



LABORATOIRE INTERDISCIPLINAIRE D'ÉTUDES SOCIALES,
DE PHILOSOPHIE, D'ÉDUCATION ET D'ÉTHIQUE
(LIESPEE)
FACULTÉ DES SCIENCES HUMAINES ET SOCIALES
(FASHS)
UNIVERSITÉ D'ABOMEY-CALAVI
(UAC)
PRESSES SCOLAIRES ET UNIVERSITAIRES DU BÉNIN
(PSUB)

ISSN : 1840-7559

DÉPÔT LÉGAL N°7056 DU 16 JANVIER 2014,
BIBLIOTHÈQUE NATIONALE, 1^{ER} TRIMESTRE

REVUE INTERNATIONALE D'ÉTUDES SOCIALES, DE PHILOSOPHIE, D'ÉDUCATION ET D'ÉTHIQUE



REVUE CHRYSIPPE : REVUE INTERNATIONALE D'ÉTUDES SOCIALES, DE PHILOSOPHIE, D'ÉDUCATION ET D'ÉTHIQUE (RIESPEE)

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VOL.3, N°2, DÉCEMBRE, 2^E SEMESTRE 2017 ISSN : 1840-7559

REVUE INTERNATIONALE D'ETUDES SOCIALES, DE PHILOSOPHIE, D'EDUCATION ET D'ETHIQUE

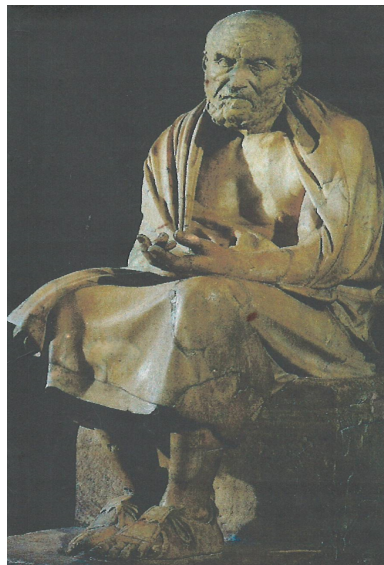
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Faculté des Sciences Humaines et Sociales (FA.S.H.S)
UNIVERSITE D'ABOMEY-CALAVI

Presses Scolaires et Universitaires du Bénin (PSUB)

ISSN : 1840-7559

Dépôt légal N°7056 du 16 janvier 2014, Bibliothèque Nationale, 1^{er} Trimestre



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REVUE INTERNATIONALE D'ETUDES SOCIALES,
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REVUE INTERNATIONALE D'ETUDES SOCIALES,
DE PHILOSOPHIE, D'EDUCATION ET D'ETHIQUE

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3.1. Les passages cités sont présentés en romain et entre guillemets. Lorsque la citation dépasse trois lignes, il faut aller à la ligne, pour présenter la citation (interligne 1) en retrait, en diminuant la taille de police d'un point.

3.2. Les références de citation sont intégrées au texte citant, selon les cas, de la façon suivante :

- Initiale (s) du Prénom ou des Prénoms et du Nom de l'Auteur, année de publication, pages citées ;

Exemples :

- En effet, le but poursuivi par M. Ascher (1998, p. 223), est « d'élargir l'histoire des mathématiques de telle sorte qu'elle acquière une perspective multiculturelle et globale (...), d'accroître le domaine des mathématiques (...)

- Pour dire plus amplement ce qu'est cette capacité de la société civile, qui dans son déploiement effectif, atteste qu'elle peut porter le développement et l'histoire, S. B. Diagne (1991, p. 2) écrit :

Qu'on ne s'y trompe pas : de toute manière, les populations ont toujours su opposer à la philosophie de l'encadrement et à son volontarisme leurs propres stratégies de contournements. Celles là, par exemple, sont lisibles dans le dynamisme, ou à tout le moins, dans la créativité dont sait preuve ce que l'on désigne sous le nom de secteur informel et à qui il faudra donner l'appellation positive d'économie populaire.

- Le philosophe ivoirien a raison, dans une certaine mesure, de lire, dans ce choc déstabilisateur, le processus du sous-développement. Ainsi qu'il le dit :

le processus du sous-développement résultant de ce choc est vécu concrètement par les populations concernées comme une crise globale : crise socio-économique (exploitation brutale, chômage permanent, exode accéléré et douloureux), mais aussi crise socioculturelle et de civilisation traduisant une impréparation socio-historique et une inadaptation des cultures et des comportements humains aux formes de vie imposées par les technologies étrangères. (S. Diakité, 1985, p. 105).

3.3. Les sources historiques, les références d'informations orales et les notes explicatives sont numérotées en série continue et présentées en bas de page.

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Références bibliographiques

AKIBODE Ayéchoro Koffi, 1987, *Colonisation agraire et essor socio-économique dans le Bassin de la Kara*, Mission Française de Coopération, Presses de l'Université du Bénin, Lomé.

AMIN Samir, 1996, *Les défis de la mondialisation*, Paris, L'Harmattan.

AUDARD Cathérine, 2009, *Qu'est ce que le libéralisme ? Ethique, politique, société*, Paris, Gallimard.

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DIAGNE Souleymane Bachir, 2003, « Islam et philosophie. Leçons d'une rencontre », *Diogène*, 202, p. 145-151. DIAKITE Sidiki, 1985, *Violence technologique et développement. La question africaine du développement*, Paris, L'Harmattan.

DI MEO Guy, 2000, *Géographie sociale et territoires*, Paris, Nathan.

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DELORD Jacques, 1961, « Notes et commentaires du texte de Léo Frobenius sur les Kabrè », in *Le Monde Non-chrétien*, nouvelle série, n°59-60, p. 101-172.

KOLA Edinam, 2007, « Stratégies d'adaptation à la crise et revenus paysans dans une économie de plantation en crise : l'exemple de l'Ouest de la Région des Plateaux au Togo », *Annales de l'Université de Lomé*, série Lettres et Sciences Humaines, Tome XXVII-2, Lomé, Presses de l'Université de Lomé, p. 77-89.

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LETTRES ET LANGUES

**BLACK AND WHITE MEN AND WOMEN'S RELATIONSHIPS AS SEEN THROUGH SOUL ON
ICE BY LEROY ELDRIDGE CLEAVER**

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Résumé

*Leroy Eldridge Cleaver est né en août 1935 à Wabaseka, Arkansas. En grandissant, il a vu son père battre sa mère. Adolescent, Cleaver a été accusé d'avoir volé une bicyclette et d'être envoyé au centre d'éducation surveillée. Il y retourna pour un deuxième séjour pour avoir vendu de la marijuana. En 1954, il a été envoyé en prison pour possession de marijuana. Pendant son incarcération, il a commencé à développer sa propre philosophie politique. Après sa libération en 1957, il a violé un nombre inconnu de femmes, à la fois noires et blanches. Il a estimé que ses viols de femmes blanches étaient des viols «insurrectionnels», justifiés par ce que les Afro-Américains avaient souffert dans un système dominé par les Blancs. En 1967, Cleaver rejoint le Black Panther Party en tant que ministre de l'information. Il est devenu la voix du groupe des militants, en arrivant avec des slogans attentifs et en éditant son journal. L'année suivante, *Soul on Ice*, une collection d'écrits de la prison de Cleaver, a été publiée et est devenu un best-seller. Cela montre la capacité de Cleaver à sensibiliser les gens sur certains événements sociaux à travers la littérature. Ainsi, dans ses œuvres littéraires, il utilise des ressources linguistiques. Ainsi, sous la bannière de la Pragmatique, cet article analyse les Actes de Discours à travers vingt locutions choisies aléatoirement dans le quatrième chapitre de la page 155 à la page 175. La description et l'interprétation des ressources linguistiques cherchent à montrer comment les participants exposent les faits et expriment des sentiments et des émotions. Cette étude vise à explorer les actes de discours utilisés dans les discours des personnages dans le roman "Soul On Ice" écrit par Eldridge Cleaver. L'analyse a été faite dans le cadre de l'acte de discours de Searle.*

Mots-clés : acte de parole, locutions, pragmatique, Noirs, Blancs, hommes, femmes.

Abstract

*Leroy Eldridge Cleaver was born on August 1935 in Wabaseka, Arkansas. Growing up, he witnessed his father beating his mother. As a teenager, Cleaver was charged with stealing a bicycle and sent to reform school. He would return for a second stay for selling marijuana. In 1954, he was sent to prison for possession of marijuana. During his incarceration, he began to develop his own political philosophy. After his release in 1957, he raped an unknown number of women, both black and white. He felt that his rapes of white women were "insurrectionary" rapes, justified by what African Americans had suffered under a system dominated by whites. In 1967, Cleaver joined the Black Panther Party as its minister of information. He became the voice of the activist group, coming up with attention-getting slogans and editing its newspaper. The next year, *Soul on Ice*, a collection of Cleaver's prison writings, was released and became a bestseller. This shows Cleaver's ability to raise people's awareness on some social events through literature. So in his literary works, he makes use of linguistic resources. Thus, under the banner of Pragmatics, this work analyzes the Speech Acts in twenty locutions randomly*

selected in the fourth chapter from page 155 to page 175. The description and interpretation of the linguistic resources seek to exude how the participants, state facts and express feelings and emotions. This study aims at exploring the speech acts involved in the speeches of characters in the novel "Soul On Ice" written by Eldridge Cleaver. The analysis has been done throughout Searle's speech act framework.

Keywords: speech act, locutions, pragmatics, Blacks, Whites, men, women.

INTRODUCTION

Language is the means of communication among people of a given community. Linguistics is the scientific study of language (D. Crystal, 2008). It covers several aspects of the use of language and communication in relation to human beliefs and behavior.

In fact, most contact among people is made possible by the ability of human to use language. It is a means by which human being interact and communicate with one another for one purpose or the other. Actually human beings have been communicating and relating together in the way one would understand the other from the beginning of human existence (J. P. Grumpey, 2008). Hence it is normal to find all ways to substantiate this linguistics raw material as to reveal all its contours and innings. That is why Linguistics is divided into component disciplines so as to pursue specific units of analysis such as Phonetics, Phonology, Morphology, Syntax and Semantics (B. Verschuere, 1999). Other disciplines occur and one of them on which many linguists endeavor nowadays is Pragmatics which can be defined as the study of language from the point of view of usage. It has various sub-forms depending on the emphasis given by the Linguists. It is especially concerned with implicit meaning, with inference and the unsaid and the way in which language structure trades on this background of the presumed and the inferred (S.C. Levinson. 2000). It studies the way human beings use language the context, the exteriorized and interiorized meaning of what is and the effect it has on the hearer and that is what Leroy Eldridge did through his novel *Soul on Ice*.

The American society has, for years, been characterized by racial conflicts. Slavery is by far, the core of racial discrimination in the society. At the time of slavery, there was no doubt about the superiority of white people over black people. But later on, it became almost clear that it's not only a situation of a race over another. It was also a situation of a gender over the other gender. And the latter put the black woman in a very

sorrowful position: not only does she have to suffer from being of the African race, but she was also guilty of being a female. In other words, she was doubly discriminated. And the best person to be able to fully observe but also undergo what all this means is the black man. The black man sees the black woman being mistreated for what she is. But he also sees himself being used by the white man to achieve his own goals.

This paper is mainly going to focus on the fourth chapters of the book: White Woman, Black Man. This chapter gives some illustrations of the way the black man had come to prefer the white woman and despise the black woman whose smoothness was progressively killed by the hardship she had to go through.

All these illustrations are done through language which, as a social activity is a weapon in the hands of people to express their feelings. Literature is a kind of discourse where the writer can assume relatively little knowledge about the receiver of his message or the context in which it is received. This makes language of a literary text different from a non-literary text because a large number of audience or addressees are those the author or the addressor has never met and may never meet. Yet, a literary text makes a continual pragmatic implication and relevance in the society.

The data used in the present paper are the speech act features that is manifested in the selected exchanges in the novel. As a result of certain limitations, and the purpose of thorough and detailed analysis, only 20 selected passages that are significant to the development of the plot are employed for this study. The locution, the illocutionary and perlocutionary features of each extract are identified in accordance with the Searle speech act theory. It is important to note that it would be an uphill task to examine the speech act features of the whole text. Hence, the selection of extracts will be based on the thematic preoccupation of racial gender with the purpose of high-lighting their dimensions in the American society. The 20 utterances are labelled 1 to 20 for purpose of clarity and to aid better reference in our analysis and discussion. The work will be started with the theoretical framework and the literature review in the first chapter. The second chapter will deal with the analysis of the utterances and the last chapter will include the findings and the discussion.

1. Literature Review and Theoretical Framework

1.1 Literature Review

R. Wardhaugh (2006) asserts that one thing that many utterances do is to make propositions using statements or questions or other grammatical forms. And all this is done through constative utterances that express events or happenings that can be experienced or imagined; or ethical propositions which purpose is to serve as guides to behavior in some world or other. J. L. Austin (1995) distinguishes another kind of utterance that is the performative utterance. For him, using a performative utterance is not just using something but is actually doing something if certain real world conditions are met. To say “I name this ship “Liberty Bell” in certain circumstances is to name a ship. To say “I do” in other circumstances is to find oneself a husband or a wife. Such utterances perform speech acts. A speech act changes in some way the conditions that exist in the world. Austin divides performatives into five categories: 1) verdictives, typified by the giving of a verdict, estimate, grade or appraisal (we find the accused guilty); 2) exercitives, the exercising of powers, rights or influences as an appointing, ordering, warning or advising (I pronounce you husband and wife); 3) commissives, typified by promising or undertaking, and committing oneself to do something by, for example, announcing an intention or espousing a cause (I hereby bequeath); 4) behavitives, having to do with such matters as apologizing, congratulating; blessing, cursing or challenges; and expositives, a term used to refer to how one makes utterances fit into argument or exposition.

According to Searle (1969), we perform different kinds of acts when we speak. The utterances we use are locutions. Most locutions express some intent that a speaker has. They are illocutionary acts and have illocutionary force. Illocutions also often cause listeners to do things. To that extent, they are perlocutions.

Ardita Dylgjeri wrote an article on the analysis of speech acts in political speeches. The analysis was based on Edi Rama’s victorious political speech after the general elections held in Albania in June 2013 concerning speech acts and their characterizations. The author used Searle’s categorization of speech acts to conduct her analysis. She found out that Edi Rama’s speech was characterized by the use of commissive speech acts, especially after a long political campaign, which filled in the hearts and minds of people with great expectations and hopes and promises for a brighter future.

Sanaa Ilyas and Dr. QamarKhushi of Fatima Jinnah University in Pakistan, also carried out a speech act analysis on Facebook status updates and found out that through status updates, people not only express their emotions, but also share details about their daily activities as to what they are doing and what is going on in their lives at every moment.

1.2 Theoretical framework

This section deals with the definition of concepts that are used in my research work. It scrutinizes and provides clarifications about the linguistic tools and notions developed and applied to convey my descriptive analysis

As R. Wardhaugh (2006) puts it, a speech act changes in some way, the conditions that exist in the world. It does something, and it is not something that in itself is either true or false. Truth and falsity may be claims made about its having been done, but they cannot be made about the actual doing. For J. Searle (1969), we perform different kinds of acts when we speak. The utterances we use are locutions. Most locutions express some intent that a speaker has: they are illocutionary act and have illocutionary force. A speaker can also use different locutions to achieve the same illocutionary force or use one locution for many different purposes. Illocutions also often cause listeners to do things. To that extent; they are perlocutions. The illocutionary acts which are the core of any theory of speech acts are classified as follow:

- i. Representatives (or assertives): These speech acts are assertions about a state of affairs in the world.
- ii. Directives: As the name implies, these speech acts embody an effort on the part of the speaker to get the hearer to do something, to ‘direct’ him or her towards some goal (of the speaker’s mostly).
- iii. Commissives: Like directives, commissives operate a change in the world by means of creating an obligation; however, this obligation is created in the speaker, not in the hearer, as in the case of the directives.
- iv. Expressives: This speech act, as the word says, expresses an inner state of the speaker; the expression is essentially subjective and tells us nothing about the world.
- v. Declarations: Declarations bring about some alteration in the status or condition of the referred to object or objects solely by virtue of the fact that the declaration has been successfully performed. Those speech acts can be expressed directly or indirectly.

2. Descriptive analysis of the selected utterances

2.1 Speech acts analysis of the selected utterances

This chart is about the manifestation of Speech act theory in the selected utterances.

UTTERANCES			ILLOCUTIONARY ACTS AND FORCES		
N° /U	Characters	Locutions	Illocutionaryact	Illocutionary force	
1	The eunuch on the left of the narrator to the Lazarus	Old Lazarus, why come you're not dead?	embarrassment	directive	expressive
2	Lazarus the eunuch	What?	Seeking explanation	directive	Directive
3	The eunuch to Lazarus	A guerrilla is a man, but you're some kind of freak	Insult	assertive	expressive
4	Lazarus to all the eunuchs	I wish I had a nickle for every bitch whose ass I've put my foot in! I'd be so rich that you lames would have to put in your requests six months in advance just to see me, let alone sit down at the same table with me!	Boasting	expressive	expressive
5	The eunuch to the Lazarus	A home-run slash at your neck with a scimitar is the solution to all your problems, Lazarus.	annoyance	assertive	Expressive
6	Lazarus to the eunuchs	Black women take kindness for weakness	Attempting persuasion	assertive	expressive
7	Lazarus to the eunuchs	I hate a black bitch	Make the hearers accept his point of view	expressive	expressive
8	Lazarus to the eunuchs	You can't trust them like white women, and if you try to, they won't appreciate it and they won't know how to act	Make the hearers accept his point of view	assertive	expressive
9	Lazarus to the eunuch	Secretly, they all love white men-some of them will tell you so to your face, the others will tell you by their deeds and actions.	Attempting persuasion	assertive	assertive
10	Lazarus to the eunuchs	Ain't no such thing as an ugly white woman	persuasion	assertive	expressive
11	Lazarus to the eunuchs	I believe that if a leader wanted to unite Negroes in a solid unity, he could do so very easily. All he'd need to do is promise every black man	Persuasion	expressive	expressive

		a white woman and every black woman a white man.			
12	Lazarus to the eunuchs	There is a war going on between the black man and the black woman, which makes her the silent ally indirectly but effectively, of the white man	Blaming the white man	declarative	expressive
13	White man to the black man	I will have access to the white woman and I will have access to the black woman. The black woman will have access to you, but she will also have access to me. I forbid you access to the white woman. The white woman will have access to me, the omnipotent administrator, but I deny her access to you, you the super masculine menial.	Weakening the black man	declarative	declarative
14	Lazarus to the eunuchs	It was the perfect solution, only, it didn't work.	Taking the white man's ideology down	assertive	expressive
15	Lazarus to the eunuchs	How're you supposed to treat a bitch who can't live with you without fighting	Attempting persuasion	directive	expressive
16	Lazarus to the eunuchs	Then guess what she did: she married a white man	Astonishment of the hearers	expressive	declarative
17	Lazarus to the eunuchs	The cat was a blank, a tramp, he didn't have anything going for himself. He didn't have a quarter when he married her.	Denigrate the white man	assertive	expressive
18	Lazarus, to the eunuchs	There are white men who will pay you to fuck their wives.	Reveal the white man's weakness	assertive	assertive
19	The eunuch to Lazarus	You dirty Lazarus. You killed him. You murmured him. You betrayed him.	Blaming Lazarus	Declarative,	expression
20	The eunuchs to Lazarus	Yes. I'm thirsty for blood. White man's blood	Show anger	declarative	expressive

Source: Our research, 2017

2.2 Statistics presentation and analysis of the findings

Characters	Locutionary acts	Illocutionary force											
		Marked						Unmarked					
		A	D	C	E	Dec	Trans typological summation	A	D	C	E	Dec	Trans typological summation
Lazarus	14	7	2	0	4	1	14	2	1	0	10	1	14
The eunuch	5	2	1	0	0	2	5	0	0	0	5	0	5
The white man	1	0	0	0	0	1	1	0	0	0	0	1	1
Typological summation	20	9	3	0	4	4	20	2	1	0	15	2	20
Percentages	100%	45%	15%	0%	20%	20%	100%	10%	5%	0%	75%	10%	100%

Source: Our research, 2017

2.3 Short explanation of the utterances

In utterance 1, the speaker (who is the narrator of the novel) asks his hearer an embarrassing question for which he was not really expecting an answer. The question seems to be a way for the speaker to seek an explanation from the hearer. But He merely wanted to express some kind of surprise that he felt by seeing the man still in a good shape. And the intention was to put him in an embarrassing situation.

In 2, facing the embarrassing question he received from his interlocutor, the Lazarus was very confused and really wanted to understand why he was treated such a way.

Through this third locution, the speaker (who is a revolted eunuch) is blaming the old Lazarus who is considered as a coward person by his black fellows. He thus uses a simple assertion which true meaning is the expression of his feeling about the hearer.

The speaker here (in the 4th utterance), had been asked if he had ever had sex with a black woman. And the question was asked to him because he despises black women and would use any bad word to show that. His highly detailed and illustrated answer is to demonstrate that his attitude toward the black female community is based on experience. He knew them well, and used to have sex with them many times.

In the utterance 5, the eunuch blaming the Lazarus is much more irritated by the latter's mindset and expresses his feelings with strong aggressiveness.

In the next utterance (utterance 6), The Lazarus is kind of justifying his position about black women.

The speaker means his words in utterance 7, and the clarity with which he states them show sincere he is.

In utterance 8, the Lazarus brings up a comparison between the black and the white women. And he explains that the black women don't know how to handle goodness shown to them, what is not the case with white women.

In the ninth utterance, more arguments are brought to the floor by the Lazarus to justify his position in the house. For him, black women prefer white men just as he prefers white women.

In the utterance 10, an emphasis is put on the quality of the white woman, on her perfection compared to the black woman.

The Lazarus, still in his process of justifying his position, estimates, in utterance 11, that what would really please the black men and women is to have the opposite race men and women as companion.

The utterance 12 is made to mention the passive involvement of the black woman in the destruction of the black people by white men.

The white man is speaking (utterance 13), expressing his undeniable supremacy over the opposite race and the opposite sex. He puts himself in the position of the monarch who chooses all his people's fate. He declares what their lives shall be like.

The Lazarus, after denouncing the white man's bad faith, wanted to mention the limitations of his cleverness through the words of utterance 14.

The utterance 15 is made by the Lazarus who wants the eunuchs to agree with him that the black woman is at the origin of her own misfortune.

To illustrate the fact that black women like white men in secret, the Lazarus gives his own experience with a black woman as example. He wanted to emphasize on the fact that she did not hesitate to marry a white man when she became famous (utterance 16).

Through the locution 17, the Lazarus wanted to explain how it did not matter for the black woman if the white man was good or not, she just wanted him.

He means by the utterance 18, to reveal what the white man is hiding, his weakness. It's the fact of him to recognize that his white woman needs the sexual performance of the black man whom he considers so much as an airhead.

The eunuch talking (utterance 19) is kind of getting all his anger out. And he took in advantage the story told to him by the Lazarus about his friend who died in a very sorrowful condition, to express that anger. He wanted to blame someone for the bad things happening, so he blamed the Lazarus and accused him of killing his friend.

The last utterance is of one of the Eunuchs who have been blaming the Lazarus is now somehow admitting and bringing out his own anger, an anger which is much crazier than the one of the Lazarus. His words were full of revenge and expressing willingness to make the white man pay for everything.

3. Findings and discussion

The results of the analysis reveal that, for the marked illocutionary forces, 45% of the locutions are assertives; 20% are expressive, 20% are declarative; 15% are directive and none is commissive.

But when we consider the indirect illocutionary force, we find out that the expressive utterances are more dominant. Thus, 75% are expressive. Then come the assertives and declaratives each with 10% of the locutions and finally the directives which represent 5%. But there is no commissive illocutionary force either. This brings us to say that the selected utterances are mainly concerned about expressing feelings and opinions. When we now take into consideration the repartition of the utterances per speaker, we notice that the Lazarus kept the floor for long time and it was more like a monologue than a dialogue. Out of the 20 utterances, 14 were of him; then the eunuch uttered 5 locutions. And the only one utterance from the white man was even quoted by the Lazarus.

In fact, the Lazarus here is “an old fat Lazarus, with sleek, grayish hair that had been artificially straightened” (p.183) is older and more experienced than the narrator and his two contemporary Black Eunuchs. Through his description, he is an old black man who has survived the hazards of slavery and racism. The narrator has added to his description on the same page: “but we knew that black rebels his age do not walk the streets in America: they were either dead, in prison, or in exile in another country.” From his position, he can explain why black men prefer white women and white men, black women. In fact, the slavery system, with its physical and psychological machines, generated the types of behaviors explained here by the poor old black man. The psychological tool consists in belittling slaves up to the very moment they become totally convinced that they are nothing and are made to be nothing, but slaves. This psychological weapon was sharpened by public physical punishments and lynchings. This daily repetitive weapon deprived black slaves of their potentials to be the protectors of black women. However, women in general need a stronger male people to

protect them. Naturally they would prefer white men who were in a position of force to enjoy their protection. Black men ran toward white women simply because they could see in them salvation, privilege and moral satisfaction. White women were the companions of the masters, and were masters; they could decide in favor or against them.

The metaphors used here in terms of eunuch (a castrated human male or a man who is not inclined to marry and procreate), Lazarus (a man, the brother of Mary and Martha, who was according to the New Testament brought back to life by Jesus after being in the tomb for four days or a beggar mentioned in a parable told by Jesus in the New Testament) , and bitch (a female dog or a despicable, disagreeable, aggressive female) to refer to the characters acting in the passage are significant. Black people were dehumanized and placed at the lowest ladder of the society. So, a black man was a wreck, a poor tramp whereas a black woman, a sexual something and the donkey for the white man.

CONCLUSION

From our analysis, speech act theory has illustrated the various acts performed by the characters of chapter four entitled “The Allegory of the Black Eunuchs” from *Soul in ice* by Eldridge Cleaver. These speech acts have perlocutionary implicature on the listeners in the process of constructing meaning that is achieved through direct and indirect speech acts. Through the speech acts, I can discover why the Lazarus, the old black man, is the only person likely to provide more and full explanation related the fact that a white man prefers a black woman and a black man would like to associate with the white woman. The old Lazarus is a rare opportunity because he knows all about slavery and its operating modes. The Eunucks are not old enough to be able to master the matter. In short, the passage reveals the contrasting world in which Blacks and Whites live in the United States of America or in the Americas in general. The slave system has killed in black men what determines their manliness and equipped women with the idea that only white men can protect them efficiently.

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Appendix

Selected extracts from the novel

- 1) Old Lazarus, why come you’re not dead? P 184
- 2) What?
- 3) A guerrilla is a man, but you’re some kind of freak! p 186
- 4) I wish I had a nickle for every bitch whose ass I’ve put my foot in! I’d be so rich right now that you lames would have to put in your requests six months in advance just to get to see me, let alone sit down at the same table with me!

- 5) A home-run slash at your neck with a scimitar is the solution to all your problems, Lazarus.
- 6) Black woman take kindness for weakness.
- 7) I hate a black bitch
- 8) You can't trust them like white women, and if you try to, they won't appreciate it and they won't know how to act.
- 9) Secretly, they all love white men-some of them will tell you so to your face, the others will tell you by their deeds and actions.
- 10) Ain't no such thing as an ugly white woman.
- 11) I believe that if a leader wanted to unite the Negroes in a solid unity, he could do so very easily. All he'd have to do is promise every black man a white woman and every black woman a white man.
- 12) There is a war going on between the black man and the black woman, which makes her the silent ally, indirectly but effectively, of the white man.
- 13) I will have access to the white woman and I will have access to the black woman. The black woman will have access to you-but she will also have access to me. I forbid you access to the white woman. The white woman will have access to me, the Omnipotent Administrator, but I deny her access to you, you the super masculine Menial.
- 14) It was the perfect solution, only it didn't work.
- 15) How you're supposed to treat a bitch who can't live with you without fighting?
- 16) Then guess what she did. She married a white man!
- 17) The cat was a blank, a tramp, he didn't have anything going for himself. He didn't have a quarter when he married her.
- 18) There are white men who will pay you to fuck their wives.
- 19) You dirty Lazarus. You killed him. You murdered him. You betrayed him.