



## International Journal of African Studies

Publisher's Home Page: <https://www.svedbergopen.com/>



Research Paper

Open Access

# Representations of Women in Third Generation Nigerian Writings: A Study of Adichie's *Americanah* and Shoneyin's *The Secret Lives of Baba Segi's Wives*

Tobalase, Adegbite O.<sup>1\*</sup>

<sup>1</sup>Department of Languages and Literary Studies, Adeleke University, Ede, Osun State, Nigeria. E-mail: [adegbite.tobalase@adelekeuniversity.edu.ng](mailto:adegbite.tobalase@adelekeuniversity.edu.ng)

### Article Info

Volume 5, Issue 2, December 2025

Received : 25 June 2025

Accepted : 13 November 2025

Published : 25 December 2025

doi: [10.51483/IJAFRS.5.2.2025.13-19](https://doi.org/10.51483/IJAFRS.5.2.2025.13-19)

### Abstract

This study examines the representation of women's identities and agency through the lens of cultural feminism in Chimamanda Ngozi Adichie's *Americanah* and Lola Shoneyin's *The Secret Lives of Baba Segi's Wives*. By emphasizing the significance of cultural contexts in shaping women's experiences, the research explores how each author portrays the complexities of female identity within their respective narratives. In *Americanah*, Ifemelu's journey as a Nigerian woman in the United States serves as a vehicle for examining the intersections of race, beauty, and belonging, reflecting broader themes of diaspora and cultural negotiation. In contrast, Shoneyin's depiction of the lives of Baba Segi's wives highlights the challenges and resilience of women navigating traditional patriarchal structures within Nigerian polygamy. This study argues that both novels illustrate the unique voices and struggles of women, showcasing how cultural norms and practices inform their sense of self and agency. By utilizing cultural feminism as a framework, the research contributes to a deeper understanding of women's experiences in contemporary Nigerian literature, illustrating the importance of context in the exploration of gender dynamics, identity formation, and the ongoing quest for empowerment.

**Keywords:** *Third world, Feminism, Women discourse, African Literature*

© 2025 Tobalase, Adegbite O. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution, and reproduction in any medium, provided you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if changes were made.

## 1. Introduction

The evolution of women's representation in literature has undergone significant transformations over the years, particularly within the context of postcolonial African narratives. With the emergence of third-generation Nigerian writers, a distinct shift can be observed in how female characters are portrayed, often reflecting broader societal changes, cultural dynamics, and the intersections of gender with race and class. This study seeks to examine the representations of women in two influential works: Chimamanda Ngozi Adichie's (2013) *Americanah* and Lola Shoneyin's *The Secret Lives of Baba Segi's Wives* (2010). By focusing on these novels, the research aims to illuminate the complexities and nuances surrounding gender dynamics, cultural expectations, and women's agency as articulated by these contemporary authors.

\* Corresponding author: Tobalase, Adegbite O., Department of Languages and Literary Studies, Adeleke University, Ede, Osun State, Nigeria. E-mail: [adegbite.tobalase@adelekeuniversity.edu.ng](mailto:adegbite.tobalase@adelekeuniversity.edu.ng)

In recent years, literary scholars have engaged deeply with the portrayals of women in African literature, particularly in the context of cultural feminism. Scholars such as Mariama Bâ, with her inspiring work *So Long a Letter* (1981), and Buchi Emecheta, known for *The Joys of Motherhood* (1979), laid foundational frameworks for understanding the constraints placed upon women within patriarchal societies. These earlier works paved the way for feminist discourse in African literature, highlighting the struggles of women to assert their identities amidst oppressive systems. Following in this lineage, Adichie has been recognized for her commitment to exploring nuanced representations of women through her characters who grapple with identity, race, and cultural expectations. Critics like Ebele E. Nwogwugwu (2015) have noted that Adichie's portrayal of female agency is deeply intertwined with the characters' socio-political contexts, as illustrated in her works "Identity, Agency, and Citizenship: Reading Chimamanda Ngozi Adichie's *Americanah*".

Similarly, Shoneyin's *The Secret Lives of Baba Segi's Wives* resonates with a cultural feminist critique of polygamy and the constraints it imposes on women. A burgeoning body of literature, including works by Yejide Kilanko (*Daughters Who Walk This Path*, 2012) and Sefi Atta (*Everything Good Will Come*, 2005), has explored the representation of women in Nigerian literature, addressing issues of motherhood, education, and sexuality. These writers, like Shoneyin, dissect the layers of women's experiences while drawing attention to the socio-cultural influences that shape their lives. The tradition of female solidarity, often reflected in the tension surrounding communal identity, is particularly evident in Shoneyin's narrative, echoing themes explored by scholars such as Zaynab Alkali in *The Stillborn* (1993).

Both Adichie and Shoneyin navigate these cultural terrains with a critical lens, examining the feminist implications of their narratives. Their explorations reveal that womanhood in Nigeria is not merely a product of individual experiences but is also a reflection of the intersecting cultural narratives that define femininity in that context. This study will draw on previous scholarship to contextualize how *Americanah* and *The Secret Lives of Baba Segi's Wives* engage with feminist theory, cultural identity, and the roles that women play within their societal frameworks.

In the works of Adichie and Shoneyin, women's voices emerge as powerful agents of change, capable of challenging and reshaping social norms. By aligning their stories with cultural feminism, this study aims to uncover how each author articulates the intricacies of gender dynamics within contemporary Nigerian society. The texts not only offer a representation of women's resilience but also serve as poignant commentaries on the ongoing struggles for gender equality and identity in a rapidly changing world. Through a comparative lens, this research will illuminate the divergent yet interconnected trajectories of female representation in third-generation Nigerian literature.

## 2. Statement of the Problem

The representations of women in Nigerian literature have historically been influenced by the socio-political climate, cultural traditions, and gender dynamics of the society from which they emerge. While earlier Nigerian literary works often depicted women through a lens of subjugation and traditional roles, there has been a marked shift in third-generation literature where contemporary female authors like Chimamanda Ngozi Adichie and Lola Shoneyin offer more nuanced portrayals of women. However, a critical gap exists in the comprehensive understanding of how these representations navigate and challenge the complexities of identity, culture, and societal expectations in modern Nigerian society.

Many previous analyses have established the patriarchal framework dominant in earlier narratives, as seen in the works of writers such as Buchi Emecheta and Flora Nwapa, where female characters often struggled against societal constraints. Scholars, including Olakunle George (2017), point out that these earlier portrayals tended to affirm or reinforce traditional gender roles, limiting the scope of female agency in their narratives ("Women's Agency in African Literature: A Study of Buchi Emecheta's Works"). In contrast, third-generation writers strive to redefine women's roles, depicting a more complex interaction between tradition and modernity. Nonetheless, the recognition of these complexities requires deeper academic exploration.

Moreover, while there is burgeoning scholarship on gender in African literature, the specific intersections of cultural identity and women's representation in the contexts of both local and global narratives remain underexplored. Adichie's *Americanah* grapples with issues of race and identity within the African diaspora while also examining the impact of transnationalism on Nigerian women. Similarly, Shoneyin's *The Secret Lives of Baba Segi's Wives* offers a candid exploration of polygamy and the lives of women navigating a patriarchal household, which reflects both communal and individual struggles. As such, how these authors depict the female experience—especially in terms of agency, identity, and socio-cultural roles—plays a critical role in understanding contemporary gender dynamics in Nigeria.

Given the significant cultural shifts influenced by globalization, feminism, and evolving societal norms, it becomes imperative to interrogate how Adichie and Shoneyin position their female characters within these frameworks. The problem lies in the need to critically assess the ways in which these contemporary narratives challenge or reinforce existing norms regarding masculinity, femininity, and societal expectations in Nigeria and in the diaspora.

This study aims to address these gaps by conducting a detailed textual analysis of *Americanah* and *The Secret Lives of Baba Segi's Wives* through the lens of cultural feminism. By doing so, it will examine how both authors articulate women's identities and agency against the backdrop of tradition and modernity, revealing the tensions and possibilities that arise within contemporary Nigerian society. Through this exploration, the research endeavours to contribute to the broader discourse on women's representations in African literature and facilitate a deeper understanding of the evolving role of women in Nigerian narratives in particular, and global narratives in general.

### 3. Theoretical Framework

The theoretical framework deployed in this work is cultural feminism, which was purported propounded by Brooke Williams in 1975 when used as a way to describe the depoliticization of radical feminism, essentially arguing that focusing solely on creating a separate culture was not a true feminist goal. Other prominent figures associated with cultural feminism include Mary Daly and Adrienne Rich.

#### 3.1. Research Aim

The aim of this study is to critically analyse the representations of women in Chimamanda Ngozi Adichie's *Americanah* and Lola Shoneyin's *The Secret Lives of Baba Segi's Wives* through the lens of Cultural Feminism, as propounded by above theorists. This framework helps explore how cultural contexts (which in my view are fluid) shape women's identities, roles, and agency within these narratives.

#### 3.2. Research Objectives

The research objectives of this study are to:

1. Investigate how the cultural environments depicted in both novels influence the female characters' identities and their responses to traditional gender norms.
2. Analyse the complexities of agency among the female characters as they navigate societal expectations, family dynamics, and personal aspirations within the cultural contexts of contemporary Nigeria; and
3. Assess the impact of cultural narratives and traditional practices on the portrayal of women's experiences, highlighting the ways in which these authors challenge or reinforce existing gender roles through their storytelling.

#### 3.3. Research Questions

1. How does Cultural Feminism illuminate the ways in which cultural environments in *Americanah* and *The Secret Lives of Baba Segi's Wives* shape the identities of their female characters?
2. In what ways do the female characters in both novels exercise agency in the face of cultural expectations and societal norms?
3. How do the authors, Chimamanda Ngozi Adichie and Lola Shoneyin, portray the influence of traditional practices on the experiences of women, and what messages do they convey regarding gender roles through their narratives?

#### 3.4. Justification for Selected Texts

The selection of *Americanah* by Chimamanda Ngozi Adichie and *The Secret Lives of Baba Segi's Wives* by Lola Shoneyin is primarily justified by their contemporaneity, tribal representation, and the exploration of local and diasporic experiences.

Both novels were published within a few years of each other, in the early 2010s, a time characterized by significant social change in Nigeria and the broader global context. Their modern settings provide an invaluable lens through which to examine contemporary issues such as globalization, migration, and evolving gender dynamics in Nigerian society. The relevance of these texts lies in their ability to reflect current challenges and achievements faced by Nigerian women, making them critical reads for understanding the nuances of cultural feminism in today's world. Through the lens of

these recent narratives, readers can engage with the pressing questions of identity and belonging that resonate powerfully in the context of our increasingly interconnected global society.

Tribal representation also plays a pivotal role in justifying the selection of these two works. Adichie's *Americanah* offers a profound exploration of Igbo culture, showcasing the complexities of identity, heritage, and the specific challenges faced by Igbo women, particularly in a diasporic setting. The protagonist, Ifemelu, navigates her dual existence between Nigeria and America, expressing the rich traditions of her Igbo upbringing while grappling with issues of race and cultural integrity in a foreign land. This narrative exemplifies how individual experiences are intricately woven with tribal identities, enriching our understanding of the character's struggles and triumphs.

On the other hand, Shoneyin's text delves deeply into Yoruba culture, portraying the dynamics of polygamous relationships and the roles of women within patriarchal structures. By focusing on the lives and relationships of Baba Segi's wives, Shoneyin sheds light on the gender expectations and societal norms that shape their experiences. This novel not only highlights the personal stories of these women but also invites a broader discussion on how tribal affiliations influence the understanding of gender and power within Yoruba society. Together, these texts provide a comprehensive examination of two distinct yet interrelated cultural lenses through which to explore womanhood in Nigeria.

Moreover, the exploration of both local and diasporic experiences broadens the impact of these narratives. In *Americanah*, Adichie skilfully navigates themes of migration and belonging, illustrating Ifemelu's journey from Nigeria to the United States. The novel captures the complexities of diasporic life, emphasizing the negotiation of identity and the challenges of cultural dislocation. Through Ifemelu's perspective, readers gain insight into the intricate dynamics of race, identity, and adaptation, illustrating the nuanced realities Nigerian women face in varying cultural contexts.

Conversely, *The Secret Lives of Baba Segi's Wives* presents a localized viewpoint, intimately portraying the everyday struggles and aspirations of women within a polygamous household in Nigeria. The narrative highlights the conflicts and desires inherent in these women's lives, affirming the importance of their individual voices amid traditional expectations. While grounded in a local context, Shoneyin's work engages with broader societal changes, commenting on how modernity and globalization impact established cultural norms.

Together, these texts present a rich tapestry of Nigerian women's experiences, illuminating the intricate relationships between local and diasporic representations of womanhood. Through the blend of contemporaneity, tribal representation, and the examination of diverse experiences, *Americanah* and *The Secret Lives of Baba Segi's Wives* emerge as significant works that deepen our understanding of the complexities of women's lives in a rapidly evolving global landscape.

#### 4. Scope of the Study

The scope of this study encompassed a detailed exploration of cultural feminism as articulated through two significant Nigerian literary works: *Americanah* by Chimamanda Ngozi Adichie and *The Secret Lives of Baba Segi's Wives* by Lola Shoneyin. This analysis focused on the ways these novels reflected, critiqued, and redefined the experiences of women within their cultural contexts, particularly against the backdrop of Nigerian society.

The study began by situating both texts within their historical and cultural frameworks, considering the socio-political climates during their respective publication dates—2013 for *Americanah* and 2010 for *The Secret Lives of Baba Segi's Wives*. It delved into the authors' backgrounds, examining how their Igbo and Yoruba heritage informed their narratives and characterizations. This context proved essential for understanding the cultural influences at play in shaping women's identities and experiences.

Next, the analysis highlighted key themes present in both novels, such as identity, race, gender, and societal norms. It explored how Adichie and Shoneyin portrayed the complexities of womanhood within different societal constructs—migration and diaspora in *Americanah* and polygamy alongside familial dynamics in *The Secret Lives of Baba Segi's Wives*.

The study also examined the roles of the protagonists and secondary characters in both novels, discussing their relationships and interactions with male characters. It emphasized how these relationships contributed to the overall portrayal of women's agency and resistance within patriarchal structures. Furthermore, it analysed the narrative techniques employed by both authors, assessing how their storytelling styles enriched the thematic depth of their works.

The findings underscored the significance of both texts within the broader conversation of cultural feminism, demonstrating that these narratives not only provided insights into the lives of Nigerian women but also contributed to a global dialogue about the challenges and triumphs faced by women in contemporary society.

## 5. Critical Textual Analysis of the Selected Texts

In order to explore the complexities of women's identities and agency within cultural contexts, both Chimamanda Ngozi Adichie's *Americanah* and Lola Shoneyin's *The Secret Lives of Baba Segi's Wives* offer rich narratives that exemplify the principles of Cultural Feminism. This framework allows for an in-depth analysis of how the cultural environments depicted in these novels shape the experiences and perceptions of their female characters.

Adichie's *Americanah* presents a multifaceted exploration of identity, particularly through the protagonist Ifemelu, who navigates her racial and cultural identity as a Nigerian woman in America, confronting the cultural dichotomies that define her experiences. The novel illustrates how a cultural environment fundamentally influences her sense of self. As Ifemelu reflects on her time spent in America versus Nigeria, she acknowledges, "The thing about being black in America is that you are forced to become aware of your blackness" (Adichie, 2013). This suggests that Ifemelu's identity is not static but transforms in response to the cultural lens through which she is viewed. The tension between her Nigerian roots and her experiences in America highlights the impact of societal expectations on her personal identity, emphasizing the cultural dichotomy that forms the basis of her journey, thereby confirming the fluidity of culture in itself.

In contrast, Shoneyin's narrative in *The Secret Lives of Baba Segi's Wives* engages with the implications of polygamy and traditional gender roles within Nigerian society. Each of Baba Segi's wives, particularly the educated and assertive Bolanle, confronts the patriarchal structures that dictate their lives. Bolanle's struggle for autonomy within a household that upholds traditional practices is emblematic of the tension between agency and societal expectations. As Shoneyin writes, "Bolanle had the degrees, but they meant nothing in the eyes of her husband" (Shoneyin, 2010). This underscores the idea that despite her educational achievements, Bolanle's identity and agency are significantly shaped by the cultural expectations surrounding her as a woman and not her personal convictions. The dynamic within Baba Segi's household reflects the broader societal constraints faced by women, revealing how cultural narratives of that society confine individual potentials.

The concept of agency is further examined as the characters strive to assert their desires within the constraints of their cultural environments. Ifemelu, upon returning to Nigeria, claims her voice in the blogosphere, highlighting her agency in a society that often silences women. Her blogging allows her to express her frustrations and to provide commentary on racial issues, thus redefining her identity in a way that is both assertive and public. The act of writing becomes not just a personal pursuit but a powerful tool of resistance against patriarchal narratives: "I knew that what I wrote would change someone, or at least make them think" (Adichie, 2013). This assertion reflects a critical engagement with cultural norms, demonstrating how women can reclaim their narratives and influence the discourse surrounding gender.

Shoneyin also illustrates the nuanced complexities of agency through her characters' interactions with one another. Despite the rigid patriarchal structure, the women in Baba Segi's household form alliances that foster solidarity. This support system empowers them to navigate their struggles and challenges, as seen when they confront Baba Segi's authority in subtle ways. The comradeship among the wives illustrates that action does not manifest solely through overt rebellion; often, it can be found in the intricate negotiations of power and identity within relationships. As one wife muses, "It was we women who ran the house, even if Baba Segi thought he was the head" (Shoneyin, 2010). Here, Shoneyin deftly highlights the often-invisible labour women employ to exert control and influence in their lives, reinforcing the notion that agency can exist within cultural confines.

Adichie and Shoneyin further reveal how traditional practices influence the portrayal of women's experiences through various narrative techniques. Adichie employs a reflective, introspective style, allowing readers to enter Ifemelu's innermost thoughts and emotions, which adds depth to her struggle with identity. The use of blog posts interspersed throughout the novel illustrates contemporary societal debates, making Ifemelu's experiences resonate beyond personal anxiety to broader cultural critiques. Conversely, Shoneyin's narrative adopts a more communal and multifaceted approach, weaving together the voices of several women to illustrate the collective experience of navigating cultural expectations. This narrative choice highlights the interconnectedness of women's lives and the varying ways they respond to patriarchal pressures.

Both novels challenge and reinforce existing gender roles by portraying the complexities faced by women in their respective cultural contexts. Adichie's exploration of race and identity serves as a critique of the limitations imposed on women by societal definitions, while Shoneyin's depiction of polygamous dynamics exposes the intricacies of female solidarity and agency in the face of cultural constraints. Ultimately, through the lens of Cultural Feminism, these authors offer profound insights into the representations of women, illustrating the ongoing negotiation between personal identity and cultural expectations.

## 6. Findings of the Study

The findings of the study exploring the cultural contexts and agency of female characters in Chimamanda Ngozi Adichie's *Americanah* and Lola Shoneyin's *The Secret Lives of Baba Segi's Wives* reveal several significant insights into how cultural feminism shapes women's identities and their struggles against patriarchal structures:

1. **Cultural Identity and Transformation:** Both novels illustrate the dynamic nature of female identity, revealing that it is deeply influenced by the cultural environments in which the characters exist. In *Americanah*, Ifemelu's journey highlights how her understanding of her identity evolves as she transitions from Nigeria to America and back again. This fluidity emphasizes that cultural context plays a critical role in shaping perceptions of self and belonging.
2. **Agency Amidst Patriarchy:** The characters exemplify various degrees of agency within the confines of their cultural settings. In *Americanah*, Ifemelu uses her voice and experiences to redefine her identity and assert her opinions in a predominantly male discourse, primarily through her blog. Similarly, in *The Secret Lives of Baba Segi's Wives*, Bolanle and the other wives develop strategies to exert influence and negotiate power within a patriarchal household. These narratives highlight that agency can manifest through both overt resistance and subtle forms of negotiation.
3. **Complexity of Female Relationships:** The findings show that female solidarity is a critical component in both novels. In *The Secret Lives of Baba Segi's Wives*, the wives work together to navigate their challenges, demonstrating the importance of unity among women in combating patriarchal structures. This interconnectedness illustrates the solidarity that women can cultivate even in environments that seek to undermine their views and personal happiness.
4. **Cultural Critique and Reflection:** Both authors utilize their narratives to critique the societal expectations imposed on women, reflecting broader issues related to race, identity, and gender roles. Adichie's writing brings to light the complexities of navigating race in America, while Shoneyin addresses traditional practices and polygamy in Nigerian culture. Through their narratives, both authors offer poignant insights into the struggles women face within their cultural contexts and the ways these struggles can be illuminated and challenged.
5. **Narrative Techniques and Representation:** The findings also highlight the varying narrative styles employed by Adichie and Shoneyin, which significantly affect the reader's engagement with the characters' experiences. Adichie's introspective and personal approach allows for deep emotional connection with Ifemelu, while Shoneyin's multi-voiced narration effectively captures the collective experiences of the wives. This difference in perspective aids in understanding the different dimensions of female experiences and resistance to cultural norms, and affirm this research's postulation that cultural feminism is actually as determined by individuals within a cultural space.

Overall, the study establishes the fluidity of cultural perspectives of women and underscores the importance of cultural feminism in analysing the intricate relationships between identity, agency, and societal norms in both *Americanah* and *The Secret Lives of Baba Segi's Wives*. The findings reveal that while cultural constraints can be significant, women possess the resilience and resourcefulness to navigate and challenge these limitations, driving social change in both their private and communal lives. This resonates with the belief that women and men have different approaches to the world around them, and that greater value should be placed on the way women approach their world; and the need to focus more on people (irrespective of gender) and the quality of life.

## 7. Contributions to Knowledge

The study of Chimamanda Ngozi Adichie's *Americanah* and Lola Shoneyin's *The Secret Lives of Baba Segi's Wives* has made significant strides in understanding the complex interplay of culture, identity, and female agency. It brings forth a fresh perspective on cultural feminism, emphasizing the unique experiences of women across different cultural landscapes. This exploration enriches the discourse by demonstrating how the narratives of these novels can illuminate broader discussions about identity and societal constraints in Africa and beyond.

Adichie's work particularly shines a light on the intersectionality of race and gender. The journey of Ifemelu, a Nigerian woman navigating her life in America, reveals how her identity is shaped by both her cultural heritage and her experiences as a Black woman in a predominantly white society. This study extends beyond the individual to offer insights into the broader experiences of diasporic African women, showing how race and gender intricately intertwine to shape their identities.

At the core of the narrative analysis is the exploration of female agency, which the study redefines in nuanced ways. It highlights that agency is not limited to overt defiance against societal norms; rather, it can also manifest through subtle forms of resistance and negotiations. Both Ifemelu and the wives of Baba Segi exemplify this complexity. They navigate their cultural expectations through various strategies, demonstrating that even within patriarchal systems, women possess the resilience and resourcefulness to assert their identities.

In examining Shoneyin's portrayal of polygamy, the study provides a critical lens on societal norms surrounding womanhood. It moves beyond condemnation to delve into the lived realities of women in such arrangements, revealing their inner strengths and complexities. This examination encourages a deeper understanding of how cultural practices impact women's lives and how they respond to these practices, often with a mix of acceptance and resistance.

The study also pays close attention to the narrative techniques employed by both authors. It considers how the choice of perspective shapes the reader's engagement with the characters' experiences. Adichie's introspective approach allows readers to connect deeply with Ifemelu's thoughts and feelings, while Shoneyin's multi-voiced narration captures the collective experiences of the Baba Segi wives. These narrative choices not only enhance the storytelling but also serve as vehicles for cultural critique and social commentary.

By bridging the worlds of African literature and global feminism, the study fosters an inclusive and an ongoing dialogue that acknowledges the diverse challenges and triumphs faced by women. It emphasizes the necessity for a feminist framework that resonates with the realities of women across different cultures, encouraging scholarship that connects local narratives with global discussions.

In summary, this study offers a rich contribution to the understanding of cultural feminism (as a fluid concept that is necessary not western), identity, and agency in literature. It deepens the discourse by highlighting the complexities of female experiences and the importance of context, ultimately enriching the narrative tapestry of women's lives in contemporary society. Through these narratives, the authors challenge the norms of their cultures, paving the way for further exploration and understanding of women's roles and identities in both African and global contexts in contemporary times.

## References

- Adichie, Chimamanda Ngozi. (2013). *Americanah*, Alfred A. Knopf.
- Alkali, Zaynab. (1993). *The Stillborn*, Longman Group.
- Bâ, Mariama. (1981). *So Long a Letter*, Heinemann.
- Emecheta, Buchi. (1979). *The Joys of Motherhood*, Heinemann.
- George, Olakunle. (2017). Women's Agency in African Literature: A Study of Buchi Emecheta's Works. *African Literature Today*, 29, 52-63.
- Kilanko, Yejide. (2012). *Daughters Who Walk This Path*, Penguin.
- Nwogwugwu, Ebele E. (2015). Identity, Agency, and Citizenship: Reading Chimamanda Ngozi Adichie's *Americanah*. *Nigerian Literature Today*, 10(1), 27-45.
- Shoneyin, Lola. (2010). *The Secret Lives of Baba Segi's Wives*, Kachifo Limited.
- Sefi, Atta. (2005). *Everything Good Will Come*, Kachifo Limited.

**Cite this article as:** Tobalase, Adegbite O. (2025). Representations of Women in Third Generation Nigerian Writings: A Study of Adichie's *Americanah* and Shoneyin's *The Secret Lives of Baba Segi's Wives*. *International Journal of African Studies*, 5(2), 13-19. doi: 10.51483/IJAFRS.5.2.2025.13-19.