

CAHIERS D'ETUDES LINGUISTIQUES (CEL)

**REVUE DU DEPARTEMENT DES SCIENCES DU LANGAGE ET DE LA
COMMUNICATION (DSLCC) – UNIVERSITE D'ABOMEY-CALAVI (UAC)**

**CAHIERS D'ETUDES LINGUISTIQUES
CEL 13**

CEL N°13 – juin 2017

Editorial

La revue Cahiers d'Etudes Linguistiques entend publier des travaux purement descriptifs et ceux à perspective synchronique et, ou diachronique s'appuyant sur l'analyse linguistique ou littéraire d'une ou de plusieurs recherches africaines. La revue entend aussi être le carrefour des recherches linguistiques ou littéraires représentant des courants et des écoles théoriques divers puis d'échanges scientifiques pour tout chercheur en linguistique et littérature africaines.

CAHIERS D'ETUDES LINGUISTIQUES

Directeur de publication

Prof. Flavien GBETO, Doyen de la FLASH/UAC

Comité scientifique

Joseph O. YAI (Paris), Mamoudou Akanni IGE (Bénin), Bienvenu Albert AKOHA (Bénin), Toussaint Yaovi TCHITCHI (Bénin), Lebene BOLOUVI (Togo), Hounkpati Christophe B. CAPO (Bénin), Adrien HUANNOU (Bénin), Ascencion BOGNIAHO (Bénin), Issa TAKASSI (Togo), Maxime da CRUZ (Bénin), Flavien GBETO (Bénin), Médard Dominique BADA (Bénin), Jean-Euloge GBAGUIDI (Bénin), Pierre ONDO-MEBIAME (Gabon). Pascal Okri Tossou (Bénin); MIDIOHOUN Ossito Guy (Bénin), Mahugnon KAKPO (Bénin), Pamphile MEBIAME-AKONO (Gabon). Antoine AFELI (Togo), Léonard KOUSSOUHON (Bénin), Bertin YEHOUENOU (Bénin), Firmin AHOUA (Côte d'Ivoire), Laurent Alain ABOA (Côte d'Ivoire), Gérard KEDREBEOGO (Burkina-Faso), Alain SISSAO (Burkina-Faso), Aimé PALI (Togo), Laré KANTCHOA (Togo), Dame NDAO (Sénégal).

Rédacteur en Chef

Julien K. GBAGUIDI, Chef de Département des Sciences du Langage et de la Communication (DSLCL).

Comité de rédaction

Sévérin-Marie KINHOU, Samuel DJENGUE, Mawani Mathieu, Julien Koffi GBAGUIDI, Zéphirin C. TOSSA (Bénin), Coffi SAMBIENI, Blaise C. DJIHOUESSI, Maxime ADJADOHOUN, Florentine SAIZONOU-AGBOTON, Pascal Okry TOSSOU, Raphael YEBOU.

Secrétariat de rédaction

Moufoutaou ADJERAN, Marcellin Z. HOUNZANGBE, Judicaël AFFO.

Adresser toute correspondance à :
DSLC, Université d'Abomey-Calavi
Abomey-Calavi
République du Bénin
dslc1@yahoo.com

Université d'Abomey-Calavi
Département des Sciences du Langage et de la Communication

CAHIERS D'ETUDES LINGUISTIQUES

Numéro 13 / 2017

© DSLC – UAC

ISSN : 1659-6285

SOMMAIRE

1. WRITING A COMMENTARY OF A VERBAL SYSTEM, Coovi Innocent DATONDJI , Université d'Abomey-Calavi (Bénin)	7
2. L'EXPRESSION DE LA QUALIFICATION EN LÒKPA, MAWANI Assouma Mathieu & ALAZA-DJAFOR Imorou , Université d'Abomey-Calavi (Bénin).....	29
3. INTRODUIRE LES LANGUES NATIONALES BENINOISES A L'ECOLE : COMMENT ? POUR QUOI FAIRE ? DIDACTICIENS ET LINGUISTES SE DONNENT LA MAIN POUR REUSSIR LE PROJET, Florentine AGBOTON , Université d'Abomey-Calavi (Bénin)	47
4. LANGUAGE, POWER AND IDEOLOGY: A CRITICAL LINGUISTICS ANALYSIS OF GENDER REPRESENTATION IN STRETCHES OF AN AFRICAN FEMALE PROSE FICTION, Innocent Sourou KOUTCHADE, Franck AMOUSSOU Université d'Abomey-Calavi (Bénin)	63
5. LES DIFFICULTES NEUROPSYCHOPHYSIOLOGIQUES EN LECTURE DE MOTS CHEZ LES ADOLESCENTS APHASIQUES PRIS EN CHARGE AU CME « SAINT FRANÇOIS D'ASSISE » A COTONOU / BENIN, Médard Dominique BADA, Ignace Adéolé ADEBIYI , Université d'Abomey-Calavi (Bénin)	89
6. IDEATIONAL CHARACTERIZATION OF THE SECOND-PERSON FOCALISATION: A STUDY OF CHIMAMANDA NGOZI ADICHIE'S THE THING AROUND YOUR NECK, Yémalo C. AMOUSSOU , Université d'Abomey-Calavi (Bénin)	109
7. LA GEO-COMMUNICATION (2): LA COMMUNAUTE INTERNATIONALE ET SES STRATEGIES DE DESTABILISATION DES PAYS FAIBLES, Alain DIASSE , Université FHB d'Abidjan-Cocody (Côte-d'Ivoire).....	138
8. EVALUATION DU MANUEL DE FONGBE DU COURS D'INITIATION DE L'ECOLE PRIMAIRE AU BENIN : DE L'ANALYSE DE CONTENU A L'IDENTIFICATION DES INSUFFISANCES POUR L'APPRENTISSAGE DE LA LANGUE, Kocou Prosper TONATO et Abdel Rahamane BABA-MOUSSA Université Abomey-Calavi (Bénin).....	163
9. DAS ENGAGEMENT DER DEUTSCHEN UND DIE VERANTWORTUNG DER EINWANDERER. DER BEITRAG DER DEUTSCHEN PRESSE ZUR LÖSUNG DER FLÜCHTLINGSKRISE IN DEUTSCHLAND UND EUROPA, Yaovi Antoine HOUNHOUE et Kuessi Marius SOHOUE , Université d'Abomey-Calavi (Bénin)	187
10. EXISTE T-IL DES ADJECTIFS QUALIFICATIFS EN BAATŌNŪM ? Gompassounon Ahmed BIO NIGAN , LABODYLCAL (Bénin)	209
11. DYNAMIQUE LEXICALE DANS LES PARLERS AJA, Louis TOGO , Laboratoire Ablode (Bénin)	227
12. L'ETUDIANT DE LA FLASH FACE AUX REALITES DE L'INSERTION PROFESSIONNELLE AU BENIN, Vincent Cowovi ADANHOUNME , LARRED (Bénin)	247
13. EIN PRIESTER PREDIGT HASS STATT LIEBE: ZUR ZIVILISIERTEN UND INSTITUTIONALISIERTEN GEWALT IN HEINRICH VON KLEISTS DAS ERDBEBEN IN CHILI (1807), Kangnikoé ADAMA	268
14. THE CONCEPT OF THE INDIRECT RULE IN WEST AFRICAN COUNTRIES: A CRITICAL STUDY, Ibrahim YEKINI, Barnabé B. OLADJEHO , Hergie Alexis SEGUEDEME , Université d'Abomey Calavi (Bénin)	285
15. ET SI JE NE REVENAIS PAS ? L'INSECURITE EN QUESTION DANS LA PRISON CIVILE DE COTONOU, Pascal DOHOU, Dodji AMOUZOUVI , Laboratoire d'Analyse et de Recherche Religions Espaces et Développement (Bénin)	306
16. MEDIATION ET DEVELOPPEMENT DU LANGAGE ORAL CHEZ L'ENFANT:UNE ANALYSE SELON L'APPROCHE HISTORICO CULTURELLE DE VYGOTSKI, Yapi Arsène Th. SEKA , Ecole Normale Supérieure d'Abidjan (Côte d'Ivoire)	323
17. LA PORTEE SYNTAXIQUE DE LA NEGATION DANS QUATRE PARLERS YORUBA DU BENIN : CABÈ, IDAASHA, NCA ET NFE, A. Maurel AYENA , Laboratoire Ablode (Bénin)	340
17. MIMOGRAPHISMES DES NOMS PROPRES ET EMOTION ESTHETIQUE DANS LES RECITS DE Patrick Modiano, Houessou S. AKEREKORO , Université d'Abomey-Calavi (Bénin).....	361

**LANGUAGE, POWER AND IDEOLOGY: A CRITICAL LINGUISTICS
ANALYSIS OF GENDER REPRESENTATION IN STRETCHES OF AN
AFRICAN FEMALE PROSE FICTION**

**Innocent Sourou KOUTCHADE,
Franck AMOUSSOU**
Université d'Abomey-Calavi (Bénin)

LANGUAGE, POWER AND IDEOLOGY: A CRITICAL LINGUISTICS ANALYSIS OF GENDER REPRESENTATION IN STRETCHES OF AN AFRICAN FEMALE PROSE FICTION

**Innocent Sourou KOUTCHADE,
Franck AMOUSSOU**
Université d'Abomey-Calavi (Bénin)

Abstract

The current paper posits that our ideologies shape the way we use language to maintain (unequal) power relations between social groupings, particularly between men and women. It seeks to unravel how some discursive practices (or language use) can contribute to producing, sustaining and changing social relations of power between male and female. For that purpose, some stretches of discourse are drawn from a fictional narrative (notably *Faceless*) authored by a contemporary female writer (Amma Darko). The analysis of those discourse samples from a critical linguistics perspective has revealed that in its everyday use, language contributes to the domination of women by their male counterparts, maintaining between them an unequal power relationship based on common-sense assumptions or ideologies.

Key words: Critical Linguistics, gender, ideology, language, power.

Résumé

Le présent article présume que nos idéologies façonnent notre manière d'utiliser la langue pour maintenir les relations (inégaux) de pouvoir entre les groupes sociaux, en l'occurrence entre les hommes et les femmes. Il cherche à démontrer comment des pratiques discursives (ou discours) peuvent contribuer à produire, soutenir et changer des relations sociales de pouvoir entre l'homme et la femme. Dans cette perspective, quelques extraits de discours sont tirés d'une œuvre de fiction (notamment *Faceless*) dont l'auteur est une écrivaine contemporaine (Amma Darko). L'analyse de ces extraits de discours, suivant une approche de la linguistique

critique, a révélé que la langue contribue, dans son usage quotidien, à la domination des femmes par les hommes, maintenant entre eux une relation inégale de pouvoir basée sur des postulats de sens commun ou idéologies.

Mots clés: Linguistique Critique, genre, idéologie, langue, pouvoir.

Introduction

In the concluding sentence of his study carried out on linguistic choices and gender roles in two works of fiction by new Nigerian writers, Dooga (2009) contends that “African fiction writers [male and female] seek, not to change existing ideologies but to entrench and perpetuate popular myths of female domination” (p.145). Conversely, Oluwayomi (2013, p. 369) observes that “the advent of serious women writings, and also the influx of western oriented ideologies such like feminism mark the beginning of the redefinition of the personality and identity of women”. It follows from the foregoing that the contemporary African female writer can no longer bear the unequal power relations set between the two sexes on the basis of ideological perceptions. In that sense, many female authors commit themselves to defiantly challenging in their literary artifacts, the ‘sacred’ order which distinguishes the lionized male from the estranged female. Amma Darko, a prominent writer, has proven in her fictional work how, through language, power operates in society to reproduce, perpetuate, sustain, and also change gender related ideologies. Within the framework of critical linguistic analysis of discourse types drawn from one of the novelist’s fictional narratives, namely *Faceless* (2003), the present study attempts to demonstrate the significant role of language in the production, maintenance, and change of power between men and women in view to “helping people to become conscious of opaque causes and consequences of their own discourse” (Fairclough, 1989, p. 42). In clearer terms, the objective to achieve is

to ‘demystify’ discourses and suggest, in the way of Fairclough (2001), a ‘*re-scaling*’ or ‘*restructuring*’ of relations between men and women in a society still dominated by patriarchal beliefs.

1. Conceptual and Theoretical Frameworks

Before indulging in any analysis whatsoever, it is necessary to elucidate the meanings of some concepts and also to clarify the theories the current paper is premised on so that their manipulation will not let the reader elusive later on.

1.1 Language/Discourse, ideology and Power

In a general sense, language is perceived as a medium of communication people use to talk about their experience of the world and interact with one another. It follows that language is primarily used to organize the construal of experience, and the enactment of social process. Halliday (1994, p. xiii as cited in Widdowson, 2004, p. 26) claims that all languages are organized around two main kinds of meaning, the ‘ideational’ or reflexive, and the ‘interpersonal’ or active. To perform such meanings or functions, language is necessarily focused on phenomena off/in society, not external to it. In that regard, Fairclough (1989) contends that language is a social practice. This firstly implies that language is a part of society. It also entails that language is a process socially conditioned, conditioned by other non-linguistic parts of society.

Actually, the term discourse is meant to express the view that language use is socially determined. Fairclough (ibid) opines thus that “the emphasis should be on language use, but language use conceived of as socially determined, as what I call discourse” (p. 22). In practical and simpler terms, discourse refers to naturally occurring instances of language in use. In that sense, Yeibo (2011) argues that discourse is basically concerned with linguistic structures that are larger than the boundaries of a sentence or utterance (i.e. conversation and narratives), and can be presented in two basic forms, spoken

and written. Whatever the form taken, discourse or simply language is said to reproduce ideology.

There is a great range of definitions of the term ideology. From a critical linguistics perspective however, ideology describes the ways in which what we say and think interacts with society. An ideology therefore derives from the taken-for-granted assumptions, beliefs and value-systems which are shared collectively by social groups (Simpson, 1993). Van Dijk (2001) views it as the basic social representations of social groups. From these definitions, two inferences can be made. First, ideologies are closely linked to language because using language is the kind of social behavior where we rely most on 'common-sense'. Second, ideologies are closely linked to power: the common-sense assumptions people have can be ideologically shaped by relations of power. For instance, the power relations that commonly exist between men and women have their root in the system of beliefs which consider men to be powerful, bold, intelligent, while women are perceived as weak, coward, subservient, dull, and irrational.

In general, the exercise of power is achieved either through coercion or by consent (Fairclough, 1989, p. 33). It should be assumed here that the less risky and more lasting way of exercising power is by winning others' consent or acquiescence because power, as Van Dijk (2003, p. 355) puts it, is seldom absolute. In that respect, discourse appears as the key mechanism to construct unequal power relations. Power in discourse, Fairclough (ibid, p. 46) states, is to do with *powerful participants controlling and constraining the contributions of non-powerful participants*. As mentioned in the introduction, this study we will be concerned with how power is invested along gender lines through language choices; that is, how male and female characters use language to set power relations. But what is gender and how can it be explored through critical linguistic analysis?

1.2 The concepts of Gender and Critical Linguistics

According to Van Dijk (2003, p. 358), one vast field of critical research on discourse and language that thus far has not been carried out within a Critical Discourse Analysis perspective is that of gender. The concept of gender refers to the array of socially constructed roles and relationships, personality traits, attitudes, behaviours, values, relative power and influence that society ascribes to the two sexes on a differential basis. Weatherall (2002) argues that a key aspect of gender is that it is part of the routine, ongoing work of everyday, mundane, social interaction. It is important to stress that whereas biological sex is determined by genetic and anatomic characteristics, gender is an acquired identity that is learnt, changes over time, and varies widely within and across cultures.

In that regard, Allagbe & Allagbe (2015) believe that gender roles, traits or attributes assigned to men and women (in Africa and elsewhere) are social or cultural constructions naturalized with a view to sustaining an established order in a patriarchal society. Subsequently, Okunola & Ojo (2012) contend that conventional gender patterns, historically, have benefited men while subjecting women to prejudice and discrimination comparable to that experienced by racial and ethnic minorities. In that perspective, Butler (2009, as cited in Koussouhon & Allagbe, forthcoming) emphasizes that the reproduction of gender is always a negotiation of power inherent in discourse that conditions agency into what is livable or un-livable. The above stance endorses Fairclough & Wodak's claim that "discursive practices may have major ideological effects-that is they can help produce and reproduce unequal power relations between [...] women and men [...] through the ways in which they represent things and position people (Fairclough & Wodak, 1997, as cited in Wodak, 2009, p. 6).

In view to coping with such an injustice, theories such as feminism, have been put forth to advocate or claim equal rights and chances for the two sexes.

Linguistic feminism generally studies gender issue through language or discourse. In the present work, the linguistic as well as social devices Amma Darko used in *Faceless* will be highlighted, through the theory of Critical Linguistics, to express the ideological stand of women's and men's language and show how power is vested in language. But what does the abovementioned theory mean, and to what extent does it suit our scholarship?

Critical Linguistics (hereafter CL) is often interchangeably used with Critical Discourse Analysis (CDA) (Wodak, 2001/2009; Xu, 2011, p. 679). It is a research paradigm which linguistically addresses the prevailing social problems by opposing dominant ideological positions. Bloor & Bloor (2007) postulate that CL examines practices and customs in society both to discover and describe how they work and also to provide a critique of those practices. As for Van Dijk (2003), he describes CL as “a type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality are enacted, reproduced, and resisted by text and talk in the social and political context” (p. 352). Based on this, Todoli, et al (2006) assume that CL claims that discourse always involves power and ideologies, and aims to explore often opaque relationships between discursive practices, texts and events. Critical analysts are thus concerned with uncovering the ideological assumptions hidden in the structures of language to help people overcome various forms of power abuse. Only a practical analysis of the sample discourses will help uncover the ideologies of/in the selected discourses and get an in-depth understanding of them.

2. Descriptive Analysis of selected discourses, Interpretation and Explanation

According to Fairclough (1989, p.26), critical linguistic analysis involves three stages or dimensions. The first one has to do with the description of the text, while the other two are respectively concerned with interpretation of the

relationship between text and interaction, and explanation of the relationship between interaction and social context. Whereas the first stage is the level of textual analysis of linguistic properties, the second and third stages are the integration of contextual analysis and interpretative analysis. In the following sub-sections, we are going to deal primarily with the first stage, and then conduct concomitantly the remaining two levels in a joint way. In other words, we shall describe the linguistic features of the discourses at hand first, and interpret and explain those properties after all.

The current endeavor will, first of all, draw on the Hallidayan Systemic Functional Linguistics, chiefly the transitivity profiles. Then, it will focus on other non-linguistic theories given that "CLA does not constitute a well-defined empirical method but rather a cluster of approaches" (Meyer, 2001, p. 23).

2.1 Critical Linguistic Assessment of Transitivity patterns in the selected discourses

It is to be recalled that on the basis of the sampling method five texts/discourses have been drawn from the novel at stake. It is also to be noted that the length of the texts did not guide our choice because a text "is not definable by size" (Halliday, 2002, p. 92). Rather the possibility to epitomize instances of power/ideology/gender in the passages has determined our selections. A clause to clause transitivity analysis based on a pre-defined key (see appendix) has helped register the processes in/of each discourse because "drawing on the transitivity system ... is significant for textual analysis" (Fairclough, 1993; cited in Jahedi & Abdullah, 2012, p. 364) and "systematic selection of particular process type may be ideologically significant" (ibid). The findings are tabularized as follows.

Table 1: Distribution of process types in the selected discourses

Processes Discourses	Material	Mental	Behavioural	Verbal	Relational
Discourse 1 (D ¹)	5	4	1	2	6
Discourse 2 (D ²)	15	6	0	8	2
Discourse 3 (D ³)	12	4	0	3	1
Discourse 4 (D ⁴)	14	4	2	1	5
Discourse 5 (D ⁵)	17	1	2	5	1
Total	63	19	5	19	15

A cursory look at the above table exudes five of the six process types identified by systemicists: material, mental, behavioural, verbal and relational. Among them material is the most dominant one. Indeed, out of the 121 processes recorded in the five discourses, 63 (i.e. 52.01%) pertain to the material type. Mental and verbal rank the same position with a total of 19 (i.e., 15.70%) processes each. They are followed by relational processes which are counted 15 times (equaling a rate of 12.39%), whereas Behavioural processes have only 5 occurrences (equivalent to 4.13%). Existential processes are non-existent. To

better appreciate how the process types are distributed in the discourses, we conceive of the following diagram.

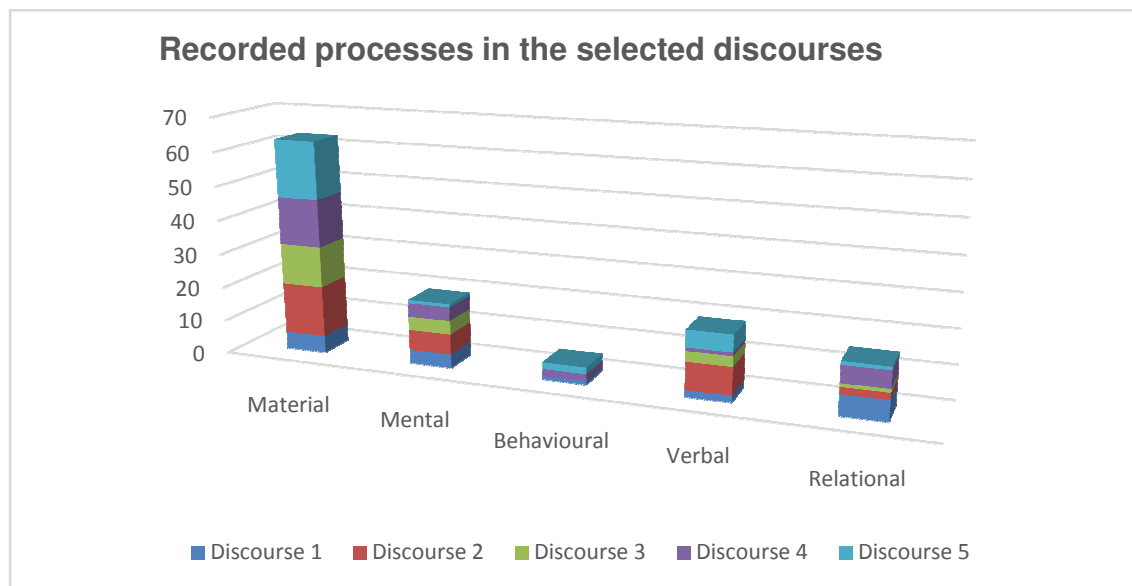


Figure 1: Distribution of process types in selected discourses

As is obvious from the above figure (as well as in Table 1), the most frequent processes in the discourses at stake are material, mental, verbal and relational. That result lucidly confirms Halliday's (1985a; cited in González, 2006, p. 156) claim that four main process types (material, mental, relational and verbal) encapsulate experiential meanings. The interpretative and explanative stages are going to include only those four processes. It is, however, of note to recall that while material and mental processes are processes of doing and feeling/sensing/mending, verbal and relational processes are concerned with saying and attributing and identifying (Halliday & Matthiessen 2004/2014; Eggins 1994/2004; Bloor & Bloor 2004; Fontaine 2013; Thompson 2014).

2.1.1 Interpretation and Explanation of Material Processes in the discourses

In CL analysis, we must make choices, and select those structures for closer analysis that are relevant for the study of social issue (Van Dijk, 2001, p. 99). In line with that assertion, we choose from the discourses at scrutiny six clauses

which typify material processes. However, contrary to some recent studies (Koussouhon & Agbachi 2015; Koussouhon & Allagbe forthcoming; Koussouhon & Dossoumou 2015, etc.) which redundantly exemplified foregrounded features in sample discourses or texts separately-leaving sometimes the reader bored and disinterested- we are going, following Koussouhon, Koutchade & Amoussou (2016), to unravel the results from the five discourses not one by one, but altogether. In clearer terms, for each recorded pattern that embeds power, ideology or gender, we have discussed how it is used in all the five selected discourses. The examples registered here are listed in the Table 2 below.

Table 2: Occurrences of material processes in the discourses

Discourse & clause	Example
D ^{1/4}	E _{Ma1} : Oh, Child, go away (MaP).
D ^{3/6}	E _{Ma2} : But the question of attitude (A) also has to do (MaP) with one of the most distorted beliefs and perceptions (G): the equating of the essence of womanhood to reproduction.
D ^{4/17}	E _{Ma3} : He (A) stopped (MaP) Maa Tsuru (G) from cooking (MaP) for him with immediate effect, banned (MaP) her from stepping (MaP) anywhere near his doorstep.
D ^{5/10}	E _{Ma4} : He (A) pulled (MaP) her (G) up by one arm, held (MaP) her (G) by the back of her neck and pushed (MaP) her (G) out of the house
D ^{5/11}	E _{Ma5} : He (A) had singlehandedly and very costly effectively terminated (MaP) an unwanted pregnancy (G)
D ^{3/13}	E _{Ma6} : Girls (G) are pressurized (MaP) to prove their womanhood.

E_{Ma1} is an order given by Maa Tsuru to her daughter Fofu. The use of the vocative 'child' preceded by the textual adjunct 'Oh' is suggestive of the resignation of the woman as regards the girl's predicament: helpless and fed up with Poison's (the street leader) threat, she finds no solution except ask her daughter to flee. E_{Ma2} unveils the ideology concerning the issue of womanhood. Here, people associate womanhood with reproduction. This means the status of a woman is deserved only when one is apt to give birth to children or procreate. Conversely, impotent, barren or infertile men are not stigmatized. E_{Ma6} shows how some powerful members of the society (i.e., boys and men) draw on that ideological representation to dehumanize others considered as weaker (girls). In fact, society lays pressures and torments, say, psychological violence, on 'girls' to make them 'prove their womanhood'. For Anate (2014), "women, who are oftentimes victims of men's callousness" (p. 29), are to be blamed because they "are themselves perpetuating this 'have-children-for-the-sake-of-having-children' policy" (ibid). But in a patriarchal society where the female gender is muzzled, is it easy to dare challenge the established 'sacred order'?

Maa Tsuru's husband, Kwei, displays through the processes 'stopped' and 'banned' (E_{Ma3}) the moral violence some men exert on the female sex. Actually, the two spouses have willingly decided to have sex without any precaution, but when the time has come to face the responsibilities, the man accused his wife, taking immediate sanctions against her. This type of reaction is expressive of the discursive power men enact to maintain their counterparts (i.e. women) in subjugation. It also denotes some men's irresponsibility as regards matters concerning child bearing.

On the other hand, E_{Ma4} and E_{Ma5} are concrete realities of physical violence on women. Kwei (anaphorically represented by the Actor role 'he') is the performer of insane, sordid and obnoxious deeds on his wife Maa Tsuru. While he 'pulled' the woman 'up by one arm, held her by the back of her neck

and pushed her out of the house in E_{Ma4} , he went far in his wickedness as he boasted to have 'terminated an unwanted pregnancy 'in E_{Ma5} . Through these examples, Darko "exhibits strong anti-patriarchal tendencies and attempts to deconstruct and demolish the patriarchal status quo by reducing men both to worthless, irresponsible, physically grotesque images" (Adjei, 2009, p. 49).

2.1.2 Interpretation and Explanation of Mental Processes in the discourses

Table 3 below exemplifies instances of mental processes counted in the discourses.

Table 3: Occurrences of mental processes in the discourses

Discourse & clause	Example
$D^{1/10}$	E_{Me1} : They (S) know (MeP) no mercy (Ph).
$D^{2/2}$	E_{Me2} : He insisted he (S) had never even seen (MeP) Tsuru's mother (Ph) ever in his life.
$D^{5/4}$	E_{Me3} : she (S) felt (MeP) Kwei (Ph) upon her.

Although the cognitive verb 'know' of E_{Me1} bears à priori no negative charge, the quantifier 'no' which follows it gives the clause a negative meaning. In fact, men (anaphorically referred to as 'they') do not know any merci, which implies that their behavior vis-à-vis women is without pity, or is simply heartless. It also implies that the interpersonal relationship set up between the two sexes is based on domination, or better, hegemony. This sustains and reinforces the ideological stance discussed earlier on the issue of womanhood in material processes. That biased belief is to be challenged and changed because "childbearing is too serious a matter to play with; one should not decide hastily

to have a child; it should be a serious and conscious choice" (Anate, 2014, p. 28).

The joint use of the perception verb ‘had seen’ and the adverb of frequency ‘never’ in the mental projected clause of E_{Me2} unveils once again the moral decadence of the conscious being represented by Kwei. He disgracefully lied that ‘he had never even seen’ his own wife ‘ever in his life’. Through this, Darko reduces the male character to an object of scorn and ridicule.

At last, Maa Tsuru (anaphorically referred to as ‘she’) is assigned in E_{Me3} the Senser role to feel the whole weight of the irresponsible Kwei who jumps over her to battle her. This exudes power abuse from men’s side. It also lays bare the animosity and the monstrosity of the male characters created in the novel.

2.1.3 Interpretation and Explanation of Verbal Processes in the discourses

Some selections of verbal processes registered in the discourses are summarized in Table 4 underneath.

Table 4: Occurrences of verbal processes in the discourses

Discourse & clause	Example
D ^{2/1} D ^{2/8} D ^{2/15} D ^{4/17}	<p>E_{Ve2}: The young man (Sy) [...] denied (VeP) the pregnancy (Vb)</p> <p>E_{Ve3}: She (Sy) levelled (VeP) a vicious insult (Vb) at the young man (Rv)</p> <p>E_{Ve4}: She (Sy) cursed (VeP) [...], cursed (VeP) [...] and cursed (VeP)</p> <p>E_{Ve5}: He (Sy) said (VeP) to her (Rv) "after all you (T) are not (ReP-Id) my wife (V) !".</p>

Except the last example, all the verbal processes listed in the table above are encoded in verbs which carry negative semantic charge. As a matter of fact, the Sayer in E_{Ve1} (Kwei, ironically qualified as young man) shamelessly refused to recognize the pregnancy he is the author of. That attitude of him, more than an act of domination, exhibits the vile and void nature of Maa Tsuru's husband. E_{Ve2} and E_{Ve4} contain verbs of negative connotations ('levelled', 'cursed') attributed to a woman, especially Maa Tsuru (represented by 'she'). At first sight, one may think that this is a way of 'de-emphasizing our bad things'. However, a close analysis helps decipher that it is a feminist device the author uses to react to the harsh and debasing treatments inflicted to women. As Darko herself overtly declares during an interview conceded to Raymond Ayinne in 2004" ...You were always portraying us as all-enduring, all-giving mothers and that is the attitude we find in males [...]but I don't want to be all-giving all the time, I don't want to be all-enduring. *I want to be angry. I want to react* (Adjei 2009, p. 49, emphasis in the original).

Eventually, the verbal process 'said' in E_{Ve5} serves to quote a loathsome utterance from Kwei. He boastfully dares tell his wife he rejects her as his wife simply because the woman gets pregnant of him.

2.1.4 Interpretation and Explanation of Relational Processes in the discourses

The following table typifies examples of relational processes in the discourses at stake.

Table 5: Occurrences of relational processes in the discourses

Discourse & clause	Example
D ^{1/9}	E _{ReP-At1} : Because they (Cr) are (ReP-At) animals (At)
D ^{1/14}	E _{ReP-At2} : She (Cr) was (ReP-At) both a child and an adult (At)
D ^{2/13}	E _{ReP-At3} : And her young mother's anger (Cr) at her younger lover [...] turned (ReP-At) to hatred (At).
D ^{4/11}	E _{ReP-Ca} : Why did you 'Ag) let (ReP-Ca) it (A) happen (MaP)?
D ^{4/17}	E _{ReP-Id} : After all you (T) are not (ReP-Id) my wife (V).

Relational processes are encoded in verbs such as 'are', 'was', 'turned', and 'let'. In E_{ReP-At1}, Fofu's mother ascribes the attribute 'animals' to men. This rather ignoble quality fits them well in the novel in that they behave with no sense of humanity. On the other hand, E_{ReP-At2} displays the consequence of streetism on Fofu. The little teenager becomes 'a child and an adult' in the meantime. This implicitly raises the issue of the consequences of parental irresponsibility as regards childbearing. In that regard, Amoo & Amoo-Darko (2005, cited in Anate 2014, p. 33) plainly explain: "such children usually turn out to become *ruthless, merciless, unloving, unforgiving* and *highly revengeful*. In most cases, they turn out to be *vagabonds* and *trouble-makers*" (italics ours).

The attributive relational process 'turned' used in E_{ReP-At3} serves to express the change of feelings that operates in Maa Tsuru (from anger to hatred) while cruelly suffering from her husband's obnoxious deed. It also serves to state the authorial mind-style, worldview or ideological stance. Indeed, Darko believes that women should not continue stoically undergoing the degrading treatments imposed upon them, but they should openly exhibit or ventilate what has

hitherto been their pent-up feelings. In other words, women should (to borrow Darko's own expressions stated above)"be angry", "react".

In $E_{\text{ReP-Ca}}$ Kwei wants to know the reason why the Agent ('you') causes the pregnancy ('It'), as if his wife had the power to make herself pregnancy. This denotes the lack of responsibility of a man who is ready to sleep with his wife whenever he wants, but is incapable of assuming his deeds, thus blaming his counterpart for the actions he willingly undertakes.

The copular verb "be" used in the negative form in simple present ('are not') in $E_{\text{ReP-Id}}$ helps to give identity ('my wife') to the Token 'you' (standing for Maa Tsuru). In fact, through this, Kwei is denying to his children's mother her status of married woman, simply because she gets pregnant. Such a shocking and repugnant attitude is revelatory not of 'power behind discourse' (Fairclough, 1989), but of weakness and emptiness. That behaviour noticed at men's side is not only expressed through transitivity profiles, but also through other features that we deem expedient to study in the coming subsection.

2.2 Interpretation and Explanation of Local meanings and Formal Structures

This section focuses on Van Dijk's (2001) analytical framework which suggests the study of local meanings and formal structures while doing critical linguistics analysis. According to the scholar, local meanings are the result of the selections made by speakers or writers in their mental models of events or their more general, socially shared beliefs. As for formal structures, they are meant to designate those structures of text or talk that are much less consciously controlled or controllable by the speakers such as syntactic structures, propositional structures, rhetorical figures, and so on. At this local semantic level, we are basically concerned with lexical meanings (of words) and implicit or indirect meanings encoded in the discourses under study.

An in-depth analysis of the excerpts at hand discloses some euphemistic devices used to beautify the social facts that may be offensive to the reader. For example, in ascribing the quality ‘responsible’ to Kwei in D^{2/1}, the author actually intends to ironically describe Maa Tsuru’s husband as a mere *irresponsible* person who “denied the pregnancy”. Instances of comparison are also used in the discourses to craft the male partner as oppressor and the female partner as victim. Here, the protagonist Fofu is presented as a premature adult (D^{1/13}), while men are identified (by Maa Tsuru) to be *animals* (D^{1/9}). In the same token, the lexical items *cat* and *mouse* are employed in D^{4/4} to designate Kwei and Maa Tsuru respectively. As can be logically inferred from their common role, a cat is destined to ‘eat’ or ‘to devour’ a mouse; which means that Kwei never allows his room-mate (Maa Tsuru) to live in peace. As the creature purportedly endowed with power (which is a fallacy/an ideology), he has to dominate his second half all the time.

Another important feature is hyperbole. Hyperboles are semantic rhetorical devices for enhancing and exaggerating meaning (Rahimi & Riasati, 2011). The material process *pounded* for instance in D^{5/6} is meant to let the reader imagine how strong Kwei’s blows over his wife are and to what extent these can bring the poor woman to death. In the same vein, that the word *animals* previously mentioned as a comparative feature also functions as a hyperbolic item used to identify men’s savage behavior.

Agentless passive constructions are sometimes referred to in the selected texts to delete the agent or performer of some actions. In doing so, the author aims, not to ‘de-emphasize negative Things about Them’ as is often the case (Fairclough 1995, Simpson, 1993), but to imply that given the socially shared representations or social cognition (Jahedi et al, 2014), recipient can easily infer the agent. In D^{3/13}, the clause ‘girls are pressurized to prove their womanhood’ presupposes that it is the society at large and the men in particular, that make

such pressures on girls. Similarly, when Maa Tsuru declares in D^{1/9} “my hands are tied”, Fofu her receiver, draws on what Fairclough (1989, p. 141) calls her internalized ‘Members’ Resources’ to implicitly presume that the actor role of this negative connotative verb is here played by men. In fact, members’ resources are, in the scholar’s designation, background knowledge, interpretative procedures, or what is in the interpreter which he brings to interpretation.

3. Concluding remarks

In this research work we have been interested in the way discourse (re)produces social domination, that is, the way men abuse of power, and how the dominated group (i.e. women) may discursively resist such abuse. We have also examined some social representations, such as the ideological views society relies on to maintain and sustain asymmetrical gender relations. Through the critical analysis of authentic products of interaction, say, texts we have decoded the hidden meaning of personae’s discourses. The whole analysis reveals that male characters have been projected in a negative light as a form of female vengeance. As a matter of fact, men "are presented as though they are totally detached from the general social malaise and moral decadence, but are rather congenitally, inherently and pathologically predatory, sexually depraved, perverse and evil" (Adjei, 2009, p. 49). This is the means whereby the Ghanaian writer expresses her feminist standpoint.

Above all, although the solution to the social practice at issue here (gendered power relations based on ideologies) is individual, the author also (rightly) accuses the government as she contends that “it is the government who had the power to make people do or stop doing certain things” (Darko, 2003, p. 79). Endorsing the foregoing statement, we cogently hold with Agossou (2014) that “as long as African governments have not overcome these defects by [...]

addressing the legitimate desiderata of their populations, the development of the continent will keep on being an unattainable dream” (p. 73).

As regards the female gender, we believe, like Bassey & Eton (2012) that it needs to keep in mind that

women as groups and individuals should take up the gauntlet and let the menfolk know about how they feel, breaking their long silence in the process. One sure way of breaking this silence is through sound education which as Eboh notes, will break ‘the quagmire of unjustifiable subordination of women, the paternalistic attitude of men, and the entanglements of taboos and retrogressive customs which bog women down (p. 54).

Education, as can be suggested from the above quotation, is the best weapon women should get to effectively fight against all kinds of stereotypes imposed upon them by patriarchal society. As a matter of fact, once educated women will get enlightened to bridge the cultural norms and traditional values which have hitherto relegated them to the margins.

References

- Agossou, P. D. (2014). Poverty, Insecurity and Development in Africa: A Reading of Ngugi wa Thiong’o’s *Wizard of the Crow*. *MultiFonaines, Revue internationale de littératures et sciences humaines*, 1, 73-90.
- Allagbe, A. A. & Allagbe, A. M. (2015). A Cross-Examination of Female Masculinities and Male Feminities in *Mema* by Daniel Mengara. *Studies in English Language Teaching*, 3 (4), 384-394.
- Anate, H. (2014). The Problematics of Childbearing and the Issue of Street Children in Amma Darko’s *Faceless*. *MultiFonaines, Revue internationale de littératures et sciences humaines*, 1, 25-39.

- Bassey, B. U. & Eton, S. D. (2012). Responding to the Challenge: Feminist Consciousness in *Breaking the Silence: An Anthropology of Short Stories*. *AFRREV IJAH, An International Journal of Arts and Humanities*, 1 (4), 46-56.
- Bloor, M. & Bloor, T. (2007). *The Practice of CDA: An Introduction*. Great Britain: Hodder Education.
- Darko, A. (2003). *Faceless*. Accra: Sub-Saharan Publishers.
- Dooga, J.T. (2009). Linguistic Choices and Gender Roles in New Nigerian Literature: An Examination of Alpha Emeka's *The Carnival* and Razinat Mohammed's *A Love Like a Woman's and Other Stories*. *African Research Review*, 3 (3), 133-146.
- Fairclough, N. (1989). *Language and Power*. London: Longman.
- Halliday, M.A.K. (2002). Linguistic function and literary style: an inquiry into the language of William Golding's *The Inheritors* (1971). In J. Webster (ed.) *Linguistic Studies of Text and Discourse, volume 2 in the Collected Works of M.A.K. Halliday* (pp.88-125). London & New York: Continuum.
- González, M. J. R. (2006). Tracing Context in the Discourse of the Media: Features of Language-in-Use in the British Press. *RevistaAlicantinadeEstudiosIngleses*, 19, 149-168.
- Jahedi, M. & Abdullah, F. S. (2012). The Ideological Construction of Iran in *The NYT*. *Australian Journal of Linguistics*, 32 (3), 361-381.
- Koussouhon, L., A. & Allagbe, A. A. (forthcoming). Analyzing Discourses of Masculinity and Femininity in Daniel Mengara's *Mema* (2003) from Hallidayan and Butlerian Perspective.

- Meyer, M. (2001). Between theory, method, and politics: positioning of the approaches to CDA. In R. Wodak & M. Meyer (eds), *Methods of Critical Discourse Analysis* (pp. 14-31). London:Sage.
- Koussouhon, L. Koutchade, I. S., & Amoussou, F. (2016). The system of Mood, Tenor and Context of Culture in Amma Darko's and Sefi Atta's Prose Fictions: A Contrastive Socio-Semiotic Analysis. *Revue Internationale d'Ethnographie*, 6, 155-166.
- Oluwayomi, E. (2013). Society And Gender Identity In African Fiction: Re-Evaluating Women's Identity In Sefi Atta's *Everything Good Will Come*. *International Journal of Innovative Research & Development*, 2 (1), 369-381.
- Okunola, R. A. & Ojo, M. O. D. (2012). Violence Against Women: A Study of Ikire Area of Osun State Nigeria. *African Journal of Social Sciences*, 2 (2), 131-147.
- Simpson, P. (1993). *Language, Ideology and Point of View*. London and New York: Routledge.
- Van, Dijk, T. A. (2001). Multidisciplinary Critical Discourse Analysis: a plea for diversity. In R. Wodak & M. Meyer (eds), *Methods of Critical Discourse Analysis* (pp. 95-120). London:Sage.
- Van, Dijk, T. A. (2003). Critical Discourse Analysis. In D. Schiffrin, D. Tannen, & H. E. Hamilton (ed), *The Handbook of discourse analysis* (pp. 352-371). Oxford: Blackwell.
- Weatherall, A. (2002). *Gender, Language and Discourse*. USA and Canada: Routledge Inc.

- Widdowson, H. G. (2004). Critical discourse analysis. In H. G. Widdowson (ed). *Text, Context, Pretext: Critical Issues in Discourse Analysis* (pp.89-111). Malden, MA: Blackwell Publishing Ltd.
- Wodak, R. (2001). What Critical Discourse Analysis is about-a summary of its history, important concepts and its developments. In R. Wodak & M. Meyer (eds.), *Methods of Critical Discourse Analysis* (pp. 1-13). London: Sage.
- Wodak, R. (2009). Critical discourse analysis: history, agenda, theory, and methodology. In R. Wodak & Meyer (eds), *Methods of Critical Discourse Analysis* 2nd edition (pp. 1-33). London: Sage.
- Xu, G. (2011). A New Perspective of Language Study: Critical Linguistics. *US-China Foreign Language*, 9 (11), 679-685.
- Yeibo, E. (2011). A Discourse-Stylistic Analysis of Mood Structures in Selected Poems of J. P. Clark-Bekederemo. *International Journal of Humanities and Science*, 1 (16), 197-203.

Appendix

Key:

P=Process, MaP=Material, MeP=Mental, BeP= Behavioural, VeP=Verbal, ReP-At=Attributive, ReP-Id= Identified, ReP-Ci=Circumstantial, ReP-Po=Possessive, ReP-Ca=Causative. A=Actor, G=Goal, B=Beneficiary, R=Range. S=Senser, Ph=Phenomenon.S=Sayer, Rv=Receiver, Vb=Verbiage.B=Behaviour, Ph=Phenomenon. X=Existent.T=Token, V=Value, Cr=Carrier, At=Attribute.P=Possessor, Pd=Possessed Ag=Agent. C=Circonstance, Cl=location, Cx=extent, Cm=manner, Cc=cause, Ca=accompagnement, Ct=matter, Co=role

Discourse 1 (p. 22)

- 1."What (Vb) are you (Sy) talking (VeP) about, mother ? 2.Is (ReP-Id) it(T) Poison (V)? 3.What (Ph) does he (S)want (MeP) with me?"
- 4."Oh, child, go away (MaP) !" 5.Maa Tsuru (Be) sobbed (BeP). 6."Go" (MaP).
- 7."Why mother ? 8.Why ?"

9."Because they (T) are (ReP-Id) animals (V). 10.They (S) know (MeP) no merci (Ph). 11.And my hands (G) are tied (MaP). 12.Please. Go (MaP)!"

13.A part of Fofu(Cr) was and would always remain (ReP-At) the fourteen year-old (V)//that she(T) was (ReP-Id)//but the harshness of life on the streets(Ag) had also made (ReP-Ca) a premature adult of her (At). 14.She (Cr) was(ReP-At) both a child and an adult(At) //and could act (MaP) like both, //talk (VeP) like both,//think (MeP) like both//and feel (MeP) like both.

Discourse 2 (p. 92)

1."...You (S) see (MeP), //when Tsuru's mother(A) picked (MaP) seed (R) with her, //the young man (Sy) responsible, that is (ReP-At) Tsuru's father (At), denied (VeP) the pregnancy (Vb). 2.Worse still, he (Sy) insisted//(VeP) he(S) had never even seen(MeP)Tsuru's mother (Ph) ever in his life. 3.This (A) happened(MaP)at a crucial time. 4. These days, of course, puberty rites (Ph) are considered (MeP) nothing much (At). 5. In those days, they (Ph) were (MeP). 6. And the pregnancy (A) came (MaP) just prior to Tsuru's mother and her friends' puberty rites celebration. 7. Can you(S) imagine (MeP)? 8.So for each single day that she(A) carried (MaP)Tsuru (G) in her womb, //she (Sy) leveled (VeP) a vicious insult (Vb) at the young man (Rv). 9. As the pregnancy (A) progressed (MaP), //so too the viciousness of her insults (A). 10. Vicious insults. Yes. 11. But still, well, just nsults. 12.Then came (MaP) the day(A) //that Tsuru (A) was destined to come out (MaP) into the world. 13.And her young mother's anger (Cr) at her young lover who (A) had jilted (MaP) her (G), turned (ReP-At) to hatred (At). 14.In that room, even as she (S) saw (MeP) from afar,//death(Ph) fast approaching (MaP)//to claim (VeP) her(Vb) in exchange for the new life she(A) had brought (MaP) into the world, //she (A) didn't soften (MaP) in her loathing (VeP)of her lover (Rv). 15.A dying woman(A) clutching(MaP) onto the last vestiges of life through hate, she(Sy) cursed (VeP)//when the time (A) came (MaP), //and cursed (VeP) //and cursed (VeP) //as she(A) pushed (MaP) the little life (G) out of her. 16.A piece of cloth(G) was shoved (MaP) inside her mouth..."

Discourse 3 (p. 109)

1."So what (V) is(ReP-Id) the problem (T)? 2.Ignorance and laziness (V)?" 3.Sylv Po (Sy) asked (VeP).

4."I (Sy)'ll say (Sy) ignorance and attitude (Vb). 5.And if women who(A) should act (MaP) mature (At) do not (MaP), //can you (S) imagine (MeP)//what (A) is going on (MaP) out there with all the immature but sexually active girls ? 6.But the question of attitude (A) also has to do (MaP) with one of the most distorted beliefs and perceptions (G): the equating of the essence of womanhood to reproduction (G). 7.Let's (A) have (MaP) a little litmus test (R) here. 8.Who (A) is frowned upon (MeP) more in this society ? 9.The single unmarried mother or the childless married woman (Ph)?"

10."The latter (Ph)," 11.Sylv Po (Sy) replied (VeP).

12."See (MeP)? 13.Girls (G) are pressurized (MaP)//to prove (MaP) their womanhood(G) whether they(A) can adequately care for (MaP) a child (G) or not (MaP). 14.You (S) know (MeP) the popular saying(Ph), //don't(MeP) you (S)? 15.'You (A) give birth (MaP). 16.God (A) will take care (MaP) of the child' (G)."

Discourse 4 (p. 121)

1.Maa Tsuru(A) was still spending (MaP) the nights(G) with Kwei. 2.Neither of them(A) took(MaP) any precaution (R). 3.They (S) knew(MeP) it(A) could happen (MaP). 4.They (S) assumed (MeP) and hoped (MeP) it(A) wouldn't (MaP). 5.Then it(A) did (MaP). 6.Maa Tsuru (Cr) became (ReP-At) pregnant (At) the third time, while their second son (A) was still crawling (MaP).

7.Kwei (Cr) became (ReP-At) a changed man (At) overnight. 8."How ?" 9.he (Be) yelled(BeP) at Maa Tsuru (Ph). 10."Why ? 11.Why did you (Ag) let (ReP-Ca) it(A) happen (MaP)?"12.as though he(A) played(MaP) no part (R) at all in the making of it.

13."Nonsense !" 14.Maa Tsuru's uncle (Be) yelled back (BeP).. 15"Why didn't you (S) ensure (MeP) it (A) didn't happen (MaP) by glueing (MaP) an iron sheet (G) around your loins ?"

16.Kewi's reponse (Cr) was(ReP-At) prompt and cruel (At). 17.He (A) stopped (MaP) Maa Tsuru (G) from cooking (MaP) for him with immediate effect, //banned (MaP) her from stepping (MaP) anywhere near his doorstep, //as he(Sy) said (VeP) to her (Rv), //"After all you(T) are not (ReP-Id) my wife (V)!"

Discourse 5 (pp. 123-124)

1.When Kwei (Sy) invited (VeP) Maa Tsuru(Rv) to his place to supposedly talk (VeP) things(Vb) over, Maa Tsuru (A) arrived (MaP) there full of hope (At). 2.Indeed, she (A) arrived (MaP) there smiling (BeP). 3.Kwei (A) returned (MaP) her smile (R) and let (MaP) her(G) into the room.

4.[...] Maa Tsuru (A) had just opened (MaP) her lips(G) to ask (VeP) what(Cr) was (ReP-At) amiss (At) when she(S) felt (MeP) Kwei (Ph) upon her. 5.He (A) pounced (MaP) on her (G)like a cat on an unsuspecting mouse //and began(MaP) a vicious pounding spree (G). 6.He (A) pounded (MaP) Maa Tsuru (G) with his fists, landing (MaP) the blows(G) anywhere and everywhere and on every part of her pregnant body. 7.The daylight(A) went (MaP) out of Maa Tsuru. 8.She (A) began to bleed (MaP). 9.Kwei (Be) grinned (BeP). 10.He (A) pulled(MaP) her (G) up by one arm, //held (MaP) her(G) by the back of her neck //and pushed (MaP) her (G) out of the house. 11.Then he(A) returned (MaP) to Agboo Ayee//and told (VeP) all there that, with immediate effect, they (A) had better start (MaP) calling (VeP) him (Rv) Dr. Kwei (Vb)//because he

(A) had single handedly and very cost effectively terminated (MaP) an unwanted pregnancy (G).