



LAYERS OF OPPRESSION AND ITS EMANCIPATION IN MARIAMA BA'S SO LONG A LETTER AND SCARLET SONG

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ABSTRACT

This paper harps on the investigation of Mariama Ba's two fictions *So long a letter* and *Scarlet Song*. It investigates religion, polygamy, marriage, kinship, and love in African culture. It asks into sexual orientation segregation, dark ladies, personality, freed ladies, abuse, concealment, and circumstance of ladies in the public arena, the situation of ladies and self-acknowledgment or self-arousing through the procedure of colonization, male-commanded African culture conveyed to America by the slaves. Actually, the dark ladies are abused and smothered in various angles. This paper is an examination of the manners by which the hero of male-centric Senegalese society connotes unsuccessful marriage, the impact of religion, concealment, and oppression of ladies with horrible conditions under which African live. This is an endeavor to investigate from various women's activist points of view, the mission for the female character of a dark hero *Ramatoulaye* (*So long a letter*) and *Ousmane* (*Scarlet tune*). The hero's involvement of picking up her normal womanhood has various dubious complexities. Notwithstanding, keeping in mind the end goal to break out from her resignation to look for the voice of heroes; the personality, all through the relational unions against a male-controlled society that exists inside their general public. Additionally, the strategies that are utilized as a part of this paper are the elucidating, logical and interpretative ones. Concerning the discoveries, they have constrained to *Ramatoulaye* and *Ousmane* showdown to their hindrances keeping in mind the end goal to pick up its enlivening. The goal of this paper is to break down the sufferings of Africans and their persecuted life. Also, this paper demonstrates how the difficulties looked by the heroes and how their unsuccessful marriage life ends up outside in the general public and her partition from self-arousing and self-acknowledgment in the general public.

Keywords: African Feminism, friendship, polygamy, religion, love, betrayal, Sufferings, tradition vs modernity, education, and marriage.

INTRODUCTION

Mariama Ba's books revealed insight into the diverse manners by which African ladies are abused by custom and religion profoundly in a male-centric and post-provincial society. In the two books, *So Long a letter* and *Scarlet melody* Ba portrays the Islamic-affected and man-centric Senegalese society which applies a lot of weights and impacted upon youngsters with a specific end goal to maintain a conventional marriage. Ba gives a solid and interesting voice to current African Literature about African ladies. The greater part of the African women's activist pundits imagines that men are the most exceedingly awful

adversary of ladies. Numerous women's activist researchers trust it. They delineate that men abuse, abuse, stifle and endeavor ladies by confining self-personality, self-arousing, and self-acknowledgment. Katherine Frank, a pundit contended in *Women without men* 'It isn't conceivable or even important to arrange and trade off with men, the foes. Along these lines, it recommends an entire dismissal of male-controlled society in the entirety of its pretenses to make a world without men, where ladies would be sheltered, normal and stead of each other' to investigate the despondency of conjugal life, polygamy, male-centric culture, and religion-impact. I will examine two works of Mariama Ba.

So long, a letter is a semi-self-portraying epistolary novel. In the primary occasion, it is composed in French by the Senegalese author Mariama Ba. It won the primary Noma Prize for distributing in Africa in the year 1980. Its topic is the state of ladies in Western African culture. Mariama Ba depicts the real occasions which occurred in her life. It, by and large, utilized as a part of the writing divisions concentrating on ladies' part in Post-pilgrim Africa. The novel is composed as a succession of letters between the Main characters Ramatoulaye Fall to her closest companion Aissatou. It relates the account of Ramatoulaye whose spouse forsakes her to seek after an association with a more youthful lady. Ramatoulaye's story is uncovered as she composes a letter to her companion, Aissatou, while she grieves her better half's demise for the protracted period managed by Islamic law. As Ramatoulaye considers her life, the peruser is acquainted with Aissatou, whose spouse additionally wedded a second time. She not at all like Ramatoulaye, who stayed in Senegal, conflicted with custom and abandons her significant other setting up an existence and profession autonomous of him.

Ramatoulaye, considering the state of ladies in her general public, is awakened to rage when her brother by marriage, satisfying his obligation as per custom, requests that she owed him. Communicating her outrage and dissatisfaction with being seen by society as property, Ramatoulaye declines his proposition attesting, 'you overlook that I show some kindness and a head, that I am not only a protest that one goes starting with one hand then onto the next'. Despite the fact that she doesn't pick separate, Ramatoulaye exhibits that her thoughts regarding her part and her incentive as a lady have developed by the novel's end. The hero Ramatoulaye gave voice about how she has shared out sincerely and sold out by her significant other. The novel comprises of a subject of woman's rights in Senegalese ladies. Latha puts a seal that "So Long a Letter may then be perused as a semi-anecdotal portrayal of the life of a lady living in the particular socio-social milieu of a specific time of her country's history."

In the *Scarlet tune*, Mariama Ba again delineates the tale of a lady whose spouse weds a second time. Mireille, a French lady, weds Ousmane, her Senegalese colleague. Mireille dad is a French ambassador, Ousmane, a child of poor Senegalese Muslim family. Her dad rejects her since she has hitched a dark man. They both come back to Africa after the marriage, yet the relationship soon weakens because of their social contracts. She can't deal with life like this; since Africa is a polygamous society she couldn't acknowledge this sort of custom. There is oppression upon cross-refined marriage. Ousmane surrenders Mireille and their child of Ouleymatou, a customary Senegalese lady. Weak and dismissed by both her better half and her family, Mireille goes crazy understanding that her child won't increase social acknowledgment similarly as she has not Mireille murders him in a fury, later that night, she assaults and wounds Ousmane. Toward the finish of the book, Mireille is in the authority of the French Embassy.

I. AFRICAN FEMINISM

"A dark African, she ought to have possessed the capacity to fit without trouble into a dark African culture, Senegal and the Ivory Coast both having encountered a similar provincial power. In any case, Africa is different, partitioned. A similar nation can change its character and viewpoint a few times over,

from north to south or from east to west." African women's liberation is a class of woman's rights. This classification of woman's rights is established by African ladies, which manages the states of ladies in the public arena. The kinds of African women's liberation are as per the following, womanism, titanium, negro-woman's rights, moms, woman's rights, snail-sense and woman's rights. Woman's rights isn't associated with shades of mishandle, shamefulness, persecution, abuse, desperation, and misery that the ladies frequently tumble down. Woman's rights are about ladies, they trust that they ought to have broken even with rights and open doors as men. Woman's rights covers a wide range of abuse, tyrannize or enslavement ladies may endure under the different overhang of religion, culture, legislative issues, instruction, human science, mentality and condition and so forth.,

Molara Ogundipe, a Nigerian commentator, and women's activist who is strikingly distinguished as a standout amongst the most productive essayists on African ladies and women's liberation. As a women's activist commentator she contended in her book *Recreating Ourselves for an African woman's rights* and she named it as 'Satanism' (social change in Africa including ladies). An illustrative of African life shows that Pauline E. Hopkins really calls at the beginning of the twentieth century for the novel of social and mental authenticity, one that steadfastly and enthusiastically lights up the traditions, cognizance, and connections of African in the public arena. The mission of African writers to characterize, account and commend the experience of dark individuals in the United States was affected by the effect of societal and ideological prejudice on the improvement of their unmistakable culture and cognizance

There is additionally a make impression of woman's rights, which is similarly part in the middle. In Chinua Achebe's *Things Fall Apart* minimization ladies' way of life is as optional in the general public. In any case, yet some male authors, for example, Femi Osofissan and Sembene Ousmane are dramatist and writer who displays a celebrated picture of the ladies as delegate and reformist to change in the public arena. Mariama Ba was brought up in the Muslim religion. At an early age, she turned into a commentator and condemned the imbalances amongst male and female sex coming about because of African conventions. She was raised by her custom grandparents despite the fact that she attempted to pick up training since the female is thought to be a second national. In those period ladies journalists like Zora Neale Hurston, Ann Petry, Alice Walker, Maya Angelo, Toni Cade Bambara, Toni Morrison and Paul Marshall passed on their protest against ladies and disparities through their works like sonnets, books, short stories, novella, and articles. Modupe Kolawale in her exposition 'Female Preoccupations in African Literature: A Theoretical Appraisal' concurs that:

'Female issues have developed as a standout amongst the latest points of view in African abstract grant. One can't preclude the effect from securing sex on the essayist and commentator of African writing. Sexual orientation has turned out to be pervasive in present-day humanistic examinations. It turns out to be unavoidably huge in Africa on the grounds that the curliest journalists and commentators were male and coherently, there was a lack of female portrayal (115). This author is advancing the issues against ladies' oppression and subjugation in marriage. Consequently, the state of the realistic account, reasonable episodes of ladies mishandle, male mastery and sexual pride religious practices, social preference, class separation and mediocrity against men are displayed in progress of ladies and against ladies in the public eye. In this way, the approach of feministic development is similar equivalent privileges of ladies.

II. FRIENDSHIP

Fellowship assumes a noteworthy huge part in these books. 'Kinships wonderful qualities are that adoration knows not. It develops more grounded when crossed, though deterrents slaughter love. Fellowship opposes time, which wearies and disjoins couples. It has statures obscure to love'(7). 'My

companion, old buddy, old buddy. I approach you three times. Recently you were separated. Today I am widow'(1) this statement was said by Ramatoulaye in her letter to Aissatou. They both were thick and closest companions from their youth. Despite the fact that they had terrible and tragic circumstances, both imparted their stories to each other when they discouraged. Ramatoulaye composed the letters in her trouble and mollify torment. She shared her cherished recollections through the mail. They were isolated from their grandparents. 'With respect to us, we destroyed wrappers and shoes on the same stony street to the Koranic school; we covered our drain teeth in similar gaps and asked our pixie back up parent to reestablish them to us, more unbelievable than before'(7) This statement legitimizes that the fellowship of Ramatoulaye is sufficiently solid to bargain the circumstance and parade of feelings. There was a solid bound connection between the two companions in the novel *So Long a Letter*.

When we meet, the signs on our bodies won't be essential. The basic thing is the substance of our souls, which quickens us; the fundamental thing is the nature of the sap that courses through us. You have regularly demonstrated to me the predominance of fellowship over affection. Time, separate, and additionally shared recollections, have solidified our ties and made our kids siblings and sisters. Rejoined, will we draw up a nitty-gritty record of our blurred sprout' this statement portrays the predominance of kinship between two companions. In *Scarlet Song*, the author outlines the kinship of Ousmane, Mireille, and Ouleymatou. Ousmane and Mireille were school companions when they contemplated in a French school. Ouleymatou and Ousmane were beloved companions.

III. BETRAYAL

The subject of selling out is seen until the finish of the two books. It is found in the traditions of the Senegalese individuals. Amid these period spouses are anticipate taking in excess of one wife. This influenced the spouse's family to feel terrible and distress to the general public.

In *So Long a Letter*, Mariama Ba gives a precise record of two focal characters in the novel, Ramatoulaye, and Aissatou; they both respond their better half treachery and selling out in a similar circumstance. Here Ramatoulaye composing the letter to her dearest companion Aissatou. Aissatou's relative constrained and requested her child to remarry another woman as a spouse. She considered this to be an unfaithfulness and bad form of her better half's affection for her, so she separated from him. At the point when the selling outcomes to Ramatoulaye, she managed the physic and discouraged of the demise of her better half. She felt exceptionally irritated about her better half's death. In spite of that, she was by all accounts extremely furious due to his dishonest despite everything she remains that, numerous years back her significant other Modou wedded a more youthful young lady as his second spouse. He exited his significant other Ramatoulaye and kids alone. She began to care for her twelve kids after his passing. She had an ongoing knowledge as widowhood. Because of the dejection, she began to compose a letter to her dearest companion, Aissatou. Writing in Ngambika, Makward watches that:

The disappointment of the couple Ousmane/Mireille is expected fundamentally to Ousmane's nostalgic fixation on an early fire of his immaturity, Ouleymatou. Be that as it may, the support of his mom who profits by Ouleymatou's triumph is likewise a factor (279).

IV. MARRIAGE

"A lady must wed the man who cherishes her, however never the one she adores; that is the mystery of enduring happiness. "In *Scarlet Song*, marriage assumes an unmistakable part in the novel. The topic of marriage is against the foundation of racial separation. A white non-native young lady who is Mireille Da La Vallee, a just little girl of a French negotiator, who weds her schoolmate companion against her parent's acknowledgment. She weds African man named Ousmane Gueye, a Senegalese from devastated

and family. The marriage was broadly held as a result of affection amongst Osumane and Mirelle. Her folks did not acknowledge him since he has a place with the poor family; bring down class, dark race, and religion (Muslim family). Edris Makward in his exposition 'Marriage, Tradition and Woman's Pursuit of Happiness in the Novels of Mariama Ba, contends that: 'They are stood up to with various social troubles; the most pulverizing of all being the mind-boggling weight of the family and the network on the youthful couple' (275).

'Do You perceive this question?' her dad propelled at her. Furthermore, without sitting tight for an answer he went on derisively, 'obviously, you remember it. It's recorded. 'To my dearest Mirelle Osumane'. He held out the photo disdainfully in the tips of his fingers as though it was defiled'. This statement was delineated by her dad. Mirelle's solitary dream is to wed Osumane. Presently it was done, yet at the same time, her folks did not concur with her decision. This portrays amid those period ladies are allowed to sit unbothered to pick their own particular accomplice and also a decision for their marriage. Mirelle's folks questioned against her marriage in same way Ousmane's parent does not concur with their marriage and they decline to favor them. They acknowledge once Osumane and Mirelle to originate from Paris (France) to Senegal. Ousmane's mom Yaye Khady contends and responded I indignantly.

'A Toubab can't be a legitimate little girl in-law. She'll just have the eyes for her man. We'll make no difference to her. Furthermore, I who longed for a girl in-law who'd live here and soothe me of the household work by assuming control over the administration of the house, and now I'm looked with a lady who will remove my child from me. I might pass on my feet, in the kitchen.'(66) After the landing in Senegal couple began their new life. However, their joy is not anymore accessible for so long.

In *So Long a Letter* marriage plays a noteworthy subject. In this novel, the logical inconsistency of wedded life falls amongst Ramatoulaye and her better half Moudou Fall. Her closest companion is Aissatou and her significant other Mawdo Ba. At first, when marriage was done both made the most of their lives with their spouses. Ramatoulaye reminding her companion's marriage in her letter which states, "At that point came your marriage with Mawdo Ba, as of late moved on from the African School of Medicine and Pharmacy. A questionable marriage... In the craving to get hitched. Furthermore, I haven't related all. Be that as it may, Mawdo stayed firm, 'Marriage is an individual thing,' he answered to any individual who minded to hear." After the double-crossing of Moudou, he wedded Binetou and Mawdo wedded another lady.

In the underneath cites Ramatoulaye's melancholic conditions which prompt the passing of her better half Modou. 'You overlook that I show some kindness, a psyche, that I am not a protest be passed from hand to hand. You don't comprehend what marriage intends to me: it is a demonstration of confidence and of affection, the aggregate surrender of oneself to the individual one has picked and who has picked you.' she had underscored the word 'picked' in this statements. In this way the marriage of the two companions Ramatoulaye and Aissatou's conjugal lives finished with disappointment yet they never tired of their destruction. They were stirred from the layer of triple mistreatment and made due in the service of instruction.

V. RELIGION

In the two books, *So Long a Letter* and *Scarlet Song* Ba delineates the Islamic-impacted and man-centric Senegalese society. The discourse of these books utilized as a promising the impacts made by any religion, particularly with reference to ladies in the conventional African Muslim setting of Senegal. As per Senegal nation, the general population has a few issues with respect to Islamic standards and social

practices. In these books, Mariama Ba would appear to determine the underestimation, especially Muslim ladies and portrays the impacts of Islamic convention and ceremonies on ladies.

In *So Long a Letter*, the hero Ramatoulaye and her companion Aissatou were brought up in a similar town with moral customary Islamic guidelines and traditions. Ramatoulaye, who widowed as of late. She has lost her better half in view of a heart assault. She was compelled to be in isolation for four months by Islam for a dowager. Indeed, even at the memorial service of her better half, they took after Muslim ceremonies. After his passing, they utilized cotton-fleece for the washing of the dead one. The white muslin is an attire Islam takes into consideration the dead. The Zem is the marvel water from the blessed spots of Islam religiously kept by every family, isn't overlooked. Rich and dull wrappers are secured her significant other. Ramatoulaye has been introduced for the memorial service as per custom. She depicts the minute amid the passing of her significant other, This minute is thought to be a shocking minute by each Senegalese lady, when she forfeits her belonging she surrenders her identity, her respect, turning into a thing in the administration of the man who has hitched her. Her conduct is molded.

The religion has its own convention, traditions, customs, tenets, and direction. Ramatoulaye lost her better half after the battle towards him, she came to realize that her significant other's second marriage. In spite of the fact that the lawfulness of Islam is pleasing to the activities of her better half, it is a sudden dismissal of their coexistence. Islamic law urged to permit polygamy, where Muslim man can be hitched in excess of one lady in the meantime. The statements have given beneath states about the convention of Senegal life. 'To lift us out of the marsh of convention, superstition and custom, to influence us to welcome a large number of human advancements without denying our own, to raise our vision of the world, develop our identities, reinforce our characteristics, to compensate for our insufficiencies, to create all-inclusive good qualities in us: these were the points of our excellent headmistress. The word 'love' had a specific reverberation in her. She cherished us without belittling us, with our plaits either remaining on end or bowed down, with our free shirts, our wrappers. She knew how to find and value our qualities.'(16)

Here, religion regards ladies as a peon and additionally ladies are constantly the second rate compared to men in a general public. In *Scarlet*, Song Ba portrays Islamic-Influence in Senegal society. Ousmane's dad Djibri Guey was a conventional adherent of the Muslim religion. Ousmane's dad and mom never surrendered their child Ousmane, when he wedded a little girl of French ambassador Mireille, a French white young lady, however, Ousmane, a dark has a place with a poor Muslim family from Senegal. They took after their Islamic conventions, customs, guidelines, and controls. Mireille raised her voice against her folks and wedded Ousmane, however, her folks did not send any acknowledgment for their marriage.

Her dad Monsieur de La Vallee rehashed warily, “‘Mosque’, 'Islamic confidence', 'of age and in charge of my activity'. Each word turned into a pointed knife, penetrating his heart. He rehashed, 'of age', 'dependable', 'Islamic confidence', Mosque', 'Ousmane Gueye' “But Mireille did would not joke about this. She got hitched to Ousmane with a specific end goal to fulfill his folks. Hence religion, conventions, traditions, and customs in Muslim assumes an unmistakable part in these books.

VI. POLYGAMY

Polygamy remains an awesome social test to the African lady. The training creates from religion, social, ceremonies and sex inclination. Because of polygamy ladies' life prompts dejection for the most part among African individuals. Polygamy is a standout amongst the most successive among Muslim practice. It has been honed by societies and social orders all through the world for a large number of years. Polygamy is the idea of 'plural spouses' which was for the most part found in antiquated societies in

Muslim as well as in other religion. It is noted in Hebrew Bible, in the book of the old confirmation. Numerous old prophets like Abraham, Jacob, and King Solomon. It has said that in Kings-11:3, "He had seven hundred spouses of regal birth and three hundred mistresses and his wives drove him adrift." The Bible tells as King Solomon had seven hundred wives. In II Samuel 5:13 "And David took him more courtesans and spouses out of Jerusalem" King Solomon's dad King David is said to have more wives. As per the old religion like Judaism, old Christianity and Islam manage Polygamy.

So long a letter and Scarlet Song the two books of Mariama Ba are the normal cases of an emission and crusade by a ladies hero as a delegate of the persecuted ladies in a polygamous circumstance. Mariama Ba, creator of these works features the reproach of polygamy by uncovering the delineation of this work. As per polygamous practice, one of the fiendish is polygamy which isolates physical, mental and enthusiastic disease of the female; they are typically subjected all through the rest of their life because of the second marriage of men. In *So Long a Letter* there is polygamy, at first, it centers on female boding despite male persecution. The hero Ramatoulaye and her dear companion Aissatou had an epistolary trade between these two cozy companions. The two experienced their polygamous spouses, which prompts abuse. Ramatoulaye had an immense battle in her conjugal life. Following thirty long stretches of marriage life, she turned into a mother for twelve youngsters. At the year her significant other chooses to wed the second spouse. She confided in her significant other with wholehearted. After this heartbreaking news, she ended up dumbfounded and lost her trust. She was deceived by her better half. She took off alone with her youngsters.

As teacher Katherine Frank clarifies, "is by all accounts routed to herself and in addition to Aissatou; a sort of inside monolog outlining the excruciating procedure of her freedom. For Aissatou epitomizes the self that Ramatoulaye is attempting to move toward becoming" Aissatou, closest companion of Ramatoulaye, Aissatou's better half Mawdo Ba wedded another lady beside. He thinks about pharmaceutical and Pharmacy in an African school. She composes the last letter to her better half expresses that, "Your thinking. Which makes a refinement, unsatisfactory to me: on one side, me, 'your life, your affection, your decision'... Mawdo man is one: biggest and creature melded... I am stripping myself of your adoration, your name dressed in my respect, the main commendable article of clothing, I go my way"(33)

In *Scarlet Song*, Mariama Ba delineates about Senegal society, for example, polygamy, culture, custom and social desires. At the point when the novel starts Ousmane's family is considered as a polygamous family, " Ousmane got an exceptionally exact thought of what life resembled in a polygamous family"(7) Ousmane, who wedded his cohort Mireille, who is from the diverse remote culture and foundation. He regularly considers his cherished companion Ouleymatou, on the grounds that she has a place with the same race, foundation, and religion. In this up and coming statements, his relative separate these two women which state, "What a huge improvement between a dark girl in-law and white a white one! A dark one knows and acknowledges the relative rights."(72) Ousmane's folks acknowledge for his second marriage. Later he wedded his companion Ouleymatou. Here the author clarifies the realism among Ousmane's relatives. In this manner, polygamy plays a differentiating response to this character, which starts the procedure of liberation, freedom to opportunity and autonomy.

VII. EDUCATION

Instruction assumes a crucial part of everyday life. In *So Long a Letter*, Mariama Ba representations the embodiment of female training. Before western training ladies were not permitted to do their instruction. At first, fundamental training was given yet young ladies are limited to do their advanced education. Amid

those days in creating nation, instruction for young ladies isn't so prominent yet it depends, regardless of the conditions. Mariama Ba besides incorporates western instruction of ladies and its significance to get by in the novel. She says moreover that training is the primary source to survive. It depicts the freedom.

Ramatoulaye and Aissatou are instructively qualified ladies in West Africa. Their expert educators are in the higher organization. Ramatoulaye's life will be unsuccessful except if of her training. Despite the fact that she is against her significant other's deed, as an informed, proficient lady, a mother of her youngsters. She takes after and complies with the social standards. There is an assertion by Ramatoulaye's dear companion Aissatou. Aissatou is hitched to Madow Ba. She was sold out by her better half; he weds another lady youthful Nabou. Her dearest companion Ramatoulaye analyze that the genuine romance, trust and warmth is deceived by the man who cherish her to such an extent. Accordingly he thought of her as companion Ramatoulaye. She began to compose letters to her significant other Mawdo Ba since let him likewise realize that torment. Anyway her conditions, unsuccessful marriage ruins her, she is exceptionally great in her instruction. 'Mawdo, man is one: significance and creature combined. None of his demonstrations is unadulterated philanthropy. None is unadulterated inhumanity. I am stripping myself of your adoration, your name. Dressed in my poise, the main commendable article of clothing, I go way'(33)

She exited her home and begins new life anew. Aissatou lost her own personality; she was subject to her better half, however now she is free. She amazes her dearest companion Ramatoulaye. Finally her Islamic custom and instruction, Aissatou clears out: 'Also, you cleared out. You had the astonishing valor to bring your life into your own hands. You leased a house and set up home there. What's more, rather than looking in reverse, you looked undauntedly to what's to come. You set yourself a troublesome errand; and something other than my quality and my supportive gestures, books spared you. Having turned into your shelter, they managed you.'(33) Ashcroft recognized 'hindrance of a young lady youngster instructive headway as a type of colonization' He portrays the radical position by Ramatoulaye and Aissatou as a type of mind-boggling, constant and cognizant. Mariama Ba underlines the significance of instruction among young lady youngster in beneath cites,

'The intensity of books is a great creation of keen human insight. Different signs related with sound: distinctive sounds that shape the word. The juxtaposition of words from which springs the thought, however, History, science, life. Sole instruments of interrelationship and of culture are unparalleled methods for giving and accepting. Books sewages together in the same proceeding with exertion that prompts advance. They empowered you to better yourself. What society rejected you, they allowed: examinations sat and passed took you likewise to France. The School of Interpreters is from which you in all actuality, prompted your arrangement in the Senegalese Embassy in the United States. You bring home the bacon. You are creating in peace, as your letters let me know, your back unflinchingly turned on those looking for light delight and simple relationship.'(33) Mariama Ba portrays that she had brought two issues up in African ladies' freedom, rights, and instruction. Polygamy is the fundamental side effects which devastated young lady youngster propel instruction. Ba featured ladies' strengthening and instruction for ladies in the conventional African-Muslim setting of Senegal.

In *Scarlet Song* Ousmane and Mireille both gave imperative for their progressed advanced education. In spite of the fact that Ousmane was conceived and raised from a poor family, he contemplated well from her youth to his higher investigations. He got an opportunity to think about in a French School. His dad's aspiration to guarantee his child the most ideal character-preparing ended up being Ousmane's chance. 'Ousmane tied his books and composing gear in an old scarf and hustled off... The evening was own.

Scraper doused up his first exercise by the light of a tempest later put on the ground.' He adopted new words to shape a sentence, rehearsed and tried each day. He had a hunger for information. After his tutoring, The Ministry of Education and refined offered to ponder in France. He passed his placement test. His folks adulated the knowledge of their child. In a similar school Mireille, a girl of French Diplomat considered with him. In spite of the fact that he is dark, he looks savvy and splendid in his investigations. She began to look all starry eyed at him. Later both got hitched, to get their folks acknowledgment they send a letter to each parent about their perfect partners.

Ousmane's dad acknowledged, however, his mom expresses that "The Mireille in the photos? The film star? Djibril Gueye rectified her. 'Mireille isn't a film star. She is an educator" His folks acknowledged because of her training. At the point when Mireille states her folks, "I am of age and in charge of my own behavior. I have grasped the Islamic confidence and wedded Ousmane Gueye, an educator of theory" Though her folks lament his race and religion with the exception of his Education. Hence Mariama Ba featured ladies' propelled training in the two books. The hero of these books made due because of their instruction capability. Through training, they discovered their own particular personality, opportunity, autonomy, and liberation.

CONCLUSION

This paper is attempting to feature the part of African Feminism, fellowship, marriage, selling out, polygamy, training, and religion. The hero of these books had gone to the colossal sufferings from Patriarchal Society. This paper finishes up the two books of Mariama Ba, *So Long a Letter* and *Scarlet Song* clarifies the hardships and injustice of a lady who was managing the passing of Ramatoulaye's significant other and in addition a disloyalty of Aissautou's better half. Both of their spouses wedded furthermore to another woman. It manages the unfaithfulness. At the point when the novel finishes up, Ramatoulaye devoted herself and her own dedication towards the present developments for ladies' freedom because of her fruitful training. She got stirred and liberated from the mistreatment, concealment, and double-crossing and man-centric culture. Mariama Ba depicts Ramatoulaye's exit from servitude composing. Ladies ought not to be corrupted, dehumanized and maligned. There must be a change from the old life and at last raise up from the disappointment.

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