

# Mabel dove – danquah essay sample

[Family](#), [Marriage](#)



## **Mabel Dove – Danquah Essay Sample**

\n• Mabel Ellen Dove was a freedom fighter, political activist, first female member of the Legislative Assembly in the Gold Coast, journalist and prolific writer. Started writing a regular column for women in the “ Times of West Africa” in the 1930s under the by-line “ Majorie Mensah” and also published short stories.\n\n• Married Joseph Boakye Danquah in 1933 whom she later divorced.\n• In 1951 became the woman editor of the Convention People’s Party newspaper “ The Accra Evening News.”\n• First woman elected to the Ghanaian Parliament in 1954.\n• Started writing a regular column for women in the “ Times of West Africa” in the 1930s under the by-line “ Majorie Mensah” and also published short stories.\n\nCharacters\n\n• Nana Adaku II - Omanhene of Akwasin.\n• Efua - one of the wives of Omanhene\n• Adontehene - chief ofcial\n• Linguist - the trusted person of the Omanhene\n\n• Men of Akwasin-are wearing tokota sandals on their feet and rich multi-colored velvet and gorgeous, hand-woven kente clothes. • Women of Akwasin - with golden ear-rings dangling, with golden chains and bracelets. Looking dignified in their colorful native Attire.\n\nSetting\n\n• Nkwabi, the capital of Akwasin.\n\nThe Story (Summary)\n\nNana Adaku II,\nOmanhene of Akwasin - 20th Anniversary of Accession\n\nOdwira\n\n- Cocoa Season\n\n- men wears tokota sandals and hand-woven kente clothes.\n\n- money circulates freely\n\n- Women with golden earrings and golden chains farmer’s spending to their heart’s content\n\n- renewal of friendship\n\n- The Arrival of Omanhene\n\n- The “ soul” of Omanhene- The Adontehene arrived\n\n- Sword of office\n\n- As well as the other chiefs.\n\nOduku\n\nAdowa Dance Calabashes\n\nThe trusted linguist’ was asked by the Omanhene if who the girl is...\n\n-

One dancer looks particularly enchanting.\n- She got the attention of the Nana Adaku\n\nNana Adaku - 55 years old\n40 wives\nHe usually got mixed up among them.\n100 pounds to get the dancer.\nHe asked the linguist to investigate the dancer's relatives.\n\n• The cynics among them treat women with a little flattery, blend tolerance, and take fine not to become seriously entangled for life. Women use common sense. They are not particularly thrilled by the physical charm of the man; if his pocket are heavy and his income sure, he is good matrimonial risk.\n\n• Nana went back to his place. He then fell asleep after he had taken a bath. When he woke up the young woman he was looking for was kneeling by his feet. Her name is Efua. There he gave the fifty gold sovereigns to Efua to complete the ofer of 100. After receiving the money the woman gave it to her parents and went back to the Omanhene.\n\n• They talk casually and the Omanhene appreciates her charm. However, Efua can't understand it for herself, until Nana asked her to look at herself in the mirror.\n\n• As she came back and sit, Nana told her that she is a lovely girl. And Nana said that she has always been a lovely girl. But Nana said he had only seen her today. Efua then revealed that they were already married two years ago, that he also paid her 50 pounds before.\n\n\nAnalysis of the story\n\nPoint of View\n\n• Third Person Point of View - it is being told by the author herself. The narrator doesn't have an actual participation in the story.\n\nConflict\n\n• Man vs. Society - the character became the victim of its own society, of its own tradition.\n\nTheme\n\n• Appreciation and contentment of things that are already at the moment.\n\n• Sometimes the things we anticipate are already there. It's just that we fail to appreciate them when we don't have any options or when we simply get

bored.\n\nInsights\n• Marriage, for women in Africa means assurance.

Assurance that a woman will have a better future, by having enough money, especially if he got married to a rich or noble man.\n• When it comes to their customs and traditions in marriage, we can say that the kind of marriage they have is polygamy. It's okay for a men to marry a lot of women as long as he can support both his wives and the wives' families.\n\n• How culture, economic and political contexts affects the character's actions.\n\n

Reflection/Lessons learned\n• As I read the story, I have known the culture of Africans especially their marriage traditions and African terms. Mabel Dove really excites me as I read the story, and I was amused by how she ended the story. It was indeed unexpected. It left me hanging and made me want to ask my own questions, especially the ending part. What did he do after he knew that Efua was the girl she married 2 yers ago? Did she punished the girl? Did he realized how stupid he was that he forgot the Efua? Did he loved her still? It is indeed an interesting story, since it attracted my attention due to its unusual plot development.\n\n• I have learned to love more and appreciate the people who loves me so much. Let's be contented of what we have and not anticipate for things that are unreachable and are not there.