier measured social progress on the degree of freedom of women. In his book *The Theory of the Four Movements and General Provisions, 1966 (1808): 190*, he affirms: "Social progress is due to the advances in women's liberation", not to mention the fact that women's emancipation during the French Revolution was a topic already associated with the name Olympe de Gouges. Thus it gave France

the impetus for change. Feminist theory is an integral part of women's studies and gender studies in the humanities. The English term Gender Studies is also used in the German speaking community. There is a preference for the Latin word *genus* (*generare*: create, generate, now a linguistic term) dates back to the term *gender* (German: *Geschlecht*) even to *sexus* (gender). This development and metamorphosis of the original terminus came to the fore because the humanities inter alia play on gender images and assigned roles of male and female. In the biological sciences gender appurtenances belong the natural sciences. Conceptual distinction between biological sex and the social and cultural gender that is between gender and sex has since the 80's paved way to the dissemination and the contextualization of approach in all traditional subjects.

To be explored here are, what connection social, cultural and historical perceptions and images have between masculinity and femininity. Since these ideas are conveyed in texts, literature has to come into play. Feminist aesthetics has evolved since the 70s and their questions, methods and responses have been extensively studied. Jessing and Köhnen (2007:360) have stated this idea in their History of Methodology as follows:

It was a North American scientific movement especially in the 1970s, which took the first images of women in male-authored literature and the 'patriarchal' configuration of the female figures and developed them analytically. The North American Kate Millet read literature mainly from the 19th and 20th century programmatically <against the grain>, i.e. she analyzed the male perspective of those who write and read the images of women from a feminist perspective in terms of how much they were generated from a male perspective of power.

This view of Jessings and Köhnens in *Einführung in die Neuere Deutsche Literatur* (Introduction to German Literature (revised and expanded edition 2007) was in 2006 supported by Petersen and Wagner-Egelhaaf (2006:249):

When one posits the question: what does it mean for example, whether a literary text was written by a woman or a man, or which men or women images are highlighted in a novel, then one is in the area of linguistics, or as cultural and literary theories would formulate it - in the area of the symbolic.

The forerunners of the feminist movement recognized earlier on the role of the Mass Media. Therefore, they first of all fought male dominance of the traditional literary canon. All these pioneers were writers: Mary Wollstonecraft wrote *A Vindication of the Rights of Women* (1792), Virginia Woolf, *A Room of One's Own* (1929, *A Room of One's Own Alone*). Simone de Beauvoir published in 1949 *Le deuxième Sexe* (*The Second Sex*). While Wollstonecraft fought to improve the situation of women and their rights, Beauvoir was trying to encourage women to throw all sexist and stereotypical attitudes over board. Woolf wrote about conditions under which women could publish real literature (*écriture féminine*). These include rest and a steady income. Woolf's fictional tale of Shakespeare's sister, Judith, cf. Peterson and Wagner-Egelhaaf (2006:251) illustrates the sexism of the era:

Woolf tells the fictional story of Shakespeare's sister, Judith, who was just as talented as he was, but who received no education and had no way to get Grammar and Logic lessons. As a teenager, she was to be married. She resisted being beaten by her father. Judith pulled out from home, went to London to become an actress, but there she was visited by only ridicule and scorn. Finally, an actor and her manager made her pregnant. She got despaired and committed suicide on a winter night.

Also worth noting is Alice Schwarzer (born 1942), who founded the feminist magazine *Emma*. The invasion of the women in the male-dominated literature with the second wave of the women's movement came to the men unexpectedly, very rapidly and surprisingly. Therefore, there was little resistance, apart from the delay and denial of women's manuscripts by the publishers. Some texts of women were simply had no chance at all to be included in the existing literary canon. In the 1980s, the political current of masculinism began. Masculinism is a derivation of the term Feminism. These men's movement (Men's Rights Movement) came up with counter accusations and the philosophy that men are oppressed and exploited by women. Women are only shedding crocodile tears. An early predecessor was Ernest Belfort Bax, who in 1913 published his book: *Der Schwindel des Feminismus* (*The Fraud of Feminism*). In the recent past Chinweizu had published another masculinist book called *Anatomy of Female Power* (London, Sundoor, 1990), in which he denounced the women as lazy and internal exploiters, posing as the exploited. There (Chinweizu 1990: 125), he claims:

If men have not yet revolted in the works of feminism, it is because there are still too few masculinists around.

However among the feminists there were male sympathizers who have written works and analyzed these literary works with the appropriate and positive images of women. Generally in life people tend to conform to the status quo that is evil, unjust and discriminatory so long as they in the majority or they are feeding fat from the unjust situation. This can be termed as the sin of conformity. These people lack the courage to dissent. So finding male scholars who presented the great refusal to the obvious oppression of women is encouraging to the feminist activists. These authors who are known as Male feminists are among others: Francophone African authors: Camara Laye, who wrote *The African Child*, published as *The Dark Child* (1954) / *L'enfant noir* (1953), Sembene Ousmane *Les Bouts de Bois de Dieu* (1960, German edition *Holzstücke Gottes* (Lembeck, Frankfurt / M, 1988). Similarly there are today many male literary critics viz Orjinta, Ikechukwu, Aloysius who have poured a lot of ink on paper in the above direction with the call for a global reform on the way women are perceived and treated. Ezeigbo T. confirmed these tendencies "in *The Dynamics of African Womanhood in Ayi Kwei Armah's novels*" (in Chukwuma H. (ed.) *Feminism in African Literature*, Enugu, New Generation Books, 53-71) as follows:

However, there has been a category of male authors who have always had a consistent positive attitude towards women in their works. These writers tend to empathize with their female characters, and this manifests in their tendency to attack sexist and social injustices that have been nurtured in society to the detriment of women (1994:54)

Similarly, many women have distinguished themselves as followers of masculinism. For example, in 1972 a book by Esther Vilar was published in London by Abelard-Schuman with the title *The Manipulated Man*. On page 10 of this book, the author notes:

Women let men work for them, think for them and take on their responsibilities; in fact they exploit them.

In their majority, however female literati seek to deconstruct the imagined injustice and femininity, which filled men's literature. The binary opposition: *femme fragile versus femme fatale* was now unacceptable. The portrait of the woman as a saint or a whore, Eve or Mary, light or darkness,

good Mother or witch, was violently denounced by feminists. Allkemper and Otto Eke (*Literaturwissenschaft* 2006:173) have shown this fact in the following:

An analysis of literary images of women in literature or historical and contemporary literature by women, then Questions arise again as regards the way woman images are constructed literary and in content and whether it is possible to describe or define one or more women's writing. The examination of the images of women will very quickly show that there are historically and culturally different assignments of gender roles, so that one has to distinguish the biological sex (sex) from the culturally ascribed gender identity (gender).

Simone de Beauvoir (*Le deuxième Sexe, dt. Das andere Geschlecht. Sitte und Sexus der Frau, Hamburg 2004.*) and Judith Butler (*Gender Trouble, Feminism and the Subversion of Identity, 1989, German translation: Das Unbehagen der Geschlechter, 1991*) have devoted to work collectively for the reflection and self-criticism of feminism. Beauvoir wrote: 'one did not come into the world as a woman'. 'One is made so'. She needs however to explain further what the woman was before venturing into the world. One may proffer that she tends to say that patriarchal culture and civilization, in assigning roles to the sexes upstaged women. Yet ideas have been developed as to why the female majority, with so many links to the supernatural as earlier noted, could have allowed herself for so long to be so mistreated. How could the male minority have acted so powerfully if both sexes were equal à la Judith Butler? Similar experiences of oppression, injustice, racism etc. In the history of humanity succeeded where the oppressor has superior weaponry or greater population and power of coercion.

This aside, Simone de Beauvoir developed the mental concept that share the same male and female gender identity, *das mitsein*(*the being-with*). This idea is quoted in detail (*The Second Sex* (1949 (1972):... Intr.):

The division of the Sexes is a biological fact, not an Event in human history. Male and Female stand opposed within a primordial *Mitsein*, and woman has not broken it. The couple is a fundamental unity with its two halves riveted together, and the cleavage of society along the line of sex is impossible. Here is to be found the basic trait of woman: she is the Other in

a totality of which the two components are necessary to one another.

Simone de Beauvoir argues that the cultural and social product of the binary nomenclature is a patriarchal oriented, fraudulent attempt to banish the selfish goal of the woman in the immanence of the male and the female:

Now what peculiarly signalizes the situation of woman is that she - a free and autonomous being like all human creatures nevertheless finds herself living in a world where men compel her to assume the status of the other. They propose to stabilize her as object and to doom her to immanence since her transcendence is to be overshadowed and forever transcended by another ego (conscience) which is essential and sovereign. The drama of woman lies in this conflict between the fundamental aspirations of every subject (ego) - who always regards the self as the essential and the compulsions of a situation in which she is the inessential.

Consequently Beauvoir began to follow certain fundamental goals: how can a human being attain Fulfillment in woman's situation? What roads are open to her? Which roads are blocked? How can independence be recovered in a state of dependency? What circumstances limit woman's liberty and how can they be overcome? "These questions are answered in the course of this work by the theory of womanism. In furtherance, Judith Butler, taking her bearing from Beauvoir, tried to put the gender identity issues in her work *Gender Trouble, Feminism and the subversion of identity*. 1989, (German translation by Katharina Menke under the title *Das Unbehagen der Geschlechter*, 1991) She generally stated the following: Butler's work should be based on the French theory, making it French-centered in connections with the ideas of Levi-Strauss , Foucault, Lacan, Kristeva and Wittig. They outlined what they meant by normative and descriptive (descriptive) representation of gender. Normative gender representation is accompanied by subterranean threat of violence, which is characterized by certain trends in gender ideals. Therefore to examine this, the feminist always ask which expressions of gender are acceptable and which are unacceptable, secondly, descriptive representation of gender research pursues questions such as: "What makes gender intelligible?" In other words, should the gender activist first examine what conditions are promising and which have no chance?

These aspects of self-criticism, reflection and gender construction came relatively late because the extreme feminists have already broken loose and run amok. Feminism had already split into several directions. What a medicine after death? No one was talking any longer of feminism but of feminisms and feminists. Currently, a kind of rebirth or revival of feminism is urgently needed and expected. It was high time one got ushered into *Beyond feminism*. Here comes the philosophy of womanism to the rescue.

3.3. Womanism

3.3.1. Introduction

In the previous chapter, the creation, development and advancement of feminism were treated. In addition, the birth and the establishment of womanism were introduced as an alternative feminist theory, which is perfectly applicable in our context. Then I called for the preference of the theory of womanism for the interpretation of selected novels and stories of Heinrich Böll. Among African-American and African women of letters it was at that time a phenomenon of the scientific naming of cultural consciousness of Africans existing since time immemorial. The nomenclature was indeed coined by Alice Walker, but what distinguishes this terminology and linguistic hints existed since time immemorial in the African worldview. When these modern linguistic underlying ideas were accepted without controversy, feminism and womanism should be mutually exclusive. If not, womanism should still be a part of feminism. Because it is not scientifically correct to refer to feminism in the singular, meaning that there are many schools of women's consciousness. We are simply opining that womanism should be considered as one of the schools. Rosemarie Tong (*Feminist Thought: a comprehensive Introduction*, 1993) distinguishes seven feminist schools:

Liberal, Marxist, Radical, psychoanalytical, socialist, existentialist, or post-modern.

Since the publication of that book, Marie Tong's currents within feminism have not ceased to multiply. Even before Marie Tong's assessment of this unpleasant situation, there were other currents that she perhaps overlooked. Now feminism is called a split house. The women of almost every ethnic group - Americans, Black-Americans, Indians, Arabs, Indians, Chinese, etc., wanted to find their most possible complication free feminist direction,

maintained or continued in or out of feminisms. I have already explained some factors in details in the previous chapter. In this section, it is my intention to examine the relationship between feminism and womanism: What's womanism? How womanism relates to feminism? It is therefore necessary to explain, what are the significant differences and significant similarities between feminism and womanism. Armed with a clear picture of womanism, the next task would be to explain how German literature or in our case Böll's work could be marketed in Africa. Our argument should be so formulated and sharpened such that German literature nay Böll's feminist texts can best be sold in Africa by the application of womanism.

3.3.2. Womanism: Definition and Historical Background

Womanism is the name of the socio-cultural awareness of Africans existing from time immemorial, which highlight both the negative and the positive experiences of African women in Africa and in the Diaspora. Womanism, understands Woman (English) as the mature, adult, honest and responsible woman. Womanism abhors the idea of a female sex, which is characterized by girlishness. Here associations like girlish (English), passive, heteronomous, weak, vulnerable, and babyish are out of the question. In my opinion, all conventional feminist polemics and objections are considered taboo and portray in a sarcastic way the total or almost extraneous determination of the identity of a woman. In womanism it's not a plus point if the woman is presented as if she were a robot, a doll or a toy in the hand of the man, just as certain western feminist schools present it. The womanist woman has always been visible and active. The womanist ideology which is still under development is based on gender complementarities, motherhood, family, social and cultural change. Womanism is holistic, and in this sense it stands for the liberation and welfare of women and the holistic liberation of the whole of the African and colored people on the African continent and in the Diaspora: woman, man and child. Ideologically considered, the womanism is not new. If we accept that Africa is the mother continent of all forms of life, we should also accept that humanity has its beginning in Africa. There are sources that say that the supercontinent was Pangaea, from which mankind was created. It is important to locate the continent, not the nomenclature. Each civilization can change name, but they do not move territories. In a broader sense patriarchy, matriarchy, double-gendered system of administration, the so called dual-sex administrative system, women's consciousness, women-bonding and social and cultural gender bonding should also have their original foundation in Africa. These ethnographers have argued (see Theodorum Danckert: *The continent of Africa* in 1690, *Historic Map: Totius Africae Accuratissima Tabula ...*, Verlag Rockstuhl Salsa publishing house, Rep.1690/2000):

The oldest known traces of human life can be found in Africa. It is certain, that Homo erectus have spread from here first and then later from the remaining population in Africa resulting from Homo erectus - Modern man (Homo Sapiens) to Asia and Europe. Accordingly, it was discovered that the oldest stone tools was discovered in Africa: the simple device of Olodowon, Early Stone Age ", which is called, Altpaläolitikum" in Europe.

Theodorum Danckert made no exception. On page 18 of the *Süddeutsche Zeitung* of 25th March 2010, Katrin Blawat published an article under KNOWLEDGE: Homo X paleoanthropologists discovered in Siberia a new form of human that lived there up to 30, 000 years ago. According to paleoanthropologists, the Homo erectus is left as the origin of humanity from Africa 1.9 million years ago and continues to be migrated to other continents:

In another point, scientists are exceptionally pretty certain: the Denisova man did not belong to Homo erectus, so that group of hominess first left Africa 1.9 million years ago and colonized other continents. About 500, 000 years ago Homo erectus followed the ancestors of Neanderthals from Africa and about 50, 000 years of modern man. Our results suggest that there were at least a further, as yet unknown wave of emigration from Africa [...]

Consequently, the womanist ideology should precede Western feminism. The achievements and the awareness of women in Africa were felt, just as the socio-cultural exploits of the men since time immemorial, and documented. Unfortunately, European historians, ethnographers and literary scholars have had a little one-sided and traceable history. Their documentation and their writings were full of clichés and stereotypes to the detriment of Africans. This mentality was largely to blame for the terrible genocide in human history: the slave trade. David Stannard documents in *American Holocaust* (1992), that Africa has lost 30 to 60 million people because of the Trans Atlantic slave trade. Frederic Wertham, in contrast, insisted that 150 million Africans must have died. After the end of the transatlantic slave trade, the freed slaves scattered throughout the world and see themselves as Africans and Africans in Diaspora.

Europe and America have always regarded Africa as ruthlessly exploitable continent. Accordingly, there was a scramble for Africa. While other European countries tried to exploit Africa through "missionary" activity and the slave trade, Germany was a pioneer in the territorial division of the continent, and hoisted her flag in Togo, Cameroon, Tanganyika and South West Africa. The alerted European countries, especially Britain and France, positioned themselves against Germany. To prevent war, the participating countries had to meet in 1884 in Berlin. Then, the principle of effective occupation was used as a guide and marked the ownership of any territory in Africa. In this way, imperialism in Africa was born, a continent which was obviously considered uncivilized continent. The European tactics, to

treat Africa in this way, had multiple objectives, among which was namely to exploit the colonies for the purpose of extraction.

3.3.3. **Womanism as a Brainchild of Negritude and African Criticism**

To understand womanism properly, one must understand it as an ideological and literary descendant of the Negritude movement. The women and their supporters wanted to reciprocate the good gestures of their husbands and children. The men counteracted in the 1920s ideological and literary invasion of Africa led by Europe and America. Womanism as an ideology and movement is a kind of female retribution for that sacrifices their husbands. The Negritude represents, reflects / stresses the value and dignity of African personality; L has explained Marcien Towa, has explained in Leopold Sedar Senghor: *Negritude ou Servitude*, Yaounde, Cle (1975), the second Wave of negritude as follows:

Le rôle de la Négritude révolutionnaire fut double; d'une part, révéler chez les colonisés le goût de la liberté, abolir chez eux le sentiment de la fatalité, de l'asservissement, par le rappel de ce qu'ils furent jadis, des cultures qu'ils créèrent, de les convaincre qu'il n'étaient pas de trop, qu'il ne parasitaient le monde, que leur contribution à la grande œuvre de l'humanité était essentielle et irremplaçable; d'autre part, la Négritude s'efforçait de montrer aux européens de bonne volonté que les revendications des colonisés étaient fondées et que l'intérêt bien compris de l'Occident exigeaient l'abolition du système colonial.

Aduke Adebayo in *Critical Essays on The Novel in Francophone Africa* (1995: 15), defines the negritude thus:

- Le patrimoine culturel, les valeurs et surtout l'esprit de la civilisation négro- africaine. - Instrument efficace de Libération. - révolte contre le blanc, refus de se laisser assimiler, affirmation de soi. - conscience d'être noir, simple reconnaissance d'un fait, qui implique acceptation, prise de charge de son destin de noir, de son histoire et de sa culture.

The Negritude movement created numerous oeuvres, including Aimé Césaire's *Cahier d'un Retour au Pays Natal* (1939), L.S. Senghor's *Chants d'Ombre* (1945) and *hostie Noire* (1948), Birago Diop's *Les Contes d'Amadou Koumba* (1947) Leon Damas' *Pigments* (1937). Alioune Diop founded the journal *Presence Africaine* at that time (1947). One of the weaknesses of the Negritude is that she represents the African past and romanticizes it, ignoring the current social needs. Undoubtedly, one can understand womanism deeper, when one examines this background of negritude. On this foundation, the African critique evolved based on the sociological (the 1950s) and the neo-Marxist critique (of the 1970s).

In the course of our representation of the convergences and divergences between feminism and womanism we shall develop enough argument to show that womanism should stand on its own and not be an appendage of the radicalized western feminism.

3.4. Similarities and Dissimilarities between Womanism and the Western Feminism

In this section we need to explain, as already mentioned, the differences and similarities between the African womanism and the occidental feminism. A common characteristic of womanism and feminism is their goal and opinion: the defense and representation of women in society and literature. In this context, we shall define feminism as follows:

In a word, Feminism is a word that stands for all efforts made by women and their male sympathizers to correct all injustices meted out over the centuries to women because of their sex. It began as a movement in the late sixties aimed at the awareness of the injustice perpetrated by the patriarchal society and the urgent need for a change in the status quo. The feminist critique, which began in the university, is a socio-political and cultural theory, which opposes oppressive and repressive patriarchal systems. As a literary critique, feminism analyses texts on the basis of Gender. It aims at politicizing Literature with the goal of deconstructing patriarchal cultural hegemony.

This idea is also supported by Allen (1987:278-305). The two ideologies are identical in terms of the struggle for economic, social, legal and political

equality of the female and male sex. In the West, we have documented that feminism in Europe and America had begun in 1800 with the work of feminists, the suffragettes (Latin *suffragium* - electoral vote). In 1792, Mary Wollstonecraft published the first feminist book, *A Vindication of the Rights of Women*, in which he complained that women are denied education by the patriarchal society. Sara M. Grimke wrote in 1833 the *letter on the Equality of Sexes and Condition of Women*, through which she with her background as a campaigner against the slave trade, violently attacked the official church. She accused the church's hierarchy of misusing the Bible to discriminate against women. In the U.S. women the won right to vote in 1920, and in the 1960s, developed the so-called women liberation workshop (1969), at the time when feminism was beginning to reflect critically. Julia Kristeva argued in *La Révolution du Langage poétique* (Paris 1974) and *Ethics of Linguistics on* (1974) that there exists in traditional writings, linguistic terrorism. As a result, she promotes a feminist poetics. Luce Irigaray („*Speculum de l'autre femme* ", Eng., *Speculum of the Other Woman*," 1974) and Helene Cixous were dissatisfied with the binary opposition and symbolism that were showcased in the language of men like Freud.

In terms of methodology, womanism and feminism differ greatly. First of the Western feminism appeared to have adopted the motto that *the end justifies the means*. Such a tactic to cancel the biological or natural differences between the sexes, is as far as the womanists are concerned not appropriate, unpleasant and regrettable. Edith Butler, gender theorist and professor of comparative literature and rhetoric at Berkeley, noted in her book published 1990: The discomfort of the sexes assume that heterosexuality is a cultural construct. So the women are terrorized by the men and forced to be feminine and so should behave so: "Thus, gender does not follow from sex but sex from gender. Sex is not a natural fact but an effect of performative acts - and this must be constantly re-staged especially on clothing and behavior "(see Caze, Summer 2010, Issue 1).

There are different sex orientations in Africa since ancient times, just as in all continents: Homosexuality, Lesbianism, etc. The intensity of the practice may differ from place to place and from continent to continent. Zoophilia was also not uncommon among nomads. Nevertheless, majority of these people while engaging in same sex relationship did develop families as husbands and wives, raising off-springs for the regeneration of humanity. Though this may appear as *hide and seek tactic*. In Europe and America however the controversy about femininity and masculinity turned sour: it was either this or that scenario. The attitude among feminists was to ape

masculinity, male symbols, male equipment, male affiliations and mimicking. Such a situation whereby feminists see masculine qualities, traits, physiognomy and characteristics as trophies to be won is unacceptable to the Womanists. The gender crisis and low self esteem among these feminists torpedo the feminist argument and makes a mockery of it in some way. I believe that the following statements by feminists which are quoted below are hard to understand. This means that Butler has many followers in Western feminism:

One is not born a woman but rather becomes one.
(Simone de Beauvoir) Strictly speaking, woman cannot be said to exist. (Julia Kristeva) Woman does not have a sex. (Michel Foucault) The category of sex is the political category that founds society as heterosexual. (Monig Wittig)

Such an identity crisis by Andrea Trumann (*Feminist Theory: women's movement and female subject formation in Late Capitalism*, 2002: 143) was not uncommon in the German context:

Growing up in a difficult fatherland, I'm in the search of means of identification. No, rather than run away from the things that tend to identify with what is similar to the Federal Republic; with what is German and non-Jewish, with what is German and non-black, with what's somewhere in me. But [...] I am a woman. And anyway it's not my story! What are you saying with perpetrator? Perpetrator? [...] So I do not scratch the thing that makes my needs different, I'm always on the lookout for myself in others. And when we have misunderstanding. I suddenly become Aryan, Germans, and White. First World woman who men use because of their exotic charms and dump [...]. I'm at my wit's end. Perhaps at a new beginning... It is difficult to find my identity in this land of Federal Republic or German [...] - Rita Herkenrath 1990: 72

Sometimes they create the impression as if the feminists want to exchange their biology and their role in the society with men. Both Luce Irigaray and Lacan assume that, the woman does not exist "This is the dilemma of the identity of the woman in feminism. Catherine Menke stated in her comment on the content of Butlers *Das Unbehagen der Geschlechter* (*The Subversion of Gender*)

The contemporary feminist debates about the meanings of gender identity evoked repeated certain sense of unease, as if the vagueness of this term could culminate in the failure of feminism. It may be necessary but this discomfort may not necessarily imply a negative value. The prevailing discourse of my childhood was “making trouble “seen as something you could do in any case, precisely because it “puts one in trouble”.

In contrast to the womanist theory, there is no such confusion and dead ends. The womanist ideal woman is: The woman that knows who she is: the adult, mature, responsible, open-minded and child bearing mother. She is an honest and capable wife or partner. The African woman is proud to enjoy their privileges and female encounters at all by the fact that the man made these privileges accessible to them. So a love relationship can best be understood by analogy to the relationship between two intimate friends. Here neither legality nor casuistry comes into play. Our African elders and especially the Ibo ancestors used to say, "Falling down and letting each other lie on the back of one another is the game of dogs." In this regard Aduke Adebayo in *Feminism & Black Women's Creative Writing: Theory, Practice, Criticism* (1996: 5) has this to say:

African feminism is not only about defining the negative experiences of women. It is about the unique and positive experiences of African women; for to be an African woman is, and can be a beautiful experience at home, at work, and in the wider society. It is a bad feminism, an undesirable discourse that, which insists solely on African women's victimization and their helplessness in the hands of their men. It is also a stigmatized and narcissist feminism that, which cannot see beyond itself and project into a larger society.

Unlike feminism, womanism in terms of gender conflict can through dialogue and characterization of gender make reconciliation. Since womanism is family-oriented, it preferred that one can imagine the African femininity and awareness by a circuitous frame. This approach is different from the dialectical method of logical disputation. The womanist action and attitude are no exceptions in our globalized world. In politics, for example, it is preferable to apply diplomacy today. They talk frequently of the conference and the round table, the opponents and the partners can

negotiate contrasting themes. Problem-solving should be a two way street. The more approaches and perspectives are adopted, the more successful the negotiators become. The skill of the negotiators and their willingness to make concessions are equally needed. This argument is also pointed out by Mary. E. Kolawole in *Womanism and African Consciousness* (1997: 36-37):

A dialogic perspective is more wholesome and valid to the African woman. [...] Much within African belief systems is predicated on this philosophy of life as a negotiation of values, as a continuum, an intersection between the past, the presence and the future. The world is conceived as a negotiation of diverse convictions and so heteroglossia is more valid to any African thoughts as opposed to monovocality [...]. This underscores the plurality of perspectives as a logical sequence from the African nego-theory. The valences of conceptualization of human values are therefore multiple and sometimes assume a metaphysical importance. African womanist ideology derives from this dialogic outlook. This approach accommodates all perspectives to the problem, as bearing some relevance to the solution. It is not based on tension or arguments but on a recognition that diverse approaches can exist side by side.

Many feminists disagree. They accuse the Womanists of weakness and betrayal: they encouraged the Patriarchate and positioned themselves on the side of the men, they are brokers of an old-fashioned, conservative and archaic image of women. Athleen Ellington analyzed (*Contributions in Black Studies* 9/10: 1990-92 pp.132-146) female characters in selected works of the womanist writer Sow Fall and concluded:

En tant qu'écrivain femme, Fall projette une voix masculine et des valeurs sociales et littéraires masculines. Elle ne propose aucune solution aux conflits culturels, à part une reprise rétrograde du voile. Son œuvre préconise un retour aux valeurs domestiques et patriarcales d'un âge d'or précolonial idéalisé. Elle semble tenter d'imposer à la femme en mutation un retour vers les moules du passé.

In reply to these allegations Sow Fall explained her view of the role of the artist and the writer. She undermined the case of their criticism by "un acte de témoignage, une façon de filtrer la réalité sociale du moment".

In relation to the objectives of feminism and womanism they are significantly distinct. First, the Womanists want a complete package of sexism and racism as a holistic and comprehensive program. In her opinion, sexism and racism are two sides of the same coin and are not mutually exclusive: in one case it has to do with colour, in the other case it pertains to sex, but in both cases it has to do with discrimination. But while womanism can understand the connection between racism and sexism, the Western feminists prefer to excise racism from their program. However, it must be considered as hypocrisy if one discriminates against others and at the same time complains with trembling about discrimination and oppression. The reason for this ambivalence and equivocation in the praxis of Western feminism can be seen in her previous strong participation in racism. Kolawole (1997:34) believes that with the advent of colonialism, racism was intensified. The womanist sees herself and her children as victims of racism in the U.S. and in Europe. To the Womanists, it has become clear that even their Western allies and comrades have their antecedents coloured with racism. As a result of this betrayal, it appeared that the Womanists have good reason to develop their own contextualized and customized solution:

Since the colonial era, African women have continued to experience such a close link between racism and sexism and this informs their rejection of any claim by feminists to fight their cause. African women are struggling against multiple disadvantages; some of these are caused by tradition, and patriarchal set-up. In some specific ways colonialism did not remove the gender inequality but widened it as education created new forms of inequality to crown the existing ones. So African women are contending with all these on their own terms of reference and no single ideology can be trust on them as the solution to these hydra-headed problems. Some of these are gendered while others are inclusive. Several approaches have been adopted by African women in confronting their reality. Some are more radical than others but no dogmatic imposition of an external 'ism' can be sufficiently inclusive or endogenous to address the

problems... Each approach has some logical argument, validity and relevance.

Before the advent of the North Atlantic slave trade, colonialism and imperialism, according to anthropologists, the social, cultural and political status of women was better. The "two-chamber system" and the dual-sex political system allowed the participation of women in the administration. In this type of administrative system that is influenced by religion, the king or queen is both administrator and chief priest:

Instances of female rulers (Obas, Ezenwanyi) abound in African Tradition. Kingship or Queenship in African Traditional Religion is not only political; it is also spiritual ministrations on behalf of the kingdom. Mba (1982:2-3):

In *Women in World Religions and Literatures* (2008:63) I did touch on this issue. Here too there is need to cite part of the research of Delafosse Maurice (1870-1926, *Les Civilisations Disparues, Civilisations Nègro Africaines*, 1925:17-20; see Hubert Deschamps, 1970:17):

Aucune Institution n'existe (en Afrique) que ce soit dans le domaine social ou dans le domaine politique, voire même en matière économique, qui ne repose sur un concept religieux ou qui n'ait la religion pour pierre angulaire. Ces peuples, dont on a parfois nié qu'ils aient une religion sont en réalité parmi les plus religieux de la terre.

At that time women were witches, psychics, herbalists and interior ministers in the traditional African religions. The deity often has female equivalents, who were often his wives. In contrast to Western women who do reach such levels, African women come together and concert efforts, following the motto: *There is strength in unity/united we stand*. Individualism, which earlier distinguished important women of the West, as already mentioned in the previous chapter, is completely alien to African women who stood out from the crowd. Kolawole (1997: 34) commented in this regard that "introspection and individuality characterize feminism but African thought is largely collective [...]." Since womanist ideology is deeply influenced by the characteristics of African cultural togetherness, the great women have always mobilized their little sisters. At this point I would like to quote the detailed documentation of Aba Women's Riots of Evans Merissa in Blackpast.Org. In November and December 1929 women, most of whom

stem from the Igbo people of Nigeria, successfully gave a womanistic example of women's movement against British colonial rule:

The "riots" or the war, led by women in the provinces of Calabar and Owerri in South Eastern Nigeria in November and December of 1929, became known as the "Aba Women's Riots of 1929" in British colonial history, or as the "Women's War" in Igbo history. Thousands of Igbo women organized a massive revolt against the policies imposed by British colonial administrators in South Eastern Nigeria, touching off the most serious challenge to British rule in the history of the colony. The "Women's War" took months for the government to suppress and became a historic example of feminist and anti-colonial protest.

At that time, there was absolutely no information network and no mass transit. The women did not have the necessary financial resources and communication equipment. Nevertheless, they organized and distinguished themselves via ancient African campaign strategies, through mass mobilization and planning for the 'war' against the British. Such an expression of unprecedented success coupled with feminine bravery and efficiency can only be understood by one who knows the geographical and political conditions of the region in question. Considerably, it is a geographical area the size of the former German Democratic Republic, with a population of about 20 million people:

The roots of the riots evolved from January 1, 1914, when the first Nigerian colonial governor, Lord Lugard, instituted the system of indirect rule in Southern Nigeria. Under this plan British administrators would rule locally through "warrant chiefs," essentially Igbo individuals appointed by the governor. Traditionally Igbo chiefs had been elected. Within a few years the appointed warrant chiefs became increasingly oppressive. They seized property, imposed draconian local regulations, and began imprisoning anyone who openly criticized them. Although much of the anger was directed against the warrant chiefs, most Nigerians knew the source of their power, namely the British colonial administrators. Colonial administrators added to the

local sense of grievance when they announced plans to impose special taxes on the Igbo market women. (ebd)

This story serves to buttress our previous view that African women have distinguished themselves as business people even before the colonial era and made an important contribution to the social, political and economic development of their communities and nations. Both their situation was made worse by the European colonialists and their Christian "missionaries and lowered her social standing. Had the Western socio-political situation of women in this period been significantly better than their African counterparts, as the feminists argue, gender attitude of the colonialists would have been more appropriate. How brutal colonialists treated African women signaled, even how they had treated their own women.

Furthermore, the following quotation on the example of women from the kingdoms of Igbo, Ibibio, Efik and Anang very clearly documented that African women are producers and sellers of food products:

These women were responsible for supplying the food to the growing urban populations in Calabar, Owerri, and other Nigerian cities. They feared the taxes would drive many of the market women out of business and seriously disrupt the supply of food and non-perishable goods available to the populace. In November of 1929, thousands of Igbo women congregated at the Native Administration centers in Calabar and Owerri as well as smaller towns to protest both the warrant chiefs and the taxes on the market women. Using the traditional practice of censoring men through all night song and dance ridicule (often called "sitting on a man"), the women chanted and danced, and in some locations forced warrant chiefs to resign their positions. The women also attacked European owned stores and Barclays Bank and broke into prisons and released prisoners. They also attacked Native Courts run by colonial officials, burning many of them to the ground. Colonial Police and troops were called in. They fired into the crowds that had gathered at Calabar and Owerri, killing more than 50 women and wounding over 50 others. During the two month "war" at least 25,000 Igbo women were involved in protests against British officials. The Aba Women's war prompted colonial authorities to drop

their plans to impose a tax on the market women, and to curb the power of the warrant chiefs. The women's uprising is seen as the first major challenge to British authority in Nigeria and West Africa during the colonial period. (ebd.)

Elsewhere in Africa, the Minos, the female warriors of Dahomey Amazons (1645-1890) became very famous through warlike international engagements. They formed an estimated one-third of the total Dahomeyen army. Ousmane Sembene in his novel *Les Bouts de Bois de Dieu* also tells of the exploits of the women of Thiès. Among the the queens and vanguards of women exploits, one can count the following: Queen Hatshepsut (Ancient Egypt), Sheba (Northern Ethiopia - Saudi Arabia), Queen Amina of Zaria (Nigeria), Queen Kambasa (Bonny, Nigeria), Queen Nehada (Zimbabwe), Kandace Meroe (Ethiopia), the Omus- queens (Igboland, Nigeria), and the market women leaders, wives of Oni and Iyalode (Yoruba, Nigeria). All these achievements and experiences are part of the existing consciousness of the African woman from time immemorial, whose persistence has interrupted Euro-American invasion of the continent. On the one side of the above-described issue, womanism has good values. On the other hand, the womanist world is not a paradise. Therefore, it should be pertinent, if I mention anti-womanist behaviour, settings, methods and treatments here. African women have often fallen into the same traps into which their Western colleagues have fallen deeply. African women often discriminate against other women because of their origin, language, dialect, religion, or because of the social class. Worst of all is the phenomenon of tribalism. The caste system also belongs to this. Worth mentioning is the fact that women themselves play the broker and intermediary role against women in some despicable practices. Terrible rites of abortion, of widowhood -drinking the bathing water of the deceased husband as validation ritual about the wife's loyalty and innocence and forced marriage, infanticide (twins, infants with early upper teeth, etc.) have been and are still being carried out by women. Some women who have achieved leading positions in the so-called male-dominated society, abuse their position and oppress, abuse and exploit housemaids, nannies, housekeepers, or their baby-sitters (cf. Akintunde / Labeodan: *Women and the Culture of Violence in Traditional Africa*, 2002:71-78). The religious superiors are no exception. These have distinguished themselves as tyrants in some African convents, religious communities and monasteries (see *Violence against Women, Eastern and Central African Women in Development* 1997:31). It also happens more often that African women are full of hatred, jealousy and tribalism and never elect their fellow sisters into offices. They prefer men as we have experienced in the democratic

experiment in Nigeria. This despicable patriarchal society has transformed many women into Axe women of the inhuman sexist practices. Today, they stand on their own feet and work under the blanket of African culture and act on anti-womanist abhor able practices.

By and large, both feminists and Womanists have to agree with each other, come to terms and even seriously look inward.

3.5. Transition to Heinrich Böll and his Womanist Works

In the course of the previous chapter of this work I have dealt with the topic of literature and society. Literature reflects the society, in which it is produced. Undoubtedly, the native German literature is based particularly on the experience of the German society. Here the criterion is a thorough critical treatment of the literary text. The European literary critic analyzes the text with precision, logic, and very minute details. Things that are important to him, such as weather, landscape, nature, human physiomy and moods, food, leisure and clothing, style and appearance are closely examined, explained, discussed and interpreted. Text-immanent interpretation is the common practice of modern and postmodern literary studies. Here the hermeneutic methodology is mainly applied. Text immanent interpretation is defined as developed since the 1950s on the basis of content analysis and linguistic presentation of the text. The School of Close Reading leads to micro logical substantive editing of the text. An important advantage of the hermeneutic method and the text-immanent interpretation is the possibility of some "objectivity" of the read text by the potential action on a minimal consensus, which cannot be achieved just between readers from different cultures. This minimum consensus on the text is the basis on which to develop further readership reaction, which then branches out in different directions and approaches that can engage in a very fruitful dispute among themselves, without, however, outdoing each other. I accept the merits of competing schools (such as the interpretation of the text-immanent) as noted. My own plea for womanist method can thus only gain in persuasiveness. But literature also allows sociological, historical, biographical and psychologically oriented interpretations. Wellek and Warren (*Theory of Literature*, 1963) and Shipley (ed.): *Dictionary of World Literature*, 1966) have conducted a lot of research on this topic. So, in literary criticism it's not just about technique or procedure. African critics felt at home mainly in sociologically oriented interpretive approaches. Therefore Lilyan Kesteloot (Abbia, No.8 February - March, 1965) urges the European literary scholars to be cautious:

Appreciating modern literature written today in Africa, is I think, possible, if not easy for a European critic. All depending of course, on the criteria applied [...] When confronted with African prose, the position of the critic is more delicate[...] When dealing with novels, short stories, tales of imagination, or referring to traditional society, the European literary critic should proceed more cautiously, as far as his philosophical ideas, his instructive reactions, his taste for the picturesque, humanitarian ambitions are concerned.

Africa-centered criticism (that is a sociological and in the 1970s, emerging as a neo-Marxist critique of criticism) is characterized by intuition, sensitivity, patience, simplicity, folklore, music, nature, symbolism, intuition and many other cultural values of the continent, as well as from the eternally predatory euro-American genocide-like exploitation of Africa. Consequence of this situation is our idea of finding contemporary German literature in Africa best interpretable via the trends and ruin literature. According to Aduke Adebayo (1995) a French critic affirms this notion as follows:

On demande aux jeunes Africains de faire connaître l'Afrique, tous ses visages, ses mystères, ses traditions, ses folklores, ses problèmes psychologiques et humains. Or, nous ne voyons partout que des romans impuissants, politisés, cousus de diatribes et de problèmes purement individuels sans intérêt, et incapables de nous faire faire un pas de plus dans la connaissance de l'homme africain. (Comparez: Olympe Bhêly-Quénim in: *La Vie Africaine*, Nr.31, Dezember, 1962.)

As a result of the development of African critique emerging since the 1920s, the second World Congress of colored writers and authors held in Rome in 1959 (*Presence Africaine* No. 24 -. 25). Central to this assembly of literates was the question of how to standardize the general reading and critique guidelines, that is to say what the role of the African writer and critic ought to be. After the brainstorming, the followings were unanimously agreed on:

The true expression of the reality of his people long obscured, deformed or denied during the period of colonization. This expression is so necessary under

present conditions that it imposes on the Negro artist or writer a singularly specific concept of commitment. The Negro Writer cannot avoid taking part in the general movement outlined above.

The literart approach of *l'art-pour-l'art* or a hermeneutic text immanent interpretation and aesthetics would be quasi extraordinary there. For one wishes in our context, to make a certain German literature African. I wonder how I, an African with the background outlined above, can understand the work of a German writer, using a purely foreign interpretative tool, still hoping to make it accessible to the African recipients eventually. The question being asked here is this: if we the Africans want to convey Böll's feminist novels and short stories literary (*Die verlorene Ehre der Katharina Blum, Gruppenbild mit Dame, Ansichten eines Clowns, Frauen vor Flusslandschaft - The Lost Honor of Katharina Blum, Group Portrait with Lady, Women River-landscape and The Clown*), is it then appropriate and result-oriented to apply the womanism or Western feminism? I have tried to show on these pages that here womanism is a better means of conveyance. For our womanist re-reading texts of Böll's works we have largely selected the tendency and rubble literature. These are in our opinion, ideal means of encountering Africa literary.

Chapter Four

Life history of Heinrich Böll and the Church's image in his works.

4.1.Introduction

This chapter deals with the historical background of the author Heinrich Böll. First I will examine the relationship between literature and biography. In connection with this point, it is still necessary to explain the role the contemporary history and social background play in literature. In addition, our text deals with the interdependence between author and society. Here the sociology of literature comes into play, because literature is basically a social institution. The author is considered as producer in a certain period, for certain manufactured consumer products. After that it will be part of our job, to explore how the life experiences of the author influenced him literary. Then we will evaluate how the author was a prophet of his age. A feminist re-reading of selected novels and stories of Heinrich Böll shows that there is a close relationship between literature and society. Literature only exists in society as part of the culture. It may be interpreted as a literary creation in the context of race, milieu and age. I have defended this view already in my dissertation "*Women's Experiences in Selected African Feminist Literary Texts*" (2007):

One could interpret a literary work within the context of race, milieu and moment. Race refers to the human population involved; milieu applies to the socio-political or cultural setting while the moment pays attention to the epoch or era under consideration. This does not remove the fact that the most direct setting of a work of literature is its linguistic and literary tradition. Such a linguistic and literary source cannot be delineated from a concrete social, political, economic and cultural setting. In a word literature depends on the society.

Rene Wellek and Austin Warren have in the theory of literature (1963:87) substantiated further the idea of social literature as follows:

Within the relationship between literature and society, by far, the most commonly used method is the study of literary works as a social document, as a painting of a social reality. However, there is no doubt that some sort of society can be abstracted from the literature. Indeed, this was one of the first methods that have been learned in the systematic use of the literature.

Furthermore, both literary scholars cited a paragraph of the English literary historian Thomas Warton, who emphasized at the time:

Literature reflects the particular merit of the characteristics of the times and faithfully preserves the picturesque and expressive representation of manners.

So Wellek and Warren came to the conclusion that:

For him [Warton] and many of his learned successors, literature primarily represented a treasure hall of costumes and manners, a source book of cultural history, especially for the times of knights and their existence. Also, a great number of modern readers get their main impressions of foreign societies from reading the novel, from Sinclair Lewis, and Galsworthy, from Balzac and Tolstojew.

Ultimately, it is clear that literature may be an imitation of life. However, it cannot replace sociology, history or political science. Wherever literature, however, reflects the society, the concepts of love, sentiment, sexuality and community take the upper hand. Birth is the logical conclusion of love. And if there is no birth, there is no biography. In this chapter therefore one needs to explain, among other things, how biography and Heinrich Böll's society have influenced his writing. Bernhard Sowinski (1993:1) has emphasized the influence of biography on the literary activity of Böll by stressing:

Hardly has biography played such a role for any other German writer of our time for the literary work as Heinrich Böll. A greater part of his writings and the motivations and details of his fiction come from his

life and experiences in and outside of his family, his service as a soldier and his experiences after the war. One can understand these facts about his work, without immediately having to search in the positivist manner of a William Scherer for want of a new biographism to rely on and to go for the inherited, experienced and learned in the works of Böll.

Worth mentioning in the case of Böll is that his childhood has been summarized in the so-called K: the Church and Cologne. Cologne was controlled by the Catholic Church hierarchy, while the Church was influenced by the Roman Empire. Oppidum Ubiorum, today's Cologne has a strong Roman history and numerous monuments of this period. Since Böll's Thoughts, according to Melanie Helm (2005:37) were mainly historically oriented, he constantly relies on the eventful history of the Roman city. It should not be forgotten that Böll has much to tell of his experiences as a soldier, prisoner of war (POW), and his own authority-Absentee (AWOL). So we now need to examine the whole biographical package of Böll: his childhood, his service as a soldier during the war and after the war, as well as his experience as a committed writer. According to Wellek and Waren (1963:60), the author is the most obvious cause of his artwork. He is the creator of his writing, which means that "the literary interpretation that is based on the personality and life of the artist is one of the oldest and most commonly used methods in the study of literature". Even the advocates of the immanent literary interpretation agree that Literature should be the creation of an individual and his literary ability, which is detached from reality, so as to be noticeable on the text (*l'art pour l'art*), as Stefan George in the 20th Century emphasized. The fact remains that both literature and the artists are dependent on forces outside of the two. The creator and the artist do not create in a vacuum. His product is produced according to Stadler / Dickopf (1992:13) in a particular time and mirrors the reality of life, thought and life problems (the social and material conditions). In the Storm and Stress of the 18th Century (Sturm und Drang), we find the idea of genius. It says that individuality and the creation of an artist are apparitions. In that era the authentic poet was also the real priest, he receives his vocation and talent from the gods. This idea is supported by Stadler / Dickopf (1992:13) as follows:

The unskilled, not borrowed, not lendable, not borrow-able, radically peculiar, inimitable, divine is genius; inspiration is genius, among all nations, in all ages is genius. So is it called, as long as people think, feel and speak? Genius flashes, genius create organizes, not the way it organizes itself, it cannot be organized, but it is there. Inimitability is the nature of genius, Momentaninity, disclosure, revelation, appearance, given: what is given, not by man but by God or by Satan (Lavater).

Sure Böll was heavily inspired by the Cologne and Roman monuments of the Catholic Church. In the end he did not trust them. This mistrust made him pursue the opposite direction of the genius of the poet. In the early Middle Ages, the idea of the poet as a craftsman who has learned his art and developed it evolved. The Creator is in this sense a realist and tries to mirror the society. As a technician and craftsman he is like a blacksmith or Hatter, who only measures the accuracy of the taste of his customers. Part of the apprenticeship training in this context would not only be learning of tools for writing, but the awareness of the spirit of the time - die *zeitgeist*. So talking about Heinrich Böll Vormweg (December 1982) believes that:

[...] To [...] the texts [must] revert in time in which they are written. I think this is one of the most important principles in the evaluation of literature that you go back to the time in which they are written. Also imagine what it was like, when they were written. I cannot read otherwise.

In literature and psychology, for example, one would be out to reckon, what type of condition is involved, where people are suffering from the trauma of war and destruction? Furthermore, one could still raise a question: would it be appropriate to offer those affected and afflicted literary products that have nothing to do with their situation? In other words, would such people accept literary works which makes nonsense of their fate or simply conceal it? The counter idea to the *l'art-pour-l'art* thesis, selected by Heinrich Böll is described by Stadler / Dickkopf (1992:14) in the following:

As a contrast to the other concept of genius and to George, there appears in Marxism and social theories, the much discussed thesis that the author does not continue as the voice of socially-related factors, that he should add nothing to what reality dictates. In the background of this thesis is the consistent environmental theory, according to which man is what he is according to his environment, independent of all genes. They reduced, in most extreme case, the poetic production to reflexes, acquired under certain learning conditions, reactions that change with the environment.

The application of the above milieu theory to Böll, should also be part of our job. According to this theory, a man is determined by his environment. Now let us broach the introduction to the childhood of Heinrich Böll.

4.2. Childhood, Catholic education

Böll's childhood, from 1917-1928, was marked by Catholic education as already hinted. He was born as the eighth child of the master carpenter Viktor Böll and his second wife Maria (born Hermann) on 21.12.1917. The First World War (1914-1918) was over. Like his ancestors who had to emigrate from the British Isles to the religious persecution under Henry VIII, Böll's entire life was also dedicated to the run. Bernd (1977: 284-285) painted the situation of Böll thus:

My paternal ancestors came from the British Isles for centuries, Catholics; the state religion of Henry VIII preferred to emigrate. They were attracted shipwrights, up the Rhine from Holland up, always lived in cities rather than in rural areas, were as far from the sea, carpenter. The maternal ancestors were farmers and brewers, a generation was wealthy and capable, then spent the next out the spendthrift until the last branch from which came my mother collected

all the contempt of the world and the name became extinct.

Although Böll's parents, were "made up of a social class, called petty bourgeoisie", Böll was himself born in modest conditions. The father founded a carpentry and sculpture workshop since 26 years, though had previously trained as a craftsman in woodcarving - in evening and continuing education courses. For his livelihood, he had made altars, statues and decorations. He had probably acquired this skill with wood from his father, himself a master carpenter. I believe Böll's version of feminism was strongly influenced by his roots. His grandfather, he described as "a very patriarchal man." His mother, Maria Böll, Heinrich described as very positive: "an intelligent, sensitive and passionate woman." Henry's sorrow for his mother was her tendency to Jansenism (16th -18th Century). In his interviews (1961-1978 Werke. Interviews1 1977:541) he narrated:

What an intelligent, sensitive, and passionate woman my mother was, what would she have become, so to speak, if not for this slavish religious education, which she imbibed from her mother? What would one not get from her, whether political or literary?

As said, Heinrich Böll was ab initio educated as a Catholic with a tendency to Jansenism. In some ways it was exactly, as always, when you get too fanatical. The parents later turned from their extreme devotion to an opposition stance against the church. Böll (Bernd 1977:363-364) has described this development as follows:

And yet I believe that my father and my mother were anti-church in a certain way: in a way, which I cannot explain. I had for long thought about it. I imagine that with my father, who has a lot of work for churches - he was wood carver and sculptor and has only made almost ecclesiastical affairs, with experiences and adventures related to clergy and religious institutions, yes and about my mother I still have to ruminate much, because she had a rebellious train, politically and ecclesiastical affairs concerning what was

noticeable, but was not articulated as precisely.
Certainly that is again connected with education.

The dictum the higher you go, the colder it becomes was true more often in the encounter between clergy and laity, and also in people who often have contact with religious matters, too. Actually, the opposite may be true. Why had Viktor Böll and his wife Maria, as well as their children become anti-church, even though they had much to do with the church? Such issues were raised, without adequate answers: What had they in their meeting with religious structures experienced that they had to take such radical steps in the opposite direction? Heinrich Böll (Bernd 1977:363) tried to venture an answer. The official church had a terrible story. The scandalous and shocking side of the past and the current history of the religious structures confront one the closer one gets to the Church:

For centuries, there was dispute between Cologne and the bishop, battles were fought, lists devised, Anathema obtained in Rome, priests and sacraments withdrawn from the city, and it was mostly about money, property and privileges. Most Cologne bishops were more than Prince Bishop, and a prince almost always means: A debt-Prince. Only since the bishops are no more princes, compatibility exists between city and bishop and this compatibility is only one hundred and fifty years old, and not without a certain irony.

Moreover, one must not forget that in emergency situations of war people tend to react more aggressively than usual. Before the birth of Heinrich Böll, his father had already had to bury two children. Böll came to the world in the winter time during the war in the Nr. 26 Teutoburg Road in Cologne. This terrible situation is described by Helm (2005:47) as follows:

Heinrich Böll was born as a subject of Kaiser Wilhelm 11th (1888-1918) in the worst famine of the First World War. Thousands of people died this winter, be it at home or from hunger at the war front. Both have been obscured by the supreme authorities and the

public glosses [...]. But the longer the war lasted, the more the doubts of the Germans.

Böll was enrolled in the Catholic elementary school in Cologne-Raderthal. He then moved to the humanist "Kaiser-Wilhelm-Gymnasium" in Cologne. His Childhood memories were filled with destruction, military maneuvers and misery. He described his experiences himself as he reminisced the return of the endless columns of the front-line troops at the end of World War I (Bernd (ed.) 1977:285): '[...] gray, neat, bleak, they moved with horses and guns past our window; from my mother's arms, I looked out into the street, where the endless columns marched to the Rhine bridges. "The empire had to be dissolved; the Emperor was in exile in Holland, because the war was lost. Of course the winner demanded incredible sums of money as reparations. On 9th November 1918, the republic was proclaimed. A year after that followed the signing of the Treaty of Versailles. Henry and his contemporaries were born and raised in a failed society and government like most African children. The miserable situation, Heinrich in *Die Angst der Deutschen und die Angst vor Ihnen*. In: Böll, Heinrich, *Einmischung Erwünscht* (1977:339):

When I was three-four years old, I went with my dad, after breakfast, down the stairs to the front door, and from there he rode by bicycle to his workshop, and before he mounted the bike - he was an old-fashioned cyclist and he climbed through a pin that was mounted on the rear, from behind the saddle (almost like a rider on a horse) - he sometimes gives me a bill, with which I could buy a handful of candy or a candy cane in the morning in the opposite shop . I remember quite a few zeros on the bill, later learned that it had been for a billion or even one trillion, the equivalent of which I got for that 0-rich note today may have to be five cents. That was in the years 1921-22, where I turned a billionaire or trillionaire within one or two minutes in a morning.

So you could understand the background and the milieu in which Böll was born and raised. His birth and his childhood were marked by

mismanagement and authoritarian government. Even the Catholic dimension of his enrollment should not be left out. He confirmed this fact in Heinrich Böll: *Ich habe die Nase voll* (I'm fed up), Bernd (ed.) (1977:171)!

When I was a child growing up in a particular extremely Catholic confessional city, a complete Catholic education through high school, if you then said to someone: You're crazy, he said: No, I'm Catholic. If you said that to a Protestant, he said: No, I'm a Protestant. And the adults used to say, if one were told on another occasion: *it is to be maddening*. That means, It is to be Evangelical.

Since the sharp confessionality, propaganda and counter-propaganda, and the massive ideological indoctrination are not based on a true spiritual foundation, the whole process was bent to be ruined. Heinrich Böll and his numerous comrades and fellow citizens were proof that the believers were disappointed by this hypocrisy.

4.3. Epochal and Historical Background (1929-1945)

The times of Böll - except the era of the economic miracle can be described as a fusion point of a failed society and socio-political anarchy. In other words, the former Germany was comparable to developing countries. It is worth mentioning that this crisis is manifested in three areas: the economy, politics and the church. No self-respecting literary scholar in my opinion can use feminism as a literary interpretation of works of such an epoch. The appropriate step would be the choice of womanism as a literary interpretation. Various methods may be applicable here, but I think that the undisputed theoretical frame work here should be the womanism because this ideology fits well inter alia, where everything is in chaos and retardation - a sign of underdevelopment and mismanagement. Böll's schooling and further education were also delayed, as he himself noted. After graduation in 1937, everything went amiss. He first began as a helper in his father's workshop. Previously, he had started as a bookseller at the Mathias Lempertz bookshop in Bonn. Both activities had to be canceled in 1938 because of the call-up to the Reich Labor Service in Wolfhagen near Kassel. His other biographical data to 1945 can be gleaned from Völkl (2005:41) as follows:

Böll enrolled at the University of Cologne-Bonn for the subjects German and Old Philology. In late summer he was drafted into military service and the following years was in Poland, France, Russia, Romania, Hungary and Germany. All these only got him to corporal. He was wounded several times and contracted typhoid fever. In 1942, during the war, he married his childhood friend Annemarie Cech. In 1944, his mother died in a bomb attack. In 1945, Böll landed in American and British prisoners of war camp. He was discharged in September and returned to Cologne. His first son Christopher died soon after birth.

Böll's personal dilemma is a typical and symbolic example of the condition of the average German in that era.

Individual Germans of his generation, who lived through the war years told similar stories: from unreliable education and training, forceful conscription and military service, forceful separation of relatives and close friends, pandemic epidemic, war and postwar-loss, death, murder, war, disaster and war devastation. Almost every German was tired of war like Heinrich Böll. The tragic case of Heinrich Böll, and those of his comrades are among the micro-social experiences, which retreated in the Macro society, notably Germany.

The German situation was again deteriorated from the Great Depression (1929). So it will be our next move to find out more on how the global economic crisis has not only affected Germany, but the family of Böll. The Victor Böll's business had gone bankrupt. Unemployment was so high that people were willing to do anything in order to make money. In 1930 Germany according to Hoffman et al (1977:19) recorded three million unemployed and in the following two years, the number increased to six million. Anarchy and nihilism was common to many Germans. Below Heinrich Böll explained this embarrassing situation when he wrote (Bernd (Hg) 1977:493):

[...] The total financial collapse, not just a classic "bankruptcy", only a "comparative method", a process which I do not see through, it sounded anyway distinguished than, "bankrupt", was related to the collapse of a micro finance bank, which director then, if I recall, came behind. Misused methods, expired guarantees, dubious speculations. Our house in the countryside had to be sold; not a penny of the purchase price was left.

Through this autobiographical reference, produced by Heinrich Böll himself, it is possible to recreate later, as Böll's experience and that of his family and countrymen, are reproduced in his fiction. Although Heinrich Böll and his family lived from hand to mouth, his condition compared to that of most Germans of this troubled era was much better. The destruction, homelessness and hopelessness of war, which Böll and his contemporaries had witnessed gave birth to the emergence of the literature of ruin/ rubble

literature. The social events, in particular engender the literary style and in this process Böll was deeply involved. With Böll's own words, this means Grimm / Max, eds. 1994:211):

The first literary endeavors of our generation since 1945 has been called rubble literature, they have been trying to dismiss it. We have not defended ourselves against this name because it was with good reason: in fact, the people for whom we wrote, lived in ruins, they came out of the war, men and women equally injured, including children.

4.4. Political Instability and Economic Crisis

Then came the political crisis that has been felt for quite a long series of years in the background. It had to do with fascism. Fascism can be derived from the Italian *fascio*, the bundle covenant. In 1919 Mussolini founded a war-union (*fasci di combattimento*), whose motto was the fasces. Thereafter, the fasces became the symbol of the revolution. In 1922 he took power in Italy. The roots of fascism however date back to the 19th century. The after-effects of World War I led to the spread of this movement whose philosophy according to Schultes was "an established principle for the leader of a party with an anti-liberal, anti-democratic and anti-socialist ideology." Such a condition leads to totalitarianism. After the success of fascism in Italy under the rule of Mussolini, Adolf Hitler wanted to implement his own system of government. To his credit, the Weimar Republic had become unpopular. This unpopularity was aggravated by the defeat of Germany after the First World War, the Great Depression and the Versailles Treaty. The victorious European nations were bent on punishing Germany with practical consequences. Particularly unfortunate for the Germans was the loss of their colonies and territories. Schultes (ed.) (1992:251) has described this fact as follows:

Even before the Constitution came into force, the National Assembly in Weimar had taken on the ultimate pressure of the winner towards the Versailles

Treaty, the provisions of the new state-imposed heavy loads and it was also further discredited by the population. Material losses were observed in Germany in addition to the loss of its colonies, and in addition to the cession of Alsace-Lorraine to France. Major regions in the East were lost (the 'Polish Corridor', the old provinces of West Prussia and Posen, Upper Silesia, despite a successful folk tune for Germany).

Heinrich Böll was even shocked by the course of events, from economic crisis to the political instability. Below, he described his shock in his interview with Christian Linder from 11th to 13/03/1975 Balzer (ed.) (1977:366):

There was a second scare. After the experience of the economic crisis, the economic helplessness that was almost worse because you could rely on the other and somehow can help, but on the other hand, there was almost nothing. My parents never forgot that in our home in 1933 or 1934, well I know it is at the moment no longer illegal gathering of Catholic youth organizations and I was able to witness that, I was not a member of these associations, but my older brother and I could be there, that was a huge vote of confidence, it was really a lot. All these things of course also increased the internal resistance

As mentioned earlier, Hitler intrigues and dangerous maneuvers were aimed at seizing power and to achieve the *Führer* megalomania. So he was appointed in January 1933 as Chancellor. In retrospect, Heinrich Böll could remember the maneuvers of Hitler that was open secret for the local population, Balzer (ed.) (1977:367):

I remember just exactly. Back then there was a big flu epidemic throughout the empire. The cause was connected with the relatively poor diet of the population. Millions of people have even gone hungry

literally - and in consequence of this flu epidemic the schools were now closed, I was also in bed with flu and one afternoon, a classmate came to me and said, oh, Hitler has become chancellor, I still know everything exactly, and I lay in bed and was reading. My mother immediately said: this means war.

From now on everything happened exactly the way the people there had prophesied. What Heinrich Böll himself described as "anarchism" followed. On 27 February 1933 the Reichstag had gone up in flames. Then came the Regulation on the protection of people and state. That same month, the first concentration camp was built. The Enabling Act was passed in March. In July, the law against the formation of political parties was enacted. The following year, in January 1934, the law on the reorganization of the empire was adopted. In June there was the *Rühm Putsch*. Universal conscription was introduced in March 1935 and on 15 September; the so-called Nuremberg Laws for the Protection of German Blood and German Honour was adopted. In this context Melanie Helm borrows the ideas of Schröter (1993:39), Hehl (1977:249) and Böll (1993:19-20) by making the following quotation:

The move towards Nazism grew stronger. Heinrich Böll experienced the first signs of arbitrariness and violence with the Nazi rallies, book burnings and the establishment of the first concentration camp in February 1933. On 27 February the Reichstag was burnt. The "March elections," documented the widespread support of the Nazis in the population (increase in votes of 13 percent over November 1932. Together with the German nationalists, Hitler now had a majority in parliament and the terror was evident.

As the mother of Heinrich Böll had then prophesied, Hitler led his followers through the planning for war. This could already be used to deduce the first four-year plan by October 1936. Germany signed the Anti-Comintern Pact also known as the Anti-Communist Pact with Japan in November of the same year. Hitler's plan and strategy were so vile that anyone who stood in

the way was arrested or killed. This was the fate of the War Minister von Blomberg, and the Chief of the Army von Fritsch, both of which were dismissed fortunately in February 1938. According to Vormweg (2000:12) Heinrich Böll was brave and nonconformist. Despite all the danger he decided never to join the Hitler Youth. It was extraordinary and heroic in an age in which the future official church leaders were very deeply implicated. Looking back, he recalled (Balzer (ed.) 1977:614,367-368):

I did not go into the Hitler Youth, although it put pressure on me. I would not want to hero size it. I just hated the Nazis, and, above all, their uniform. Most of my classmates were of course in the Hitler Youth, I did not join. I had just not felt like I did not like now, entirely independent of politics: this stupid marching and uniforms have not had serious consequences for me. We were afterwards two or three in the whole school who were not in the Hitler Youth, and the punishment was there that when the others were free, that is, made State Youth, we had to go to school on Saturdays. We then sorted the library, and that was so comfortable, not oppressive or burdensome.

Hitler wanted to wage a great war; that was clear from the outset. In March 1938, the Friendly pact of Austria was followed six months later by the Munich Agreement. On 1st September 1939 there came the invasion of Poland. Hitler had previously made a pact with Stalin. Despite his approval, he invaded the Soviet Union in June 1941. The Wannseh Conference and the beginning of the "final solution of the Jewish question" took place in January 1942. Hitler's greed for war got to a disastrous end on 8 May 1945 with the total surrender of the German Military power.

Heinrich Böll and his fellow citizens were eye witnesses of all these. For those affected by the war were physically and psychologically traumatized. The Böll's family was also absolutely unstable. Bernsmeier (1997:16) describes Böll's fate within this period as follows:

After graduation Henry began a bookseller apprenticeship at Mathias Lempertz in Bonn, but

broke this in early 1938, worked briefly in his father's workshop and then by the Fall of 1938 until the spring of 1939, he answered the call of his National Labor Service, in order to enroll in the following summer semester at the University of Cologne. There Böll occupied himself with the subjects German and classical philology, but it was already late in a few weeks, in July 1939, i.e. before the start of the war, he was drafted as an infantryman to the army and served at various war fronts in Poland, France, Russia, Romania, Hungary and Germany. During these years, Böll was wounded several times.

Furthermore Bernsmeier emphasized (1997:16), that Böll's war experiences influenced his literary presentations and colored the background of his works:

His war experiences, including his own beliefs about hospital admissions, barrack life and struggle flowed in his literary work.

At this point, the question should be asked, how come Hitler and his followers so led the Germans by the nose with such tactics and ingenuity to such despicable and disastrous actions and end without any serious objection or civil disobedience? First and foremost, the end results of the Versailles Treaty are mentioned. In this treaty, the victorious nations heaped all moral blame for the First World War on the Germans. Accordingly, Germany was forced to be severely punished. This happened in the Weimar Republic, which according to Schultes (ed.) (1992:251) actually was not a proper state:

Looking at the political conditions for the rise of Hitler, attention is to be drawn to the fact that the Weimar Republic was not a state that had emerged under normal conditions and to some extent not able to develop according to normalcy. The Weimar Republic, ab initio, had in the eyes of a large part of the population the stigma of being linked to the

German defeat in the First World War. The Republic had to bear the consequences of the lost war and was additionally affected by bad beats (see the global economic crisis in 1929, S.195ff.).

The fourteen year long, unstable Weimar Republic had to give up part of her sovereignty: Alsace-Lorraine to France, after the end of World War I. These German colonies were distributed as spoils or war booties among the victorious nations. In addition to the demilitarization of Germany, important areas or agricultural areas, especially in the East were assigned to the winner, who behaved as though they had not yet sufficiently avenged. In addition, Germany had to pay large sums of reparations. In the words of Schulte (ibid):

Even before the Constitution came into force, the National Assembly in Weimar had taken on the ultimate pressure of the victorious nations via the Versailles Treaty, the provisions of the new state-imposed heavy loads and also further discredited by her population. Material losses were observed in Germany in addition to the loss of its colonies, and in addition to the cession of Alsace-Lorraine to France significant regions were lost in the East (, the Polish Corridor "- the old provinces of West Prussia and Posen. In 1921 East Upper Silesia, despite a successful referendum for Germany went to Poland).

Hitler was bent not only to recover the confiscated territories, but also to conquer their sovereignty. In the eyes of many people, Hitler was therefore seen as the savior on the stage, and at least as an avenger against the victors of the First World War. Because even areas such as the Rhineland and the Saarland were occupied until 1935 and the country demilitarized, Germany was like a colony or worse, a vassal state. Schulte (1992:251) describes the exploitation below:

Since these are about rich agricultural areas the population was more distressed as far as food supply is concerned: 13% of wheat, 18% of the rice and barley,

and 20% of the potato crop were lost. The case of Upper Silesia was also a loss of an important industrial area about 4/5. [...] Rheinland was divided into three zones, occupied until 1935 and Saar region was for 15 years solely left to be used by France - a demilitarized zone of 50km deep into East of the Rhine [...]. Size and armament of the German army and navy were decisively limited. Neither was she allowed to build new weapons of War or to use (submarine, tanks, planes) nor the German Reichstag to set in a defense bill that would guarantee the strength of the army or Marine.

As for reparations, it has become clear that the Treaty of Versailles was unsystematic and disastrous in comparison to that of the World War II. The latter is to be paid from the surpluses of the economy; the second was performed unsystematically, regardless of the determination of a certain sum. Schultes (1992:252) underscored this fact when he wrote:

Reparations also helped to reinforce the impression of a relentlessly hard-peace treaty. Germany should pay for all the war damage and cost implications (e.g. in the form of pensions to warriors) as they arise, especially for France and Belgium. A commitment to a particular sum was at first the benefits that were required since 1919, which had a devastating effect on the German currency.

Germany could not pay the enormous sum in reparations, which led to the occupation of major agricultural and industrial areas, for example, the Ruhr region was virtually excised from Germany. In the Weimar Republic this policy of trying to fulfill the Treaty of Versailles was called "Compliance Policy". Despite the so-called passive resistance of the population in the Ruhr, a million tons of coal had to be delivered to the winner. Nevertheless, Germany was to pay an additional 40 million gold marks daily as a reward for their labor force. The consequence was, according to Schultes, further disruption of the German currency. The reason is that the German government was able to meet such a burden only by the printing of new

currency notes. Heinrich Böll witnessed this; in 1977 he narrated this in retrospect (1977:339). We need to repeat this for emphasis sake:

When I was three or four years old, I went every morning with my father after breakfast down the stairs to the front door, and from there he rode by bicycle to his workshop, and before he mounted his bike - he was an old-fashioned cyclist and mounted on the rear, from behind the saddle (almost like a rider on a horse) - he dashes me sometimes a bill, so that I could go to the opposite shop to buy a handful of candy or a candy cane. I remember quite a few zeros on the bill, later learned that it had been for a billion or even one trillion, the equivalent of what I got for that 0-rich note may have amounted to five cents today. That was in the years [...] when I was every morning one to two minutes a billionaire or trillionaire.

We must also remember that this era was an era of isolation for the whole country. Germany was in Europe and was socially quarantined around the world. In the middle of this leprous condition was an additional mental burden, which was unbearable for Germany. Some wanted an immediate socio-political change. The entry of Hitler and National Socialism was thus for some, the long-awaited liberation, at least initially. Even Heinrich Böll and his family wanted a discharge, but not along the lines of National Socialism. Heinrich Böll's first impression of the new government was made on 10th May in the library fire. In his work: *Was aus dem Jungen Bloß werden? Oder irgendwas mit Büchern* (1993:18-20), he described his experiences thus:

There was [...]the torching of books, not only was it embarrassing, it was even a miserable business, the Nazi flag was raised, but I do not remember that there, someone gave a speech, title for title, author for author cursing books thrown into the fire. They must have started with a small quantity, and since this book burning I know books burn badly. Well they must have forgotten to pour gasoline over it. I can hardly imagine that. In the library of the school, which was indeed State

Kaiser Wilhelm Gymnasium, but extremely catholic - that was the modest school library a lot, "decadent" books could have been included [...] In class, all these authors were certainly not present and after that tangible, visible and audible barbarities between 30th January and the Reichstag fire, reinforced between the Reichstag fire and March elections, this symbolic act of barbarism was perhaps not so impressive.

Furthermore, Heinrich Böll was dissatisfied with anarchy, terror and war, which were associated with the Nazis. In his interview with René Wintzen in October 1976, Balzer (1977:616), he expressed his opinion:

Above all, you must know that we knew the war would come. We could not start, neither studying nor teaching, because we knew very well, at least here at home and also among my friends, that war would break out at the latest in 1938, that the Nazis would provoke it somehow. The whole policy was clear, upgraded in Rhineland occupation, the military propaganda in schools and everywhere.

The policies of the Nazis were for Böll a Scrape- or bulldozer which leveled everything that stood in their path. From his letter (Böll 1993:19-20) can one deduced that:

The non symbolic purges were visible, audible and noticeable: Social Democrats disappeared: Sollmann, Görlinger and other major politicians, communists, and it was no secret that in the dungeons around the Cologne military ring of the SA, concentration camps were set up: the words "protective custody" and "shot while trying to escape" were common, I also met our friends, who later came silent and stony again; friends of my dad; paralysis spread, fear all around, and the Nazi hordes, brutal and bloodthirsty, ensured that the terror was not just rumor.

In this way, even those who wanted it at the beginning of the change were disappointed. The situation had deteriorated from bad to worse and the worst was to come. Heinrich Böll had, as already mentioned, not partaken of it until he could not refuse to continue for safety (see *Drei Tage im März, Gespräch mit Christian Linder*, 11-03.13.1975, Balzer (ed.) 1977:367-368) :

Most of my classmates were of course in the Hitler Youth, I have not joined, I did not feel like, I did not like it - now entirely independent of politics -: this stupid marching and uniforms has not had serious consequences for me. We were afterwards two or three around the school that were not in the Hitler Youth, and the punishment was that Saturdays when the others were free, that is enjoying the State Youth, we had to go to school, then sorted the library and some other things like that, and it was very cozy, not oppressive or burdensome.

We have now analyzed the contemporary historical background of Böll's biography and his works. We have also examined the formative power of political and economic crises. Nevertheless, this section, without the religious and ecclesiastical crisis is still incomplete because Böll with such a deep religious or ecclesiastical background had to quit the church.

4.5. Religious and Church Crisis.

In this atmosphere of anarchy and nihilism, the church hierarchy did give Hitler the green light because he had promised to protect their interests – the sin of conformity. This was the commencement of the religious crisis. The pooling of interests strategy between the church and Hitler regime had some negative consequences. The "cooperation" began with the letter from the Chairman of the Fulda Bishops' Conference Archbishop Cardinal Adolf Bertram of Breslau to the Reich President Paul von Hindenburg on 10 March 1933. Cardinal Bertram wanted to know if "the junta that came to power will give a formal assurance of the immunity of the sanctuary of the church, and the position of the Church in public" (Stasiewski 1968:7).

Thereupon Hitler passed the Enabling Act, aka "Law to Remove the distress of the People and the Reich" into law and these were to take effect on 24th March 1933. According to Denzler, George et al, *Die Kirchen in Dritten Reich, Christen und Nazis Hand und Hand? Band 2 : Dokumente*, Frankfurt 1984, 41-42):

[...] The National Government regards the two Christian confessions as the most important factors of maintaining our nationhood. She will respect the agreements concluded between them and the countries and their rights should not be infringed upon. But she expected and hoped that the work on the national and moral elevation of our people, which the government has as her target, conversely, will be given the same assessment. She will bring all other faiths to objective justice. She must never tolerate that belonging to a certain religion or a certain race could be a release from general legal obligations, or even a recipe for committing impunity or tolerating crime.

Hitler is said to have used the services of the best lawyers, philologists, psychologists, and theologians and politicians in writing this law. If the German Church's hierarchy is one of the targets of the authors of this document, it was the planners who managed to lure her into a trap. The German Roman Catholic Church had to mobilize her followers to support the government. Worse still was the response of the Holy See, which on the 20th of July 1933 was made to sign the Concordat. The Enabling Act also further diplomatic and friendly expressions for the Catholic Church and the Holy See .Denzler, George et al (1977:306) note:

The national government will assume control in school education and the Christian denominations. Their concern is for the sincere co-existence between church and state. The fight against a materialistic world view and for the production of a real national community is just as much the interests of the German nation as those of our Christian faith. Likewise the national government, which sees in Christianity the unshakable foundations of

the ethical and moral life of our people, sees the maintainance of friendly relations with the Holy See as of greatest importance.

Catholics and the young Heinrich Böll could not understand the religious confusion and the official church scandal. Primarily an enabling law should be an approval by Parliament. The Government alone has now had the executive, the legislative and the judicial power. With such an authorization the Nazi government has got the full state power and thus the green

light to a totalitarian system of government. If by a concordat (Melanie Helm *ibid*, 67), one understands "a bilateral international law agreement between the Holy See and a state that that has the interests of the two concordat partners singularly or jointly as well as their corresponding legal matters as target", then it was uncomfortable for catholics to accept that their church had made a pact in such a period with the Nazis. Nevertheless Munich newspaper –*Die Münchener Katholische Kirchenzeitung* praised the Catholic Church for the Concordat on 23 July 1933 in a ridiculous manner as if the church was to rub salt into the wounds (Denzler, George et al 1984, 59-60):

Who would not smile at this nice agreement? It was still like a stormy atmosphere over large sections of our people. Thank God this tension has been resolved. Significant move for peace and the development of our people are now open, and many millions of Catholic Christians are convinced to co-operate with the new state. Confidence in the policies of the government was strongest. Let us therefore rejoice! Germany needs Christ, His grace and His Church; unreserved and sincere, joyful affirmation that Christ's Church is the German people and his chancellor lend their blessing forces.

The praise was so breathtaking that many unsuspecting Catholics understood the stand of the Church's hierarchy as a clarion call for solidarity for Hitler. Thus, the participation of Catholics in the saddest episode of mankind was very high. But the young Böll and his family were

not the only exceptions. There were other dissenters as the dogmatists Michael Schmaus, who in a speech in July 1933, articulated the position and attitude of the non-conformists (see Schmaus, Michael: *Begegnungen zwischen Katholischen Christentum und nationalsozialistischen Weltanschauung Encounters between Catholic Christianity and Nazi ideology* 1934:22-24):

An authentic interpretation of the totality of the state's claim is received through the Concordat. The word - the totalitarian State fearfully resonates among some Catholics, as if the state is also regarded as the creator of religion and the Church. The signing of the Concordat re-enforces this fear [...]. Now that the Concordat has solemnly proclaimed the unity and harmony between church and state to the world and guarantees the Catholic in his faith, in the words of Chancellor, this has bolstered the trust in the judgment of the supreme ecclesiastical authority and obedience to her.

Some Catholics were shaken by this scandalous partnership between the Catholic Church and the Nazi government, because under different conditions, the official church was well informed about the socio-political situation of Germany of that era. The church was in fact represented by highly trained and experienced clergy in all procedures. Take, for example, Eugenio Pacelli (1876-1958). From 1917-1925 he was the nuncio in Bavaria. From 1920-1929 he was nuncio to the German Reich. The concordats with Bavaria (1924), Prussia (1929), Baden (1932) and the Reich Concordat (1933) were, according to Helm (op.cit.), commonly regarded as his personal achievements. In 1939 he was appointed to the papacy, a post he held between 1939 and 1958. It is documented that he was involved in the sin of omission as regards the liquidation of the Jews among others by the Germans. The Vatican had also argued a lot against this. The Papacy declared that the Pope had done the best at all times to alleviate human suffering. Be that as it may, for some Catholics, the whole mess was just like a religious or ecclesiastical crisis. The impact of these on Heinrich Boell had been obvious. He reported (1993:29) about his leaving the church much later:

How come that after the government takeover, the Reichstag Fire, March elections, the Nazis, the Vatican felt that the best thing to do was their first major international recognition of the Nazis? Some members of our family including myself seriously considered leaving the church, but leaving the church, just under the „March election favors" had become fashionable, and it would have been misunderstood as a tribute to the Nazis: we had to stay put. That did not rule out significant existential and political crisis, but I strutted to brag in the middle of this crisis period, a large flag bearing (white with a huge blue PX), with a procession and took the scorn of the audience (non-continuous, only occasional) against such an honor [...]

Due to criticism and discontent the young Böll aborted both church attendance and the sacraments. One must distinguish between the church hierarchy and the faithful. Böll's anger was basically against the Catholic Church leaders. In his opinion, these clerics have comported themselves according to the false shepherds of biblical Ezéchiél (34:2-6):

Malheur aux bergers [...] qui se paissent eux-mêmes! N'est-ce pas le troupeau que les bergers doivent faire paître? Vous mangez la graisse et vous revêtez de la laine. Vous abattez l'animal replet. Vous ne faites pas paître le troupeau. Les brebis malades, vous ne les avez pas fortifiées; celle qui était souffrante, vous ne l'avez pas guérie; celle qui était brisée, vous ne l'avez pas bandée; celle qui était dispersée, vous ne l'avez pas ramenée; celle qui était perdue, vous ne l'avez pas cherchée; mais c'est avec dureté que vous les avez tenues dans la soumission, oui avec tyrannie. Et finalement elles sont été dispersées par manque de bergers, si bien qu'elles sont devenues une nourriture pour toutes les bêtes sauvages des champs, et elles étaient dispersées. Mes brebis erraient sur toutes les montagnes et sur toute colline élevée, et à toute surface de la terre mes brebis furent dispersées,

sans que personne n'aille à leur recherche, sans que personne ne les cherche.

Such a catastrophic situation from 1933 to 1950 in Germany has been called the church or religious crisis. To date, the effects are felt. At the individual level Böll was strongly shaken spiritually. He described this situation below (Balzer 1977:538):

This time around, one can talk of religious crisis, not faith but religious crisis. I have not gone to church for years, and I have not received the sacraments because the difficulties that a young man faces, when he discovers his sex or gender, either way, it seemed cannot be solved by confession and instruction. I have in in this way given myself a clean bill. This repeatedly resurfaces in the context of the political environment. One necessarily had to take the church along, if one wanted to do a religious exercise; it was actually a necessary evil.

The prominence of legalism over *Salus animarum* (most importantly in the church is the principle of the salvation of the soul. According to the Canon Law: everything should wait, once *salus animarum* comes into play) has been a fault of the church which Heinrich Böll vehemently criticized. Elsewhere, we speak of the "dogmatic arrogance of the official church" whenever it comes to the fate of the common man or the common woman. The suicide of Böll's aunt was a good example: There was then the statutory requirement that suicide cases should not be buried in consecrated ground. He also had many debates on similar church topics with his religion teacher. In his book: *Was soll aus dem Jungen Bloß werden? Oder: Irgendwie mit Bücher* (1993:26-28), he talked about his numerous conflicts with his religion teacher:

[...] I do not remember most of the teachers without rancor, I feel resentment not even against the religion teacher, although I had to face expulsion from the class, I argued with him, and the contentious issues were not the Nazis, at this point he was not vulnerable. (On the contrary, I remember an excellent lecture by him on both

sentimental issues like commercial background of Mother's Day). What I mustered against him, the bourgeoisie was (read: the dominant bourgeoisie element) the spread of this doctrine: unarticulated I rebelled, he did not understand what and how I meant it. He was more confused than angry. [...] He, the religion teacher, has probably never understood what it was - and I did not probably put it clear enough. (One understands: he has always had trouble with church and state and both also made trouble, and he is so far really Cologne, as he has never quite seriously, let alone taken seriously) the ecclesiastical authority. [...]

Then Böll continued (ebd,1993:27-2):

And because then, I had respect for the wisdom of the religious teacher who, although Bourgeois to the bone, had no concessions to the Nazis, I attended sometimes again the school Mass in the Franciscan church Ulrichgasse, which diverted to school via Rose Street, the church itself was to me, I cannot find any better word, very disgusting, with its cherry and the exhalations of her audience: it is only one word for these exhalations: fug, who behaved in rutting. Round I went ostentatiously, occasionally only, and to the religion teacher, whom I did not hated, we only had sometimes violent quarrel with each other - to comfort him a little, he suffered visibly from high blood pressure, and some of the Hitler Youth and young people's leader could not resist it. Not about himself, - their uniforms and their potential rank (*es gab da so schüüre!*) put him off and he was helpless and clueless, had no idea that just the fact that, *bourgeois element* that they would have been able to turn against him, that before 1933" these pre March 1933 good Catholic boys had smelled new era and they intended to use it.

This is the much we want to quote from Böll's statements in order to present clearly, how deeply the young Böll was dominated by the religious crisis of the time. Afterwards, a brief panorama of the Böll's stories and novels are presented in order to assess, how his church and his religious experiences have shaped his entire works. Overall, we dwell on the Catholic milieu of Cologne, and the philosophical and religious traing by his parents, but we must not forget the Catholic school that focuses on the socialization of young Böll's formative impact. Thus, issues such as family, religion and marriage and love are often decisive in his work. The scandal of the Catholic Church in partnership with the National Socialist regime has its own toll too. All these durable, shocking socio-political and religious experiences have their serious impact in his stories and novels. *Die brennenden*, Böll's first novel, published in 1995 in the volume: *Blasse Hund*, pp9-36 played the leading role for these reminiscences of Böll's experience in his works. Undoubtedly, these issues were varied and developed like in *Kreuz ohne Liebe*. Bern Meier has substantiated this (1997:18-19) as follows:

In this early work, there are literary elements that Böll unfolds and varied in his later work: love, fellowship, the humane and the everyday, and the commitment for those who drop out of society. In his poetry lectures at the University of Frankfurt he explained later, that literature would seem to only choose the subject, which is of waste to the society, the rejects of the society "(III, 67). In 1964, when Böll presented his literary self-image at Frankfurt University as visiting professor, he made clear to the students, that he saw himself primarily as a dedicated contemporary and has developed as such the aesthetics of the human, which counted among the topics from the petty-bourgeois area. (III, 30)

This literary setting of Böll is an example in the novel *Ansichten eines Clowns* and in the short story *Die Unsichtbare*. Bern Meier (1997:19) describes the relationship between literature and morality in Böll's work thus:

For the writer Böll, the everyday social experiences and perceptions are the basic requirements for writing, which he offers to the students as a literary theoretical model,

which is only in the later sixties and seventies, the main concern of the German states. Böll rejects a separation between morality and aesthetics, limited to the substantive review of literature, morals and aesthetics proved to be congruent, also inseparable, no matter how stubborn or resigned, mild or angry, with what style, an author appears to have used in the description or mere description of the human: destroyed neighborhood, poisoned terrain make it impossible for him to establish trust and to give comfort "(III, 68).

For Heinrich Böll, it is civil courage to defend the rejects of the society. Such a literary engagement can be found in his works: *Die verlorene Ehre der Katharina Blum*, *Ansichten eines Clowns*, *Frauen vor Flusslandschaft*. This raises the question of how to protect the masses, and especially women and children from among the powerful people and organizations, the so called ten percent of the society. Böll was convinced that the Church had neglected her prophetic role. Instead of defending the genuine poor, they instead made a pact with the bourgeoisie. This opinion is shared by Vormweg (1995:195):

With such ideas [...] the young Catholic Heinrich Böll already complains of the pact made by the Church with the bourgeoisie, which is fatal in his eyes.

Bern Meier (1997:15-16) adds the following:

All the main characters in this story and the story *Die Unsichtbare* are around the age of Böll, are Catholic, poor and hungry and living as outcast in a Catholic dominated environment. Some of them almost go in rags, reduced like beggars, not their hard-won, always vulnerable self-esteem.

Of course you should expect both positive and negative consequences when such one plays a prophetic role. The case of Heinrich Böll was no exception. On the one hand, smear campaigns were heaped upon him and lawsuits became his lot. Never the less, in addition to numerous awards and honors (see *Stadt cologne* u.a (ed.), *Heinrich Böll.Leben und Werk*, 1995:31 ff), also on 10th December 1972 he was awarded the Nobel Prize for Literature. In his socio-political and literary involvement, Böll was on the side of the oppressed. A greater population of the oppressed is women. Hence in the next chapter we want examine how the image of women are highlighted in his works.

Chapter 5

Women's Literature in the Works of Heinrich Böll

5.1. Introduction

Heinrich Böll has written more than 34 works, stories and novels on various topics: *Der Zug war pünktlich* (Erzählung, 1949), *Wanderer kommst du nach Spa...* (Kurzgeschichten, 1950), *Wo warst du Adam?* (Roman, 1951), *Nicht nur zur Weihnachtszeit* (Satiren, 1952), *Und sagte kein einziges Wort* (Roman, 1953), *Haus ohne Hüter* (Roman, 1954), *Das Brot der frühen Jahre* (Erzählung, 1955), *So ward Abend und Morgen* (Kurzgeschichten, 1955), *Unberechenbare Gäste* (Satiren, 1955), *Zum Tee bei Dr. Borsig* (Hörspiele, 1955), *Im Tal der donnernden Hufe* (Erzählung, 1957), *Irisches Tagebuch* (Exilerlebnisse, 1957), *Doktor Murkes gesammeltes Schweigen* (Satiren, 1958), *Billard um halb zehn* (Roman, 1959), *Als der Krieg ausbrach. Als der Krieg zu Ende war* (Erzählungen, 1962), *Ansichten eines Clowns* (Roman, 1963), *Entfernung von der Truppe* (Erzählung, 1964), *Ende einer Dienstfahrt* (Erzählung, 1966), *Frankfurter Vorlesungen* (1966), *Hausfriedensbruch* (Hörspiel, 1969), *Gruppenbild mit Dame* (Roman, 1971), *Die verlorene Ehre der Katharina Blum* (Erzählung, 1974), *Berichte zur Gesinnungslage der Nation* (1975), *Fürsorgliche Belagerung* (Roman, 1979), *Du fährst zu oft nach Heidelberg und andere Erzählungen* (1979), *Was soll aus dem Jungen bloß werden* (Autobiographie, 1981), *Das Vermächtnis* (Erzählung, 1982), *Vermintes Gelände* (Essayistische Schriften, 1982), *Bild – Bonn – Boenisch, Ein- und Zusprüche.* (Schriften und Reden, 1981-1984), *Frauen vor Flusslandschaft* (Roman, 1985), *Die Fähigkeit zu trauern* (Schriften und Reden 1984-1985, 1986), *Wir kommen von weit her* (Gedichte, 1986), *Der Engel stand auf einem Hügel* (1991), *Der Engel schwieg* (1992) und *Der blasse Hund* (Erzählungen, 1995).

The present study is an effort to analyze four of the above works on the image of women. These stories and novels are: *Die verlorene Ehre der Katharina Blum*, *Gruppenbild mit Dame*, *Ansichten eines Clowns* und *Frauen vor Flusslandschaft*. In the course of the work, I will also use elements from other works of the author to elucidate and substantiate issues that will be forthcoming. As mentioned in the previous chapter, studies on the image of women in literature are not a novelty. Often women were seen as a big issue in literary activities. Female characters were also not unobtrusive in the up to date existing male literatures. The main concern of the literati was the fact that the presence and role of the female figures in the ruling male literatures are presented mostly unilaterally, clichéd and negative. Elsewhere, female images in toto were absent.

The objective of this work goes beyond the horizon of the concern of the writer, as Heinrich Böll is profiled as a defender of the oppressed and powerless. Without no doubt, women belong to this group. With regard to the present study titled *women's literature in the works of Heinrich Böll*, one wonders whether there is at all any feminist acceptable women's literature in Böll. In addition, another question that will be raised is: at whose expense, has Böll created his humanism. Graßman Ellen claimed in her work, *Frauenbilder im deutschen Roman der fünfziger Jahre* (2004:26-33), that Böll's protagonists are only bearers of the values of a conservative and patriarchal society. Therefore the concept of emancipation are out of the question as far as Böll's heroines are concerned, as his women characters are mere representatives of a conservative patriarchal image of women. This point of view is corroborated by Grandell Ulla in *Marie, Leni, Katharina und ihre Schwestern, Eine Analyse des Frauenbilds in drei Werken von Heinrich Böll. Schriften des Deutschen Instituts der Universität Stockholm* (12) (1982:1):

Bei der weiteren Beschäftigung mit Bölls Romanen und Erzählungen verstärkte sich mein Eindruck von der

Existenz eines ziemlich eindeutigen Frauentypus als Haupthandlungsträgerin und Heldin seiner Werke, wobei sich herausstellte, dass dieser Frauentypus ‚archaisch‘ wirkte im Vergleich mit der sonst radikal und emanzipatorisch ausgerichteten Tendenz der Bücher.

Other literary scholars who have joined hands to criticize Böll’s women patterns in this sense include: Glason, Colby: *Der andere Blick, Studien zur deutschsprachigen Literatur der 70er Jahre* (1988), Krammer Moeller, Aleidine: *The woman as survivor, the evolution of the female figure in the works of Heinrich Böll* 1991; Romhild Dorothee: *Die Ehre der Frau ist unantastbar, das Bild der Frau in Werk Heinrich Bölls*, 1991. For this reason, it will be investigated in particular, whether these literary accusations are ever appropriate. The independent examination of Bölls novels and short stories would yield comprehensible and heuristic results. The female model in Bölls works may profile traits of Womanist ideology. The objective of this thesis is to examine this womanistic embossing attributes in Boells feminist writings. First, let us take a brief contextual summary of the selected short stories and novels.

5.2 *Die Verlorene Ehre der Katharina Blum.*

With the subtitle:, “How Trouble begins and where it may lead,” this narrative is a 1974 published work of Heinrich Böll. Katharina Blum, the protagonist of this tale, is born in 1947 as the daughter of a miner. As she is only six years old, she loses her father, who was severely wounded in World War II, returned and died. Since Catherine’s mother is an alcoholic,

Catherine must earn her living herself as a student. She gets a job with the help of her godmother, Else Woltersheim, as a housemaid in a butcher's shop. Katharina Blum, who grew up in the countryside in a poor family already has a school-leaving certificate; and also, she passed her final examination at the handicraft school with Distinctions.

First, she works as a housekeeper in a company kindergarten. At her second job, due to the sexual advances of her employe, she decides to call it quit. At this time, she met the textile worker Wilhelm Brettloh, whom she marries shortly thereafter. Her unstable life continues with the divorce of her first husband. She loses yet another job when an auditor, her employer was put in prison for tax evasion. Most recently, she finds employment with the family Blorna. Due to her diligence, she wakes the sympathies of the couple, who helped her to finance a private house. In addition, she must take up side jobs so as to clear her divorce debts. As Catherine's life is now in safe ways, she buys a used car. From then on, she becomes very mobile and can attend parties. On a dance at Else Woltersheim -her Godmother's place, Katharina Blum fell in love with a young man named Ludwig Götten, with whom she spent the night in her apartment. The unsuspecting Katharina didn't know that Götten is suspected to have committed a bank robbery and murder, and therefore is hunted by the police, who are also out to know Götten's contacts. The consequence of this is that the police storms Katharina's apartment the following morning to arrest the wanted and violent criminal. Katharina helps her lover to flee. So the police couldn't find Götten.

Katharina is arrested by the police and interrogated. "Die Zeitung" accuses Katharina of helping the criminal, Ludwig Götten, who is her lover and collaborator for years, to escape. It was alleged inter alia that she had

regular male visitors. And as such, her apartment had been the center of conspiracy. She has got their share of bank robbery money. That is the reason why she can afford a private accommodation at her age. After these false statements, Katharina loses yet more personal dignity: she was to be bombarded with obscene calls as well as harassing mails. Her situation deteriorated so much that she finally lacks the courage to venture out of the house. As if the violent and verbal insults were not enough, *die Zeitung* intensifies her wider smear campaign and journalistic offensive. Blorna is approached by a reporter from the newspaper, who wants to get more information about Katharina. Also the parish priest of her previous parish is not discreet enough when he is interviewed about Katharina. He opens his mouth too wild, there exacerbating the delicate situation.

Apart from Katharina's neighbors and estate co-tenants, who are personally interrogated, the ailing mother of Katharina, is approached at her hospital bed by a reporter from the *Zeitung* called Tötges, who is dressed as a craftsman. This sad situation caused her untimely death. This happens on Friday and becomes the main theme of the second article of the *Zeitung* on Saturday. Furthermore, *die Zeitung* interviews the former husband of Katharina, as well as her friend, and all statements of the parties are still distorted with a view to publishing further allegations and to conducting smear campaigns against Katharina. Göttens was arrested on the same day. Then the sad farewell of Katharina to her deceased mother takes place. Katharina, who again is a guest at Else Woltersheim, is once again troubled with the smear campaign of the *Zeitung* on Sunday: so Katharina is made *inter alia* the scapegoat for the death of her mother.

That's the straw that breaks the camel's back. Previously, Katharina has been on appointment with Tötges who wants her to grant him an interview.

She becomes worried after reading of the latest article, secures Konrad Beiter's weapon. Obviously, Katharina would like to have a meeting with Tötges before the interview. At the meeting Tötges wants to sleep with Katharina, whereby she shoots him. After she leaves the scene of the crime, she wanders through the streets, she wants to repent and have a peace of mind, which however fails; therefore, she turns to the crime Commissioner Walter Moeding. In the Zeitung, Katharina is captioned as the epitome of civil disgrace while Tötges becomes a symbol of moral courage.

Katharina receives a similar sentence with Götten at the court. Katharina distinguishes herself as a responsible jail inmate and looks forward to a future life together with Götten. Yet the smear campaign of the Zeitung has devastating consequences: Katharina's apartment can neither be rented nor sold, because it was considered to be bloodstained. The Blornas have to bear the legal costs alone. The Blorna family are abandoned by their customers because Blorna legally defended Götten as well as Katharina. The sign of Mr Blorna's deteriorating lot becomes apparent in his appearance.

5.2.1. Interpretation.

Among the protagonists of Böll, only Katharina Blum has a vocational training. She has both high school Certificate and was trained as a housekeeper. She completed both with Distinction. As an employee, she does further training leading to the examination as a state certified housekeeper. Katharina enrolled and passed them all. She was able to achieve while she worked at the same time. Katharina confirmed this herself by briefly introducing herself in the following:

Mein Name ist Katharina Brettloh, geb. Blum. Ich wurde am 2. März 1947 in Gemmelsbroich in Landkreis Kuir geboren. Mein Vater war der Bergarbeiter Peter

Blum. Er starb, als ich sechs Jahre alt war, im Alter von siebenunddreißig Jahren an einer Lungenverletzung, die er im Krieg erlitten hatte.[...]Ich musste schon sehr früh im Haushalt arbeiten, weil mein Vater häufig krank war und entsprechenden Verdienstausschlag hatte und meine Mutter verschiedene Putzstellen annahm. In der Schule hatte ich keinerlei Schwierigkeiten, obwohl ich auch während der Schulzeit viel Hausarbeit machen musste, nicht nur zu Hause, auch bei Nachbarn und anderen Dorfbewohnern[...]

How this “pure woman”- what her name Catherine signifies- is turned into violence, is the bone of contention of the narrative. The author even gives his work the subtitle: *how violence can arise and where it can lead*. Böll explained in October 1974 in an interview that the trouble people cause through verbal bullying could be worse than those caused by a slap:

Die Gewalt von Worten kann manchmal schlimmer sein
als die von Ohrfeigen und Pistolen.

Katharina has no criminal record, is honest and has profiled herself as an intellectually honest personality. The retired Research Director Dr. Bertholt Hiepertz has expressed this view when he expressed in a telephone conversation with Dr. Blorna:

Wenn Katharina radikal ist, dann ist sie radikal
hilfsbereit, planvoll und intelligent. (VE42).

From the report of the authorial Narrator, it was learnt that Katharina concealed a weapon because of police persecution, public persecuting aggression and boulevard journalistic defamation of the *Zeitung* and shoots the Boulevard journalist. The narrated episodes took place within four days. This fictional rapporteur adds that Katharina Blum has suffered a failed marriage with the textile worker, Wilhelm Brettloh and later divorced him. After the divorce, Katharina harbored the hope that someday; the right man for her will come. Until then, she lives a pure, strict and simple life. When the right one comes, she accesses him and wants to invest everything to keep him. Unfortunately, this opportunity thanks to the *Zeitung* and the police becomes stillborn. Beizmenne refers to this when he expresses the following:

Ich halte Sie nämlich nicht für unmittelbar kriminell, sondern nur für naiv und ein bisschen zu romantisch. Wie wollen Sie -mir -uns erklären, dass Sie, die Sie als zimperlich, fast prüde bekannt sind, die Sie von Ihren Bekannten und Freunden den Spitznamen „Nonne“ erhalten haben, die Diskotheken meidet, weil es dort zu wüst zugeht - sich von Ihrem Mann scheiden lässt, weil er zudringlich geworden ist -, wie wollen Sie uns dann erklären, dass Sie -angeblich-diesen Götten erst vorgestern kennen gelernt haben und noch am gleichen Tage ^á man könnte sagen stehenden Fußes -ihn mit in Ihre Wohnung genommen haben und dort sehr rasch - na sagen wir -intim mit ihm geworden sind. Wie nennen Sie das? Liebe auf den ersten Blick? Verliebtheit? Zärtlichkeit? (VE52-53)

Katharina's difficulties begins actually at that time, namely at the self-sacrifice, to protect and preserve her love. In womanist parlance, I dare to explain this setting: Katharina is as an exercise in gender complementarity or gender supplement. Katharina hands over to Götten the key of a second

Villa as a hiding place. Unfortunately, Götten was caught by the police in this villa and arrested after a shootout.

Böll indicated in his *Frankfurter Vorlesungen*, and also in an interviewtape, *Drei Tage im März* (1975) his humanist manifesto and literary policy statement. Böll's central theme is often love and religion. As already mentioned, it is a still-born love. In other words, like Ulla Grandell Silen would have it(1982:5): this love is often "prevented" love. To explain, Böll calls two factors: the concrete or materialist and moral or internal obstacles. The latter impasse interested him more. We will later come back to this under the section "Womanist interpretation".

It is important at this point that Böll has taken sides with the the common people, outsiders and oppressed, in his prophetic and literary commitment; as a result, he is violently slandered and attacked. *Die Verlorene Ehre der Katharina Blum* should be a literary re-enactment of Heinrich Böll's lived experience. Werner Bellmann has this view in his interpretation of this story (*The Lost Honour of Katharina Blum.*) In: *Erzählungen der 20 Jahrhundert*[*Tales of the 20th century*]. *Interpretationen. Volume 2*, 1996:183-204) substantiated, as follows:

In einer Entwurfsniederschrift der Erzählung hatte Böll einen Schluss mit einem Selbstmordversuch Katharinas konzipiert. Heinrich Böll, der sich seit seiner kritischen Stellungnahme 1972 im Spiegel „Will Ulrike Gnade oder freies Geleit?“ selbst als Opfer einer Rufmordkampagne sah, die in ihm einen Sympathisanten des Terrorismus erkennen wollte, reagiert mit *Die verlorene Ehre der Katharina Blum* auf die Berichterstattung der Bild- Zeitung und auf die Gewalt-

Debatte der 1970er Jahre. Er prangert den Sensations-Journalismus an und veranschaulicht die möglichen Folgen.

When one deals with secondary sources on feminist literature as regards female protagonists in the literary works of Heinrich Böll, one frequently encounters literary scholars who bitterly criticize Böll: Heinrich Böll had used female characters as scapegoats and bearers of his ideology and his humanism. We shall later return to this issue when we treat the subtitle of this chapter. It therefore involves the "Aesthetics of the human" in Böll's works.

Questions are raised in terms of why Böll has created such a character as Katharina Blum at the beginning of the story, and imbued her with such a huge personality, only later to dump her to her fate like the biblical lamb that was led to the slaughter?. Katharina is a pretty woman, according to the taxi driver:

„Mein Gott,, sagte er, „diese hübschen braunhaarigen jungen Dinger zwischen 1,63 und 1,68 groß, schlank, und zwischen 24 und 27 Jahre alt-davon laufen doch Karneval Hunderttausende hier herum., (VE 11)

As already mentioned, Katharina is not a child of wealthy parents. Through diligence, hard-won earnings and economy she mastered not only education, but denied herself the basics of livelihood. Moreover, she had to pay her divorce money. In spite of all necessities and vicissitudes of life, she succeeded to buy not just a car, but to acquire also a private apartment, though through the assistance of the Blorna family. So, Katharina recounts her experience:

Frau Dr. Blorna verhalf mir - Sie arbeitet in einem großen Architekturbüro - zu meiner Eigentumswohnung in der Satellitenstadt im Süden, die unter dem Motto >elegant am Strom wohnen< angezeigt wurde.[...]

Ich berechnete mit Herrn Dr. Blorna die Finanzierung, Verzinsung und Amortisation einer Zwei-Zimmer-Küche-Bad-Appartements im 8. Stock, und da ich inzwischen Ersparnisse in Höhe von 7000 DM hatte zurücklegen können und das Ehepaar Blorna für einen Kredit in Höhe von 30000 DM bürgte, konnte ich schon Anfang 1970 in meine Wohnung einziehen. (VE 24-25)

After her divorce experience, Katharina is reticent against the man's world until she rediscovered her tenderness at the meeting with Goetten. From that moment, she is convinced that he is the right person. However, she will be disappointed. Katharina will helplessly face sharp and continuous Press smear campaign, as well as the police pursuit coupled with the religious defamation. In these particular Newspaper headlines, she was referred to as Murderer Bride and girlfriend of an armed robber:

Mörder Braut immer noch verstockt! Kein Hinweis auf Göttens Verbleib! Polizei im Großalarm. (VE 39)

RÄUBER LIEBLICHEN KATHARINA BLUM
VERWEIGERT AUSSAGE ÜBER
HERRENBESUCHE! Der seit ein ein halb Jahren
gesuchte Bandit und Mörder Ludwig Götten hätte

gestern verhaftet werden können, hätte nicht seine Geliebte, die Hausangestellte Katharina Blum, seine Spuren verwischt und eine Flucht gedeckt. Die Polizei vermutet, dass die Blum schon seit längerer Zeit in die Verschwörung verwickelt ist. (VE 36)

Katharina Blum is completely devalued like a lamb to the slaughter, so that she herself was trying to rehabilitate her honor. Detailed research should examine further whether Katharina's self-defense or defense right exceeded their bounds. Should one be blamed for taking laws into ones hands if one were in Katharina's shoes? Elsewhere certain irresponsible governments fail to ensure security and the citizens who can afford it begin to provide themselves with arms. Under such conditions, where even the Government and the Church can no longer defend her citizens, worse still, are accomplices in their woes and scandalous harassment, have those structures not gone bankrupt?. In such a condition, you can expect any reaction. The case of Katharina Blum is no exception.

5.3. Gruppenbild mit Dame

5.3.1. Introduction.

The image of women in Böll is dominated by conservative patriarchal structures, according to feminist criticism. The writers justify their judgment about Böll's depiction of female characters in his literary work, that in Böll's early novels such as in *Gruppenbild mit Dame* the major characters are suffused with their old-fashioned opinion and outmoded attributes. Böll wanted to develop with the character of Leni his philosophy of the "human", to analyse which female patterns are available. Because *Gruppenbild mit Dame* is about literature of Ruins, it will be examined in particular, to what extent Böll has shown the place of the ruined woman in his work. Our research in this section is to look at portraits of women in the aforementioned novel, to illustrate how the protagonist meets up with the vision and the high ideals of Böll, that is womanism during and after the war. The figure of Leni, in my opinion is the melting pot and the metamorphosis of former female figures of Böll. It is a melting pot in terms of a merger of almost all images of women in Böll's work. Leni is a kind of transformation of all those women in the sense of, according to Böll, an "Update" or development of other protagonists. Böll himself described in the following, how the idea to this novel has evolved. To do this, Bellmann states (2002:117):

Die Idee zu diesem Buch hat mich schon sehr lange beschäftigt, wahrscheinlich schon bei den meisten Romanen und Erzählungen, die ich bisher geschrieben habe. Ich habe versucht, das Schicksal einer deutschen

Frau von etwa Ende Vierzig zu beschreiben oder zu schreiben, die die ganze Last dieser Geschichte zwischen 1922 und 1970 mit und auf sich genommen hat.

Group Portrait with Lady, published 1971, was the decisive factor that bolstered and enhanced Böll to receive the Nobel Prize for literature in the following year.

5.3.2. Content.

The authorial Narrator, whom the author refers to as the writer, receives his Omniscience by talking with witnesses, and relying on testimonies of experiences of Leni. The internal text Narrator gets "factual information" about Leni from "Respondents". The protagonist, Leni Pfeiffer, née Gruyten, is an uneducated woman, though intelligent and kind hearted. This protagonist is primarily a woman at the age of 48 and comes from a rich family, which acquired great wealth during the period of Nazi Germany. The family's financial situation has changed however: the father, who was a contractor, did not just go bankrupt; he was also convicted of corrupt practices to life imprisonment:

Weibliche Trägerin der Handlung in der ersten Abteilung ist eine Frau von achtundvierzig Jahren, Deutsche; sie ist 1,71 groß, wiegt 68,8Kg (in Hauskleidung), liegt also nur etwa 300-400 Gramm unter dem Idealgewicht; sie hat zwischen Dunkelblau und Schwarz changierende Augen, leicht ergrautes, sehr dichtes blondes Haar, das lose herab hängt; glatt, helmartig umgibt es ihren Kopf. Die Frau heißt Leni Pfeiffer, ist eine geborene Gruyten. (GMD 7)

When her father was still well-to-do, Leni had been working despite lack of training with him in the Office. After that, she had to be active as "unskilled nursery worker". Overall, she had worked five years as an Office Assistant, and 27 years as a gardener. Now, Leni herself had to earn her living.

[...] ist sie ziemlich mittellos, seit dem sie ihre Arbeit unbegründet und ohne krank oder alt genug zu sein, aufgegeben hat. (GMD7)

In Leni's love story, two women, namely the Jewish converted nun Rahel, and Leni's girlfriend Margaret, as well as four men readily impress the reader. The first man is her cousin Erhard (GMD 73). There's also still Alois Pfeffer, who died three days after the wedding in the war front. Her love for the Turkish guest worker Mehmet Sahin follows her love for the Soviet prisoners of war, Boris Lvovich Koltowski. She met the latter towards the end of the second world war, as both worked as Crown and flower maker. Although both were not so intimate, they fell in love with each other: she has finally met the right man. A child, Lev, emerged from the relationship, who later dies as a German prisoner of war in French mine. She was still where she was born, when Leni rented the apartment to foreign migrant workers. One of them is the Turkish Mehmet Sahin, with whom Leni later fell in love.

5.3.3. Interpretation.

In the preceding section, we worked much on the character of Katharina Blum. Katharina Blum is to be referred to as "Nun" because she renounced any kind of entertainment. In a similar way, the protagonist of this tale so

distinguished herself that the author gives a sacred and sacramental dimension to her life. Leni was presented as an enormous Roman Catholic mystic and modern Saint, but also the people who have spent time living with her, more or less are illuminated.. Boris for instance seems like St. Joseph, Leni remains always the Madonna and Lev is symbolized as Jesus - a kind of Holy family. Arnold Heinz Ludwig (1972:13) supported this view thus:

Zur stofflichen Ebene der Kunst-Figur Leni zählen unverkennbar zentrale typologisch in den Bereich des Religiös-Sakralen verweisende Motive. Unübersehbar sind zunächst die angebotenen religiösen Konnotationen zur Protagonistin. Von ihrem Namen Leni Maria - eine deutliche Assonanz an Maria wie an Maria Magdalena über den Tag ihrer Geburt (17. August 1922), der mit Maria Himmelfahrt zusammenfällt, bis zur Dimension der „Unschuld“ (S.125f.), die sie gleichfalls mit der Jungfrau Maria teilt, reichen die Hinweise auf innere Verwandtschaft mit der Mutter Gottes.

As for Maria, Leni's life is a real and human love story. Her things, signs, gestures and words embody a deeper and spiritual significance, whereby the above observations manifest in everyday things, for example in her breakfast ritual. Ludwig (1972:13) states further:

Eigenarten wie die wiederholt erwähnte „Handauflegung“ (S.180), die Geburt ihres Sohnes Lev in einer neutestamentlich konfigurierten Krippen-idylle („aus Torf und alten Decken und Strohmatten“ S.261) und nicht zuletzt das mehrfach symbolisch ins Spiel

gebrachte „Sowjetparadies in den Gräften“ (S.257ff.) ergänzen die nahe liegenden religiösen Assoziationsmöglichkeiten. Sie verbinden sich mit Roman-kompositorisch genutzten Inhaltes-Elementen wie der Korrespondenz zwischen Boris und dem Heiligen Joseph oder der Konstellation Leni -Boris-Lev zur biblischen Heiligen Familie zu einem religiös grundierten Gesamtbild aus säkularer Heiligkeit und sakraler Profänität, in dem Leni Pfeiffer als „eine große Mystikerin“ erscheinen kann, auch wenn ihre Mitwelt ihre „religiöse Begabung so verkannt hat wie ihre Sinnlichkeit“ (S.30).

Leni's carnality is also interesting. Whether in a human being sensuality and sanctity or the heavenly elements can unite, which the author tries to prove, is in my opinion questionable. The one must of course contradict the other. Leni is often characterized by the attribute "carnal"

Es kann hier nur angedeutet werden, was möglicherweise im Laufe des Berichts bewiesen wird: dass Leni ein verkanntes Genie der Sinnlichkeit ist. Leider lief sie lange Zeit unter einer Kategorie, die so bequem ist, dass sie gerne verwendet wird: dumme Pute. Der alte Hoyser gab sogar zu, Leni heute noch in diese Kategorie einzustufen. (GmD 37)

In the novel, there are numerous allusions to her sensuality and sensitivity: her daily breakfast ritual with "perfect fresh bread":

Morgens, als sie beim Brötchen-holen die Straße überquerte, hat ihr rechter Fuß eine kleine Unebenheit auf dem Straßenpflaster wiedererkannt, die er - der rechte Fuß - vor vierzig Jahren, als Leni dort mit anderen Mädchen Hüpfen spielte, zum letzten Mal erfasst hatte; es handelt sich um eine winzige Bruchstelle [...]Lenis Fuß gab die Mitteilung sofort an ihren Hirnstamm weiter, jener vermittelte diesen Eindruck an sämtliche Sensibilitätsorgane und Gefühlszentren, und da Leni eine ungeheuer sinnliche Person ist, der sich alles, aber auch alles sofort ins Erotische umsetzt, erlebte sie vor Entzücken, Wehmut, Erinnerung, totaler Erregtheit jenen Vorgang, womit allerdings etwas anders gemeint ist. (GmD 12)

Leni courageous leads her life differently from the rest of society - a kind of non-conformism. On page 140 of the novel, Leni is referred to as "earthly-materialistic, human-heavenly Leni". In her innocence and superhumanity, Leni considers everything outside love as meaningless, her dress and appearance (GmD 7-8), her dislike of her environment(GmD 127,325). She is still obviously intelligent, but she is not intelligent in the sense of the classical education system (GmD 31). Leni stands in solidarity with those at the margin of the society and with the societal rejects and she sees herself therefore as having made a Pact of solidarity with the antisocial society. H.J. Bernhard (*Es gibt sie, und es gibt sie nicht, In: Die subversive Madonna*, a.a.O.S.66/ S.77) noted this when he writes:

Es wird so am Schicksal dieser Frau, die „von der Umwelt zur Vergasung freigegeben ist“, das Weiterleben

von Teilen der Ideologie der offen terroristischen Kapitalherrschaft deutlich und auch die Latenz einer physischen Gefährdung. Die Drohungen richten sich gegen Leni, die den Inbegriff einer humanistischen Gegenkraft darstellt.

Böll's *Aesthetics of the human* can be understood in this context. Leni distinguishes herself as Böll's heroine. Böll in his Frankfurt lectures (1966:110) stressed this idea in the following:

Die Literatur kann offenbar nur zum Gegenstand wählen, was von der Gesellschaft zum Abfall, als abfällig erklärt wird.

Bölls philosophy and his literary program have womanist character, as Womanism seeks to rent a space beyond feminism. Put in another way: How can literati put smiles on the faces of the suffering individuals, whether man, woman or child. Misery, oppression, exploitation, discrimination, injustice, war, hunger, disease, loneliness, honor, and dignity know no borders. Even if the beneficiary becomes arrogant by thinking that nothing goes for nothing; that therefore the helper or donor is out for one thing or the other. The helper ought to see himself as one following a given principle, philosophy or ideology that global and humanist-oriented, and as such is not being carried out based on a particular person. When this position is clear, then the helper has no room for gender, race, geography, religion, reparation, compensation, colour etc. This absence of discrimination, confrontation and rancour marks the womanist.

5.4. Das Ansichten eines Clowns

5.4.1. Introduction

The protagonist of this novel is a 27 year old professional clown. Hans Schnier is working as a mime artist, entertainer and clown. Next to him stands the 19 year old protagonist, the "absent heroine," Marie Derkum, wife of the clown. The former comes from a Protestant family, while the latter has a Catholic background. From the first-person narrator, the reader learns much about the protagonists, others, as well as the past and the present. As mentioned above the title of the novel is *Die Ansichten eines Clowns*. The reader quickly captures the idea that Hans Schnier is also an outsider. The author has so harshly criticized the Catholic Church via his characters that she sought to improve her shattered image with a pastoral letter. Yet the damage has already been done. Many Catholics withdrew from the Church. Catholic bookstores were also boycotted. The students took to the streets in 1975, to demonstrate against the Church scandal, as well as against the shame of the Government. It has always got to do with the marriage of the Church with the powers that be. Many a time, such prudent dissents or disobedience emanate from the Catholic Church only. Rarely does the society observe members of other denominations in Christianity or in other religion say No to their confession once solidarity with the common person or the masses is concerned. Böll sets the pace and sees literature and literary works as tools for bettering the status quo and checking the excesses of religious and political structures. Böll's contributions were only a trigger for the citizen's reaction. Previously some anti-church books were written and published by other authors according to Bern Meier's book *Literaturwissen, Heinrich Böll* (1997:111)

Als der Roman *Ansichten eines Clowns* in der Bundesrepublik veröffentlicht wurde, waren bereits im selben Jahr zwei Bücher erschienen, die sich ebenfalls kritisch mit der Katholischen Kirche befassten und gleichermaßen für erhebliches Aufsehen sorgten: Rolf Hochhuth verurteilte in seinem Drama *Der Stellvertreter* den Papst, der zur Vernichtung der Juden im „Dritten Reich“ geschwiegen hatte, und Carl Amery prangerte in seinem Essay, *Die Kapitulation*, zu dem Böll ein Nachwort verfasste (11,224-227), den deutschen Katholizismus wegen seiner opportunistischen Haltung in der jüngsten Geschichte an.

5.4.2. Content

The novel *Ansichten eines Clowns* took an action period of four hours. The Narrator, who for five years eloped with Marie Derkum, is broke and returns under difficult conditions in his hometown, Bonn. In his monologues and dialogues, he reveals his reckless lifeadventure in memories. Hans Schnier is the elder brother. His Protestant parents have acquired great wealth through shares in the Rheinland Brown coal mining. Hans Schnier took the secondary student, Marie Derkum to Bonn. The latter preferred Cologne because of her Catholic faith. The beginning becomes difficult with their low income. However, they succeed along the line through some successful and well paid public shows to make their living, enjoying an intimate and adventurous, though illegalized marriage. This happy time is suddenly interrupted when Marie rejoins old Catholic friends. So, her claim is reinforced for a legalization of their relationship. The couple argues about the religious status of their future children as well as the question about a

proper marriage. Hans remains however agnostic. As a result of the deadlock in their negotiation, Marie has to retreat from the "wild" marriage and finally separate herself from Hans Schnier. Alternatively, she enters a civil marriage with the Catholic, Züpfer. The separation is the cause of Hans Schniers mental hurt, as well as his professional downfall. The novel begins with his immediate return to Bonn, where he tried in vain to take counter measures while sheltering in a donated apartment.

5.4.3. Interpretation.

The clown takes place in Germany of the 1960s. This period is known in German history as the era of the economic miracle. Under the Government of Konrad Adenauer, many Germans strongly benefited from the economic growth. However, many people both in the Church and in civil society find it hard to find their bearing.

The novel was written in the first-person narrative form, it is the writer's arcerbic and subtle criticism of Church and Government. The Narrator, narrates, and at the same time is used by Böll as front and medium of his criticism. He introduces himself as a twenty seven year old clown who no longer pays his church tax because of his agnosticism:

Ich bin ein Clown, offizielle Berufsbezeichnung:
Komiker, keiner Kirche steuerpflichtig,
siebenundzwanzig Jahre alt, und eine meiner Nummern
heißt: Ankunft und Abfahrt, eine (fast zu) lange
Pantomime, bei der der Zuschauer bis zuletzt Ankunft
und Abfahrt verwechselt[...] (AeC 8)

The literary creation of the clown as the protagonist is preceded Böll's novel. Boll has set for himself the literary task following the literary tradition of the fool. This tradition dates back to the ancient tragedies, and then to Shakespeare and even in modern times to Günter Grass *Blechtrommel* inter alia. Matskowski (2008:23) states the following:

Die Tradition dieser Literatur beginnt mit den antiken Satyrn (den antiken Tragödien-Trilogien war ein Satyrspiel zugeordnet), führt zu den Narren in Shakespeares Dramen und in der Commedia dell' Arte, streift aber auch eine Figur wie Till Eulenspiegel oder, um ein neueres Beispiel zu nennen, den Blechtrommler Oskar Matzerath aus Grass' Roman *Die Blechtrommel*. Neben diesen literarischen Vorbildern verweist der Clown Hans Schnier natürlich auch auf die „modernen“ Clowns aus dem Zirkus und auf der Kinoleinwand, namentlich Grock und Charlie Chaplin, die im Roman ebenso erwähnt werden wie die Narren Shakespeares und der Pierrot aus der Commedia dell' Arte [...]

With regard to the motive behind the novel, Böll hints on the biblical role of the prophet as defined in the prophecy of Isaiah. This is clearly stated in the novel, in chapter 15, line 21 as an epilogue. (see epilogue, TC277):

mais comme c'est écrit: „ceux à qui on a rien annoncé à son sujet verront, et ceux qui n' ont pas entendu comprendront“.

In connection with the Epistle to the Romans, the Prophet Isaiah also imagines, as he announced that the prophetic role played in Samaria will be replicated in Jerusalem:

Est-ce qu'il n'arrivera pas que tout comme j'aurai fait à
Samarie et à ses Dieux sans Valeur, ainsi je ferai à
Jérusalem et à ses Idols?

Above all, Boll explains that the clown sees with the eye of the author and indicates that those eyes are not afraid to remain in prophetic solidarity with those who have forced by the Church and political leaders to be outsiders. The original title of the novel was "*Moments of clowns*", before Boll preferred "Views". The eye of the artist is understood as a metaphor. Böll formulated the idea of the myth as a key to understanding the novel (Balzer 1999:26). Thus; Böll goes back the memory lane of the Greek Theseus-Ariadne legend. He transformed and interpreted it in order to achieve the goal of his novel. In fact he turns the Theseus saga into his own plot:

Die Geschichte dieses Buches kann ich Ihnen ganz einfach erklären. Ich habe einige Zeit mit Freunden eine Zeitschrift gemacht, die hieß >Labyrinth<., Sie kennen die Sage von Labyrinth, die Theseus-Ariadne-Geschichte. Wir müssten die Zeitschrift drangeben, nicht nur aus finanziellen Gründen, sondern auch weil wir nicht wüssten: wie weiter; und dann schrieb jeder der Herausgeber, es waren vier, eine kleine Erklärung des Scheiterns[...] und meine Erklärung war eine Interpretation der Theseus-Sage, und diese Interpretation war der Plot für den Roman. Es ist eigentlich die Geschichte von Theseus und Ariadne:

Theseus in Labyrinth, Ariadne schneidet den Faden ab und da sitzt er da. Und das Labyrinth, und das kann ich in dem Fall wirklich sagen, weil ich den Kontext kenne, ist der politische deutsche Katholizismus.[...] für mich war das der Einstieg in den Roman[...] und die Übernahme des Mythos von Labyrinth in einen christlichen Zusammenhang.

Hans Schnier is seen as as Theseus as far as the motive of the thread is concerned; Ariadne is then personalized as Marie. Marie has betrayed Schnier, and cut off the thread. Of course, Böll would see the character of Marie as his bearer of "aesthetics" of the humane. On the contrary, Marie breaks loose along the line and profiles herself as a bearer of radical feminism which is diametrically opposed to the ideals of womanism. Böll thinks that Marie committed adultery by dumping her husband and going for another man. In line with the Scriptural injunction, it states: You may not separate what God has brought together (see AeC 281). For Böll, the most essential thing is the mutual consent between two partners. Ecclesiastical and State validation may not be necessary.

5.5. Frauen vor Flusslandschaft.

5.5.1. Introduction.

This Böll's novel was published posthumously. Previously, on July 29, 1985, it was incorporated under the title of "Monologue of an election aide" in the *Spiegel*. The novel, which subtitle means "In dialogue and soliloquy", dwells on the post fascist policy in Germany of the 1950s and 60s. However, what is meant is the Federal Republic of the eighties. To distance himself

further from the narrative, Heinrich Böll used the stage parlance: monologue and dialogue. Thus, the novel was created in the form of a stage performance. The novel was selected for our womanist appraisal of the eight women playing roles as partners and wives of politicians, diplomats, businessmen and bankers. Directly and indirectly too religious structures got themselves deeply involved in those dirty political manoeuvres and intrigues. Bern Meier (1997:51) described this as follows:

Kurz nach Bölls Tod erschien postum sein letzter Roman Frauen vor Flusslandschaft, in dem er ein Sittengemälde der Bonner Szene zeichnet. Böll verwendet als Informanten Politiker, Diplomaten und Bankiers, aber auch acht Frauen. In zwölf Kapiteln setzt sich für den Leser mosaikartig ein Bild aus Monologen und Dialogen über die Machenschaften der Politik zusammen. [...]Die Männer intrigieren, lassen belastende Akten verschwinden und beteiligen sich an Geldgeschäften, wobei die katholische Kirche diese politischen Geschäfte absegnet: ‚die Institution der Kirche hat sich als Dekor der Macht vollständig korrumpiert,‘.

5.5.2. Content/ Interpretation

Hermann Wubler, lawyer and Secretary of Paul Chundt, is also a director in a big bank. Hermann Wubler's wife, Erika is a shoe saleswoman while his father was a postal clerk. During the war, Hermann Wubler was deserted and hidden by Erika from the so called *chains of dogs*. Paul Chundt tried to seduce the wives of Hubler und Blaukrämer, but was only successful with the one of Blaukrämer, who himself aides the escapade of Chundts,

whereby he places his wife, Elizabeth at the disposal of tChundt. The family of Wubler now hired Katharina Richter as a housekeeper. To make more money, Katharina has to work as a waitress in the neighbouring villas. By so doing, she made some earnings and succeeded to complete her high school diploma, as well as her doctoral studies. Karl, unemployed lawyer and diplomat, lives in a caravan, since he lost his job due to corrupt practices (FvF 64). Despite the sorrow and the pleadings of his father, Graf Heinrich von Kreyll, Karl refuses to move into his Villa (FvF 79-80). Although Karl is married to Eva Plint, he falls in love with Katharina Richter, who bears him a child. Hans Günter Plukanski was to receive a ministerial portfolio; suddenly he was outsmarted by a skillful maneuver. Another candidate, a Nazi faithful, Blaukrämer is preferred. This one virtually imprisons his wife Elisabeth in a hotel, where she hanged herself eventually. Previously, Elisabeth never wanted to have a child for him, and would rather die than see him as Minister (FvF 172). With his Nazi background, he has a very reputation and yet he is the best candidate for the ministerial portfolio (FvF 158-159). Minister Plukanski later died. Heinrich von Kreyll wanted to commit suicide, but his son talked him dissuaded him from doing this.

The *Frauen vor Flusslandschaft* refers to a landscape, a residential area of the Rhine between Bonn and Bad Godesberg. As already mentioned, the women are friends, wives and partners of the Bonn politicians, bankers, diplomats and businessmen. Although the Cabinet members have taken over portfolios, the businessmen remained as the ruling class behind the scene and the ones in control of power. Thus, the era of the so-called old Nazis was established again. An editor of the *Neue Osnabrücker Zeitung* on 24.12.2004 says about the novel:

Der Roman erzählt die Geschehnisse weniger Tage hinter den Kulissen der großen Politik, an deren Ende ein Ministersturz und ein weiterer Selbstmord einer Politikergattin stehen, in Dialogen und Selbstgesprächen. Obgleich Böll auf wahre Ereignisse Ende der 70er, Anfang der 80er Jahre (Flick-Affäre) anspielt, schrieb er keinen Schlüsselroman. Er inszenierte vielmehr zeitlos gültig politische Ränkespiele als absurdes Theater.

5.6. Womanist Interpretation.

In the entire work of Böll, love and religion is the central theme. Böll's love stories are portrayed as the pure love of a person or between two people which becomes stillborn by outer or inner obstacles. This includes also a certain given failure of the protagonists and in their relationship. Specific external circumstances of these obstacles are of no interest to Böll, not as much as the internal hurdles. Here comes love, morality, and sexuality into question. Böll explains in his Frankfurt lectures (1966:110-111):

Als Material gesehen ist nichts spannender als eine feste unbeugsame Moral: ich erinnere Sie an die Romane von Graham Greene. ...hier bietet das, was als Fessel empfunden wird, die Form und damit jenen Widerstand, ohne den Literatur keine mehr ist. Es ist das Problem der äußeren Entfernung, das durch so unmodische Worte wie Ehebruch, Sünde, Betrug bezeichnet werden kann - eine weitere Spannung, theologisch gut zu bestimmen durch Namen: Eva, Maria, Magdalena, die sich nie rein, nie getrennt zeigen in der weiblichen Natur. Ich sehe

keine bessere Voraussetzung für die Beschreibung, den Ausdruck, den die Liebe finden kann, als die religiöse. Die Routine einer durch nichts gefährdeten, in nichts mehr gespannten Promiskuität, das Klischee einer Lustspieleva, einer Lustspielmagdalena -da sind Wunden, durch Pralinenschachteln oder Pelzmäntel zu heilen...

Böll perceived love as Eros. This includes the whole person and should be clearly distinguished from sexual love. Undoubtedly, in this sense, Böll is a traditionalist. So, he creates protagonists as bearers of traditionally female attributes with characteristics such as ability to love, intuition, emotionalism, and altruism. For Böll sexuality and love should be wholistically comprehended. So one can no longer talk of physical or incorporal, moral or immoral. He illustrates his theological debate about love and sexuality with the Magisterium of the Church (1964:110) as follows:

[...] die Kirchen haben noch nicht begriffen, was Liebe ist, obwohl Ihnen Texte genug zur Verfügung stehen, die sie gegeneinanderstellen könnten: die großartigen Texte- was übrig geblieben ist, ist eine vertrackte juristische Spitzfindigkeit, um so etwas zu regeln wie Liebe und Ehe.

Böll shows his unconditional solidarity to the common and powerless people. Such a love is missing in the Church according to Böll. He made this clear in his novels and short stories, as well as in his interviews and other writings. Such a view is supported by Völkl (2005:37) in the

interpretation of the story *Die verlorene Ehre der Katharina Blum*, the *Lost Honour of Katharina Blum*:

Die Kirche wird kritisiert, weil sie nicht hilft. Ihr ist der ideologische Gegner wichtiger als die Nächstenliebe. Dabei kann der Priester überhaupt nicht begründen, warum er Katharinas Vater als Kommunisten einschätzt. Bezeichnenderweise ist der Priester der einzige, der behauptet, von der ZEITUNG richtig zitiert worden zu sein. Katharina, die ursprünglich ein frommes Mädchen gewesen ist, geht auf Distanz zur Kirche, seit sie vom Pfarrer schlecht behandelt wird, weil ihre Mutter mit dem Küster in der Sakristei eine Flasche Messwein getrunken hat.

Böll creates characters who can be his foot soldiers show casing similar values as his in his literary work. Figures like Leni, who make empties herself so as to assist other people. Böll's version of humanism is expressed as purely religious humanism. Basically many ideological movements of the 20th century, whether literary or philosophical, aligned on humanism (cf. Orjinta 2009:15). But there are three sub divisions of humanism: atheist, non-partisan and religious humanism. Böll distinguishes himself as a committed religious humanist. In *Littérature française du XXe siècle* (2009:16) I defined religious humanism as follows:

[...]un humaniste religieux tend à défendre l'homme contre les maux de la société humaine mais sans perdre la foi soit en Dieu soit en religion. Même dans une situation compliquée dans laquelle il est coincé, dans sa

préoccupation humaniste, par une force surnaturelle, il ne perd point la foi. On voit l'exemple de cet humaniste chez Père Panèloux dans *le Peste* d'Albert Camus.

The case of Böll is to be clarified here. Among the humanists, three subgroups differ: the enthusiasts or the philanthropic humanists, selfish or fake humanists and the dedicated humanists. Heinrich Böll finds himself among the latter group. I have already defined this group in the above mentioned book:

C'est un humaniste qui s'engage soit à la littérature soit à la philosophie; il peut être Essayiste, Romancier, Dramaturge, Critique général ou Philosophe. Il utilise ses oeuvres (soit littéraires soit philosophiques) pour prêcher sa conception de l'humanisme. Il est humaniste pratiquant ou révolutionnaire. La plupart des écrivains de ce siècle font partie de ce groupe.

Committed humanism shares boundary with the ideals of Womanism. Womanism goes beyond the Women's rights activism. Instead of always coming forward to confront the men as the feminists do, the Womanist engage men in dialogue, avoiding confrontation with the or fighting to push men out of the way. The Womanists are committed to the interests of women, and also to the interests of the whole society: men, children, and families. This sense of solidarity marks the Womanist as a social Crusader for all humanity and in particular for the genuinely common people. In this sense, the Narrator tries to bring the novel forward and to expand it by treating literary themes, which have wider social significance than the feminist sensibilities. Such an attitude does not go down well with the

feminists. The womanist artist and novelist try to expand the boundary of the feminist novel beyond the female mouth piece anyway. Elsewhere, as already mentioned, the womanist Narrator was harshly criticized by feminists. In the following, Aminata Sow Fall, even as anti feminist literary figure states:

En tant qu'écrivain femme, Fall projette une voix masculine et des valeurs sociales et littéraires masculines. Elle ne propose aucune solution au conflit culturel, à part une reprise rétrograde du voile. Son oeuvre préconise un retour aux valeurs domestiques et patriarcales d'un âge d'or pré-coloniale idéalisé. Elle semble tenter d'imposer la femme en mutation un retour vers les moules du passé.

As a Womanist, Heinrich Böll is no exception. Böll as a traditionalist sees the woman as the embodiment of his philosophy of humanity. So, the woman is at the center of life: manager of the home, neighbourhood relations, family, love, meals and religion. Böll praises the hands of a woman which symbolize the skills of women in the above mentioned areas for him. So, the woman is recognized as the administrator of the family as well as a "Genius of sensuality" and champion of tenderness:

Frauenhände sind schon fast keine Hände mehr: ob sie Butter aufs Brot oder Haare aus der Stirn streichen. Kein Theologe ist je auf die Idee gekommen über Frauenhände im Evangelium zu predigen: Veronika,

Magdalena, Marie und Martha-lauter Frauenhände, die Christus Zärtlichkeit erwiesen.

This argument of Böll is consistent with the ideals of Womanism. Namely, Womanism is of the view that it would be a boring, one-sided, negative and miserable commitment if feminism concerns itself only with complaints, quarrels and emancipation. The feminist discourse should not only center on women harassment and victim syndrome. This approach is also used by Aduke Adebayo in *Feminism & black Women's Creative Wring; Theory. Practice. Criticism* (1996:4-6):

It is a bad feminism, an undesirable discourse that which insists solely on [...] women's victimization and their helplessness in the hands of their men. It is also a stigmatized and narcissist feminism that which cannot see beyond itself and project into a larger society.

To refine the ideals of Womanism in this context, Ogunidipe Lesilie developed the idea of *sozialer Ausgeglichenheit*, which is produced by writers such as Flora Nwapa, and Mariama Bâ. Earlier Alice Walker in *In Search of Our Mothers' Gardens: Womanist Prose* (1984: ppxi/xii) did formulate the characteristics of female figures of womanism:

-[...] willful behavior, courageous, audacious, - acting grown up, responsible, in-charge, serious. - a woman who loves other women, sexually and/or non sexually. Appreciates and prefers women's culture, women's emotional flexibility... and women's strength. Sometimes loves individual men, sexually and/or nonsexually.

Committed to survival and wholeness of entire people, male and female. Not a separatist, except periodically, for health. Traditionally universalist... Loves Music. Loves Dance. Loves the moon. Loves the folk. Loves herself. Regardless. Womanist is to feminist as purple is to Lavender.

All the protagonists and bearers of Böll's "Aesthetics of the human" - Catherine (*Lost Honor of Katharina Blum*), Leni (*Group Portrait with Lady*) and Elisabeth (*Women in front of river landscape*) - undoubtedly profile the above characteristics. The character of Marie (*The clown*) falls out of the frame. Marie Derkum was bereft of any real love affair for her partner because she allowed herself to be pulled by the nose by external influence. She lacks self will and maturity. She betrays Böll's ideals by leaving Hans Schnier. The dispute of the two turns out that it makes no sense to Hans Schnier to expose their love affair in front of the Church or at the Registrar's Office, to obtain an official authorisation (*The Clown* 100). Although Hans Schnier is agnostic (*The Clown*), he has fulfilled Marie's wishes yet again. First she wants to go to Cologne, because of her affinity with the Catholic Church. So far, Hans Schnier granted everything to her (see *The Clown* 78).

The difficulties start mounting when Marie actually insisted only on a civil wedding ceremony; also that Hans should commit himself in writing to raise the future children in the catholic faith:

Ich hatte tatsächlich nicht gewusst, dass man sich staatlich trauen muss, bevor man kirchlich getraut wird.[...] Ich wurde richtig böse, als ich erfuhr, dass man dorthin musste, bevor man kirchlich getraut werden

könnte, und als Marie dann noch davon anfang, dass ich mich schriftlich verpflichten müsse, unsere Kinder katholisch zu erziehen, bekamen wir Streit. Das kam mir wie Erpressung vor, und es gefiel mir nicht, dass Marie so ganz und gar einverstanden mit dieser Forderung nach schriftlicher Abmachung war. (AeC 79)

Although Schnier agrees, given his metaphysical horror, to do what she wanted, she is still not satisfied:

Es ging ihr schlecht an diesem Abend, sie war blass und müde, sprach ziemlich laut mit mir, und als ich dann sagte, ja, gut, ich würde alles tun, auch diese Sachen unterschreiben, wurde sie böse und sagte>Das tust du jetzt nur aus Faulheit, und nicht, weil du von der Berechtigung abstrakter Ordnungsprinzipien überzeugt bist<, und ich sagte, ja, ich täte es tatsächlich aus Faulheit und weil ich sie gern mein ganzes Leben lang bei mir haben möchte, und ich würde sogar regelrecht zur katholischen Kirche übertreten, wenn es nötig sei, um sie zu behalten. (AeC. 79).

Womanist do not fancy such a figure like Marie. The womanist program fits together with the ideals of the postmodern feminism. It does not really matter much if postmodern refers to other terms such as Stiwanism, Motherism, "Beyond feminism," feminism, "Gender mutuality", "Gender Complementarity", or "Accommodationism", the agenda and goal are

always the same. In my book: *Women in World Religions and Literatures* (2008) I coined the terms gender-mutuality, accommodationism and gender complementarity. Rosemary Hennessy, *Materialist Feminism and the Politics of Discourse* New York: (1993:106) explains how she understands the womanist form:

She is prefigured as the professional career woman(sic), often juggling work with the domestic responsibilities of „home and Family“. One of the functions of this new woman professional is to offer women an image of themselves, which will help them perform successfully in this dual workplace.

When I speak of woman's honor, I actually mean that, which accords women some genuine dignity. A feminine honor is peculiar und unique to the female gender. The honor of the woman must be different from that of the man. In this context, honor is associated with dignity, recognition, prestige, respect and a good reputation. Of course, a general understanding of honor exists but real honour has contexts. Gottlieb Fichte (1762-1814) had his say in this context:

Es gibt etwas, das mir über alles gilt und dem ich alles andere nach setze, von dessen Behauptung ich mich durch keine möglichere Folge abhalten lasse, für dass ich mein ganzes irdisches Wohl, meinen guten Ruf, mein Leben das ganze Wohl des Weltalls, wenn es damit in Streit kommen könnte, ohne Bedenken aufopfern würde. Ich will es Ehre nennen. Diese Ehre setze ich keineswegs

in das Urteil anderer über meine Handlungen[...] sondern in dasjenige, das ich selbst über sie fällen kann.

Apart from this, the honour of the woman is gauged especially through the maternal vocation, nostalgic attachment to the roots, value for the virtue of charity, love for the community, tenderness and sexual morality, loyalty in the partnership, openness, hospitality, humor and straightforwardness. These values are highly valued in the African philosophy as well as in the womanist ideology. Therefore, the massive smear campaign against Katharina Blum is a sexual moral defamation in der verlorene Ehre der *Katharina Blum*. Even her strongest reaction takes place when the word "Fuck", which is expressed by Tötges was uttered. Even in consensual sexual situation, action tends to speak louder than words. Raw pronouncements of sexual parlance in form of the dishing out of order evokes prostitution, sex object or chattel. The largest slander is the designation of the wife as a whore, as in the case of the ZEITUNG. The parish priest of Gemmelsbroich was strongly criticized, because he tells the newspaper defamatory stories about the mother of Katharina (vEKB 36; cf. 64, 120). Similar obscenity was also committed by the police ruthlessly during the interrogation against Katharina. Before that she had been named nun due to her purity (vEKB33). The loyalty of the partnership should be clarified at this point. The womanist women's images are mature and responsible women, as already mentioned. They know when they have no more desire in the partnership. Elizabeth in *Frauen vor Flusslandschaft* distinguishes herself as a Prophetess of justice and honor and would prefer to be dead than be the wife of a wicked Minister. She also refused to have children for her husband, Fritz Blaukrämer (FvF154, cf. 170-171). To do this would be to perpetuate the bad blood and evil gene in the community.

Children are the continuation of tribe in Africa and it is the responsibility of the mother, to ensure that good and pure children were born and brought up. A brave child is the pride of the family and also the community. Frank Dietschreit, *Kultur radio* (25.09.2009) commented the civil courage of these Bonn women as follows:

Die Frauen sind in dieser von machtgeilen Männern beherrschten Politikerwelt die „Hüterinnen der Erinnerung“, sie haben nicht vergessen, woher sie kommen, was sie einmal aus ihrem Leben machen wollten, welche Ziele und Wünsche sie hatten. Sie sitzen zwar untätig und melancholisch in ihren Villen mit schönem Blick auf den Rhein zwischen Bonn und Bad Godesberg, aber sie widersetzen sich dem Opportunismus ihrer Ehemänner, sagen ihnen auch unbequeme Wahrheiten, wollen die Lügen und Intrigen nicht mehr länger mitmachen. Wegen ihrer Aufmüpfigkeit werden sie von ihren Männern abgestraft und in eine als Sanatorium getarnte Psychiatrie abgeschoben. Dort sollen ihre Erinnerungen korrigiert werden, damit man sie wieder in der Öffentlichkeit vorzeigen kann. Doch die Frauen spielen nicht mehr mit: eine weigert sich, ihren Mann weiterhin als Dekoration auf Empfänge und Staatsbesuch zu begleiten, eine Andere erhängt sich, als sie erfährt, dass ihr intriganter und korrupter Mann zum Minister ernannt wurde.

In addition, Böll explains in his Frankfurt lectures (S. 101), what he meant by the female Trinity – trinität des weiblichen. He outlines his aesthetics of love on the basis of the three biblical women:

[...]- eine weitere Spannung theologisch gut zu bestimmen durch drei Namen: Eva, Maria und Magdalena, die sich nie rein, nie getrennt zeigen in der weiblichen Natur. Ich sehe keine bessere ästhetische Voraussetzung für die Beschreibung, den Ausdruck, den Liebe finden kann, also die religiöse.

Böll demonstrates this notion clearly through the protagonist Leni, in *Gruppenbild mit Dame*. Leni symbolizes the above Biblical figures, who are also her mentors and role models. Leni is pure as the mother of God. She is derogatory as Mary Magdalene, and she is beautiful and seductive like Eve. Similarly the three characters in the novel, Leni, Rahel and Margret are identified as the case may be with Eve, Mary, and Mary Magdalene. The love and generosity which these women figures have for their fellow human beings fit in very well with the ideals of Womanism. On the side of the male figures in Böll's work, you can find in my opinion, striking similarities of Leni's generosity with that of Dr. Blorna figure in the *Verlorene Ehre der Katharina Blum*. Dr. Blorna shows Katharina Blum his generosity. His figure is an example of the expectations of Womanists. He procured a job for Katharina. He and his wife still helped her at the purchase of a private apartment. In addition, he even had to defend Katharina in the court of justice. As a result of the defamatory campaign of Die Zeitung, as well as the murder case, Katharina's apartment becomes neither rentable nor marketable. Dr. Blorna assumes all costs and bears the losses. The last straw that breaks the camels back is the loss of all his clients; he defended the

killer bride, Die Zeitung writes. Völkl (2005:17) describes his condition in the following:

Die Wohnung der Katharina Blum wird auf Veranlassung von Dr. Blorna von den Folgen des Mordes gereinigt. Was mit der noch nicht abgezahlten Wohnung weiter geschehen wird, ist ungewiss. Sie lässt sich jedenfalls weder vermieten noch verkaufen, weil sie als Blut-befleckt gilt. Dies stürzt Blorna, der für alle Kosten aufkommen muss, in zusätzliche finanzielle Schwierigkeiten, denn von seinen bisherigen Auftraggebern werden ihm nur noch unbedeutende, wenig lukrative Fälle übertragen. Weil er die Verteidigung Katharinas und Göttens übernommen hat[...] wird er von Tötges,, Nachfolger in der ZEITUNG weiterhin verunglimpft. Blornas beruflicher Abstieg wird auch daran sichtbar, dass er sein Äußeres vernachlässigt und weniger auf Körperhygiene achtet.

It demonstrates gender complement. This time, we shall describe an example of a male figure, an international lawyer, Dr. Blorna who defended the interests of a female figure. As an accomplished international lawyer, he invested all that he has so as to defend the cause of justice, and as a result he ended up as poor as a church rat. The womanist, even if he were to be a man, should profile himself as a humanist. Selfish interests must be put aside. His goal is always to put a smile on the faces of his fellow human beings: man, woman, partner, or child. This kind of an extended family system, in which no one is individualist, is a top priority in the womanist ideology. The analogy of the body, in which the individual parts play,

depending on the component and needs, the indispensable role of building and maintenance of the body, is contextualized here. The legs should not feel disadvantaged and prefer the task of the head. Like in a team, one must assign different roles to each member according to talent, setting, ability, interest, and versatility. Thus, Mariama Bâ (1979:88), a Womanist, in her narrative *une si longue lettre* emphasizes this through her protagonist :

I remain persuaded of the inevitable and necessary complementarity of man and woman. Love, imperfect as it may be in its content and expression, remains the natural link between these two Beings. To love one another! If one partner could move sincerely towards the other!

Mariama Bâ was not the only Womanist with such a notion; Zaynab Alkali (*The Stillborn*. Interview :1997) a writer and also a Womanist has previously stated in an interview:

All I am advocating in *The Stillborn* is understanding between man and woman, togetherness between husband and wife, but some people don't understand this. My Intention is to uphold God's Law of Mutuality, co-existence. Equality between men and women doesn't arise at all. Men are like the brain and women the heart.

5.7. Conclusion.

Finally, I would like to confirm once again that Heinrich Böll was no feminist author in the sense of the established feminism. Böll belongs to the postmodern feminist flow. Heinrich Böll, in my opinion is a Womanist of

the post feminist wave. Although womanism was originally African-American, its aims and ideals have been globalized for a long time. This means that scholars can apply the theory of womanism, just like other feminist theories, for the purpose of literary interpretation. More recently I read *Heinrich Bölls Figuren Kate, Marie und Leni- Vertreterinnen eines konservativen Frauenbilds?* (2006). At the same time, I also read *Ullah Grandell Silens Marie, Leni, Katharina and ihre Schwester. Eine Analyse der Frauenbilds in drei Werken von Heinrich Böll* (1982). In both works written in German, as well as in those of other scholars, such as in Ellen Graßmans *Frauenbilder im Deutschen Roman der fünfziger Jahre*. (2004), these have sharply attacked Heinrich Böll, because he presented old-fashioned images of women in his works. I compared the criticism of these feminists with Athleen Ellington's criticism about *Aminata Sow Fall's Demon Women: an anti-feminist social Vision*. Ellington evaluated the female figures in four novels of Sow Fall: *Yama (le Revenant)*, *Diatou (l'Appel)*, *Sine (la Grève)* and *Yande (Ex-Père)*. From these, she concluded (see Orjinta 2008:121-122):

En tant que écrivain femme, Fall projette une voix masculine et des valeurs sociales et littéraires masculines. Elle ne propose aucune solution au conflit culturel, à part une reprise rétrograde du voile. Son oeuvre préconise un retour aux valeurs domestiques et patriarcales d'un âge d'or précolonial idéalisé. Elle semble tenter d'imposer à la femme en mutation un retour vers les moules du passé.

Ellington is no exception in such criticism against womanist authors. Chinua Achebe (see also Orjinta 2008:85 120) was also criticized. So we looked at each of the three writers from the English, French and German

literature. All three novelists are humanists, traditionalists and Womanist. Previously, we have literary and successfully used the application of womanism on the works of the former. Since I discovered similar literary conditions in the study of Böll's works, I decided equally to apply such a methodology here. So after a content and comparative study of the novels and short stories, the following research results arise: if feminist literature is considered as writing about women and their interests, in which women are the main characters, one can arguably maintain that the above selected works of Böll have feminist coloring. Contrary to the argument of some critics that Böll in his novels has handed down only a conservative woman, this work has discovered that in his stylistic and literary approaches, Böll clearly highlighted the situation of women more than some of the so-called feminists. With their sharp criticism of Böll's work, those writers have applied feminist theory. We have used the same evolving theory, to counteract their positioned polemic. Böll has on the one hand actually satirized the patriarchal and anti-womanist tendencies. On the other hand, he has as well show cased the female condition through his approach on characterization, idioms, pre-war, wartime and post-war data. On the basis of his realistic portrayal of the situation of women, Böll has heightened awareness of the Status quo for justice and comprehensive restructuring. In my opinion, this methodical approach of Böll fits perfectly in the models of postmodern feminism. The theory of womanism is actually the landlord here. We dare to understand therefore this phase of feminism as beyond feminism.

Chapter 6

The Image of the Church in the Works of Heinrich Böll

6.1. Introduction.

In this sixth chapter, the image of the church in the work of Heinrich Böll will be studied. Böll has railed much against the Church. First I shall examine his criticisms, and then I shall analyze more precisely his alternatives. Furthermore, I shall analyze how materialism, double standards and hypocrisy of the Church have impacted on the catholic faithful, including the catholic African audience.

Religious and Church interference in politics or vice versa the political meddling in the Affairs of religion or church is not new. Since time immemorial, tribal leaders were both spiritual and secular leader of their subjects. This is also the case in a theocratic state, on the one hand and on the other hand with a secular state. What is meant is a kingdom or a state which is governed by God (or gods) or by people. According to Anderwitz (1991) see also the Wapedia, our main (Greek) terms shall be defined thus:

Theokratie θεοκρατία, von *θεός*, *theós* - *Gott* und *κρατεῖν*, *Krat(e)ía*- *Herrschaft*) ist eine Herrschaftsform, bei der die Staatsgewalt allein religiös legitimiert und von einer (in der Sicht der Anhänger der Staatsreligion) göttlich erwählten Person (gottberufener Prophet, gottbegnadeter König, usw.), einer Priesterschaft (Klerus) oder sakralen Institution (Hierokratie) auf der Grundlage religiöser Prinzipien ausgeübt wird. Ein auf der Theokratie basierender Staat wird auch als *Gottesstaat* bezeichnet.

In ancient Egypt and in the kingdoms of Africa, as well as in ancient Greece, the Vatican City State and the Empires of China and Japan of course, there were theocratic rules. Up till the colonial era, these forms of rule were strongly adhered to in Africa. The most extreme version of theocracy was the cult of God Emperor of the ancient Romans: here, the emperor was practically worshipped as a God. The persecution of the Jews and Christians was mainly due to their refusal to acknowledge the emperor, be he a Roman or Babylonian as God. By the edict of Milan (313 A.d.), Christianity gradually became the state religion, and Constantine was converted to Christianity, the cult of the God Emperor was replaced by the Cäsaropapism. Although Constantine had renounced the title *Pontifex Maximus*, as a substitute, the church however was completely subordinated to the emperor. So, one kind of *Sacra publica* was replaced with another type of *Sacra publica*. Religion should actually be *Sacra privata*. Anderwitz (1991) proves this idea in Wikipedia:

Kaiser Konstantin I. leitete eine religiöse Wende ein. Er brach mit dem antiken Gottkaiser-Kult, nahm die christliche Religion an und wurde erster christlicher Kaiser der Geschichte. Theodosius I. erhob später das Christentum zur Staatsreligion des römischen Reiches. Die einst verfolgte Kirche wurde nun mit politischen Privilegien ausgestattet, welche die umfassende Ausbreitung des Christentums ermöglichten. Im Oströmischen Reich lebte der Kaiserkult jedoch in abgewandelter Form fort, indem der Kaiser sich nun als christlicher Priesterkönig (*rex sacerdos*) und sogar als

Stellvertreter Christi auf Erden verstand, was einer der Faktoren in den zunehmenden Konflikten mit dem seinerseits immer monarchistischer eingestellten Papsttum war. Dieses erlebte seinen Macht-Höhepunkt bereits unter dem nach Universalherrschaft strebenden Innozenz III. (1198-1216).

In this context, the Prince-Bishops were the ears and eyes of the Roman Cäsar papal Emperor, who had given them administrative title. So they did in their territories what he did globally (op.Cit.):

Auch die westlichen Kaiser seit Karl dem Großen verstanden sich - mancher mehr mancher weniger - als theokratisch. Das zeigte sich vor allem in der Praxis, Reichsbischöfe und -äbte ein- und abzusetzen (Investitur). Die Trennung zwischen geistlicher und lehnsrechtlicher Autorität bestand noch nicht im heute bekannten Maße, der Kaiser war sowohl oberster weltlicher als auch geistlicher Herrscher, zumal solange der Einfluss des Papsttums weltkirchlich noch überschaubar blieb. Referenz dieses Verständnisses war die Salbung, die die Gottgebundenheit des Herrschers darstellte. In der Zeitgenössischen Panegyrik wurden immer wieder Vergleiche zu biblischen Königen wie Salomo und David gezogen. Als die Perfektion der theokratischen Praxis wird das sogenannte ottonisch-salische Reichskirchensystem gesehen, dass unter Heinrich III. seinen Höhepunkt erreichte, der sogar Einfluss auf die Besetzung des heiligen Stuhls nahm. Die

von ihm unterstützte kirchliche Reformbewegung bekämpfte allerdings im Investiturstreit mit Heinrich IV. diese Praxis und schuf mit der (kirchen-)rechtlichen Trennung von Spiritualien und Temporalien, ein Konstrukt, das den Kaiser nur auf die weltliche Autorität der Lehnsvergabe reduzierte. Nach dem Ende der des Investiturstreites setzte sich allerdings die kaiserliche Investitur, wie auch die Konflikte mit dem Papsttum, noch lange fort.

With the intellectual development of Western society between the 17th and 18th centuries, the excesses and the totalitarian abuse of power of the bishops in question were laid bare. It was found out that it was unreasonable and reckless to unite so much power in one person. Enlightenment should become part of both the individual and all humanity, what exactly womanism or feminism means to the women. Immanuel Kant stated in the *Berlinischen Monatsschrift* (1784), what he means by Enlightenment:

Aufklärung ist der Ausgang des Menschen aus seiner selbstverschuldeten Unmündigkeit. Unmündigkeit ist das Unvermögen, sich seines Verstandes ohne Leitung eines anderen zu bedienen. Selbstverschuldet ist diese Unmündigkeit, wenn die Ursache derselben nicht am Mangel des Verstandes, sondern der Entschließung und des Mutes liegt, sich seiner ohne Leitung eines anderen zu bedienen. *Sapere aude!* Habe Mut, dich deines eigenen

Verstandes zu bedienen! ist also der Wahlspruch der
Aufklärung.

Immanuel Kant stressed in his speech that the people "especially in matters of religion" should use their reason. This Kant's clarion call was repeated in our context a few centuries later by Heinrich Böll. The manner of the challenges may not agree. However, most importantly, Böll demonstrates the light-headedness of the interference of State and Church, or - in other words - the conspiracy of the Church and of the State against the common people. This opinion or this humanism that serves all of humanity without exception: man, woman and child is a major concern of humanism in the present work. Böll expects exactly such show of humanism from the Church. To achieve such an expectation, the services of a prophet are needed.

6.2. Böll's Prophecy.

The biblical phrase "A prophet is nothing in his fatherland" fits in perfectly well in the case of Böll. I think Heinrich Böll has dedicated his entire life to prophecy. While some believe that Böll is a prophecy of doom and sadness, others see him as a prophet of the other. The question arises here whether prophecy in the service of poetics can best convey the humanism of Böll. In other words the question arises to what extent the prophetic language applied by Böll is goal-oriented. As a literary critic one must pay attention to such a question; otherwise, creative work or literature would only be a VIP matter. In the time-critical or tendency novel, the writer should show his solidarity with humanism. Therefore the tendency literatus

like Heinrich Böll, who writes mainly in rubble and post-war period, can hardly afford not to observe the society very closely, so as to comfort and defend the suffering masses. Böll's literary commitment is comparable to the theological concept of prophecy. In *Liberation and Nigeria, Theology of Liberation from the Nigerian Perspective* (1998:19-20) I found a corresponding quotation to lend support to Boll's prophetic role:

In other words, how do we make the discourse about God intelligible to the Non-human i.e. the poor, the marginalized and the down-trodden; in short, those people whom the status quo does not care about their existence. People who none the less have not only called into question our religious, social, economic, political and cultural world, but who are also quite determined to be liberated from these unjust structures. This new way of doing theology highlights through a prophetic and critical re-reading of the gospel message, man's consciousness, borne out of a growing awareness to become the real master of his own destiny. Such a re-reading of the word of God should lead to a duality: first it will help call the church's attention to embrace the totality of the human person R corporal and spiritual, contrary to the hitherto overemphasis on the latter. The salvation of man becomes meaningful to the nonperson when its twilight stage becomes manifest in the concrete situation in which man finds himself.

Three schools of the prophets differ as two belong to the independent entrepreneurs, while the other group is Temple prophecy in early Jewish

prophecy. The freelancers were business and profit-oriented, while the other are committed for the common good. The third school documented their prophecies and opposed the ruling and priestly powers. These prophets such as Isaiah, Jeremiah, Amos and Ezekiel, had to suffer much because of their solidarity with the common people. These prophets took advantage of every opportunity to reach their audience: the temples, gates and open places. Garske (1998:164) pointed out this approach in the following:

Die israelitische Prophetie kennt drei Prophetentypen. Neben den Gruppen- oder auch Genossenschaftspropheten, die auf Anfrage aus der Bevölkerung gegen Bezahlung Wahrsagen, heilen und sich in der Politik einmischen, gibt es die Tempelpropheten. Sie gehören wie die Priester zum Tempelpersonal und offenbaren in Gottesdiensten Jahwes tröstendes, verheißendes oder ermahnendes Wort. Für die folgenden Überlegungen von entscheidender Bedeutung sind die freien Propheten, die uns als Schriftpropheten des AT begegnen und meist außerhalb des Tempelbereichs ungebeten erscheinen, um gegen den König oder die Tempelaristokratie zu reden.

The Israelite and early Jewish prophecy manifested itself clearly in Jesus. Jesus used all theatrical, rhetorical, facial, gestural and natural methods and tactics to reach his audience and to convince her. He convinced not only the masses but many highly committed disciples and followers. He taught this community and their successors the following:

Ihr wisst, dass die, die als Herrscher gelten, ihre Völker unterdrücken und die Mächtigen ihre Macht über die Menschen missbrauchen. Bei euch aber soll es nicht so sein, sondern wer bei euch groß werden will, der soll euer Diener sein, und wer bei euch der Erste sein will, soll der Sklave aller sein. Denn auch der Menschensohn ist nicht gekommen, um sich dienen zu lassen, sondern um zu dienen und seine Leben hinzugeben als Lösegeld für viele. (vgl. Mk.10:42-45)

Im *Angel Schweigt* and especially in *the Clown*, Böll probed the analogy between the biblical prophecy and Clowning on the one hand and on the other side between prophecy and Clowning in literature. So he wanted to critically judge pointedly the hypocrisy of the church and the performance-oriented government of Konrad Adenauer. Böll took over the function of the moral conscience of his society through his works:

In his essays Böll saw his role as a writer to act as the social conscience of his age. He ridiculed contemporary jargon, defended individual freedom and self-determination, warned about the dangers of escalating nuclear armament and the creeping powers of the state security system. Often returning to his Catholic faith - like Graham Greene and Georges Bernanos- Böll examined the godlessness of the times but viewed critically the church itself. (vgl. Bamber Gascoigne: Books and Writers <http://www.kirjasto.sci.fi/hboll.htm>).

6.3. Caesero-Papism and Materialism.

The alienation of Böll from the Church is occasioned by his dissatisfaction with the pact between the church and the unjust and repressive state structures, as well as with their existing materialism. I shall here outline his objections against the church via the following thematic areas: finances and materialism, morals and sacrament, as well as *Cäcero Papism*. This term – Caesero Papism refers to any impairment or interference of religion and the church in state affairs or similar interventions of the state in church or religious affairs. Strictly speaking Caesero Papism is the abuse of religion or the church by politicians and vice versa, that is the abuse of the state by the clergy. As explained in chapter 2, this tendency predates Böll and his aforementioned works. Böll noted in the interview with René Wintzen in October 1976 (cf. Balzer 1977:539), that his difficulty with the church's hierarchy goes back to the 1930s:

Ich bin jahrelang gar nicht in die Kirche gegangen, als Junge so zwischen vierzehn und achtzehn, und auch nicht zu den Sakramenten. Ich war nicht irreligiös, aber ich hatte meine Schwierigkeiten mit der Kirche und auch mit all dem Drum und Dran.

At that time, Böll had experienced the scandalous attitude of the church towards the suffering and embattled people. As a result, Böll assumes that further support of the church can hardly be justified since the church lacked the expected solidarity and affection to a confused and hungry population. Böll broached this in an interview thus: (Böll 1977:147):

[...] ich glaube, dass die Chance vertan ist, wenn die Kirche morgen ihren ganzen Besitz preisgibt; ich halte

das für unmöglich -1945 eine Solidarität erforderlich gewesen mit diesem geschlagenen Volk, nennen wir es so, unabhängig von seiner politischen Schuld oder Unschuld im einzelnen oder im Kollektiv. Und die ist nicht erfolgt. Die gravierendste, scheinbar oberflächliche Erkenntnis war die, dass also die Pfarrer, die in ihren Pfarrhäusern hockten, sehr wenige Leute aufgenommen haben, während die meisten Menschen keine Wohnung hatten. Man hat sich also auf seinen Besitz und in seinen Burg zurückgezogen, und dieses Detail, das ich für sehr wichtig halte, das wir immer beobachtet haben in den Dörfern und in den Städten, hat eigentlich die Haltung bestimmt, die Haltung von Leuten, die auf Besitz aus sind und auf ihren Besitz pochen. Man hätte sich solidarisieren können mit diesen geschlagenen, hungernden, verwirrten oder verworrenen Menschen, und das hat man nicht getan.

Such neglect of the believers and common people by the church is re-enacted fictionally and satirically in *Ansichten eines Clowns*. The *Association of Roman Catholicism* from the period of the economic boom is embodied by the *circle of progressive catholics*. This circle is profiled in the novel as the biggest symbol of hypocrisy in the society. The name the religious group was referred to in the novel was seen as *pars pro toto* of a time and historical construction that was rejected by Böll: they are mainly members of the "circle of progressive Catholics", whose hard-heartedness, inhumanity. The rejection of such hypocritical retrogressive spirit finds a counterpart in the

structure of the novel, which has no linear progress of the plot, as Gaske quotes (Ebenda: 159)

The neglect of ecclesiastical role is caused by the connection of the church to the state. Based on this combination of State and Church, *the chancellor and Katholon connection (the Clown 109)* as Böll portrays in *The Clown*, almost Catholic Church was dyed secular: opportunism (*The Clown 87*), intolerance (*The Clown 82*), cynicism (*the Clown 90*), reality blindness (*The Clown 68*), ruthlessness and partiality (85). A situation of a religious organization without religion, that is a religious people who are not pious (*The Clown 199*) becomes crystal clear. These ideas are supported by Helm thus (EBD) 248-249):

Dort, wo Glaube und Religion nicht nur staatlich geschützt, sondern geradezu staatlich verordnet werden, wo sich politische Parteien „christlich“ nennen, bringt der Roman satirisch anschauliche Beispiele. Es wimmelt geradezu von satirisch benannten christlichen Komitees, Vereinigungen und Vereinen. Egal, ob es sich um den fiktiven „Katholischen Kreis für Geschmacksfragen“, „Das Zentralkomitee zur Bekämpfung der Gotteslästerung“, „Das Zentralkomitee der Gesellschaft zur Versöhnung rassischer Gegensätze“, dem seine Mutter vorsteht, oder „den Kreis fortschrittlicher Katholiken“, dem Marie zugehörte, handelt, immer erschreckt den Clown die geschäftsmäßige Abhandlung

politischer Fragen, die keinerlei christliche Prägung erkennen lässt, ja das Desinteresse dieser Versammlungsteilnehmer an genuin theologischen Themen.

This church organisation represents the gross negligence of the Church in *The Clown*. According to Hans Schnier, this should underlie the separation from Marie. The Church is presented as a tremendously rich organization and yet Hans Schnier gets no financial support when he was deeply in need (*the Clown*, Chapter 8) (cf. Chapter. 5 p. 28):

Die Kirche ist ja reich, stinkreich. Sie stinkt wirklich vor Geld-wie der Leichnam eines reichen Mannes. Arme Leichen riechen gut -wussten Sie das? *The Clown* 212)

A religious organization that is stinky rich, because she wants to serve God as well as Mammon, is unimaginable according to Böll. Also the discussion about money and poverty are allowed in this circle; even Schniers in the discussion with prelate Somerwild and the other participants. But there are limits, for example if the position of the church as the collector of huge riches is tabled by any discussant. Without doubt, the existing problems associated with the Church's lure for money and for the uppermost class of the society is a great disadvantage to the poor and oppressed (*The Clown*, chapter 21),(vgl.243),(Sehe.Lk.16,9,11,13 and Matt. 6, 24). Hans Schnier experienced it in his monologues, as well as in the evening conversation. Garske(EBD:1998122):

Eine solche "Cocktail Mischung" aus Thomas von Aquin, Franz von Assisi, Bonaventure und Leo XIII. wird Hans auch an jenem Gesprächsabend gereicht. Wie es sich für einen Intellektuellen gehört, weiß Kinkel berühmte Literaten, Theologen und Philosophen zu zitieren, aber eben nur als "Cocktail", als weitere Requisite (neben Wein, Zigarren und Käsestangen) einer religiös verbrämten Party. Die erzählte Anekdote, die ihrer Geschmacklosigkeit auch von Teilnehmern (Züpfner, Sommerwild) durchaus wahrgenommen wird, entlarvt die Zusammenkunft und Unterhaltung als hohles theoretisches Geschwätz, das jede Konsequenz für aktives Handeln missen lässt.

In contrast to the mentality of the clergy and their followers Marie is considered commendable, relative to the money as well as her relationships and her caring attitude. Such a characterization of Marie meets the expectations of womanism. This issue was already discussed in previous sections of this work. It will be analyzed in detail in the course of this chapter under moral and sacrament. This so-called *absent heroine*, Marie, in my view is seen in womanist circles as endowed model for Gender complement or gender complementarity prior to her divorce. This opinion might even be thwarted by the feminists (see Grassmann, Ellen: *Frauenbilder im deutschen Roman der fünfziger Jahre* (2004), Römhild, Dorothee: *Die Ehre der Frau ist unantastbar.*), *Das Bild der Frau im Werk Heinrich Bölls* (1991), Kramer Moeller, Aleidine: *The Woman as Survivor. The Evolution of the female Figure in the works of Heinrich Böll* (1991)). All the works listed here argue that

gender complementarity postures, such as by Marie are indications of lack of emancipation. However, Böll has positive reports about Marie's interpersonal behavior and her way of dealing with money. Judith Blum substantiates this idea in *Heinrich Bölls Figuren Kate, Marie und Leni – Vertreterinnen eines konservativen Frauenbilds?* (2006:9):

Hans Schnier bewundert an Marie ihre „Alltagfähigkeiten“. So spricht er zum Beispiel, davon, dass Marie „so eine geschickte und so rasche Art (hat), ein Zimmer aufgeräumt erscheinen zu lassen, obwohl sie nichts Sichtbares, Kontrollierbares darin anstellt“ (*The Clown* 219). Marie wird als sehr mitmenschlich geschildert: Sie gibt „fast jedem Geld, der sie darum anging, manchmal auch solchen, die sie gar nicht angegangen hatten, sondern von denen sich im Laufe des Gesprächs herausstellte, dass sie Geld brauchten“ (*The Clown*, 221) und hat „eine unerschöpfliche Geduld beim Anhören, sehr umständlicher Schilderungen von Verwandtschafts-verhältnissen und beim Anschauen von Fotos wildfremder Menschen“ (*The Clown* 222).

Elsewhere in the novel, the portraits of Marie by Schnier are expanded. Marie does with her money, what exactly according to Jesus the task of the Church should be (Lk 16:9-14):

De plus, moi je vous dis: Faites-vous des amis au moyen des richesses injustes, afin que, lorsqu' elles disparaîtront, ils vous reçoivent dans les demeurent

éternelles. Celui qui est fidèle dans ce qui est tout petit est fidèle aussi dans ce qui est beaucoup, et celui qui est injuste dans ce qui est tout petit est injuste aussi dans ce qui est beaucoup. Si donc vous ne vous êtes pas montrés fidèles pour les richesses injustes, qui vous confiera le bien véritable? Et si vous ne vous êtes pas montrés fidèles pour ce qui est à un autre, qui vous donnera ce qui est pour vous? Aucun domestique ne peut être esclave de deux maîtres; car ou il haïra l'un et aimera l'autre, ou il s'attachera à l'un et méprisera l'autre. Vous ne pouvez être l'esclave de Dieu et de la richesse [...]

Very disappointed and basically clueless, Böll sounds out the situation whereby the church preaches something, only then to act the contrary. This hypocrisy and ethical paradox is one of the objections of Böll against the church's authority. Garske (EBD, 251-252) assessed the political landscape of Bonn, which is described in *Frauen vor Flusslandschaft* (*Women in front of river landscape*):

während Abgeordnete, Minister und Industrielle das ,garstig Lied,, der Politik glänzend auf den Instrumenten von Korruption, Intrigen und versteckter nationalsozialistischer Vergangenheit verlangen, bildet sich um diese Frauen am Ende des handlungsarmen Romans eine Gruppe von Adligen und ,Aussteigern,, Politiker und deren Personal, die die dunkle Vergangenheit des Nationalsozialismus nicht vergessen und das brutale Zusammenspiel von politischer Macht,

Kapital und katholischer Kirche nicht länger unterstützen wollen.

Heroines such as Elizabeth Blaukrämer and Erika Wubler are witnesses of the Church's and State's ruthless conspiracy against the voiceless majority. According to Garske, these brave women were committed witnesses of the "reign of the bankers and industrialists ruling by means of money; the autocratic right setting political and divine power; the coalition of Church and State as seen in re-armament and the resulting abuse of Church liturgy for political advertising". Questionable and scandalous according to Böll is a situation when a layman instead of a cleric is preferred as a model or yardstick:

In Maries Händen verlor sogar Geld seine Fragwürdigkeit, sie hatte eine wunderbare Art, achtlos und zugleich sehr achtsam damit umzugehen. Da ich Schecks und andere „Zahlungsmittel“ grundsätzlich ablehne, bekam ich mein Honorar immer Bar auf dem Tisch des Hauses, und so brauchten wir nie länger als zwei, höchstens drei Tage im Voraus zu planen. Sie gab fast jedem Geld, der sie darum anging, manchmal auch solchen, die sie gar nicht angegangen hatten,[...] Einem Kellner in Göttingen bezahlte sie einmal einen Wintermantel für seinen schulpflichtigen Jungen, und dauernd zahlte sie für hilflose, in Zügen ins Erster-Klasse verirrte Großmütter, die zu Beerdigungen führen, Zuschläge und Übergänge. (*The Clown* 200)

Logically, Böll's prophecy would have been questionable if he had continued financially and morally to support an organization, unjustly abuses both her ideology and her beliefs. Thus, he wanted to stop paying church tax and referred to his distancing from this tax (Böll: *Eine deutsch Erinnerung*, interview with René Wintzen. October 1976. In: Balzer, Bernd (ed.), 1977:556):

Die Verankerung, die die Kirchen in der Bundesrepublik haben via Kirchensteuer, habe ich noch keinem Ausländer erklären können, weil es keiner versteht, weil keiner glaubt, dass das wahr ist, dass nämlich die Kirchen 10% der Einkommensteuer oder der Lohnsteuer per se bekommen, automatisch. Das ist gesetzlich geregelt, da gibt's kein Pardon. Das gibt ihnen ein Einkommen und eine Basis wie einem Großunternehmen.[...] Diese Basis halte ich ohne jede Einschränkung für kriminell, ich habe sie mit Zuhälterei verglichen, und ich nehme nicht zurück. Man verrechtlicht das Verhältnis zu einer Religion, man fiskalisiert es, materialisiert es, das ist klassischer Materialismus. Man gibt dem Menschen überhaupt keine Möglichkeit, diese Zahlung zu verweigern, weil man ein im Grunde mystisches Verhältnis hat ich kann mir das gar nicht anders vorstellen, als ich ein mystisches Verhältnis zu einer Religion oder Kirche habe -fiskalisiert. Das heißt: ich muss aus der Kirche austreten, wenn ich diese Steuer nicht mehr zahlen will.

Und in dem Augenblick kommen die Kirchen und sagen: Du willst ja nur das Geld sparen. Sie können nur materialistisch denken, das ist das Problem, sie können nicht spirituell oder spiritualistisch denken.

In addition, the entire policy of the church tax is unimaginable, according to Böll. To show how this problem worried him, he stressed in an interview with Heinz Ludwig Arnold on the 20th of July, 1971, how he regards as robbery and unsustainable the entire Church tax policy (ibid. 1977:146):

Ich glaube die Schuld der Kirche - ich muss jetzt sagen der katholischen Kirche in Deutschland, und alles was für mich problematisch daran ist, ist hauptsächlich auf die Bundesrepublik bezogen - hat sich verstärkt nach 1948 mit der Währungsreform, diesem sehr wichtigen Wirtschaftsdatum für diesen Staat, mit der Gründung der Bundesrepublik, mit der Hinnahme oder Annahme von Restitutionen, die ich für nicht gerechtfertigt halte, wenn man die politische Verhaltensweise der Kirche während der Nazizeit sieht [...] Aber das Einverständnis mit dieser wirtschaftlichen Entwicklung und die Partizipierung daran via Kirchensteuer wie ein Aktionär - im Grunde hat die Kirche, die Kirchen eine Aktie, deren Wert mit dem Sozialprodukt ständig steigt -, das halte ich für kriminell und unhaltbar.

Since time immemorial paying taxes has been an inconvenience. In the Bible, as well as among the ancient Jews and Romans, this fiscal policy was

despised, and state tax officials were very unpopular. The Roman Emperor demanded such taxes from the citizens as well as from the vassal states, and also raised it for the financing of her numerous wars and administrative logistics. Among the Jews, the tax officials were labelled the biggest sinners (cf. MK 2 and Luke 5). The fact that the official church adopted the modern role of tax collecting is particularly questionable. In addition, should the church, that is, the religion be dependent on donations and collections? The Bible, as well as The Canon Law prefer to describe such as a religious activity with the concept of *generosity* (Gen. 14:20; Deut. 14:28; Lev. 27:30; Num. 18:21-31; Acts 24:17; 1 Cor. 16:1-4; Canon 1260, 1261, 1262, 1263, 1266). Collecting church tax is very shocking because the money collection is at the same time both voluntary and legally compulsory.

In addition, the clergy should be so diligent that, satisfied believers show their generosity by donating. With the church tax, the priest is a secular clerk. So he ruled over mere formalities and worldly matters. He collects his monthly salary, and he gets his holiday regardless of his performance and financial and pastoral situation of the Church. He considered himself a Manager. But no Manager's job is assured when the company goes bankrupt. On the contrary, the jobs of the clergy in the Church are secured, although many parishes in Germany are already pastorally insolvent. Churches are empty; some are being closed or sold out to any investor who cares. The local clergy in both protestant and Catholic churches, and even the so called *Pfingst Kirchen*(Mushroom churches) have failed and have no readily answer to the problem. The Europeans are today trying their hands on all sorts of religious experiments and occultism – many of which are weired and satanic- which they copy from all nooks and cranies of the world cf. *The Archdiocese of Munich 2006 pamphlet on Youths and the lure of occult Groups*. Yet the German ,nay European clergy refuse vehemently to beckon

on their counterparts from the Southern hemisphere to use the experiences of their success story to assist them. Böll's objection can be understood on the basis of these factors.

6.4. Morality and sacrament.

As far as morality and sacrament in the Church in Böll's novel are concerned, one should go by way of the principle of *Salus animarum est suprema lex*. If one were to understand Böll's argument from the womanist point of view, then this principle is the most appropriate for the interpretation of the church statutes and the Canon law (cf. CIC. 17). *Salus animarum est suprema lex* means in English, the salvation of the soul is the highest law.

Markus Graulich confirmed this idea in *Unterwegs zu einer Theologie des Kirchenrechts: die Grundlegung des Rechts bei Gottlieb Söhngen (1892-1971) und die Konzepte der neueren Kirchenrechtswissenschaft* (Volume 6 of *Kirchen und Staatskirchenrecht* (Church and Church-State relations, 2006: 111.4.2):

Durch den letzten Satz des CIC, in dem es heißt, dass „das Heil der Seelen in der Kirche immer das oberste Gesetz sein muss“, wird am Ende des Kirchen Gesetzbuches ein Schlüssel für die Interpretation der kirchlichen Rechtsordnung vorgestellt, der nicht nur ein hermeneutisches, sondern -wie gesagt auch ein konstitutives Prinzip der Rechtsordnung der Kirche und zugleich im Sinne Gottlieb Söhngens eine metakanonistische Bestimmung darstellt, welche der Rechtsordnung der Kirche ihren Sinn und ihr höchste Ziel gibt und sie zugleich an das Heil und die Gnade zurückbindet, dem sie dienen soll, ohne sie zu ersetzen.

Der Begriff des Heiles findet sich sowohl im profanen (Gesundheit, Befreiung, Rettung usw.) als auch im religiösen Sprachgebrauch, indem es um das Heil von Gott her und um Jesus Christus als den Heiland geht. Wenn das Kirchenrecht die Wendung *salus animarum*, Heil der Seelen, verwendet soll damit der profane Gebrauch - im Sinne des antiken *salus populi suprema lex*, das heute im Sinne der Volksgesundheit u.ä. verstanden wird -zunächst ausgeschlossen und das Heil ganz im religiös-theologischen Sinne werden.

In this sense, one should understand Helms "the Church as a place of refuge and self-discovery" as in Böll's short story "Kerzen für Maria" (1960). Here, you will feel God and find him. The Church is understood also in the radio play "Klopfszeichen" from the year 1960 as a "Place of communion". Here, the Church according to Helm shall be considered as a sacramental community of disciples of Jesus Christ. In "*Klopfszeichen*", according to Helm, one can find protection in the Church. Furthermore the Church is associated with the image of a place where the rejects of the society and the voiceless majority can find refuge people(2005:222):

Das Hörspiel stellt Kirche als Ort der sicheren, geschützten und gefahrlosen Glaubensausübung dar. Sowohl die „Gefängniskapelle“ als auch die „Pfarrkirche“ sind Beispiele religiöser Schonräume aus Vergangenheit und Gegenwart des Protagonisten. Ihnen steht im Hörspiel die Darstellung einer sich am Rande der Gesellschaft auch ohne Schutz formierenden kleinen Glaubensgemeinschaft gegenüber. Als quasi obdachlose

Gemeinde fehlt den Gefangenen sowohl der räumliche, als auch der institutionell-rechtliche Schutz ihrer Kirche, die sich als anarchistische Untergrundbewegung allein aus dem Glauben heraus definiert. Diese aus Unterdrückung und Willkür gezwungenermaßen entstandene Urform, in der Kirche als Ort des praktizierten Glaubens ihrer Grunddefinition als „Gemeinschaft der Glaubenden“ wieder entspricht[...]

In the radio play, the audience were informed that the Church would always fulfil the wishes of her founder, as long as she embodies the ideals of the Christian community in the epistle to the Corinthians and the acts of the Apostles. These expectations are not met because; the Church is too much politicized and hierarchized. The difference between the the prophetic protest of the German local church and some churches abroad is enormous. For him, the German church is lagging behind and it she is performing well, as Garske reported (EBD 180):

In einem Land, das vom starken Leistungsprinzip des Wirtschaftssystems geprägt wird, vermisst Böll eine geschwisterliche Kirche, die sich demonstrativ mit gesellschaftlichen Gruppen solidarisiert. Als Vorbild eignen sich seiner Meinung nach die spanischen, französischen und belgischen Bischöfe, die sich seit den 60er Jahren verstärkt mit streikenden Arbeitern solidarisch erklären, aber auch einige Bischöfe Brasiliens, die in Hirtenbriefen vehement die Wirtschaftspolitik ihrer Regierung attackieren. Was das

Verhältnis zur katholischen Amtskirche betrifft, so scheint Böll in den späten 60er Jahren immer mehr zu resignieren. Von einer Kirche, die sich innerhalb der "Trinität" mit Armee und Staat (und dem Wohlstand in diesem Staat) arrangiert, kann keine gesellschaftliche Erneuerung ausgehen, kein "Aggiornamento" -wie es Johannes XXIII anlässlich des II. Vatikanums für die Kirche in der Gesellschaft gefordert hatte.

It is most important, in Böll's opinion, to reform the sacrament of love, whereby love, sexuality and marriage are intrinsically united. This made Böll to write much about love. In our context, we have primarily selected the following novels- *Die verlorene Ehre der Katharina Blum*, *Gruppenbild mit Dame* and *the Ansichten eines Clowns* - whose English titles are: *the lost honour of Katharina Blum*, *Group portrait with Lady* and *The clown*. Böll lovers are often confronted with obstacles during the heyday of thier love. One can see a distinction between inner blockades as sin, various character traits such as fraud, as well as adultery, and concrete outer barriers. Böll is interested in the internal restraints, which in his opinion is described by the concept of morality. This idea is presented by Böll in his Frankfurt lectures of pp. 110-111 (see also Ulla Grandell 1982:5):

Als Material gesehen ist nichts spannender als eine feste unbeugsame Moral: ich erinnere Sie an die Romane von Graham Green. ... hier bietet das, was als Fesseln empfunden wird, die Form und damit jenen Widerstand, ohne den Literatur keine mehr ist. Es ist das Problem der äußeren Entfernung von Gegenstand und das der

inneren Entfernung, das durch so unmodische Worte wie Ehebruch, Sünde, Betrug bezeichnet werden kann eine weitere Spannung, theologisch gut zu bestimmen durch drei Namen: Eva, Maria, Magdalena, die sich nie rein, nie getrennt zeigen in der weiblichen Natur. Ich sehe keine bessere Voraussetzung für die Beschreibung, den Ausdruck, den die Liebe finden kann, als die religiöse. Die Routine einer durch nichts gefährdeten, in nichts mehr gespannten Promiskuität, das Klischee einer Lustspieleva, einer Lustspielmagdalena -da sind Wunden durch Pralinenschachteln oder Pelzmantel zu heilen. Wo äußere und innere Entfernung wegfallen, die Trinität des Weiblichen wegfällt, nicht einmal der nackte Trieb herrscht, für den Lust und Fortpflanzung ja in Unschuld kongruent sind, da geht es in die Geheimkammern der Gynäkologie, in denen nur Blut und Messer herrschen, Tod und das Leer gemacht werden.

According to Boll, morality should have nothing to do with sexual morality. Here, Böll presents a position that contradicts the religious doctrine of the faith. The idea of moral and immoral, physical and non-physical love is forgotten. He adds in *Ansichten eines Clowns*, that there is a category of women, "that are not whores and not wives, the merciful women [...]". As he noted in his "Brief an einem jungen Katholiken" letter to a young Catholics" (1958):

Ich will mich nicht damit aufhalten, Ihnen auseinanderzulegen, welche ein immenser theologischer

Irrtum in dieser Identifizierung liegt; er ist offenkundig genug; an dieser einseitigen Interpretation der Moral leidet der gesamte europäische Katholismus seit ungefähr hundert Jahren.

Böll links the spiritual with the physical love, or with the "physical demand". While the Church sees extramarital sexuality as fornication or concubinage, a voluntary agreement, according to Boell, between two people who take themselves as partners, may be possible without problems. In inverse proportion to the church dogma, a partner who breaks such a legal and legitimate relationship between two people should be regarded as a whore. Böll's view of the sacrament of marriage is based on some quotes from the Bible and the Church catechism. (I Corinthians 7:12 b-14 b):

Wenn ein Mitbürger eine ungläubige Frau hat, und sie willigt ein, mit ihm zu leben, so entlasse er sie nicht. Und wenn eine gläubige Frau einen ungläubigen Mann hat, und dieser willigt ein, mit ihr zu leben, so entlasse sie ihn nicht. Denn der ungläubige Mann ist durch die gläubige Frau geheiligt und ebenso die ungläubige Frau durch den gläubigen Mann[...].

Spouses should mutually share the sacrament. This marriage vow is to be the most important element, especially as the ecclesiastical confirmation, as well as the civil legitimacy should be insignificant without it. Garske (EBD: 128) with regards to the treatment of the subject in *The Clown* explains thus:

In der Sprache des katholischen Katechismus aus Rom argumentiert, werden mit der "Bereitschaft zur Fruchtbarkeit" (vgl. Hans und Maries Diskussionen über die Erziehung möglicher Kinder; die Fehlgeburten), der "Unauflöslichkeit der Ehe" (vgl. das Gelöbnis Maries), der "Treue in der ehelichen Liebe"(vgl. die Anlage des Clowns zur Monogamie), dem "Ehekonsens" (vgl. das Gelöbnis Maries und den Beischlaf) und der "Eucharistie" (vgl. das Frühstück in Derkums Küche) als Ausdruck der "Feier der Trauung" (vgl. Leos Frage nach der "Hochzeitsnacht": " Wann hat die Trauung denn stattgefunden?" 570) in der Tat wesentliche Aspekte des "Sakraments der Ehe" 571 (vgl. die Bezeichnung als "mein Mann" und "meine Frau") im Roman thematisiert. Dabei verlässt Böll in der Darbietung der genannten Aspekte den institutionellen Raum der kirchlichen Liturgie, beerbt diese aber durch die Übernahme liturgischer Zitate und nutzt als Fundament des vom Clown dargelegten Eheverständnisses den "Ehekonsensus", der durch den Vollzug des Beischlafs Gültigkeit erlangt. [...]

Böll's examined the consent of the Catholic catechism until the Council of Trent (1563) and consistently used this development as the foundation of his objection. But Jürgenbehring (1999: 179ff) refuted his argument. He accuses Böll of using a church marital law that was hardly heuristic and current. Nonetheless, there are other theologians such as Conrad and

Beckel, who themselves, have interfered in this polemic by substantiating Böll's plea (Garske, EBD 138):

Conrad und Beckel blicken auf die frühchristliche bis mittelalterliche Kirchengeschichte und -praxis zurück, um von dort aus die Freundschaft zwischen Marie und Hans als klandestine Ehe zu deklarieren.

Therefore, the clown sees Marie's conspiracy with Züpfner and the circle of progressive Catholics as adultery and fornication. The following quote of Helms (EBD: 253-254) confirmed this perception:

Unter die Kategorie der barmherzigen Frauen fallen demnach neben den Prostituierten die Frauen, die Sexualität von Liebe nicht bis zur gesellschaftlichen Legitimation in der Ehe trennen, in dem sie die Einheit von geistiger und körperlicher Liebe wahren. Zur Hure wird für Hans eine Frau, wenn sie die natürliche Einheit von Liebe, Sexualität und Ehe leugnet, sich hinter gesellschaftlichen Konventionen, bürgerlicher Scheinmoral und Tugendhaftigkeit versteckt ein unmenschliches Spiel spielt, konkreten oder - wie Marie -versteckten Ehebruch begeht. Einzig Marie vereint alle drei Komponenten von Weiblichkeit in einer Person. Durch ihre Barmherzigkeit mit Hans' fleischlichem Verlangen wird sie zu dessen Frau, wobei durch die Heirat mit Züpfner und die gemeinsame

Hochzeitsreise nach Rom „ihre Hurerei komplett wird“.

In this way, Böll proceeded aggressively not only against Church and state jurisdictions; he attacks head-on the Patriarchate, where he authorized his heroes to donate tenderness and genuine love. Such a setting is contrary to the traditional patriarchal, sexual moral custom, that the woman should behave passively and wait for the man. The woman should voluntarily give up everything to complement the gender, once the right person has come (Katharina, Leni). The right man should also repay this gesture. So social recognition and social descent means nothing at all to the woman as long as she lovingly gives herself to the right person and vice versa. Margret went prostituting in order to win her love (GmD 15), Katharina loses her painstakingly constructed existence and honor because of the armed robber, Ludwig (*Die verlorene Ehre der Katharina Blum*[*the lost honour of Katharina Blum*]), Leni serves the prisoner of war, Boris, coffee with her superhuman hand, thus gaining him and making him human (GmD 16). Leni prefers a relationship with the Turkish immigrant worker in *Gruppenbild mit Dame* (*Group Portrait with Lady*), even in a terrible time when these immigrants had no social status. Love and marriage in leni's life are outlined by Blum as follows (2006:19):

Der Liebe kommt in Lenis Leben eine große Bedeutung zu. Kovács bezeichnet die Liebe als Lenis „eigentliche[.]^[n] Seinsmodus. Ohne zu lieben und geliebt zu werden lebt sie im eigentlichen Sinne nicht." So lebt sie immer in Zeiten eine Liebesbeziehung auf,

um sich an deren Ende wieder einzukapseln. Leni wartet in ihrer Jugend auf einen Mann „den sie lieben, dem sie sich bedingungslos hingeben will“ (GmD, 58). Ihre erste Liebe ist ihr Cousin Erhard, der jedoch im Krieg hingerichtet wird (vgl. GmD, 87). In diesen Monaten mit Erhard geht Leni Lotte zufolge „zum ersten Mal aus ihrer Verslossenheit heraus, danach schloss sie sich ja wieder ganz ab“ (GmD, 101). Der nächste Mann in ihrem Leben ist Alois Pfeiffer, den Leni nach einer gemeinsamen Nacht gezwungenermaßen heiratet (vgl. GmD, 137ff). Nach einem erzwungenen weiteren „Beiwohnen“ ist Alois für Leni jedoch „gestorben, bevor er tot war“ (GmD, 144), und als er kurz darauf im Krieg fällt, weigert Leni sich „Trauer zu tragen und Trauer zu zeigen“ (GmD, 144). 1943 lernt Leni in der Kranzbinderei Boris kennen, einen russischen Kriegsgefangenen: „Er war es [...], auf den Leni gewartet zu haben schien“ (GmD, 192), und beide standen „sofort in Flammen“ (GmD, 223). Leni wird wieder gesprächig. (vgl. GmD, 250).

The idea that a woman in love, engagement, relationship or marriage finds her self-realization is a cornerstone of the womanist ideology. *Who loves must get lost and must be able to find herself.* A woman should live out actively and in addition the relationship, marriage according to her own choice, her own tastes and interest. The partners can get along and share their gender roles. Therefore, qualities such as altruism, ability to love, intuition,

kindness, sense of solidarity, determination, sacrifice, courage and self-sacrifice are to play a role. In *Group Portrait with Lady*, Lotte Hoyser provides a good example of this sacrifice in the case of Leni:

[...] ich habe mal gesehen, wie die Leni ein verstopftes Klo gereinigt hat, und ich war verblüfft über das Mädchen [...] Sie packte einfach mit der Hand rein, mit der rechten Hand, und ich sehe noch ihren schönen Weißen Arm bis über den Ellbogen gelbig dreckig werden [...] (GmD 82)

In contrast, certain feminist schools, such as Grassmann, Clason, Grandell, Kramer and Rachel (as well as the radicals) advocate the idea of oppression, exploitation and heteronomy of the woman. They believe that such so called lofty ideals of womanism is a subtle way of short-changing the woman. In the *Zeitgeist* of the Western prosperity and meritocracy-oriented society and of Western feminism, Böll's heroines are surely very anti-social and derogatory. Leni's, Katharina's and Marie (before the divorce), classic examples of Gender complementarities correspond to Böll's ideals "the utopia of the right life" (cf. Böll tape interview with Dieter Wellershoff, in: *the Subversive Madonna*, p. 154). Womanism also advocates cooperation and the spirit of sacrifice between the partners. Only in this way can one build common participation, as well as an extended community. The core of the womanist ideology is based namely on the welfare of the partnership and the resulting micro- and macro society. Böll's tender theology is similar to this concept. As Ulla Grandell Silenus (EBD-8) states:

Die Böllsche Zärtlichkeitstheologie beschränkt sich aber nicht nur auf die Liebe zwischen Mann und Frau, sondern umfasst auch das Verhältnis zwischen Kindern und Eltern, zwischen Freunden und hat auch eine weitere soziale Bedeutung. Sie ist eine wichtige Komponente in Bölls Engagement für die kleinen Leute, die Aussenseiter der Leistungsgesellschaft, die 'Abfälligen'.

On the contrary, some feminists vigorously strive for extreme female self-determination, even when such a posture becomes counterproductive: divorce cases, single parents, family crises, suicides, murders, Amok running, street children and the orphanage problem and drastic population declines. Böll tried to convince the extreme feminists that gender complementarity is more valuable than gender confrontation, by showcasing the fictional relationship between Marie and Schnier. Schnier and Marie would have lived happily together without external influences. Laude in *the image of women in selected novels and short stories of Heinrich Böll "Cross without love" to "Group portrait with Lady"*. (Magisterarbeit 2005, vgl. www.boell-frauenbild.de), states "that Marie makes her decision, because she is an innocent victim of church or social conventions". No wonder that Hans Schnier imagines a future unsatisfied and unhappy cohabitation with Marie and Züpfner. (*The Clown*, 138, 224, 248).

6.5. Conclusion.

In the previous chapter, I've been researching on Böll's bitter criticism against the Church. Böll based his argument on the ideology of the aesthetic of the humane, whose equivalent is tipped to be found as *Salus Animarum suprema lex* in the Catholic Church. Böll is disappointed and stunned when

he catches the Church's hierarchy pants down as the first religious structure constantly and persistently violating Canon law or the biblical admonition. It is alarming to observe a situation whereby the life's existence of a person or society is ruined, because one wants to be selfish, legalist, and kasuist. Böll is shocked by the amoral and hypocritical attitude of the Church. In any case, Böll prefers a strong solidarity with the common people. Böll has criticized not only the Church; he also rendered comprehensive sound alternatives in theory and practice. From this one can conclude that a reform of the Catholic Church, according to the author is long overdue.

A large part of the African audience, who wants to convey the literary works of Böll and German literature, are catholic. This audience, as already described, is influenced by the background of the Slave Trade, Colonialism and the Neo-imperialism. Africa will be an appreciative audience, if one can access information on the close cooperation between Church and State. Almost all offenders in the genocide of the slave trade were Christians. Further research highlights the role played by the Church within the three centuries-old era of the Slave Trade and one century period of Colonialism. The Church collaborated with the European countries concerned. At the same time, Africa was allegedly evangelized and civilized. There was shortage of missionaries in Africa, which is why numerous priests and nuns from Europe had to travel to the so called *Dark Continent*. The African public is disappointed that their priests and nuns today cannot play such a role to the needy church in Europe. The double standard is that the different tactics are being applied: priestly role being passed over to lay people and Canon law and liturgy being abused. The Africans also were enabled to understand their situation of great and crushing poverty through these Böll's or German literatures, even though their sister church, according to the

clown is very rich: "the Church is so rich, stinking rich. You stink really like money- like the corpse of a rich man. Did poor corpses smell good-you know that?" (*The Clown*. 212). So, the African readers will understand German literature, and the reason why committed Pentecostal churches from the United States are more generous and aggressive in their proselytization and are conquering the African Catholic areas. Here is a main area of interests for the African audience.

Chapter 7

Women in selected world Religions and Cultures

7.1. Gender Discrimination in World Religions and Cultures.

In this work we wish to examine the frequent changes in fortune of women on whom their society has imposed a culture of silence and how this has been transferred into fiction. To chequer is to subject to frequent changes(Webster.NED1995:166).The history of women has been universally subjected to frequent changes of fortune by a patriarchal culture, that is, dominated by the patriarch or father, based on the assumption that men are superior and women are inferior i.e. Sexism. Sexism is a universal phenomenon that cuts across all cultures. In the Christian Culture woman was created from a rib that was extracted from man's bones. (Gen 2:18-23)

[...]Yahweh God made the man fall into a deep sleep. And while he was asleep, he took one of his ribs, and closed the flesh up again forthwith. Yahweh God fashioned the rib he had taken from the man into a woman and brought her to the man. And the man said: this one at last is bone of my bones! And flesh of my flesh! She is to be called woman, because she was taken from man. (Genesis 2: 21-23)

This implies that woman is not man's equal. Woman is also seen as the cause of humanity's rebellion against God as we could see in Paul's letters:

And Adam was not deceived, but the woman being deceived was in the transgression. (1 Timothy 2:14)

This accusation has some negative implication against women as is evident in Christian societies. Tertullian, one of the Church fathers according to Elizabeth Clerck(1990:37-38) in her book, *Women in the early Church* said:

A woman should carry herself around like Eve, mourning and penitent, that she might more fully expiate by each garment of penitent that which she acquired from Eve. I mean the degradation of the first sin and the hatefulness of human perdition.

These societies follow the dictates of God (*The Holy Bible. Gen. 3:16.*) on the fate of woman when he said:

In pains and anxieties you bring forth children, woman, and your inclination is for your husband, and he rules over you.

In Graeco-Roman Culture, both Plato and Aristotle recommended female infanticide as legitimate state policy. The Twelve Tables, the earliest known Roman code written about 450 B.C.E. allowed the father to do away with any female infant. In a letter written by one army officer, Hilarion to his pregnant wife Alis, much concern was shown for a hoped-for-son (1996:118):

Know that I am still in Alexandria, and do not worry if they all come back and I remain in Alexandria. I ask and beg you to take good care of our baby son, and as soon as I receive payment I shall send it up to you. If you are delivered of a child (before I come home), if it is a boy keep it, if a girl, discard it.

In the Jewish Prayer Manual, there is a prayer as noted in the Talmud, which male Jews must triumphally recite:

Praise be He (i.e. Yahweh) that He did not create me as a heathen, as an ignorant man, or as a woman.

The above patriarchal prayer also found its way into the Bible as we could see in Sirach 42:14(Orita, Xii: 1976:95). In Jewish religion women were

normally not counted during the Census. Their good actions were usually repudiated by the society that regarded them as nobody.

Better the wickedness of a man than a woman who does well. (Sirach 42:14)

Male children are preferred to female ones in Asia and women play secondary role in the society (Urmira and Indira, eds. 1978:93). In a recent British Broadcasting Corporation (B.B.C) Presentation titled: *Fight for Live, Third World Women*, it was reported that Bangladesh has a high rate of maternal death as a result of the patriarchal society that demands that wives must get the express permission of their husbands before seeking medical attention. In spite of the advances recorded by feminists in European and American societies, those societies are still sexist in most areas of women's needs. African societies hide under the guise of culture, religion and tradition to relegate women's life to maternity and domesticity (Oke and Ojo eds., 2008:273):

Cultural myths as well as the Christian and Islamic religions emphasised the main roles of women as maternity and domesticity. Within these contexts, female education consisted mainly of teaching obedience and submission to male authority.

Moslem societies are not left out when it comes to relegating women to the background in social and political life. The novelists under study are mostly from Moslem societies. In fact the Koran (sura 4:3,4:34) makes it explicit that women are to be under the charge of men.

Men are in charge of women, because Allah hath made the one of them to excel the other, and because they expend of their property (for the support of women). So

good women are the obedient; guarding in secret that which Allah has guarded.

From the historical and religious background and observation of the global apportioning of roles, it is clear that men are favoured against women in most religions. This bias and stereotyping have been replicated in Literature. The first female writers in Anglophone and Francophone literary scene were seen by male novelists as poachers in traditionally male literary domain. In this regard Chioma OparaOpara (1999:1) commented:

Feminist critics and writers have in the recent past bemoaned the lack of recognition accorded women in African literary canon. While male writers especially of the first generation were enjoying copious attention, female writers were distinctly beyond the pale of serious criticism. Veteran Critic Ernest Emenyonu deigns to ask who Flora Nwapa is writing for.

Flora Nwapa produced her literary work *Efuru* in 1970, while Mariama Ba followed with her *So long a letter* in 1980. In this way both literary giants have challenged other feminists to tear the veil of invisibility and expose the culture of silence.

Feminism challenges the men and their sympathizers on the way the society is run. It is the deconstruction of the status quo. It is not a literary theory but a form of ideology that has influenced many domains. Hence it is a study that makes use of the available literary theories to achieve its goals, namely to redress male injustice. This injustice according to feminists is caused by the social arrangement called *patriarchy*.

Feminism has its own agenda but different social arrangements or cultures call for different levels of approach. Women's struggle has permeated every field of human endeavour. In sociology feminism is seen as a social struggle for gender equality; in politics, one sees feminism as a political movement and ideology that, enhances the advancement of the socio-political roles of

women. Here one takes for granted the fact that men are supreme and women are suppressed in most, if not all societies.

Feminist ideology has therefore two basic beliefs. First men and women are treated differently because of their sex; and secondly this injustice can and should be overturned. According to the Womanists issue at stake is not that women want to be like men; men should rather change their attitude towards women. Therefore feminism(s) is (are) totally anti-patriarchal. In this context: Toril Moi, in *Sexual Textual Politics* (Opara, ed.1999:1) sees feminism as a bourgeois, egalitarian demand for women to obtain power in the present patriarchal system.

The feminist movement became pronounced in Europe and America when women were denied voting rights. Economic and legal rights were won by the Women Liberation Movement between 1800 and 1900. Gender equality in politics was won by the suffragists in 1920. It appeared that the temper over feminist activism quietened after the 1920 Women's Rights Movement victory. In the 1960s new exigencies arose; namely they need for economic equality, entry into all education and profession.

In short one could distinguish between two waves of feminism: 1800 to 1920 and 1960 to the present. The first wave was centred on liberal rights and women's enfranchisement. The second era concerns itself with civil rights of women: entry into educational institutions and hitherto all male professions, demand for positive legislation on abortion and equal pay. Nevertheless feminist studies and feminist movement are ever evolving. We shall not go into details taking into consideration the limitation of our scope of study.

While the African female writers are solidly in support of their western counterparts, their solidarity has some qualifications. As regards African literature; the term "*feminist*" with its extreme radical posture and militancy was not considered ideal for the African socio-political context. There is therefore a preference for *WOMANISM*. Womanism stands for the African woman who is mature, family-centered, and who seeks to play complementary role to the men. The African woman, just like her western world counterpart has endured the oppressions of patriarchy. Additionally, unlike her Euro-American counterpart, she has passed through three centuries of slave trade, one century of colonialism and an ongoing neo-colonialism. One can also reckon with the burdens of socio-cultural and religious sexism like arranged marriage, polygamy, sexist Islamic and Christian tenets.

Positively, in this situation womanism tries to highlight women's strength, experiences, and indispensable roles in the society. In this way female writers and their sympathizers wish to correct the prejudicial presentation of most male writers. In this study, we shall be looking out for the role and status of women in the three religious cultures in order to expose the basis for the existence of feminism and womanism in society and in literature.

7.2. WOMEN AND RELIGION

Religion is originally a term drawn from the Latin language *'religio'* which means “*scrupulous attention*” or “*veneration*”. It could be defined as the cult rendered to the divinity. According to the *Petit Robert*, religion has to do with the totality of ritual acts, which belong to the domain of the sacred as opposed to the profane. Its goal is to link the human soul with the Divine. Religion helps the faithful to express his recognition of the presence of a power or a principle on which depends his destiny; and to whom obedience and respect are due. It is in this regard that Bolaji Idowu(1991:2) notes that:

Religion is an inescapable involvement of every member of the human race. We are all religious in the sense that we believe in the sacred and are committed to one “faith” or another; in the sense of those who seek and try to establish a reasonable and acceptable substitute religion.

We must first of all define what religion is not. In analysing religious practices in most known cultures scholars are of the view that religion should not be identified only with belief in one God, that is monotheism. Before the advent of religions with monotheistic beliefs, many cultures practised polytheism. Some other religions did not even have gods. They speak of figures who are not divinities but who are revered, for example Confucius or Buddha.

Christianity for instance has so many divine figures though with hierarchical powers, such that certain Christians and non-Christians mistake its practices as polytheism: God as Trinity; Father, Son and Holy Spirit; Mary, Angels, Saints, the Blessed, and the Venerable. Some religions have room for feminine figures; others insist only on masculine figures as divinities.

Secondly religion should not be defined only when there are moral codes and commandments which believers must adhere to. Whether the gods are interested on our conduct or not, should not be used as a yardstick for

identifying a religion. In Ancient Greece, there were records of divine indifference to human living.

Religion should also not be delineated based on accounts of creation or origin of life and the cosmos. Myths of creation abound in most religions but are absent in some other religions. In religions where they abound like in Christianity and African Traditional Religion, agents of creation and their emissaries are mostly men.

Finally religion need not necessarily be an involvement with the supernatural and the transcendence. In some religions like Buddhism, Confucianism and Taoism the belief that there is a world elsewhere far beyond the reach of the senses is foreign. Hence the idea of consoling those who are being persecuted or who suffer injustice, to be patient in the hope of a reward in another world may not work. Women activism in such cultures has to take different colouring. Gods are lacking in these religions (Gideons, 2004:535):

They emphasise ethical ideas that relate the believer to the natural cohesion and unity of the universe.

7.3. Women in Islam.

Introduction.

In Islam there is no distinction or separation between the sacred and the secular. For Muslims, Islam, covers every aspect of life: religion and society. Even the minutest details of public and private life are ventured to, such as the family, business, food, personal etiquette and hygiene. As a result Islam has its prying eyes targeted into the private and public life of her members, especially the life of her female members.

A study of the three major sources of Islam: The Koran, The Hadith, and their biological, legal and theological interpretations shows that Islam was very much influenced by the patriarchal Arabian culture where women are mainly the led. and not the leaders. In spite of the efforts by Islam to reform the sexist tendencies in this culture, her best efforts have been seen to be hardly good enough for women. The modern Muslim woman however wants to take up leadership role.

In our age when society is breaking all barriers that separate people from each other, it is pertinent for us to explore the perception of Islam about women. We shall first of all look into the Holy Book of Islam to see what was originally enshrined in that book of guidance of Moslems. We shall

then study the points of transference of culture into the original tenets of Islam.

The Sharia is the Islamic legal code, which stipulates the way a Muslim should live within the Islamic legal jurisprudence. We shall therefore consult the relevant passages of the sharia for more illumination on women from the perspective of Islam. Finally we shall ventilate our ideas with the critique and commentaries of writers in the field.

According to Mbiti John, *Introduction to African Religion*, Islam is:

*The religion that the Prophet Muhammad founded in Arabia early in the seventh century. His followers were persecuted, and some fled across the Red Sea into Africa where they were given shelter.*¹

Islam is generally considered a religion; but for Moslems, Islam is a total way of life: as far as the European is concerned; but for Muslims, Islam is a total way of life': Islam encompasses for the Muslim every aspect of life: politics, social life, economics and civilization. There is no distinction in Islam between the sacred and the secular. According to Alford Welch, (Hinnells, 1991:123):

For Muslims Islam has been from the beginning much more than what is usually meant by the western concept 'religion'. Islam meaning in Arabic 'submission (to God)' is at the same time a religious tradition, a civilization, and as Muslims are fond of saying, a 'total way of life'. Islam

proclaims a religious faith and sets forth certain rituals, but it also prescribes patterns of order for society such matters as family life, civil and criminal law, business, etiquette, food, dress and even personal hygiene. The western distinction between the sacred and the secular is thus foreign to traditional Islam.

Unlike Christianity where there is a distinction between the secular and the sacred, Islam is a complete, complex civilization in which the individuals, societies and governments should all reflect the will of God. Islam regulates every aspect of the Faithful's life even to the minute details of private and public life. As John Mbiti (1975:185) would have it:

Another major problem is legalism. Islam has many laws which originated from the Arab society where it was founded. These laws are a major part of Islam, and though modifications and attempts to modernize them are made, Islamic law continues to exert influence on the life of Muslims throughout the world.

Our goal in this discussion would be to prove that the laws good as they may be are always tilted in favour of men. There are three major sources of Islam: The first is the Koran; the second is the Hadith and the third are the biographical, historical, legal and theological interpretations on the first two sources:

Among the innumerable works on Islam in classical Arabic the one that all consider to be the first source' for Islam is the Islamic scripture, the Qur'an (Arabic, al-qur'an, 'the recitation'). The Qur'an is divided into 114 independent liturgical units of widely varying lengths called suras (from the Arabic, sura, 'Unit').

Next to the Qur'an stand the Hadith works, multi-volume collections of accounts called hadiths (from the Arabic, hadith, 'story' 'tradition') that report or allege to report the sayings and deeds of the Prophet Muhammad. These hadiths provide an official guide for all aspects of Muslim daily life...

John Hinnels (1991:124).

In addition to the Qur'an and the hadith the primary sources for the study of Islam include biographical studies of Muhammad and other Muslim leaders, historical works on the development of Islam in various parts of the world...'.

As regards Islamic customs and traditions, there are majorly five essential Islamic practices, otherwise known as the Pillars of Islam: the shahada which is a recitation of the profession of faith ('There is no god but God' and Mohammed is his prophet); the daily prayer ritual called the salat; zakat (almsgiving); saum lasting; and Hajj (pilgrimage). There are also regulations on such practices as marriage, inheritance, divorce, and food. This contention is corroborated by Alford Welch (1991, 148 - 149)

In addition to the five Pillars of Islam other practices and customs are commonly observed throughout the Islamic world. The Qur'an is explicit in its regulations on such matters as marriage, divorce, inheritance and food laws 2:228, 4.3, 11/12-14/18, 22/26, 5.1, 96/97 etc), and in prohibitions against

usury, gambling, drinking, wine, eating pork etc 2.173/169; 3.130/124, 5.3, 90/92 etc). There are distinctively Islamic customs involving wedding, circumcision and funerals, which vary in details in different countries.

In all of the above spiritual and socio-political practices and beliefs, Muslim women are convinced that they are strongly marginalized. Most Muslim men do disagree with them, but objectively speaking one could observe some ambivalence and disparity in the way women are treated in Islam.

Alford Welch (1991:149) captures the scenario best:

Religiously men and women are equal in Islam. Muslim women are required to keep the Pillars of Islam and other religious and moral duties, and basic education, especially in religious matters, is a right and duty for women as well as for men. In other respects, however, the Qur'an and Islamic laws and customs place men above women, for instance, in the man's responsibility to provide for his wife and children. For this reason a higher percentage of inheritance goes to male heirs.

Alford Welch goes further by stressing that most of the segregatory practices against women in Islam may not have been enjoined by the primary sources of Islam:

The extent to which the lives of men and women are kept separate and women's lives are restricted varies from country to country. The custom of keeping women in partial seclusion in some Muslim societies seems just as oppressive to modernist

Muslims as it does to most Westerners, but it is seen by other Muslims as a way of being respectful and protective of women.

7.3.1. The stand of the Koran (Sura ANNISA) on Women

The fourth chapter of the Koran dwelt in detail on guidance about gender relations, especially as they concern women. Between the end of the third year and the end of the fifth year of the Prophet's reign at Al Medinah, many Muslims were killed at the battle of Uhud. Hence there was need to take care of the multitudes of widows and orphans that is women and their children. This led to a consideration of the rights of women and orphans. The prophet himself was an orphan. Muslims were then enjoined to take care of the orphans; and if they cannot do this, they should marry their mothers, those that appealed to them. Doi Rahman (1981:47) corroborates this point when he writes:

And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you; two, three or four...

Such marriages were to be finalized by the payment of dowries which Moslems were enjoined to allow their wives to keep their own shares. In the distribution of inheritance, the woman takes half of what the male child receives.

The chapter then dealt on morality: four witnesses suffice for the conviction of a woman caught in adultery, incest was forbidden, just as adultery. Doi Rahman (1981:11-15).

As regards equality of gender as proposed by feminists, Islam says that men are in charge of women because Allah has made the one of them to excel the other and because they spend of their property for the support of the women. Doi Rahman (1981:24).

Finally on rewards of eternal life, the Koran notes that anyone who does good works whether man or woman, if he or she is a believer, will go to Heaven.

7.3.2. Divorce in Islam

Sharia is the Muslim legal code and it is pertinent to examine women under Sharia. Divorce (Talaq) has great mention in sura 2:236-237. Under Islamic jurisprudence, a man can divorce his wife legally by raising his hand up and repeating: *"I divorce you thrice"*. The property of the woman if there are any could have been thrown out earlier or later. The excesses of divorce (talaq) in Islam got exacerbated when husbands began to throw away their more elderly wives like used rags in preference for younger ones. This was usually done repeatedly until the man could no longer use his manhood that is death. Many times divorce is abused in an attempt not to exceed the

Koranic injunction of four wives. In many cases, a great population of the men have so many wives and concubines that they cannot effectively manage. These women are usually left to seek for alternatives. This accounts partly for the reason why many middle-aged and older women go into prostitution. It was reported that under the dictatorship of General Zia Ulhaq in Pakistan, thousands of Pakistani women, mostly divorcees were arrested and jailed for protesting against the oppressive talaq law. Doi Rahman (1981:124). A wife can however have the right to divorce the husband if he forsakes his Islamic faith.

7.3.3. How Islam treats adultery

The law on adultery appears to be titled in favour of men. The idea of four witnesses before a case should be established seems a bit difficult since adultery is not generally committed on the veranda. That a man and a woman are inside a room even when the room is locked does not mean that they were committing adultery. No wonder then, in Islam men and women are not allowed to be together. We shall later come to this aspect of sexism in Islam. In an effort to look into the issue of witnesses in a case of adultery more critically, it was discovered that during the time of the Prophet, adultery was usually committed in a tent. In this circumstance it could be more plausible for witnesses to reach number two to four.

Judgment on cases of adultery is a highly vexed area. Hadith Sahih Muslim (4027) Masih-al Abd, K. O. and Salam Ibn, M. J. (2000:28) was reported to have presented a case of a woman who personally came to the prophet to confess adultery and how she became pregnant through it:

Mohammed then called her master (husband) and said: 'Treat her well, and when she delivers, bring her to me'. He did accordingly. Then Allah's Apostle pronounced judgment about her and her clothes were tied around her and then, he commanded and she was stoned to death. (cf sura 30:1-5, 28-29).

Once convicted of adultery, there are about three levels of punishment:

- The woman should be imprisoned or kept under house arrest until she dies – (Surah 4:15).
- The culprit should be given a hundred lashes – (Surah 24:2).
- Some commentators note that 100 stripes are only for fornicators.
- The culprits should be stoned to death. (cf Sirat Rasulallah by Ibn Ishaq and Sahih Muslim)

Allah sent Mohammed and sent down the scripture to him. Part of what he sent down was the passage on stonning. We read it, we were taught it, and we heeded it. The apostle stoned, and we stoned them after him... .

Some critics are arguing that the practice of Mut'a - (Pleasure, desire) which means an arrangement whereby a man hires a woman for a specific amount of money, for a certain period, to have sex with her, negates all the efforts made to make adultery illegal. Masih-al Abd, K. O. and Salam Ibn, M. J. (2000:31)

7.3.4. Sexism in Islam

Islam just like Christianity has its origin from the Orient. One seems to notice a prevailing patriarchal lordship in Islam, Christianity and Judaism. In Islam for instance, women are meant to be kept in Purdah; when at all they appear outside, they must cover their faces and hair. The usual explanation is that such are the ways they are guarded from fornication and adultery; lest men see their beauty and be seduced. What of men; why do they leave their face and hair open? Will women and people not see their handsomeness and be seduced?

Secondly, it does seem that marrying a wife is simple and cheap in Islam. This may create the impression that women are chattels. Just for the payment of a minimum of a quarter of a Dinar of Gold or three Dirhams of Silver; a woman is married. Though there is also need for a marriage guardian, marriage consummation and legally qualified spouses. As far as the man is concerned, for marriage, four conditions are necessary in Islam:

discretion, consciousness, sanity, and manliness (not a hermaphrodite). The formula for marriage is: “*I have given her out in marriage*”, “*I accept*”, “*I am pleased with it*”, “*I have contracted the marriage*” etc.

Thirdly there is segregation in transportation system as well as in other aspects of public life. The need to separate men and women, according to Islam is as a result of possible seduction.

Fourthly, just as in other oriental religions no woman can become an Imam or lead the faithful in worship. Women cannot even gain entrance into the main bowel of the mosque. A woman can however say prayers on her own on behalf of her fellow women. Perhaps it is also the issue of menstrual blood that is an obstacle for women ministration in Islam.

Menses prevents ritual prayer, fasting, divorce, touching the Koran, reading the Koran, entry into the mosque, and real sexual co-habitation during the menses or after it but before she performs ritual water purification.

Masih-al Abd, K. O. and Salam Ibn, M. J. (2000:33)

7.3.5. Regulations concerning women’s fashion and body beautification

The Sharia law has equally laws regulating the private lives of women. Such spheres of life as manicure, pedicure, hairdressing, wears and jewelries. In

short a woman is expected in Islam to maintain her fitra (original state of purity). According to Saleh Fauzan Al-Fauzan (2000:18) *Rulings pertaining to Muslim Women* maintaining her fitra includes:

This includes cutting her ails and taking care of them. This is because trimming the nails is a Sunnah by the consensus of the scholars of Islaam, as it is part of the fitra that has been specified in the hadeeth of the Prophet, may the peace and blessings of Allaah be upon him. Other reasons include the hygienic advantages resulting from the removal of excess nail, coupled with the fact that leaving the nails to grow long is ugly and resembles the claws of beasts of prey. Dirt collects underneath the nails, and long nails prevent water, used for ablution, from reaching what is underneath them.

The woman is also required “*to remove the hair from her armpits and pubic regions, in accordance with the hadeeth narrated regarding this practice, and in accordance with personal hygiene and good appearance. It is better to perform this every week, and it should not be left longer than forty days*”. Saleh Fauzan Al-Fauzan (2000:18-19).

In an attempt to corroborate the views of Al-Fauzan, Masud A. Taiwo (2001:37) in *Marriage under the Sharia and Yoruba Custom* (2001) gave a Yoruba proverb “*Ohun ti aba bo ni niyi*” (whatever is preserved is dignified) to justify the Islamic regulations on private live of women. Masud Taiwo even made references to the Christianity religion which according to him has regulations on fashion:

Happily enough there is no religion in the world that supports the modern-day fashion show and beauty exposition of woman. Saint Peter, one of the apostles of Jesus wrote to the women of Galatia and Asia saying: "You (women) should not use outward aids to make yourself beautiful, such as the way you do your hair or the jewelry you put on, or the dress you wear; instead your beauty should consist of your true self, the ageless beauty of a gentle and quiet spirit which is the greatest virtue in God's sight" (1st Peter 3:3-4). Also in the Book of (Deut 22:5) we read, "Women are not to wear men's clothing and men are not to wear women's clothing, The Lord your God hates people who do such things" In a letter written to Timothy, Saint Paul said: "I also want women to be modest and sensible about their clothes and to dress properly, not with fancy hair styles, or with gold ornaments or pearls or expensive dresses, but with good deeds, as is proper for women who claim to be religious.

Similarly, in Koran 24:31 Allah was quoted as revealing to the Prophet Mohammed: *"Say to the believing women that they restrain their eyes and guard their private parts and that they disclose not their beauties except that which is apparent thereof (i.e. faces and hands) and that they draw their head-covering over their bosom..." (Q24:31).*

Hence women are expected to grow their hair long. She is not allowed to shave her hair, her eyebrows, or dye and tint her hair. This is corroborated by Al-Fauzan, Masud A. Taiwo (2001:19):

And as for the hair of the heads of the women, it is not permissible for it to be shaved, because of the hadeeth related by Nasaa'i in his Sunan with his isnaad (chain of narration) from 'Ali, may Allah be pleased with him; and al-Bazaar also narrated it with his isnaad in his Musnad from 'Uthmaan; Ibn Jareer also narrated it with his isnaad from 'Ikrimah, they said: 'The Messenger of Allah, may the peace and blessings of Allaah be upon him prohibited from the Prophet, may the peace and blessings of Allaah be upon him indicates that the act prohibited is haraam, provided there is no other proof to indicate otherwise'.

Muslim women may plait their hair but they are not allowed to: *“gather it above her head or make it into a bun at the nape of her neck”*. Similarly hair attachment or wigs are not permissible for Muslim Women *“any women who adds foreign hair to her own hair has indeed been dishonest”*. Other aspects of fashion like tattoo, creating gap between the teeth, dyeing the hands and feet or displaying her jewelry in front of men as well as letting men hear the sound of her ankle bracelets are haraam.

In the same vain a woman may use perfume but *“Any woman who has applied perfume must not attend the Esha prayer with us”*. Reported by Muslim, Abu Dawud and Nasaa’i. In the hadeeth reported by Muslim from Zaynab, the wife of Ibn Mas’ud, *‘if any of you (women) comes to the Masjid then do not apply perfume’*.

What is first observable in the modern woman is her mode of dressing. Olagoke, S. A. (2001:30) wrote on *“Womens’ dressing in Islam”*: With copious quotations from the Koran to support his stand on Muslim regulations about womens’ dressing he noted:

Dressing mode depicts level of social civility. It becomes an aberration against societal norms, when dressing becomes provocative, transparent as in the case of mini skirts, see-through, topless, tight fitting, sleeveless, micro-mini skirts etc. Hijab wearing is meaningful only when it is on top of gowns or outfits that are loose enough for women’s curves or body shapes not to show.

Quoting Koran chapter 7:26, he goes further to cite Abu Huraira who “reported that the Prophet said the curse of God would be... on the woman that puts on male’s cloth”. Olagoke insisted that:

Islamic concept of dressing mode is generally for the purpose of protecting women against unnecessary harassment, promiscuity and other anti-divine terms... the concept of Hijah was established by God in Suratul Nur to change the period of dark ages when women took pride in being half-naked dancing around their idols, even in the presence of men, to an era of civility, modesty and full respect for the dignity of women.

According to the injunctions of the *Qur’an* the need to dress modestly is required of men as well as women. The practice however is strictly reserved for women. Women are expected not only to veil but also to cover their faces as well as a greater part of their physiognomy. This is contrary to the stipulations of the *Qur’an* 34:30 which does not exclusively require the veiling of women. Most likely it is a patriarchal culture that has enthroned this later regulation.

According to Alford Welch, such sexist interpretations could give room to discrepancies in the actual living out of Muslims practices and customs. Those Muslims who are more enlightened would practice the Islamic

injunctions in ways that are different from the manner in which the unlettered people would do the same:

Today the custom of dress among Muslim women vary in different parts of the Islamic world. Some women, especially those from the villages and smaller towns, cover themselves completely from head to toe; others dress in the usual Western manner or cover their heads discreetly with scarves (14; 29:11).¹⁰

Variations in the actual practice of Muslim injunctions according to scholars like Margaret Strobel, “*women in Religion and in secular ideology*” in Margaret Jean Hay and Sharon Stichter (eds) *African Women South of the Sahara* (1984:93 - 94) could be attributable to acculturation in Islam:

Islam contains an ideology of gender and embodies assumptions about women. Wherever it spread, Islamic beliefs and practices intermingled with local customs, exhibiting perhaps a greater acceptance of indigenous culture... The most significant elements of this ideology of gender include the extension of basic legal rights in marriage, divorce, and property; the practice of purdah, or the seclusion and the veiling of women; and the seclusion of women from formal office in the governing structures of the religious community.

7.3.6. Inculturation and Acculturation

Inculturation and Acculturation are necessary and indispensable tools in every religion. Both assist in the speedy work of evangelization or

proselytization. The new religion remains strange and foreign to the host community until it has taken firm root in the culture of the people. On the other hand inculturation and acculturation if not properly managed could be avenues through which pure religion could be adulterated. Apart from ushering in syncretism into a religion, uncoordinated process of inculturation could be used by men to further sexist interest. In this way the noble vision of a religious founder could be given sexist interpretations. Margaret Strobel (1984:91 - 92) argues that it is in this way that:

...circumcision rites of boys became Muslim ceremonies, as in the case of the Jando rituals in Eastern Africa. Female puberty rites were not challenged; rather they co-existed alongside Islamic rituals. In Mombasa, on the Kenya Coast, slaves brought female rituals, and their descendants have continued to perform them. Now after several generations of performance in an urban, patrilineal Muslim environment, the functions of the rites have changed and the rituals are introduced by prayers to Mohammed, but the Muslim hierarchy has not attempted to forbid them.

Another scholar M. S. El-Garh, *'The Islamic Attitude towards Women'* (1976:26) sees the variations and discrepancies in the actual practice of Islamic faith and culture, as well as the sexist undertones as emanating from lack of unanimous interpretation of the Islamic source scriptures. Different

scholars follow different lines and schools of interpretation depending on their own sphere of interest:

While it is comparatively easy to extract the theoretical Islamic attitude towards women from the authentic scriptures of Islam and the conduct of the Prophet Muhammad and his learned and leading companions on the issue, it is fairly difficult to always give a unanimously acceptable interpretation of the authentic text of the scriptures... Hence the same scriptural text may be used with two different interpretations to support two conflicting viewpoints.

El-Garh (1976:14) is of the contention that the first undertaking to be embarked upon by Islam in handling Gender issues in Islam would be to seek out a “*non discriminating, informed, patient, impartial and objective scholar who can struggle to find a firm basis of his stand on this kind of slippery ground*”.

According to him:

When such a scholar is found and the theoretical attitude of Islam towards women is finally drawn, one immediately faces the question: how far have the ideals of the Islamic attitude towards women been in fact observed, and put into actual application in the Muslim society?

El-Garh (1976:26-27) insists that there is absolute conflict between theory and practice in Islam and this conflict makes the scholarly effort to clarify issues about Islam and women very difficult. He cites the example of the right of women to inheritance in Islam:

It is absolutely true that Islam has theoretically conformed women's absolute entitlement to a due share of inheritance specified in Islamic law. But have all the Muslim societies, in Arabia, Egypt, India, etc, actually and consistently enforced this principle? The answer is surely on the negative side...: how does one consider such a failure of a Muslim society to enforce an Islamic ideal? Can such a failure to allow women to inherit be described as Islamic...?

So the most important task in our exercise here would be to determine what Islamic source scripture says about women; what the Islamic law rules on women's conduct and to what extent these rulings are uplifting the image and position of women in Islamic societies.

The usual tactics by many male scholars both in Islam and other religions is to begin their argument by reminding feminists that the condition of women before the advent of their religion was pitiful.

El-Garh tried to globalize women's suffering. In this way he noted that it was not only in Islam that women are suffering:

The human female species has been the subject of agonizing humiliation and suffering and the object of mockery and ridicule in various human societies, religious backgrounds and cultural contexts almost from the beginnings of human history until the advent of Islam in the sixth century of the Christian Era.

Muhammad Embeay writing in the *Guardian Newspaper*, of Friday June 24, 2005 on 'Islam liberates women' corroborates the views of El-Garh that women's condition was deplorable and miserable in every culture and society until Islam came to their rescue:

Before the advent of Mohammed on whom be the peace and blessings of Allah, the position of women was not enviable at all; it was miserable throughout the world. In pre-Islamic Arabia, women were treated as sheer objects of lust in open assemblages, in the dark corners of the streets, in palm groves... purchasing a beautiful girl and having her in common between several young men was very common... Women were sold to prospective husbands by their fathers or guardians. There was no form of dowry... There was unlimited number of wives, and husbands had arbitrary privilege of divorce...

Mohammed Embeay then listed what Islam had done to uplift women as Equality of gender, Right of Inheritance, Right of property, Right of entity and limited polygamy.

According to Salehn Fauzan Al-Fauzan, *Rulings pertaining to Muslim Women* (2010), a publication of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance with the Co-operation of Ibrahim Bin Abdul Aziz Al-Braim Welfare Establishment:

And when news is brought to one of them of (the birth) of a female (child), his face becomes dark, and he is filled with inward grief. He hides himself from his people with shame, because of the bad news he has had! Shall he keep her with dishonour and contempt or bury

her in the dust? Certainly evil is their decision (Al-Nahl: 58-59) p. 10.

With the advent of Islam however, the above pitiful condition of women that Islam met was addressed by Islam. At least the Islamic scriptures cautioned thus:

So Allah has stated that the woman is an equal partner of the man in terms of reward and punishment for their actions. Allah says: "whoever works righteousness, whether male or female, while he (or she) is true believe verily to him, we will give a good and pure life (in this world), and we will bestow on such their reward according to the best of their actions" (Al-Nahl: 97).

Saleh Al-Fauzan (2000:16) insists however that equal as women may be with men, women are not allowed to go and work side by side with men. In other words there must be segregation between man and women in public life for fear of Fitna (corruption). He objects to situations where women have to work:

Remove(d) from her home to join the men in the workplace, nurses in hospitals, as hostesses on planes, as teachers or student in mixed classrooms, as actresses in theatres, singers, as presenters in various forms of media, spreading fitna (corruption) with her voice and her appearance.

7.3.7. Reaction of Moslem Women to Sexism in Islam

Moslem women did not remain silent in the face of patriarchally oriented religious intolerance against them by men. In 1992 a group of women in Iran founded ZANAN, an Islamic and feminist journal. Their goal is to re-read the Koran from the women point of view:

Drawing on the symbolic capital provided by the Koran and Traditions, or the authenticated sayings and deed of the prophet Mohammed that form the basis of Islamic law, some Muslim Arab feminists are examining the gendered formation of Islamic epistemology.

Also women are uniting themselves under the umbrella of Islamic feminists. Leila Ahmed presents the evolution of two Islam. One for men, one for women. We shall briefly examine the evolution of women objection to male injustice in Islam.

At the end of the 19th Century Zaynab al-fewwaz led other women in evolving feminist's objections and arguments within Islamic norms in an attempt to correct the impression within some circles that their struggle was a copying of western styles. Egypt women like the Egyptian-American historian Leila Ahmed led the trail; they were followed by Lebanese women intelligentsia.

In 1923, Huda Shaarawi, the founder and President of the Egyptian Feminists Union staged a public demonstration against the veil and its

divine ordination. In the event at the Cairo railway station, she took off her veil before the crowd. In 1928, the Lebanese Nazira Zayn al Din (1908-1976), daughter of a Moslem authority wrote a book *Unveiling and Veiling* in which she argued that the law was Moslem men's construct (Quadri Y. A. and Oloyede, 1990:40). The international reaction and objection to her publication made her to produce a follow-up work titled *The Girls and the Shaykhs* in 1929. She refused to be cowed by the men's club. Her argument was that women are better suitable to interpret sections of the Koran that concern them directly; that culture and religion when blindly interpreted could vitiate the essence of religion. Her insistence was that Islamic law is about each Muslim's unmediated relationship with God and not a manual to police individual's privacy and human interactions (Cooke Mariam, 2001:XII). In 1998, a Syrian critic Bouthaina Shaban republished Nazira's radical texts. Until the 1980s only men's texts and sermons were taped; but discourse and disputation including women's tapes have gone public. Women who train for at least two years in Cairo have been reported to have preached on invitation in particular mosques. The audience still remained women. In Saudi Arabia, women interpreters are growing in number. One of the acclaimed religious authority was Dr Fatima Umar Naseef (Cooke Mariam, 2001:XIV) whose clarion call was:

Seek knowledge wherever you can find it, even in China.

The general impression among some feminists is that Moslem women's feminist activism came late. Our earlier studies are quick to point at the end of nineteenth century as the era of women's objection to sexism in Islam. Fatima Mernissi writing on *Femininity as subversion in Islam* researched into *sciences, Book of Marriage, Al-Maktaba Al-Tijariya Al-Jurba* by Ghazali and *Women in the Muslim Unconscious*, by Fatma A. Sabbah, and argues that Muslim Kadis and Imams met with stiff opposition of the women as regards veiling, seclusion, polygamy and obedience to the husband and the basic principle of Muslim marriage right from the first century of Islam (that is the 7th century). Sabina was referred to by Muslim Chronicles as the rebel woman (nashiz) of the 7th century Islam. She had three assets that enabled her to bluff the men; beauty intelligence and Aristocracy. She took her husband Zayd to court in Arabia for going to his concubines; she refused to veil, attended the Quraish Nobility Council, and met with poets and guests in her matrimonial home (Cooke Mariam, 2001:XV). She set the tone of fashion; women and men came to copy her hair do. The next nashiz of the era was Aisha bin Talha, the daughter of Khalif Abu Bakr through her mother.

History reported that she refused to veil and when asked why. She replied (Cooke Mariam, 2001:XVII):

God, the almighty distinguished me by my beauty. I want people to see that, and acknowledge my superiority over them. I will not veil. No one can force me to do something.

One has to note that these women were aristocrats and celebrities. They were sacred cows in the Muslim society. They were very few exceptions among the majority of women of their time who did what they were able to do due to their background. Their resistance to patriarchy was not recorded, they were oral: tales, proverbs or acts. Such resistance was never as threatening as the ones of today.

Conclusion

What we have seen in Islam as far as Sexism is concerned is a reflection of the Global phenomenon of discrimination against women. Women are oppressed in virtually all cultures; one has only to gauge the levels of intensity as one does a comparative study among cultures and religions. The modern Islamic woman's quest for power and leadership have remained a stillbirth due to the factors discussed in this paper.

The Koran's Surah 4:1 which says that *"both man and woman were created from the same soul, thus recognizing the spiritual equality between man and woman even from the time of creation"*, (Koran 4:1) equally noted that the same Koran Surah 4 which Balogun quoted has in verse 34 a sexist injunction:

Men are superior to women on account of the qualities with which God hath gifted the one above the other.
(Sura 4:34).

Awolalu goes further to use prayer recitation in Islam as a case study of sexism in the religion. He noted that one of the obligations of every Muslim is to say the prescribed prayers in the midst of the congregation, in the mosque. However there are obvious segregations in the rules regarding women on prayer and men on prayer. As far as the men are concerned, the superlative prayer is that which is recited in the mosque with the congregation; while for the women, the superlative prayer is that which is offered with the covering of the veil in the house in purdah. To buttress his point, Awolalu (1976:97) quoted Maududi's citation of a Hadith from Umm Humaid Saidiyyah where a devout Muslim sought for clarification from the Prophet in the following dialogue:

O Prophet of Allah, I desire to offer prayer and under your leadership". The Holy Prophet replied, I know that, but your offering the prayer in a corner is better than your offering it in your closet; and your offering the prayer in your closet is better than offering it in the courtyard of your house; and your offering the prayer in the courtyard is better than your offering it in the neighbouring mosque; and your offering it in the neighbouring mosque is better than your offering it in the biggest mosque in the town.

Various reasons have been given for the exclusion of women from certain religious roles by religious scholars. In Islam as well as in Judaism and Christianity, women are disabled as far as cult is concerned as a result of their menstruation and post-parturition period. In this way man's worship of Allah is regarded as being superior to woman's worship. (Ogunbiyi J. A., Orita, 1976:98).

The religious superiority of men over women in Islam is the root of every other claim of superiority by men over women in Islam. The restriction of women to the purdah or harem and their veil of invisibility may be explained on grounds of sexual morality; but in actual fact they are all manifestations of the religious superiority of men over women. In this context Awolalu J. O. quoted Reuben Levy (1962:98) who wrote *The Social Structure of Islam*. The author highlighted in greater detail the various ways in which men tower above women in Islam:

...In the matter of mental ability and good counsel, and in their power for the performance of duties and for the carrying out of (divine) commands. Hence to men have been confined prophecy, religious leadership, saintship, pilgrimage rites, the giving of evidence in the Law Courts, the duties of the holy year, worship in the mosque on the day of assembly (Friday) etc. They also have the privilege of electing chiefs, have a larger share of inheritance and discretion in the matter of divorce.

In Islam, Muslim scholars have endeavoured to prove that the condition of women before the advent of Mohammedanism was pitiful. They argue that Islam has so far ameliorated the state of women. Mohammad Embeay in an article in the Guardian, Friday, June 24, 2005 belaboured readers with his well-researched work titled *Islam Liberates Women*. He noted that before the advent of Islam:

The position of women was not enviable at all; it was miserable throughout the world. In pre-Islamic Arabia, women were treated as sheer objects of lust in open assemblages, in the dark corners of the streets, in palm groves in the depression of the deserts, on hills, in dales, and sand dunes. Purchasing a beautiful girl and having her in common between several young men was very common. (p. 15).

He further argued that there was no dowry as women were sold off like a chattel. Then, men he stressed were free to purchase as many wives as they wanted. While men had rights of divorce, women who were property had no rights of divorce, inheritance and of ownership of property. Embeay equally criticized the Greek world for similar atrocities against women. Christianity was not spared either. Joined among those to be held responsible for the pitiable condition of women in pre-Islamic and Islamic era were the enlightenment philosophers like Jean Jacques Rousseau, the

Jewish Rabbis, and lastly, the Hindus who burn their widows as part of the funeral rites of their husbands.

Embeay then ushered in Islam as the messiah of women who brought in gender equality, rights of inheritance, right of property, right of her entity, gender-aware marriage regulations and limited polygamy.

Leila Ahmed however differs from the above position. She does not only call them inaccurate and simplistic. She had enough documents to prove that in Arabia, prior to the advent of Islam, women enjoyed and savoured greater sexual independence and were active participants and administrators of religion and warfare. As a case study she made use of the example of two of Mohammed's wives to back up her argument.

The first wife was fifteen years old his senior. He employed Mohammed to help her manage her caravan enterprise. Both got married. She died twenty-five years later having remained his only wife. The other wife was Aisha. She got married to Mohammed after he became a prophet and the Head of Islam. Thenceforth, there was no longer Monogamy nor women autonomy. Leila Ahmed (1920:99-100) also observed that before Islam Jahilia women in Arabia were priests, prophets, soothsayers, nurses and active participants in warfare. In her words:

They were fearlessly outspoken, defiant critics of men; authors of satirical verse aimed at formidable male opponents; keepers, in some unclear capacity, of the keys of the holiest shrine in Mecca; rebels and leaders of rebellions that included men; individuals who initiated and terminated marriages at will, protested the limits Islam imposed on that freedom, and mingled freely with the men of the society until Islam banned such interaction.

She argues that almost all the forfeitures of rights and independence of women followed the Islamic injunctions that women should become the property of men:

In transferring rights to women's sexuality and their offspring from the woman and her tribe to men and then basing the new definition of marriage on that proprietary male right, Islam placed relations between the sexes on a new footing. Implicit in this new order was the male right to control women and to interdict their interactions with other men.

In other words the two world's major religions are united in sharing a common trait: they are all patriarchal. They are all manifestations of the culture in which they are rooted, which nourishes them and which they ought to defend.

7.4. WOMEN IN AFRICAN TRADITIONAL RELIGION (A.T.R.)

Introduction.

Like in Islam, religion is the controlling factor in the life of every African. One religious belief or the other controls every aspect of the life of the people. Unlike in Islam there are female representations of the deities in African Traditional Religion and women could play some ritual roles, even to the extent of serving as custodians of the gods. Hence in A.T.R. if there are priests, there are equally priestesses; where there are prophets, there were prophetesses as well.

In this way there was a level of gender balance. Hence, though the status of the African woman may not equal that of the man in A.T.R., she possesses irreplaceable roles as medium, diviner, herbalist and priestess. One must however note that the menstrual blood has remained the sole reason why women are excluded from the priesthood in A.T.R. Hence only women who have attained the menopause are allowed to play most cultic roles in A.T.R. Yet no matter the woman's efforts she can never be equal to the male child. Religion is the controlling factor in the life of every African. Religious beliefs and observances are like laws in the African society. Every aspect of the social, political and economic life of the people is anchored on

one religious belief or the other. It is in this regard that Maurice De la Fosse (17-20) notes:

Aucune institution n'existe (en Afrique noire), que ce soit dans le domaine social ou dans le domaine politique, voire meme en matiere economique, qui ne repose sur un concept religieux ou qui n'ait la religion pour pierre angulaire. Ces peuples, dont on a parfois nie qu'ils aient une religion, sont en realite parmi les plus religieux de la terre.

The above quotation underlines the singular importance of religion in the life of the African. It follows that whoever controls the religious life of the people has totally taken control of every aspect of their life. Idowu Bolaji (1991:2) is not unmindful of this fact when he defines Africa traditional religion as:

the religion which resulted from the sustaining faith held by the forbears of the present Africans, which is being practised today by the majority of Africans in various forms and various shades and intensities, nakedly in most cases; but also in some cases, under the veneers supplied by westernism and Arabism...

7.4.1. RELIGIOUS BELIEFS AND PRACTICES

African Traditional Religion is the veneration of the divinity through the use of rituals, which are related to the sacred as opposed to the profane. Such rituals help the worshipper to communicate with the Divinity. The African traditional religious practitioner believes that God is so supreme and so far from the world that one can only approach him through intermediaries. As a result, the ancestors dominated by men created gods, beliefs, feasts, customs and traditions aimed at a fuller maximization of the religious sentiments of the African.

Generally speaking the African traditional religion comprises the following beliefs: the person, the ancestors, imitation and magic on the one hand, and on the other hand; it presents the vision of the world in form of a pantheon, cults, and the nature. Within the African traditional religious beliefs, there are the vital force, a conception of the world, myths of creation, the religious societies and divination. Naturally the principal axis of all these beliefs is the devotion and worship of the superior principle. In different African religious societies there are various names for this all powerful principle: Olodumare (Yoruba); Abasi (Efik); Chukwu (Igbo); Obasi (Igbo); Faro (Bambara); Amma (Dogon); Nyame (Guinea); Nana-Nyankpon (Ashanti); Mawou (Ewe); Olorun (Yoruba); etc.

Apart from the Supreme Deity, there are equally secondary gods. While the Supreme God is eternal and is the creator, the secondary gods are his messengers who take charge of the earthly tasks. The African worshipper adores the Supreme God through the secondary gods (the intermediary gods). Olumide Kayode in his book *African Traditional Facts at Finger-Tips* mentions such Yoruba divinities as: Orunmila, (god of the Oracle), Esu (chief of divinities); Olokun (goddess of water); Orisa-oko (god of the farm). The Igbos have Agbala (Oracle of the Hills and Caves); Ala (the earth goddess); Amadioha (god of thunder); Kamalu (god of lightning) among others.

In African societies, there are gods who are responsible for health; thunder; social ethics; natural disasters; justice; harvest; intelligence; blacksmiths; battle, social arrangements and relationship among others.

Earlier some scholars labeled African Traditional Religion as Animism that is a cult that worships inanimate objects. Nabofa M.Y in his book *Essential Topics in African traditional religion* joins other African authors to disprove the above argument. The African believes that God has great influence over their lives. Nabofa notes that 'Eleda' or 'Elemi' is the creator and the one who gives life. He explains in his work that the supreme principle, among the Yorubas for example is worshipped directly with cold water, kolanut placed on a piece of cotton and at times with a white fowl.

Sacrifice is an essential feature of African traditional religion. It is a ritual offering made with devotion to the divinity. The goal is to obtain divine favour and to avert divine anger and dangers of evil spirits. The divinities are namely friendly or hostile to the individual worshipper or society depending on their conduct. One could offer animals, or farm products during birth, circumcision, initiation, marriage, harvest, battle or sickness. Such sacrifices are mostly accompanied by prayers, incantations, singing and dancing as the case may be. The human mediators, the priests, priestesses, fortune-tellers, prophets and prophetesses determine what is to be offered and how it should be offered. The idea that God intervenes in the life of the African for good or for bad is a foregone conclusion in African traditional religion:

The gods intervene in human affairs. At times they appear simply hostile to man, 'jealous' and interfering', as Herodotus call them, not evil or malignant but concerned to keep man in his place. Too much happiness, too great success, or too great an achievement calls out a supernatural response, to reduce man to the sense of his human lot. He must be humble, brought down, taught wisdom, and self-knowledge. This feeling is moralized in the doctrine of the punishment that awaits hubris', which sees man as rightly

punished for arrogance, for forgetting he is mortal and acting as if he were god, and by this usurpation on divine prerogative failing to honour the god.

(Hubert, Deschamps, op. cit)

Sorcery is another major practice in African traditional religion. The sorcerer is considered in African traditional religion as a supernatural being. He is a representative of the gods. He possesses enough supernatural power and is able to heal all spiritual and physical sicknesses. He could also use his powers to wreck evil.

7.4.2. Sexism in African Traditional Religion

For a better understanding of the representation and participation of women in the African traditional religion we need to study the social order of the religion. In this way we shall be in a better position to appraise the gender balance or imbalance in the traditional African religious beliefs.

We have discovered that while there is a god of adultery whose duty it is to visit the adulterous woman with cruelty and death, there was no god for the adulterous man. This is already sexism in African traditional religion. In certain cultures in Africa, through such divinities women and girls, with or without their knowledge are suffused with magical powers such that each

time they are go into illegal sex they and their partners are visited with series of punishment.

The social group comprises the living and the dead. The dead are the original custodians of the culture. They guide the conduct of their descendants who they reward or punish depending on their performance. Where they carry out the laws and the rituals as is expected they are rewarded; but where they fail, they are punished. What we shall be looking out for in this social pyramid is the place of the woman. When for instance a woman becomes sterile in this traditional religious cosmos the usual interpretation is that she is either a witch who eats the foetuses in the womb, or that she must have led a corrupt youthful life. In some religious cultures wives are buried with their deceased husbands for one reason or the other. Such religious myths influence the thinking and actions of the society in her dealings with the woman. We observe such mentalities translated into real life in the practice of virginity test for newly married wives. There is also fertility test, which manifests itself in cases of pre-marital pregnancies.

Among the living in the social order of the African traditional religion, the patriarch is always the head of the family after the ancestors. Next, the able-bodied men according to age-grade, title and levels of initiation follow. Next in the hierarchy are the children; the boys before the girls according to age and initiation. Women are rarely counted except in matriarchal societies, or

where the woman in question has distinguished herself through royalty, hereditary, priesthood, sorcery or warfare. Such a woman again must be elderly or must have reached menopause. Instances are available among the Onitsha Igbos of Anambra State and the Ika Igbos of Delta State.

7.4.3. Women's Leading Roles in African Traditional Religion (A.T.R).

Nevertheless, women play various roles in the religious life of the African societies. Generally priesthood is a special preserve of the menfolk as in most cultures. The priest offers sacrifices to the deities and serves as the intermediary between the people and the divinities. Among the Igbos for example, Arinze F. A., (1970:72) has this to say:

Women are entirely excluded from being Eze-alusi (which means the chief who serves the divinity). They are not even allowed to enter the innermost parts of shrines and are forbidden to touch certain idols. Speaking of Ajala, the Earth and Fertility spirit at Nneato, Leith-Ross says: Although Ajala is a woman, she has no priestess...

The Yorubas are an exception in this regard; there are priestesses though with a condition: the woman must have passed child-bearing age and sexual habit.

Women could be sorcerers, diviners and herbalists in African traditional religion. In West Africa the majority of diviners appear to be men while

95% of Zulu diviners are married women, and it is believed by the Zulus that the welfare of the community depends on these female diviners. (Ezeanya, Orita 1976:Dec.)

Generally, divination is open to both men and women in other regions of Africa. Women diviners are most efficacious in combining divination with herbalism. This is necessary since an average African believes that ordinary medicine without divine infusion is not efficacious. The woman diviner therefore interprets the mysteries of life; the past, the present and the future, and gives guidance and healing.

Women could act as custodians and undertakers of sacred places. It is the prerogative of women to decorate and tidy up sacred places. This is part of their practical adoration to the divinities. Service in this way is in itself an act of devotion to the deities. In many cases the sorcerer could pronounce a vocation on a particular woman to become the life-undertaker of a given shrine. Such a woman who must have attained menopause is required to leave her home and relocate to the shrine. Many a time women are themselves mediums like the 'Obunoko of Nsukka region'.

Women are wives of divinities and Queens. In Africa, marriage is a sacred duty for everyone including the deities. When for instance a girl is perennially sick, the mediums consulted could aver that she was already married to a water spirit or deity. As such she need not marry again. Her

existing bridal knot has to be renewed. (Mbiti, 1970:114). Automatically, this becomes the interpretation of her destiny (Ipin-Ori) Yoruba or (Chi) Igbo. (Sofola, 1973:4) Among the Edo, we learnt that God is conceived as a King with many wives and children occupying the abode of splendour. Divinities too have their female counterparts: Udo versus Ogwugwu (Ibo). Similarly instances of female rulers (Obas, Ezenwanyi) abound in African tradition. Kingship or Queenship in African Traditional Religion is not only political; it is also spiritual ministrations on behalf of the kingdom. (Mba, 1982:2-3).

Despite the aforementioned laudable roles women are permitted to play, there are still prejudices against them. African Traditional Religion is suffused with superstitious, and most of the victims of these superstitious beliefs are women. Taboos, sanctions, abominations and prejudices are abundant in African Traditional Religion; but women appear to be the victim or target of most of these taboos. Menstruation has so far been the kernel of women's marginalization in priestly functions. Other taboos are those connected with child delivery, food preparation, widowhood and marriage.

There are taboos that are linked to menstruation. Blood is very powerful both in spiritual and physical life. It is the inner prerequisite for religious rituals and rites of atonement, covenants and propitiation. It could be the

blood of a mammal or that of a human being. This view is held by Omoyajowo, J. A., in Jacob Oluponna, ed, (1991:80) when he states that:

In African Traditional Religion there are many rituals women are not allowed to watch or witness, just as there are secret societies the membership of which is reserved exclusively for men. Where both sexes share membership of a society, the woman so allowed must have passed child-bearing age and therefore become ritually acceptable to the gods. Similarly women from the impurity associated with menstruation are not usually 'called' by the gods.

The idea among traditional devotees is that blood from the menstruation contains 'ase' which is an anti-dote to medicinal preparation. (Okunola, 2001:28). At Ago-Iwoye, Ogun State Nigeria, during the disturbances between the Olabisi Onabanjo University Students and the indigenes, a female student who collapsed as a result of flagellation was instantly revived when a middle aged woman urinated on her. This goes to prove the contention that menstrual blood is an antidote to medicinal preparation and magic in A.T.R. Ritual Cleansing demanded of a woman at the end of her menstrual period symbolizes the removal of all corruption, horror, and

magical dangers inherent in menstrual blood. The superstitious beliefs about menstruation are therefore only a ploy by men to deprive women of authority.

7.4.4. Obnoxious Practices in African Traditional Religion.

In some cultures, women are blamed for strange births. The birth of more than a single baby is a welcome development in some cultures. The Yorubas name the mother - Iya beji (mother of twins). The first is called Taiwo and second baby answers Kehinde. The Igbos on the other hand see such a phenomenon as an abomination. Such babies are meant for the 'evil forest' among the Igbos. The argument is that human beings should not deliver babies like dogs, fowls and goats. Hence the earth goddess had to be appeased.

The Efik are harder in their taboos against such a mother: sacrifices are made to propitiate the goddess, the babies are thrown away and the mother sent on exile. The African religionist believes that such a birth is a bad omen against the entire community.

Closely connected to the birth of twins is the birth of a child who comes out of the womb with his feet. This is also an abomination. The child that grows

the upper teeth first meets with the same fate as the child born with feet foremost. In both cases the mothers have committed abominations.

In order to reinforce the inferior social roles of women there are rites of purification, which vary from place to place. Globally, in most African societies there is always some sacrifice performed on behalf of the woman. There are always cases of excommunication or isolation as the case may be until the 'culprit' is cleansed. Periods of mourning may be imposed on the woman whose husband has died. Among the Owerri people of Iboland, the woman goes into 'nkpe'. Her hair is shaved; she is painted with black dye. Her belongings including her hut may be burnt. During this period she should not take her bath.

At the end of the period, a sacrificial meal and celebration is used to reconcile her with the gods and the community. The status of African women in African traditional religion is not of the same level as that of men. The woman may not be given all her rights but she is not a chattel. She has very serious and irreplaceable roles to play as a medium, a diviner, and herbalist, a queen and a priestess. She is very generous and zealous in her religious obligations and in this way she is the agent of even most of the religious practices that are termed obnoxious. The married daughters of the kindred, the 'Umuada' among the Igbos are the law enforcement agents of

religious and cultural practices like Widowhood, female circumcision, taboos and injustices against women in African Traditional Religion.

With evidence of hindsight it has been discovered that most of these practices are done out of ignorance and superstition. With greater gender awareness, education and mobilization of women, more success will be recorded in the struggle against women's oppression and injustice. Hitherto men have exploited women's religious generosity and zeal. Today, women are very much aware of this exploitation and they are revolting.

7.5. WOMEN'S ROLES IN CHRISTIANITY

Introduction.

Christianity has three major sources: the Jewish scriptures and literature, the New Testament and the writings of the Fathers and the Christian community (Tradition). All these sources are patriarchal by nature and constitute great obstacles to women's leading roles.

Secondly as Christianity journeyed through nations, it made serious efforts to adapt itself to the prevailing cultures of the people. It needed to do this so as to win converts. By doing this it compromised some of the Christian principles of gender equality.

Christianity did not lose sight of the need for constant renewal and reforms. Therefore Attempts by Christianity to correct the untold injustices against women juxtaposed by her efforts to please her patriarchal and sexist roots as well as the visited cultures immersed Christianity deeper into ambivalence: at one time women were uplifted, at another time they were maligned and victimized and labeled. In this way, efforts by women to assume utmost leadership role in Christianity has remained a stillbirth.

7.5.1. Women from the Perspective Of Christianity

The term ‘*Christian*’ according to John R. Hinnells (ed) *A handbook of living Religions* (1984) was first used in C.35-40 in Antioch in Syria, to refer to a group of people who demonstrated attachment to Christ (cf Acts 2:26). Christ comes from Christos, a Greek translation of the Hebrew term ‘*Messiah*’ which for the Jews is their expected national Messiah. (Hinnells, 1984:56). Christians borrowed the term messiah to refer to Jesus of Nazareth, a prophet and a teacher. The term Messiah was not the only value that Christians had to borrow from Judaism. Christianity itself is firmly rooted “*in the life and writings of ancient Israel*”. In fact Anthony Giddens, (2001:534) notes that:

Many Judaic views were taken over and incorporated as

part of Christianity. Jesus was an orthodox Jew, and Christianity began as a sect of Judaism; it is not clear that Jesus wished to found a distinctive religion. His disciples came to think of him as the Messiah - a Hebrew word meaning 'the anointed', the Greek term for which was 'Christ' - awaited by the Jews...

Christianity has three main sources: The Jewish Scriptures and Literature, the New Testament and the writings of the Fathers, and the Christian community. According to Andrew Walls, the ancient Christians were Jews and even though the gentiles later became the majority in the Christian population, the Christian believers continued to read the Jewish scriptures. They used them as source literature for spiritual nourishment, for Christian education, and as the basis for their belief, even though they called it the Old Testament. In the same vein, the New Testament was and still remains the earliest source of knowledge and belief about the life and ministry of Jesus Christ and his co-workers.

Table 17.1: Religious Populations of the World, 1993

RELIGION	NUMBER	PERCENTAGE OF TOTAL
Christians	1,869,282,470	33.5
Roman Catholic	1,042,501,000	18.7
Protestants	382,374,000	6.9
Orthodox	173,560,000	3.1
Anglicans	75,847,000	1.4
Other Christians	195,000,470	3.5
Muslims	1,014,372,000	18.2
Non-religious	912,874,000	16.4
Hindus	751,360,000	13.5
Buddhists	334,002,000	6.0
Atheists	242,852,000	4.3
Chinese folk Religions	140,956,000	2.5
New religionists	123,765,000	2.2
Tribal religionists	99,736,000	1.8
Sikhs	19,853,000	0.4
Jews	18,153,000	0.3

Others	49,280,000	1.0
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Source: Statistical Abstract of the United States, 1994, p. 855 (in Giddens Anthony. Sociology op cit. p. 535

The co-workers of Jesus called “the apostles”, wrote what they believed they witnessed about Jesus. They also wrote their own experiences and their own interpretations about the life of Jesus and their own apostolic ministry. In this regard, Andrews, Wallis (Hinnells, 1984:56) has this to say of the bible:

Taken together, the Old and New Testaments represented the ‘prophets’ and the ‘apostles’. They were the record of a continuous and consistent series of revelations culminating in Christ as interpreted by those he appointed for that purpose, and formed a ‘Canon’, or measuring rod, whereby the life of the Christian Community might be tested.

This Christian community which began as a minority, has today grown to over two billion members. Christianity had her roots deep in oriental culture. As it borrowed religious and cultural values from the Jewish Religion, it equally borrowed from the religions and cultures of other oriental communities: the Babylonians, the Mesopotamians, and the Arabs.

All these regions constituted parts of the Ancient Roman Empire. We could also observe the influence of Roman culture within Christianity.

Rodney Stark, *The Rise of Christianity* (1997:29) attempts to explain why early Christianity had to borrow values from the cultures around her. Inculturation itself is a survival tool for a sect that was a very little minority in the midst of oppressive religious cultures:

Christianity was originally a movement of oppressed people. It first appeared as the religion of slaves and emancipated slaves, of poor people deprived of all rights of people subjugated or dispersed...

Infact, Edward Gibbon in the above work makes it clear that *“the new sect of Christians was almost entirely composed of the dregs of the populace, of peasants, and mechanics, of boys, and women, of beggars and slaves”*.

The Oriental Culture has a prevailing patriarchal atmosphere, where the society is dominated by the men. It was therefore not surprising that within Christianity traces of patriarchally-oriented practices are entrenched. According to J. Omosade Awolalu, (1976:95):

...Incidentally, Judaism, Christianity... have their origin in the East where the society is patriarchal - and where final authority rests with the father who is the head of the family. Since the oriental world is predominantly male, and since the three religions (Judaism, Christianity, and Islam) emanated from that kind of environment,

unavoidably they have imbibed the prevailing culture.

No Jew would ever wish to be born a woman. The Jewish prayer, as cited by P. K, Jewett. *The Ordination of Women* (1980) has it thus:

Praise God that He did not create me a heathen,

Praise God that He did not create me a woman,

Praise God that He did not create me an illiterate person.

Such a prayer goes back to the time of Rabbi Jeshuda ben Elaj (C. 150 A.d). From such a sexist prayer, one could read the minds of the average Jewish worshipper about women. Awolalu corroborates the above point by stressing that *“To the male Jew, to be created a woman was an ignominy if not a curse”*. Awolalu also cited other instances of segregation against women in the Jewish religion, like *“the ugly story of how the Fall was brought about by Eve (the first woman)”*. In his words, *“even if this is a myth designed to teach an important lesson, the role played by woman is ignoble”*.

Both in the Synagogue as well as in the Temple, women were equally segregated. To form a quorum for worship *“ten free adult males were required”*. Even if women were millions they were regarded as non-entities. Out of the seven people who read the Sabbath lessons, only one chance could be offered women. Awolalu (1976:96) also noted that:

In the Jerusalem Temple, there are different courts or sections. Besides the Holy of Holies, the Holy Place, the altar of burnt offerings, there are the court of priests, followed by the Court of Israel (for men), and five steps down the Court of women (which all Jews could enter) and which is a little bit removed from the court of the gentiles.

No wonder in the Old Testament book of Genesis chapter two verse eight and the following, woman is presented in the Priestly account to have been created from a rib from the man's body. The impression created here is that woman was created as an afterthought. In other words she was not actually needed except that man was discovered to be lonely. Next the creator gave other creatures name, but in the case of the woman, it was Adam who called her woman, after Adam had woken up from the slumber: Elizabeth Stanton, (1974:14) buttresses this point by citing the following quotation from the bible:

And Adam said, this is now the bone of my bones, and flesh of my flesh. She shall be called Woman, because she was taken out of man.

In an attempt to explain why women were so submissive to patriarchal authority and influence in Judaism and Christianity, Awolalu (1976:94) has this to say:

The world belongs to two blocs - the East and the West; and each of these two blocs has its own ideology or philosophy... the oriental (eastern) women are different from the occidental (western) women. The Eastern woman is primarily traditionalist. She is more closely bound by hereditary tendency than the women of the West.

She takes as her creed:

*What thou biddest, unargued I obey. So God ordains;
God is thy law, thou mine: to know no more is woman's
happiest knowledge and her praise.*

Awolalu (ibid) goes further to stress that women in the Oriental world unlike those in the West seem to relish suffering in silence:

Her very seclusion means to her, not that which the word would connote to the Westerner, slavery or imprisonment; to her it is rather the mantle of protective care and interest thrown over her by her Lord and master. There is a certain delight and satisfaction in living behind the veil which one can hardly appreciate from the Western point of view. She is satisfied to stay in a harem and do her domestic duties as a wife and a mother.

Citing the work of Elizabeth Cooker, Awolalu (ibid) noted that:

this devotion to the purely domestic realm has left the woman a victim to ignorance, superstition, and the many evils that follow in their train. One finds the same superstition working in the minds of the women in Cairo, in Calcutta and in Peking. The Egyptian mother dresses her boy in rags to guard him from the baneful influence of the 'evil eye', while the woman of China pierces her son's ears and places a ring therein, to deceive the gods and

make them think he is a girl. The woman of Algiers will buy charms and magic symbols to bring her the blessing of motherhood, while the woman of Japan visits shrines and holy places, where her faith and superstition are traded upon by those who understand the weakness of women. She has so long been accustomed to rely upon her superstitions, her emotions, and to use her intuition in the place of a brain...

Akintunde Dorcas (2004:14) corroborates the views of Awolalu by noting that in the above mentioned societies of the East, a woman is next to a chattel. Girls are usually betrothed early (age 12 or 13) so as to remove their burdens on the family.

Citing the Jewish *Talmud*, Akintunde Dorcas (2004:14) noted that:

A daughter is a vain treasure to her father. From anxiety about her he does not sleep at night during her early years lest she be seduced, in her marriageable years lest she does not find a husband; when she is married lest she is childless and when she is old lest she practise witchcraft.

Akintunde (2004:14-15) equally observes that betrothal and marriage rites were ceremonies through which the right of the father over the daughter was transferred to the husband:

As a wife, she performed certain roles which include grinding, baking, washing, cooking, feeding the baby, making the bed, working with wool, feeding the children for 18 to 24 months and washing her husbands face, hands and feet, in all obedience to her husband is

mandatory.

In this way Solomon had 700 wives of royal ranks and 300 concubines (I Kings 5 and 6, and I Kings 11:3); most of these wives hailed from different nationalities of the Oriental region. The Bible recorded that the wives and concubines came to his harem with foreign pagan beliefs and practices, which eventually swayed the heart of Solomon to worship their gods and goddesses too. Lamech had two wives (Gen 4:1a).

Similarly just as one had the right to marry as many wives as one wanted so also had one the right to divorce them. Thus Akintunde (2004:15) noted that Rabbi Hillel taught the followings on divorce:

A man could divorce his wife if she spoiled his dinner by putting too much salt in his food, if she went in public with her head uncovered... if she was troublesome or quarrelsome.

Following the biblical instruction: 'He has written her a bill of divorce' (Deut 24:1), only the husband has the right to divorce her wife. In some extreme cases however, like the case of adultery, male impotency, leprosy, joblessness, and lack of material support, a woman according to the school of Shemmai, was permitted to seek for divorce. Akintunde Dorcas (2004:15):

Adultery by a woman had mortal consequences whereas for a married man it was not a crime, except if committed with a married woman. We can then understand the stance of J. K. Ayantayo, “*Revisiting Gender Difference from the Context of Biblical Ethics*” in *CASTALIA, Ibadan Journal of Multicultural/Multidisciplinary studies*, vol 8, No. 1 (2001). He contends that women are treated unjustly in every aspect of life. In an effort to sustain his argument, he goes further to cite Rabiath Ammah who wrote that:

She (the woman) is thought of as one who is emotionally, physically and psychologically dependent on man. She is a sort of bondage, an object, a chattel; her consent is never necessary, being a property, she is unable to inherit as she herself is inherited.

Akintunde corroborates this view by referring to Ruth, in the Bible who was bought along with the field that Boaz redeemed, (Ruth 4:5, 10).

However there are exceptions where women laid claim to possession. Such claims were always secondary to male claims. In a situation where a man had no male child, the female child could lay claim to his property. If she succeeds in getting such acquisitions like landed property, then she was always obliged to take a husband within the tribe so as to enable the tribe to retain the asset (Num 17:1-11; 36:1-12). Again a woman’s chances of social accession could be enhanced if she had male issues. (Akintunde Dorcas,

2004:16).

It is clear therefore that Christianity was to a great extent influenced by the Jewish patriarchal practices in its understanding and appreciation of women. Infact Andrew Walls, in his work on '*Christianity*' published in Hinnells John (Ed) *A Handbook of Living Religions* (1991:58) noted that

Christianity has existed for two millennia. It has several times changed its geographical centre of gravity. It has adapted itself to diverse societies and been reshaped by them. It has been the most syncretistic of all the great faiths, while never losing the marks of its Jewish origins. There is no single Christian Civilisation but an endless process of translation into various languages and cultures, and into the various sub-cultures within them...

Actually from 30 to 70A.d Christianity, according to Andrew Walls (2004:59) was purely Jewish. One could even mistake the ancient Christian group of the first five chapters of *Acts of the Apostles* as one of the sects within Judaism. Apart from the identification of Christians with the crucified Jesus, most other things they did like animal sacrifices, circumcision of male children, and sanctification of the seventh day "*were indistinguishable from other observant Jews*".

It was not surprising that a group that was so deeply rooted in the Jewish culture that taught and expounded their doctrines based on the Jewish

scriptures, borrowed and photocopied Jewish patriarchal beliefs and practices as well. Breaking loose from her Jewish roots would remain a very difficult task for Christianity for generations to come. This difficulty would help us to appreciate the ambivalence in the stand of Christianity towards women.

7.5.2. Experiences Of Women in Christianity in The First Two Millennia.

Many women relate how often they feel patronised, undervalued and trivialised by church leaders. According to Mary Malone, *Women and Christianity, the first thousand years*, (2000:17), church dignitaries make conflicting and ambivalent statements about women. At one time they uplift women, at another time, they discriminate against women. This great ambivalence that Christianity shows towards women is stated in the quotation below:

It is this ambivalence towards women that characterizes the whole of Christian history.

Malone illustrated her point by citing two church documents; one from an eleventh century saint Peter Damian to priests' wives. The second is drawn from Pope Pius XII sermon to newly-wed on 10 September 1941.

St Peter Damian was quoted to have addressed women thus:

I speak to you, O charmers of the clergy, appetising flesh of the devil, that castaway from Paradise, poison of minds, death of souls, companions of the very stuff of sin, the cause of our ruin. You, I say, I exhort you women of the ancient enemy, you bitches, sows, screech-owls, might-owls, blood-suckers, she-wolves,... come now, hear me harlots, prostitutes, with your lascivious kisses, you wallowing places for fat pigs, couches for unclean spirits... (2000:18).

The issue of ambivalence comes in where the church's pronouncement tries neither to offend the men nor the women.

As a result of the poor harvest reaped by women in spite of their heavy investment in Christianity, women models were in short supply in the scriptures. This is the contention of Rose Uchem (2001:153) when she cites stroutzenberger:

The cultural context, in which the first Christians lived and wrote, tended to devalue women and the feminine. Yet in the early church's portrayal of Jesus, this perspective is never conveyed. Jesus never treats women as inferior to men... The fact that this impression has been transmitted through the writings of men who shared the assumptions of their culture indicates how strong this feature was in the ministry of Jesus (cf Women in Christian Tradition, pp. 14-15, as cited in stroutzenberger).

7.5.3. Women's experience from 30 A.D to 1500 A.D

In early Christianity the response of women was not different. In the 40s women owned and managed house-churches as evangelists and as landladies. Phoebe was a good example of such women. *Women's authority in this domain was well established.* Women's history and experiences in Christianity go beyond the sphere of financial, material and managerial investment. By 829 the Council of Paris banned women from liturgical acts.

The period between 1000 and 1500A.d was an epoch of vibrant women testimonies and participation in church's life. The battle against clerical marriage was of course a battle against women: the role and position of women in the Christian Community; the very nature of women. In this era Christian women adopted their own survival skills. *Women had no official place in the overall scheme.* Pernoud (1977:88) stated that such a law was unfavourable to the woman:

Marx wanted to abolish the family and make women the property of the state, whilst Engels as seen, lured women into accepting the Masonic/Marxist design for women.

Here women were exposed to '*high standards of educational excellence*'. Malone Mary (2000:172). Women religious were to take vows that will keep them perpetually invisible. Heloise herself and her women knew and taught

Greek and Hebrew. The medieval age Christianity laid the foundation of women's experiences in Christianity today.

We have seen that the history of Christianity has been for women a chequered experience of a mixture of triumphs and relegations. In some instances women were uplifted and in many other cases they were vilified, labelled and persecuted. According to Malone, Mary(2000:271), the medieval world and Christianity are co-terminous'. Hence, for a better appraisal of the experiences of women in Christianity, one must go back to the medieval world. The medieval age Christianity laid the foundation of women's experiences in Christianity today:

The medieval world has long been associated with towering cathedral, papal power, and grandeur, the brilliant achievement of scholastic theology, the institution of the great universities, the foundation of new religious orders and their still popular saints and founders, and the extraordinary advances in law, philosophy and natural sciences. Certainly the women were there but their lives and spiritual presence were not considered necessary ... women were... forbidden to attend university and to take any public part in the life of the church...

Inspite of all the restrictions and persecutions, many women proved their mettle, and faced the consequences. These women left indelible marks on the sand of history in *“convents in houses of prostitution, in the courts of the inquisition, along the pilgrim paths of Europe and the Holy Land, in hospitals, prisons, leprosaria, and market squares, and occasionally in papal and ecclesiastical.*

Courts".(Malone 2000:271).

Conclusion.

From the foregoing,we have observed that women have potentials of able leadership.This potentency and capacity for leadership roles in Christianity have over the ages been stifled by the patriarchal forces in the christian religion.Our goal in this presentation is primarily to create awareness to this injustice and to call for an urgent dialogue between the male and female gender in Christianity.It is absolutely clear in Gender discourse that men and women are biologically created to play complementary roles.These roles do not in any way make one sex inferior to the other.

7.6. WOMEN'S ROLE IN AFRICAN CULTURE

Introduction.

In African culture women play complementary roles with the men in governance. Such roles are ensured through associations like the daughters of the lineage. The dual sex political system made it possible for each sex to manage her own affairs: female kingship (Queenship), age grade, titles, fashion, secret societies and ceremonies notable queens were recorded in history among the Hausa, the Igbo and the Yoruba until the advent of colonialism. The European colonial incursion and the Arabian cultural invasion ushered in the idea that the female person should be treated as a minor (a non person). Economically and socially the African woman was never known as a house-wife. She excelled in trading, farming, skills, artifacts, animal husbandry, crafts, sorcery and herbalism

Inspite of all these qualities she could never be of the same social level with the male child no matter her age.

Even though the Arab and European cultures have invaded and conquered African cultures, there are still strong remnants of this culture that have stood the test of time. In Nigeria for instance we have the Ife, Benin and Ibo-ukwu civilizations as well as the Nok culture of the North. We can talk of African cultures even though there are peculiarities that are common to

cultures of different races in Africa, be they the Zulus of South Africa, the Akan of Ghana, the Mende of Sierra Leone, the Luo of Kenya or the Hausa of Nigeria etc.

Africans share one colour of the skin and the dreadlocks of the hair. Africans share one traditional religion, one traditional morality, one traditional socio-political organization and one traditional theology though with differentiations. Africans share common cultural values of hospitality, respect for elders, community spirit and fellow-feelings, the sacredness of life and marriage, high moral and religious standards, the principle of justice and equity (Sofola, 1978:ix-xvi). Other scholars would add: love for family, extended family ties, religiosity, generosity and fellow-feeling. The African traditional practitioner is said to drink religiously, eat religiously, bathe religiously, dress religiously and sin religiously (Ndiokwere, 1994:18). This means that Africans are deeply very religious people. Religion rules their life. First among the cultural values is sacredness of life and marriage. Marriage according to J. S. Mbiti involves: *choosing the marriage partner, engagements, weddings, husband and wife relationships, the setting up of a family, relationship between the couple and other relatives, rules governing whom not to marry, separation, divorce, inheritance...* Marriage also involves the prolongation of life and the continuity of the lineage through births. Marriage gives birth to homes where there is care and respect for the elders.

On hospitality, Africans share the duty of mutual hospitality. In the words of Mbiti:

there are morals concerned with hospitality to relatives, friends and strangers. It is held to be a moral evil to deny hospitality, even to a stranger. Therefore, when people travel they may stop anywhere for the night and receive hospitality in that homestead. They should not be molested unless, of course, they abuse the hospitality they have received.

On communalism and fellow-feeling Africans believe in the extended African family system where by the family includes children, parents, grandparents, brothers, sisters, cousins, nephews, aunts, uncles, and in-laws. Everyone has duties and responsibilities towards each other. This extended family system goes upwards to the clan, the village, the town and the kingdom. *The individual, in the words of Mbiti, does not just exist alone: he exists because others exist. He must therefore, play his full role in that interdependence of existence.*

On high moral standards:

morals have been evolved in order to keep society not only alive but in harmony. Without morals there would be chaos and confusion. Morals guide people in doing what is right and good for both their own sake and that of their community. They help people do their duties to society and

enjoy certain rights from society. It is morals which have produced the virtues that society appreciates and endeavours to preserve, such as friendship, compassion, love, honesty, justice, courage, self-control, helpfulness, bravery, and so on. On the opposite side, morals sharpen people's dislike and avoidance of vices like cheating, treachery, theft, selfishness, dishonesty, greed, and so on (Ndiokwere,1994:174).

Our goal is to distinguish the African woman in the above traditional culture. Some scholars like Uchendu researched into the socio-economic status of women in precolonial Igbo society and came out with the finding that women were relatively independent economically. Politically, according to Nina Emma Mba (1982:40), African women were solidly involved in leadership roles in the pre-Christian era. Sometimes women's socio-political and judicial roles were complementary to those of men and at times they were independent. As far as equality was concerned women were not equal to the men in the societies under study but there was no doubt that their status was much higher compared to what obtained with Islam, Christianity and colonialism.

7.6.1. The Socio-Political Status Of African Women in African Culture Before European Cultural Invasion

Political institution in African cultures before the nineteenth century was embedded within the social and religious life of the people. The dynamics of change and the mix-up of political, military, social and religious roles in the office of the king or the queen make it difficult for proper division of labour and roles to be defined by political anthropologists. What is clear is that all societies possessed one form of governance or the other, which is geared towards the control of the society. In this context, Balandier, (1970:36) defines governance as:

All the mechanisms that help to maintain or create internal cooperation, such as rituals, ceremonies or procedures that ensure a periodical or occasional renewal of society as well as the instruments of political action such as rulers and bureaucracy.

We need to define this conception of political institution and action so as to be in a better position to appreciate women's political roles since most of their roles were not always through formal mechanisms.

The traditional system of administration among the Hausa-Fulani was theocratic; among the Yorubas it was gerontocratic and hereditary while in the societies in the eastern part of Nigeria, particularly within the Igbo nationality, it was egalitarian. Among the Igbos, a council of elders made

definitive decisions (Uchendu, 1995:8-10). In this situation, a leader was not an overlord but a tool for the execution of the moral, religious, social and political will of the people. According to P. K. Uchendu, women's participation in governance was ensured through associations, that is a traditional dual-sex political mechanism. In the same vein, the daughters of a lineage or kindred (Umuada) wielded a very strong political power. These were married daughters who periodically held meetings concerning socio-political issues of their towns of origin. Their decisions and communiqués were usually final.

The dual sex political system ensured that each sex managed its own matters and had its own kingship, institutions, age grades, titles and secret societies. We must also note that there were monarchical systems in Igboland. This is the Igboland that bordered Benin Kingdom, and through mutual interactions exchanged some cultural values. We must mention such towns and kingdoms as Oguta, Osomari, Onitsha, Asaba and the Ika Igbo regions (Nzimiro, 1972:266). In these societies there was the '*Omu*' which is the institution of the queen. The Omu had the Omu society, it is a menopausal post for women, notably the first daughters. It may have been introduced much later due to the Igala influence. Like the Obi, which is the kingship equivalent, the Omu is of royal lineage and is sacred coupled with

the attendant sexual taboos. Only very powerful and wealthy women could attain such heights.

The Omu performed her own rededication festivity after the Obi's own rededication or '*Ofala*' ceremony. Human sacrifice accompanied her funeral. She had her own council of chiefs that is the ivory titleholders (Igbu Odu) which is the male equivalent of Ozo title. During common executive and security meetings she sat next to the Obi on her own throne surrounded by her own acolytes and thurifers; her position is far superior to that of the '*ndichie*', the priest and the ozo title holders. Like the Obi she was an embodiment of spiritual powers and divine mediation. Hence with the exception of a few women like the senior daughter of the kindred, she was the only woman who holds the staff of ritual authority. In this way she carried out the women purification rites and other purification and ritual services. In some Kingdoms like Osomari the Omu was the military leader in all-military expeditions. The Omu and her council were in charge of commerce (Henderson, 1966:311-313). The last Omu in Onitsha kingdom, Omu Nwagboka died in 1886 (Basden, 1938:209-211). Due to disputes and the autocracy of Nwagboka, the kingdom never thought of installing another Omu. Nevertheless the regency and queenship of women continued in Ika Igbo Kingdoms, Osommari and Illah until the colonial and missionary incursions (Ekejiuba, 1967:633-666).

According to Mba Nina Emma, the African women enjoyed higher political status, though with given exceptions until the coming of the Europeans. Women in Yoruba society were a solid example. The Yoruba tradition recorded oral accounts of female Obas in Oyo, Ondo, and Ijesha (Ogun State) by 1515. In Ijesha, for instance five of the thirty-eight kings in her history had been females (Smith, 1965, 6, 1:55-77). Ife has had two female Obas of Ife by name Olowu, who was a megalomaniac and one Bebooye (Fadipe, 1970:209n; Smith, 1969:54-113) whose details could not be ascertained. However from 1700 there were no longer cases of female Obas in Yorubaland. Women also had such titles and functions in Yorubaland as Iya Afin (spouses of the out gone Alafin), Ayaba (wives of the incumbent Alafin), the Iya Oba (wives of the Oba), women Ilari, eni-oja (market president) and Iyalode (market leader). These women played both administrative and social roles. In many cases they played priestly functions.

Among the Egbas, the Ogboni were the de-facto rulers while the Oba was the symbol of authority. In each Ogboni group there were always women members (the Erelu). The Erelu was involved in judicial processes affecting the society. In all cases women's role in politics did not equal that of men, there was no sex segregation. They manage their own affairs and were involved in communal administration up till the 19th century.

In Northern kingdoms of Nigeria, such queens and warriors as Queen Amina of Katsina (1500) whose mandate covered the whole region up to Nupe were exceptional leaders. The Igalas are said to be founded as a kingdom by a woman - Ebele Ejaunu (Lebeu, 1963:94; Henderson, 1969). In the South-South we had Queen Kambasa of Bonny.

7.6.2. Socio Economic Status of Women before the Advent of Colonialism

Women's economic status varied from one ethnic culture to the other. Nevertheless women were generally an autonomous sex as far as their economic enterprise was concerned. Unlike their European counterpart during the era under discussion, their economic lives were remarkably distinct and independent (Uchendu, 1995:10). Culturally speaking curtailing women's economic participation was foreign to most African communities unlike in the same era in Europe where in England, for instance the wife fitted into the legal entity of the husband. She was regarded as a minor, a non-person and could only be economically and socially custodied by a male (Uchendu, 1995:11). The European colonisers and missionaries came to Africa with the above mentality and ushered it into the culture of the colonised African territories. Similarly the Arabian culture considered the existence of women as a sign of shame and disgrace. Hence a female baby was usually buried alive once delivered. In the words of Barihi Adetunji in

his article titled “*an ideal Muslim Woman in her Society*” (Aderibigbe and Adedoyin 1998:97):

When news is brought to one of them of the birth of a female child, his face darkens and he is filled with inward grief. With shame does he hide from his people because of the bad news he has heard. Shall he retain it on sufferance and contempt or bury it in the ground? Ah! What an evil choice they decide on.

Culturally, the African woman was never known as a housewife. Igbo women for example played integral and irreplaceable roles in the upkeep of their matrimonial homes. Onwurah, (1982:144) noted that:

In Igboland, the wife’s contribution to the family’s subsistence is normally direct and indispensable. While this is so, a husband is as much dependent upon his wife’s contribution as she is on him, and so an Igbo woman is valued and respected by her husband.

The African woman excelled in trading, farming, skills, artefacts, farming, animal husbandry, crafts, sorcery and herbalism. In this way she had property rights even though she was denied inheritance rights. Since economic prowess was the key to social and political accession in the traditional African culture, irrespective of sex, men and women complemented each other’s efforts in economic acquisition by dint of hard

and sincere work. Mba (1982:13) corroborates this point when she asserts that:

Generally the Yoruba woman married within the same town, so that she was physically close to her own family. She retained her rights in the land of her own group, the right to use the house of her father, the right to profit from her father's farms, and rights to participate in the ancestral and Orisha cults of her own lineage. She could not inherit things held collectively by her idle...

With the exception of periodic military expedition, climbing of trees for palm wine tapping, harvesting of palm nuts and felling of economic trees, hunting, building and renovation of houses, women in African cultures made entries into virtually all economic and social fields. In Yorubaland, names are unisex and most association were for both men and women.

CONCLUSION:

From the foregoing, we have noted that in pre-colonial era, African women might not have been equal to men in the sense of gender equality. One would instead insist that the African culture, prior to the advent of European culture had in place a status for women which fitted suitably into the concept of gender complementarity. This means that the African woman had naturally equally important participation and roles to play in

the society as her male counterpart. Gender complementarity is what one has discovered in the raw African cultural milieu before the corruption of European Christianity and Arabian Islam. North African women for example who used to be vibrant economic earners through Trans-Saharan trade, agriculture and craft ended up as dependent house wives due to the advent of Islam which greatly restricted their public appearance.

One could however argue that Christianity ushered in Western education and civilization and encouraged women to embrace learning. Education has as a result helped to empower women politically, economically and socially. Christianity also rescued women from certain obnoxious practices; this is equally the position of Islamic scholars.

On the other hand, the missionaries consciously or unconsciously served as agents of colonization and European civilization by segregating the schools and restricting the women to second-class education - nursing and teaching, which targets were housewives and mothers. Women as dependents and housewives were foreign to pre-Christian African culture.

7.6.3. General Conclusion.

It should be noted, that cultural literacy and alterity of the two partners in the dialogue are missing in intercultural German studies and German as foreign language new definition associated formulated. The broker of the German cultural products must thoroughly be characterized by appropriate education, otherness, openness, persuasion, motivation and neat appearance. All appearances by submission, assimilation, as well as blanket claim to have been thrown overboard. On the other hand, the Ministry of education should invest heavily in African literature. Target this investment, it would be the renewal and specialization of the existing German centers and institutes. The founding of a German elite Institute in selected countries of Africa is particularly urgent. So far, one has to build up many centres unless they have been adequately equipped. I have tried to show that the impasse of African Studies in large part by paternalism is dependent on. This Mama's boy situation should be stopped as soon as possible so that this German just like the English and romance languages can stand on its own feet. I have analyzed not only the inventory of foreign literature in Africa or Nigeria, I painstakingly criticised and made proposals to improve the unpleasant situation. To ensure these localized German language and literature, I have here tried to interpret selected German literary texts with an African-oriented method. Even if translated German literature in other languages, you could raise the African audience so to read such works and to evaluate them. There is thus a foundation - this interest in the African recipient is to enable other objectives.

I have applied the womanist method in feminist literature of Heinrich Böll, because among other things Böll's philosophy of the female in aesthetics of the humane and its Trinity of women, for the most part, matches the womanist ideology. To achieve this goal, I had to interfere in the sharp dispute between Western feminists and Womanists. One can hardly avoid interference and positioning for or against this, as most sources of both schools are very much influenced by clichés, attacks and counter-offensive. While labeling the former as followers of patriarchal and old-fashioned values, the latter are marked as extremists who abuse feminism as a cover for racist and egocentric goals. Although I voted for womanism, on the basis of the essential weakness of womanism, I came to the conclusion, that womanism is hypocritical, as long it used appalling methods and obnoxious practices (including their accusations against Western feminism) in Africa and in the developing world. Nevertheless I have proven in this thesis that a compromise between two ideologies is possible, where they undertake a joint project for the benefit of women and the family.

According to the content and comparative study of the novels and short stories, the following findings emerge: understanding feminist literature as writing about women and their interests, in which women are main action carriers, one can undisputedly averr that the above selected works of Böll are feminist, nay womanist in character. Contrary to the argument of some critics that Böll in his novels, has handed down only a conservative woman, this work has discovered that by his stylistic and literary approaches, Böll has illustrated the situation of women more than some of the so-called feminists. With their sharp criticism of Böll's work, these writers applied feminist theory; we also used the same evolving theory to thwart their positioned polemic. Böll has on the one hand actually satirized the patriarchal, religious, secular oppressive/repressive, anti-womanist leanings.

On the other hand, he has presented the female situation as well, through the use of characterization, idioms, pre-war, wartime and post-war data. On the basis of his realistic portrayal of the situation of women, Böll has created awareness for justice and comprehensive restructuring of the status quo.

This methodical approach of Böll fits perfectly into the model of postmodern feminism, where in my opinion there is also the Womanism. Here you can perfectly locate the studied works of Böll.

In addition, there arises the conclusion and the insight that the German literature, language, and geography could be Africanised, If our research conditions are met. Then one may experience a German literature in Africa which can compete openly on a level ground with other European cultural products.

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