



**Sudan University of Science & Technology**  
**College of Graduate Studies**



**Gender Inequality and Power Relations in  
Achebe's Novel Things Fall Apart**

**عدم المساواة بين الجنسين وعلاقات  
السلطة في رواية اشيبى الاشياء تتداعي**

**A Research Submitted in Partial Fulfillment for  
the Requirements of the MA Degree in English  
Language (Applied Linguistics)**

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## **Dedication**

*To the soul of my father to my  
mother, brothers and friends I  
.dedicate this work*

## ***Acknowledgement***

I would like to acknowledge a deep sense of gratitude to Dr, Hillary Marino for supervising this research: My gratitude also goes to Dr. Twfig Khalil for encouraging me to adopt Critical Discourse Analysis (CDA) as a tool for analyzing literary texts. My sincere thanks go to my best and longtime friends AmirAlsadig and Adam Abdurrahman for their proofreading this research. Finally, thanks are due to all who supported .me directly or indirectly

## **Abstract**

This study aims at demonstrating how a close analysis of linguistic features can contribute to the comprehension of gender inequality, power relations, and ideological expressions in literary texts as depicted in Achebe's *Things Fall Apart*. The analysis concentrates on the use of speech act, requests and power, and expressions of diverse lexical choices. These linguistic features have been chosen as primary tools for the analysis due to the fact that they are closely related to the three types of constraints, such as constraint in content or what is said, relations, the social relations people enter into in discourse, and subject or the subject positions people can occupy. The Critical Discourse Analysis (CDA) has been adopted in response to such problems; it is the main concern of (CDA) to study a minute detail of linguistic structures in light of social and historical situations of a literary text to display consciousness, the beliefs, and values which are embedded in the language. This study also adopted the content analysis as a method of collecting data from the narrative; two tables have been designed, one for gender inequality and power relations and the other for the expressions of ideology. The findings revealed that 100% of linguistic expressions used by Okonkwo are in favour of the male while 0% of linguistic expressions are in favour of female. However, Chielo the priest of Agbala used 80% of the linguistic expressions in favour of female character (i.e. Chielo). This clearly signals that Chielo, the priest Agbala is more powerful than Okonkwo.

This is attributed to her divine power derived from the African traditional beliefs.

## المستخلص

تهدف هذه الدراسة الي كيفية ابراز تحليل السمات اللغوية التي يمكن ان تسهم في فهم عدم المساواة بين الجنسين وعلاقات السلطة والتعابير الايدولوجية في النصوص الادبية كما صورها الروائي شنوا اشيبى روايته الاشياء تتداعى. يركز التحليل على افعال الكلام والطلب والسلطة والتعبير لمختلف الخيارات اللغوية. اختيرت السمات اللغوية كأدوات اولية للتحليل نظرا لكونها لصيقة بثلاثة انماط تعبيرية, وهي اولا التقييد بالمحتوي او ما يقال و ثانيا العلاقات الاجتماعية التي يشارك فيها الناس و ثالثا المراكز الاجتماعية التي يشغلها الناس. اعتمدت الدراسة على التحليل الخطابي النقدي (CDA) استجابة لهذه المشكلات و يعنى التحليل النقدي للخطاب بدراسة التفاصيل الدقيقة للتراكيب اللغوية في ضوء الاوضاع التاريخية والاجتماعية للنصوص الادبية بغرض ابراز المعتقدات والقيم المضمرة في اللغة وتبنت هذه الدراسة تحليل المحتوى وسيلة لجمع البيانات من الرواية. كما تضمنت تصميم جدولين الاول لعدم المساواة بين الجنسين وعلاقات السلطة والآخر للتعابير الايدولوجية. وقد كشفت النتائج ان 100% من التعابير اللغوية جاءت لصالح الذكور بينما 0% من التعابير اللغوية لمصلحة الاناث. الا ان شخصية شيلو, قسيس الالهة اكبيلا استخدمت 80% من التعابير اللغوية لصالح الاناث و

يتضح ذلك جليا ان القس شيلو اكثر قوة من بطل القصة اكونكو ويعود ذلك الى سلطتها الروحية المستمدة من المعتقدات الافريقية.

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# **CHAPTER ONE**

## **INTRODUCTION**

### **1.0 Overview**

Gender inequality is one of the toughest phenomena in Africa, as Swallowe, (2003, P. 17). Vowed: “Traditionally, African woman is described as silent, obedient, and weak, her only role is to serve her husband and raise the kids. These traditional images started to fade away and instead they are replaced by new images which are obsessed by beauty surgery, and cosmetics. But nowadays the modern African woman started to take a university degree and rise against inequality in almost all walks of her life”. Thus, the inequality of gender and power relations can be

reflected through the use of language. Tannen, (1990, P.30) declared: “Language reflects records and transmits social difference”. However, right now most of the African societies are patriarchal society. As Holmes, (1993, P.20) explains that “The notion that every individual man is always in a dominant position and every woman is a subordinate one”. In fact, there are many ways in which linguistics expresses exchanges of inequality and power relations between the genders. These exchanges of inequality can be visible by the society who exercises a patriarchal system as it’s portrayed in Achebe’s “Things Fall Apart” between Okonkwo and his wives. Okonkwo represents the male part and his wives and his daughter Ezinma represent the female part where Okonkwo is in full control of his household, his wives and children are just silent and obedient.

### **1.1. Statement of the Problem**

This study attempts to describe the extent that a language can be used by both genders: Okonkwo on one part represents the role of the male and his wives and daughters represent the female part to illustrate unequal power relations as depicted by Achebe’s “Things Fall Apart”.

### **1.2. The Questions of the Study**

1. To what extent can a Language be used to illustrate unequal power relations between Okonkwo and his wives in Achebe’s “Things Fall Apart”?

2. To what extent inequality between the two genders may be attributed to the African ideology (traditional beliefs)?

### **1.3. The Hypotheses of the Study**

This study is set out to test the following hypotheses:

1. Language can be used to illustrate inequality between two genders in Achebe's (Things Fall Apart)
2. Inequality between two genders may be discursively attributed to the African ideology (traditional beliefs).

### **1.4. Objectives of the Study**

This study aims to:

1. Highlight the way in which the most powerful employ the language in order to impose their ideas on less powerful ones.
2. Investigate the system of linguistic forms that shapes a system of particular values and beliefs that are related to gender inequality.

### **1.5. The Limitation of the Study**

This study will be limited to analyzing, evaluating and critically investigating gender inequality and power relations as portrayed in Achebe's *Things Fall Apart*. However, it is beyond the capacity of this study to go through all the literary works written by African novelists. The extract will be exclusively drawn from *Things Fall Apart*. The extracts will be analyzed as particularly important genre of gender inequality and power relations between the two genders as well as analyzing the ideological expressions embedded in the above mentioned literary texts.

### **1.6. The Significance of the Study**

Language speaking is the most important activity in our daily life. We cannot live without a language. Speakers of any language use their language to convey information and to communicate with each other. Gender differences in the language helps us to know who is the most powerful to dominate the conversation. The aim of which is to find out whether the gender differences can affect the conversation or not, so, the present study aims to contribute to the knowledge and shapes our speech in our daily conversation.

### **1.7. The Methodology of the Study**

This study has adopted the Critical Discourse Analysis's approaches. More specifically, it will focus on Fairclough method for analyzing unequal power relations between the two genders as well as adopting some notions of Van Dijk approach on ideological expressions. It can be said that, power in discourse reflects the fact that "powerful participants control and constrain the contributions of non-powerful participants. (Fairclough 2001, pp. 38-39) It is useful to distinguish between three types of such constraints- constraints on:

- Contents, on what is said or done.
- Relations, the social relations people enter into in discourse.
- Subjects or the “subject positions” people can occupy.

This study will also adopt the overall strategy of ideological expression adopted by Van Dijk. (2000, .p. 44) expresses this ideology which he calls the “Ideological square”

## **CHAPTER TWO**

### **Literature Review and Previous Studies**

#### **2.0 Introduction**

This chapter is divided in two parts, theoretical framework which is intended to explore and authenticate a set of broad ideas and theories that form the theoretical framework for the study by investigating gender inequality, power relations, ideology, and background about Achebe’s

Things Fall Apart and part two presents the previous studies and scientific papers relevant to the research topic.

## **Part One: Theoretical Framework**

### **2.1 Definition of the term Gender**

As Gainor, (2000, p.201) distinguished between **sex** and **gender** he stated that: “**Gender** refers to the attitudes, feelings, and behaviours that a given culture associates with a person’s biological sex. Behavior that is consistent with cultural expectations is referred to as gender-normative; behaviors that are viewed as incompatible with these expectations constitute gender non-conformity while **Sex** refers to a person’s biological status and is typically categorized as male, female, or intersex (i.e., atypical combinations of features that usually distinguish male from female). There are a number of indicators of biological sex, including sex chromosomes, gonads, internal reproductive organs, and external genitalia”. The term „sex“ and „gender“ are concepts used by academicians, researchers and feminist writers to make a distinction between the biologically different „male“ and „female way, „sex“ refers to the biological and physiological differences between male and female sex. The term sex is a physical differentiation between the biological male and the biological female. While the term concept of gender is a systematic way of understanding men and women socially and the patterning of relationships between them Lill, Matthews, (1984, p. 13)

Therefore, the term gender refers to social relations while sex is more as biological. Joanna et al. (2010,p. 644) concluded that " the term gender means the fact of being male or female, especially when considered with reference to social and cultural differences.”

### **2.2 Gender inequality**

Gender inequality means the fact of having no equal relations in terms of talking, status, turn taking and thoughts between the two genders. As Aries (1996, p. 162) declared that: “Women talk more than Men, women are more polite than men, they are indecisive, hesitant, complain and nag, ask more questions, support each other and more co-operative while men-swear more, do not talk about emotions, talk about sport more, talk about women and machines in the same way, insult each other frequently, are competitive in conversation, dominate conversation, speak with more authority, give more commands and interrupt more”. Therefore, gender inequality in the language use is very clear, although men and women live in the same environment, yet they speak differently this is as the result of gender inequality shown above. Both casual and serious observers of the human condition have long recognized that communication between the sexes is often frustrating. “A possible cause of the difficulties that men and women may in fact not really speak the same language” as stated by Jong, (1977), Reik, (1954, p. 123). Not only this, but also there are many features which distinguish between the two genders in the language use. These features can be psychological, morphological, phonological, or syntactic features. As Bloom & Lahey, (1978, p. 15), Stated that: “The form of utterances can be described in term of their acoustic, phonetic shape . . . in terms of the units of sound, or *phonology*, the units of meaning that are words or inflections, or *morphology*, and the ways in which units of meaning are combined with one another, or *syntax*.”

## **2.3 Gender inequality in Africa**

The status of the African women has changed rapidly in the recent years. The image of the traditional African women, as an illiterate, silent obedient and her only role is serving her husband and raising the children. Now this sort of image is started to fade away and it is replaced by the



new images that is obsessed by the beauty surgery, cosmetics and a head of men in taking a university degrees and social movements and rising against inequalities in almost all aspects of her life. (Swallowe, 2003, P. 17)

## **2.2 Definition of Ideology**

In fact, the term ideology is a belief, as **Haas, Mark; L.** (2005 online) vowed that “ideology is a set of beliefs that affects our outlook on the world. Our ideology is our most closely held set of values and feelings, and it acts as the filter through which we see everything and everybody. In fact, these beliefs are often so close to us that we do not realize they are there. It is simply thought that the beliefs are natural and obviously true. Religion is one type of ideology. And religious belief affects a person’s views”. Van, Dijk, (1987) defined “ideologies are the fundamental beliefs of a group and its members, as a system of beliefs, as a general notion, as the basis of social practices or as 'false consciousness' or 'misguided beliefs’”. In fact the term ideology can function as multidisciplinary system; it can function in the field of language, in the religion as a dogma, and as a social class.

## **2.3 Language Ideology:**

Language ideology has wide implications for society, including moral and political assumptions about how to deal with a language in a society, and thus for a country’s language policy, Standard Language Ideologies often negatively affect the ability of minority language speakers to succeed in education because the teacher’s perception of what constitutes proper language, and therefore intelligence, could be biased against the

language or dialect spoken by the student. One of the examples of the effect that standard language ideology has on everyday life is 'linguistic profiling' Rice, (2006). John Baugh, the inventor of the term 'linguistic profiling' has determined that many people can recognize the caller's ethnic dialect on the phone, and if the voice is identified as African-American or Mexican-American, the caller might be a subject of racial discrimination Rice, (2006). Language ideology plays an important role in controlling other people's beliefs. A country may use a certain language to impose other people to study that language, because it is the language that as a mean of communication, a medium of learning or it may be used as the state language.

Language ideology refers specifically to the perceptions held by people about language and, more importantly, how those perceptions are projected by speakers. Irvine, (2006) defines a language ideology as the cultural system of ideas about social and linguistic relationships, together with their loading of moral and political interests. Wolfram and Schilling-Estes, (2006) see language ideology as ingrained, unquestioned beliefs about the way the world is, the way it should be, and the way it has to be with respect to language. This includes assumptions about the merits of homogenous language within a society, the perceived beauty of certain languages, whether certain languages or dialects are seen as intelligent or unintelligent, and other notions about the value of certain ways of speaking. These aspects are all studied in the field of sociolinguistics, but the idea of language ideology is a relatively recent area of inquiry, which is primarily explored in linguistic anthropology. Language is also a medium of domination and social power. It serves to legitimate relations of organized force. In so far as the legitimacy does not articulate the relations of force that they make possible, in so far as these relations are

merely expressed in the legitimacy, language is also ideological. Here it is not a question of deception within language, but of deception with language as such. Habermas (1979, p. 130)

## **2.1 Critical Discourse Analysis (CDA)**

CDA is the study of the relationship between linguistic choices and effects in persuasive use of language, of how this indoctrinates or manipulates (for example in marketing and politics), and counteracting of this through analysis. New York: Willy Ruth Wodak and Myra Meyer in 2008 entitled *Critical Discourse Analysis: History, Theory and methodology*. CDA sees language as social practice. Fairclough & Wodak (1997), declared that: “the context of language use to be crucial, CDA has been defined among CDA researchers as CDA sees discourse language use in speech and writing as a form of social practice. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation, institution, and social structure which frame the CDA”.

## **2.2 A brief history of (CDA).**

The CDA as network of scholars emerged in the early 1990s, following a small symposium in Amsterdam, in January 1991 through the support of the university of Amsterdam, Teun Van Dijk, Norman Fairclough, Gunther Kress, Theo, Van Leeuwen and Willy Ruth Wodak spent two days together, and had the wonderful opportunity to discuss theories and methods of discourse analysis, specifically CDA, the meeting made it possible to confront with each other the very distinct and different approaches, which

have, of course changed significantly since 1991 but remain relevant in many respects. In this process of group formation, the differences and sameness are laid out: differences with regard to other theories and methodologies in Discourse Analysis (Wodak 2004). In the meantime for example some of the scholars previously aligned with CDA have chosen other theoretical framework and have distanced themselves from the CDA. Such as (Gunther Kress and Ron Scollen)

## **2.3 The method of Critical Discourse Analysis**

Discourse is socially constitutive as well as socially conditioned-it constitutes situations, objects of knowledge, and the social identities and relationship between people and groups of people. It is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and the sense that it contributes to transforming it since discourse is so socially consequential, it gives rise to important issues of power relations between social classes, men and women, and ethnic, cultural majorities and minorities, through the ways in which they represent things and position people. (Fairclough and Wodak, 1997, p. 258), thus, CDA understands discourses as relatively stable uses of language serving the organization and structuring of social life. Within this understanding, the term “discourse” is of course used very differently by different researches and also in different academic cultures (Wodak, 2006 a, b).

## **2.4 Macro vs. Micro**

Language use, discourse, verbal interaction and communication belong to the micro-level of the social order- power dominance and inequality between social groups belongs to a macro level of

analysis. This means that CDA has theoretically bridge the gap between micro and macro approaches which is of course a distinction that's sociological construct in it is own. (Alexander et al – 1978, Knorr Cetina and Cicourel, (1981), E.g. a racist speech in parliament is a discourse in the micro level of social interaction in specific situation of the debate but at the same time may enact or be constituent part of legislation or reproduction of racism in macro level.

## **2.8 The main tenets of CDA**

Hambermas, (1979: P: 259) summarized the main tenets of CDA as follows:

- a- CDA addresses social problems.
- b- Power relations are discursive.
- c- Discourse constitutes society and culture.
- d- CDA is historical.
- f- The link between text and society is mediated.
- g- Discourse analysis is interpretive and explanatory.
- h- Discourse is a form of social action- CDA will always features such notions as “power”, “ dominance”, “ hegemony”, “ ideology”, “class”, “gender”, “ race”, “discrimination”, “interest”, “reproduction”, “ institution”, “social structure”, and “social order”

## **2.4 Power relations**

(Fairclough and Wodak, 1997, p. 260) defined the term power as follows:

Power refers to the ability of an entity to make change or to maintain things as they are, e.g. company, individual, social group etc.

The ability to do something or act in particular way, especially as faculty or quality .The capacity or ability to direct or influence the behaviour of others and physical strength or force exerted by something or someone.

## **2.5 Notion of Power**

In discussing the notion of power in language, there are two distinct uses of language:

1. *Language public discourse*: the language in the public print media, television and radio and now on the web.
2. *Language as interpersonal communication*: the language used when we as individuals interact with other individuals; e.g. friends talking, teacher students, and doctor patient. Van Dijk,(1993, pp 249-250)

## **2.6 Types of power**

Different types of power may be distinguished according to the various resources employed to exercise such power. The coercive power of the military and of violent men will rather be based on force. The rich will have power because of their money, whereas

the more or less persuasive power of parents, professors and journalist may be based on knowledge information or authority. Also certain group may control other groups or only control them in specific situations or social domains. Moreover, dominated group may resist, accept, condone, comply with, or legitimate such power and even find it “natural”. The power of dominant group may be integrated in laws, rules, norms, habits and even a quite a general consensus and this takes the form of what Gramsci called “hegemony” Gramsci, (1971).

## **2.7 Power as Control**

A central notion in most critical work on discourse is power, more specifically the social power of group institution. We will define the social power in terms of control, thus, group have more or less power if they are able to more or less control the acts of minds of members of other groups. This ability presupposes a power base of privileged access to some social resources such as force, money, status, fame, knowledge, information, culture, or indeed various form of public discourse and communication of the vast literature on power Lukes (1986), Wrong (1979).

## **2.5 Background about the author**

Chinua Achebe was born on 16 November 1930 in Ogidi some miles to the north-east of Onitsha. His father was church agent. By then his village Ogidi was the early Centre of Anglican missionary work in eastern Nigeria (and presumably a model for the fictional village of Umuofia). He attended a primary school run by the church Missionary Society in Ogidi, and was later chosen to attend the government college Umuahia, considered among the best schools in West Africa. Recognized as an outstanding student, Achebe attended University College, Ibadan, 1948, around the age of eighteen.

After studying literature at the University of Ibadan, he taught in high school for a year and went to work for the Nigerian Broadcasting Company Service in Lagos. He had begun writing and publishing short stories during university years, and followed those with the draft of a novel about the Nigerian encounter with colonialism, seen through the lives of three generations within the same family. That long draft was ultimately divided in to two parts and published as *Things Fall Apart* (1958) and *No Longer at Ease* (1960), these were followed by *Arrow of God* in 1964.

Achebe's Radio career ended abruptly in 1966 during the political upheavals that led to the Biafra War. He had narrowly escaped confrontation with armed soldiers, some of apparently believed that his 1966 novel, *A Man of the People* implicated him in Nigeria's first military coup. His career as university academic began in 1967 with his appointment as senior Research Fellow at the University of Nigeria. He was made Emeritus professor in 1985. He has also taught in the University of Massachusetts and the University Connecticut. Achebe has received numerous honors from different parts of the world, including over twenty honorary doctorates from universities in Britain, the USA, Canada, and Nigeria. In 1987 he received Nigeria's highest award for intellectual achievement, the Nigerian National Merit Award. In addition, his own publishing career, Achebe has helped to launch the career of many African writers through his efforts as the original editor of the African writers' series. His *Things Fall Apart* was the first novel to be published in this series; during the first four decades of its existence, the series included more than 350 titles. Finally, Chinua Achebe lived in USA, teaching at Bard College in



New York. He was married and has four children, and then Achebe died in March 21, 2013.

## **2.6 Chinua Achebe's works**

Achebe's works are divided into two, novels and short stories, the novels are: *Things Fall Apart* (1958), *No Longer at Ease* (1960), *Arrow of God* (1964), *A Man of the People* (1966), *Anthills of the Savannah* (1987). And the short stories are, *Marriage is A Private Affair* 1952, *Dead Men's Path* 1953, *Civil Peace* 1971, *Girls at War* and other stories.

## **2.7 Things Fall Apart:**

*Things Fall Apart* is a post-colonial novel written by Chinua Achebe, in 1958. It is seen as archetypal modern African novel in English, one of the first to receive a global critical acclaim. It is a staple book in schools throughout Africa and it is widely read and studied in English-countries around the world. It was first published in 1958 by William Heinemann Ltd in the UK; in 1962, it was also the first work published in Heinemann's African Writers Series. The title of the novel comes from a line in W.B. Yeats's poem "The Second Coming".

## **Part two: Previous studies and scientific papers**

### **Introduction**

This part attempts to provide studies and scientific papers of what has been written about genders, ideologies, power relations and Critical Discourse Analysis.

### **1. Study One**

Pitia, H. (2015). Power Conflict between Africans and Colonialists as Depicted in Literary Texts Written by African Novelists: This study aims at demonstrating how a close analysis of linguistic features can contribute to the comprehension of power relations and ideological expressions in literary texts as depicted by the African novelists: Chinua Achebe, Tayeb Saleh, and Ngugi Wa Thiong'o. The analysis concentrates on the use of pronouns, speech act, requests, models, metaphors and diverse lexical choices. These linguistic features have been chosen as primary tools for the analysis due to the fact that they are closely related to the three types of constraints, such as constraints in content or what is said, relations, the social relations people enter into in discourse, and subject or the subject positions people can occupy. The Critical Discourse Analysis (CDA) has been adopted in response to such problems; it is the main concern of (CDA) to study a minute detail of linguistic structures in light of social and historical situations of a literary text to display to consciousness, the beliefs, and values which are embedded in the language. This study also adopted the content analysis as a method of collecting data from the narratives; two instruments have been designed, one for colonization and decolonization processes and the other for the expression of ideology in the works of the African novelists mentioned earlier. The findings revealed that 70% of linguistic expressions used by colonial administrator are in favour of the colonial power, while 30% of linguistic expressions used by Obierika are in favour of decolonization. However, in the second encounter Obierika used 66% of linguistic expressions which were in favour of the decolonization. This clearly signals that the shift of power to Obierika group; it is the power of the African traditional beliefs. The researcher adopted a variety of CDA approaches such as Qualitative Content Analysis (QCA) and Ideological Dimensions (ID) developed by Van Dijk. The findings revealed that 70% of the linguistic expressions

used by the colonial administrator are favor of the colonial power while 30% of the linguistic expressions used by Obierika are in favor of decolonization process.

## **Study Two**

Ali. A. (2011). *Images of Women as Projected in African English Fiction*, The method used in this research was descriptive method; the data has been collected from different sources, primary sources and secondary sources. The primary sources secondary sources, the primary sources include, selected novels of African male and female writers, while the secondary sources include reference include history, colonial writings, sociological, philosophical, psychological and political writings as well. The primary findings of this thesis are as follows. Most of the distinctive characteristics of female characters in the related novels are closely related to their biological as men's mates; they include mother, wife, mistress, sex object, single women, widow and divorce, foolish virgin, submissive women and prostitutes.

## **Study Three**

Gunta, J. (2009). *the Use of Language in Political Rhetoric: Linguistic Manipulation*. This paper is devoted to exploring illusion, metaphor, and metonymy. The linguistic devices used in political rhetoric. The analysis is envisaged from perspective of linguistic manipulation. The theoretical framework has been designed considering the theoretical implications derived from the research of the late 20<sup>th</sup> and early 21<sup>st</sup> centuries on political discourse conducted by e.g. Atkinson, M, and Chilton. P. A. Fairclough, N., Naciscuios, A. the methodology of this enquiry has applied general principles of qualitative research and it has been based on

the discourse analysis of the authentic source materials published in the respect, the authors of the study have guided by selected principles of text linguistics and text pragmatics. One of the conclusions that the authors have arrived at is that the linguistic manipulation can be considered as an influential instrument of political rhetoric.

## 2. Scientific Papers

### Paper One

Pitia H.&Mugadam, A. (2015). Focused on: Power Relations between Colonial Administration and Obierika Character in Chinua Achebe's *Things Fall Apart*. This paper examines the exercise of power in a face to face discourse where participants are unequal, it is unequal encounter between the district commissioner and Obierika, this study aims at demonstrating how a close analysis of linguistic features in the literary text can contribute to the comprehension of power relations and ideological expressions in discourse. To bring to light, the use of power between Africans and colonialist as depicted by Chinua Achebe, the analysis concentrates on how such means as the use of pronouns, speech acts, request, models, metaphors and diverse lexical choices. These means have been chosen as primary tools for the analysis due to the fact that they are closely related to the three types of constraints such as constraint on content or what it said relations, the social relations people enter in to discourse or subject or the subject positions people can occupy. The critical discourse analysis was particularly devised in response to such problems. It is the main concern of the CDA to study the minute details of the linguistic structure in the light of social and historical situation of the texts, as it is the case in these literary texts, to display to consciousness, the beliefs and values which are embedded in the language. The result has shown that, 70% of the expressions used by the colonial administration are in favour of the colonialism, the colonial administrator has interrupted Mr. Bierika and his associates several times to control their contributions while 30% of the expressions used by

Obierika are in favor of decolonization processes which represent the resistance offered by Obierika and his men against the colonial power. On the other hand, 66.6% of expressions used by Obierika and his group, this is particularly in the second part of the encounter, are in favor of the process of decolonization, which represent the power exerted by Obierika to control colonial administrator. This clearly signals the shift of power, thus, it is the power African traditional beliefs.

## **Paper Two**

Boskovic, V. and Alcakovic, S. (2013) tackled: Gender Stereotype and Gender Differences in Language Usage. Along with various social, cultural and political factors, language is one of the biggest conveyors of prejudices. As speaker of a specific language, consciously or subconsciously, we tend to depict all our beliefs, values or expectations through our choice of vocabulary, speaking, and style, register etc. Moreover, the attitudes of speakers towards diverse social issues, such as gender inequality can be visible through our language usages. Therefore, this paper will present the idea of gender in equality seen from sociolinguistic and applied linguistic perspective, using the language as main means of gender stereotypes. The paper highlights the influence of society and the area in which the language is communicated as one of the main contributors to the speech differences between men and women, which later on contribute to their social differences. In other words, the differences (or similarities, if existing) between male and female speech characteristics will be presented in the paper taking into consideration the attitude of speakers and their communication habits and characteristics. The paper also presents a brief research (questionnaire) including men and women who give their opinion on this topic and who answer relevant questions regarding language usage and language policy.

The questionnaire also includes the group of nouns denoting titles and professions in male/female gender and their usage, as it has been shown in some languages that most of the titles and professions are used mainly for male gender. In the end, the paper depicts potential solutions to the problems of gender (in) equality in languages and gives examples of how this issue can be solved.

### **Paper Three**

Musolff, A. (2008). Investigated: What can Critical Metaphor Analysis Add to the Understanding of Racist Ideology? Racist Studies of Hitler's Anti-Semitic. Over the past decade several studies have been published that investigate the metaphors employed in Nazi racist ideology from the combined perspectives of Critical Discourse Analysis (CDA) and Cognitive Semantics. The reviews these studies, and discusses their differences to earlier studies that were based on traditional rhetorical definitions of metaphor. Particular attention is paid to comparison between the Hitler's metaphors and recent discriminatory propaganda, as well as to the interpretation of such ideological chain of being and classical versions of this concept. In conclusion, it is argued that cognitively oriented CDA studies of metaphor use can contribute significantly not only to the conceptual reconstruction of metaphoric mappings, but also to understanding their metaphoric discursive history.

### **Paper Four**

Yahya and Libis. (2010). tackled the Role of Language in Negotiation. This paper examines the role of language in negotiating power between Sudanese Arabists and Sudanese Africanists from a critical discourse analysis perspective. The aim is to demonstrate how extreme political discourse can jeopardize national unity. The begins by summarizing the

basic tenets of the CDA theory and practices to examine Sudanese power-related discourse. Particularly, the paper discusses both top-down and bottom-up approaches to analyze the discourse corresponding to two groups, Sudanese Arabists and Sudanese Africanists. The top-down approach examines the discourse of the ruling Arab elites who have exclusive access to institutional discourse and communication. By contrast, although the Sudanese Africanist discourse was once considered illegal and could not be conveyed through Arabic channels, in more modern times it has the internet, television, and radio as avenues for dissemination. A number of socio-political groups, generally referred to as marginalized affiliations, are now initiating resistance discourse which goes hand in hand with their armed struggle against the ruling elites.



## **CHAPTER THREE**

### **Research Methodology**

#### **3.0 Introduction**

The data analysis of this research (i.e. mainly novel written by African writer) will be based on qualitative and quantitative analysis in CDA. The quantitative data analysis will be based on tables specifically developed for this study and focusing on the dimensions of Gender Inequality, and Power relations, the second part in this study will focus on analyzing the ideological expressions embedded in the novel written by Chinua Achebe. This is based on the taxonomy developed by both Van Dijk and Norman Fairclough in the field of CDA.

#### **3.1 Methodology**

The present study will adopt the content analysis as an approach used in Critical Discourse Analysis (CDA) through focusing on linguistic features related to Gender Inequality, and Power relations as portrayed in Achebe's *Things Fall Apart*.

#### **3.2 Content Analysis and the present study**

This section links the theoretical discussion mentioned above in this study, the views presented by the above mentioned authorities in the field of CDA. And the views are as follows:

We can say that power in discourse is to do with powerful participants controlling and constraining the contributions of less-powerful participants. Fairclough,(2001 pp. 38-39), it is useful to distinguish between three types of such constraints- constraints on:

- Contents, on what is said or done.
- Relations, the social relations people enter in to in discourse.
- Subjects or the “subject positions” people can occupy.

In fact, content analysis deals with the verbal material, but also may be used with nonverbal material as well. As Mayrin, (2000) argues that content analysis analyzes not only manifest content of material, but also the hidden content as well. He distinguishes between levels of content. Content analysis is defined as an approach of an empirical methodological controlled analysis of text within their content of communication. One of the problems of the qualitative data analysis is the relation of the material to manageable proportions. The reduction of material meant to respect the quality of the quantitative data, one procedure to adopt this is the content analysis, in content analysis, many words of the text can be reduced and classified into much fewer categories, and the material is reduced in different ways. Weber, (1990), there is two content approaches of qualitative content analysis: Inductive categories of development and deductive categories application. Mayrin, (2000)

There are three steps which are proposed by Cohen, et al, (2007). Can practically be implemented in this study, these steps are as follows:

## **Step One**

Defining the research questions to be addressed by the content analysis after having defined the problems of the research and within the context of the hypotheses which are the basis of the study, the research questions to be addressed have already been defined in chapter one for convenience, these questions are restated here:

1. To what extent can a language be used to illustrate unequal power relations between Okonkwo and his wives in Achebe's *Things Fall Apart*?
2. To what extent inequality between the two genders may be attributed to African Ideology (i.e. traditional beliefs)?

## **Step Two**

Defining the population from which units of a text to be sampled, the population from which the sample text will be drawn is the novel written by African writer in English. The narrative which is adopted by this study is *Things Fall Apart*.

## **Step Three**

Sample size and validity are most important aspects of the qualitative research. As the sample size increases, the sampling error decreases. So, the process starts with one narrative (i.e. story). Moreover, as there are many variables, the sample is broken down into subgroups. Because of the heterogeneity of the sample in terms of variables under study, a large size of the sample is again recommended. As this sample represents one narrative or novel chosen according to a certain criteria, it is considered a non-probability sample. The choice of the narrative or the novel is based on the assumption that language is a site of power relation between the

two genders as portrayed in the literary work written by African writer, Chinua Achebe. The choice of this novel is based on the fact that the narrative is a non-probability sample represents the novel that represents the complete population. Special care will be taken to make the sample as broad as possible in order to make more comprehensive and ensure the generalization of the available data.

## **CHAPTER FOUR**

### **Data Analysis, Discussion, and Results**

#### **4.0 Introduction**

This chapter is meant for the analysis of the data collected through the use of tables (i.e. tabulation), and content analysis, in addition to Fairclough and Van Dijk taxonomy of the power relations and ideology in CDA.

The sample texts drawn from Achebe's novel *Things Fall Apart* will be analyzed both qualitatively and quantitatively. For the convenience, the analysis and the discussion of the gender inequality and power relation process will be in part one. While the analysis and discussion of dimension of ideology will be in part two. The data of this chapter are composed of texts exclusively drawn from Achebe's *Things Fall Apart*.

#### **Summary of *Things Fall Apart***

Chinua Achebe is one of the Africa's most well-known influential writers. His novel *Things Fall Apart* is an early narrative about the European colonization of Africa told from the point of view of the colonized people. Published in 1958, recounts the life of the warrior and village hero Okonkwo, and describes the arrival of the white missionaries in his

village and their impact on African life and the society at the end of the 19<sup>th</sup> century. Through his writing, Achebe depicts images of African societies and peoples as they are represented within the western literary traditions and reclaims his own and his people's history.

This novel follows the life of Okonkwo, an Igbo ("Ibo" in the novel) leader and local wrestling champion in the fictional Nigerian village of Umuofia. The work is divided into three parts, the first describing his family and personal history, the customs and the society in the Igbo, and the second and third section introduce the influences of British colonialism and Christian missionary society in Nigeria.

### **The analysis of the extracts**

Firstly, the researcher has endeavored to go through the whole novel in order to collect the extracts that are relevant to the research topic which are later analyzed linguistically.

The following extracts are exclusively drawn from different chapters in Achebe's *Things Fall Apart*. It is about unequal power relations between Okonkwo and his wives who represent the gender inequality and power relations, and on the other hand Chielo, the priestess of Agbala and Okonkwo represent the power of religious beliefs or ideology.

When Okonkwo brought Ikemefuna home that day, he called his most senior wife and handed him over to her. The following are the extracts of the texts:

- 1. O:** "He belongs to the clan," he told her. "So look after him".
- 2. W:** "Is he staying long with us?" she asked.

**3. O:** “Do what you are told woman.” Okonkwo thundered and stammered. “When did you become *nedichie* of Umuofia?” (Achebe, p: 14).

**4.** His wives, especially the youngest, lived in perpetual fear of his fiery temper, and so did his little children. (P: 12).

**5.** “This meeting is for men,” Said Okonkwo. (P: 24)

**6. O:** “Where is Ojiugo?” Okonkwo asked his second wife.

**7. SW:** “she has gone to plait her hair.” Said his second wife, Okonkwo bit his lips as anger welled up with him.

**8. O:** “Where are her children?” “Did she take them?” he asked with unusual coolness and restrain.

**9. FW:** “They are here.” Answered his first wife, Okonkwo bent down and looked in to her hut, Ojiugo’s children were eating with the children of his first wife.

**10. O:** “Did she ask you to feed them before she went?”

**11. FW:** “Yes” lied Nwoye’s mother.

Okonkwo went back in to the hut to wait Ojiugo’s return. When she returned, he beat her very heavily in his anger he had forgotten the week of the piece. His other wives ran out in a great alarm pleading with him that `it was the sacred week, but Okonkwo was not a man to stop beating somebody half way through. (P: 27).

The three women talked excitedly about the relations who had been invited and the children revealed in the thought of being spoiled with the visitors from the mother land.

**12. O:** “Who killed this banana tree?” he asked. “Who killed this tree?” Or “are you deaf and dumb?” As a matter of a fact, the tree is very much alive. Okonkwo’s second wife had cut a few leaves of it to wrap some food and she said so. Unfortunately for her Okonkwo gave a sound beating and left her and her only daughter weeping. Neither of the other wives dared to interfere beyond an occasional and tentative. His two wives: “It is enough, Okonkwo,” pleaded from a reasonable distance. (Achebe, p: 35).

**13.** “You have not eaten for two days.” Said his daughter Ezinma when she brought the food to him, “So you must finish this,” She sat down and stretched her legs in front of her. “She should have been a boy.” Okonkwo thought as he looked at his ten-year-old daughter. (P: 57).

**14.** “Get me a pot.” Okonkwo said to his second wife, “and leave the child alone.” Okonkwo selected some herpes, in their due proportions, and cut them up. He put them on the pot and Ekwefi poured in some water. “Is that enough?” she asked when she poured in about half of the water in the bowl. “A little more..... I said a little, are you deaf?” Okonkwo roared at her. (Achebe, p: 77-78).

**15.** Ezinma looked at her mother, whose eyes, sad and pleading, was fixed on her. “Answer the question at once,” roared Okonkwo, who stood beside her. “Leave her to me,” the medicine man told Okonkwo in a cool and confident voice. (P: 73).

**16.** Chielo, the priest of Agbala, prophesying. She was possessed by the spirit of her god and began to prophesy.

**17.** The priest had now reached Okonkwo’s compound and was talking with him outside his hut.

18. She was saying again and again that Agbala wanted to see his daughter, Ezinma.

19. Okonkwo pleaded with her to come back in the morning because Ezinma was now asleep. But Ciehlo ignored what he was trying to say and went on shouting that Agbala wanted to see his daughter. Okonkwo was still pleading that the girl had been ill of late and was asleep.

20. The priest suddenly screamed. "Beware, Okonkwo!" She warned. "Beware of exchanging with Agbala. "Does a man speak when a god speaks?" "Beware!"

21. She walked through Okonkwo's hut in the circular compound and went straight towards Ekwefi's hut. Okonkwo came after her.

#### **4.1 The Analysis**

One striking feature is the number of times Okonkwo interrupts and constrains his wives- In [3] [14] He interrupts and constrains in order to "control" the contribution of any conversation with them, as Achebe puts it- to ensure that, there will be no any exchange of face to face conversation between Okonkwo and his wives. As he ordered in [1] "*He belongs to the clan,*" he told her. "*So look after him*" when she asked [2] "*Is he staying long with us?*" Okonkwo commanded, [3] *Do what you are told woman.*" Okonkwo thundered and stammered. "*When did you become the nedichie (eldest) of Umuofia?*" So, in this opening conversation, Okonkwo uses his power to control his wives so as not to exchange any face to face conversation. This is indicative of his use of the direct command. It is ensured that there is an unequal power relation between Okonkwo and his wives. Secondly, the thundering and stammering of Okonkwo in [3] are also showing of power of a male over females. This indicates gender inequality between Okonkwo and his



wives. Thirdly, Okonkwo's exercise of power is not only for his wives, but also for men who had taken no titles. This made clear in [5] when the village kinsmen gathered to discuss the next ancestral feast, without looking at the man Okonkwo had said: "*This meeting is for men.*" The man who had contradicted him has no title. That was why he had called him a woman. It is an implication of unequal relation between the titled men and untitled ones. This implies that women are not allowed to attend such a meeting. As such it is an ideological. This clearly shows gender inequality, the weak are called "*women*" as if Achebe wants to say that women are second class citizens in African society. Fourthly, the word "*men*" [5] also implies the overvalue of *men* over *women*, and Okonkwo's calling of the untitled *men* as *women* indicates that women in the Things Fall Apart are considered second class citizens. Achebe wants to say that Africans emphasize on "**I**" the use of pronoun "I" by the writer implies absolute power of Okonkwo over his wives. This indicates unequal power relations. Okonkwo's refusal to collaborate with his wives in the turn-taking conversation is a practice of **individualism** rather than **collectivism**, the family unity is maintained by the use of force.

In fact, there are explicit instructions of threatening by Okonkwo to his wives in the form of **W/H** words or questions, *WH* words are used to investigate or for knowing some facts. Notice the grammatical forms in which these questions are put, the answers are in [6] and [8], as when Okonkwo asked: "**Where** is Ojiugo?" "**Where** are her children?" In African traditions, every woman plaits her hair when there is a feast, and Okonkwo's bending in [9] is an indication of confirming whether the children are really there or not, here in this extract it is clear that Okonkwo does not believe in women, so, it is an unequal relations, and the beating of his wife implies a hot temper. Okonkwo's having three

wives is also indicates that he is a powerful, in African traditions, being polygamy is assign of wealth, so, it is an ideology Okonkwo has three bands full of yams and he is crowned by three wives and eight children, this is what the Africans called it is an achievement, so, Okonkwo derived his power from the achievements. This is consistent with what has been stated by Van Dijk (1993) that “having access to socially valuable resources such as wealth, income, position etc.”, is a sign of power.

The power relations is more boldly expressed in [7] where Okonkwo used his facial expressions or rather nonverbal expressions to show anger, e.g. as Achebe puts it- “*Okonkwo bit his lips as anger welled up with him*”. Coupled with the use of the **WH** words “**where**”. The beating of the wife in the sacred week indicates that Okonkwo is using physical force to control his wives. This is in line with what has been stated by Fairclough and Wodak. (1997, p. 260), “The capacity or ability to direct or influence the behavior of others and physical strength or force exerted by something or someone”.

It is also a kind of warning for the other wives; he controls them by showing his strength, this is an indication of unequal power relations between the two groups. The power relations is expressed when the three women talked excitedly about the relations who had been invited and the children who revealed in the thought of being spoiled with the visitors from the mother land, the family was very happy but this happiness was interrupted by Okonkwo- as in [12] “*Who killed this banana tree?*” or “*are you deaf and dumb?*” he thundered. As a matter of a fact, the tree was very much alive. Okonkwo’s second wife had cut a few leaves of it to wrap some food and she said so. Unfortunately for her Okonkwo gave a sound beating and left her and her only daughter weeping. Neither of

the other wives dared to interfere beyond an occasional and tentative distance. His two wives pleaded: "*It is enough, Okonkwo,*" pleaded from a reasonable distance. In this following extract, Okonkwo overvalued the killing of the tree, because the tree is not like a human or an animal to be killed, here he gave a value of a real thing that is being killed, and also the tree was not killed but Okonkwo is using a kind hyperbolic expressions or exaggeration to devalue his wife. Secondly, the thundering of Okonkwo in [12] is also showing of power relations.

In terms of contents, Okonkwo is required to show who killed the tree, the social relations is the relation between the controller (Okonkwo), and the controlled (i.e. his wives and the children), the occupying (subjects) the subject position of Umuofian women or rather Okonkwo' wives.

## **4.2 The use of speech act**

Notice some of constraints on the wives and the children appear to involve direct control being exercised by Okonkwo. For instance, all the directive speech acts such as: (, threatening, and the questions) in [3], [6] in the above mentioned extracts were utilized to strengthen Okonkwo's authority as more powerful and male dominant person. It appears that Okonkwo has the right to give orders and ask questions, where as his wives and the children have only the obligations to comply in accordance with the subordinate relations of the controller and the controlled. However, Okonkwo is in control, for it is prerogative of powerful participants to determine which discourse type (s) may be legitimately drawn upon. (Fairclough, 2001)

## **4.3 Request and Power**

Power is also hidden in a face- to- face discourse, Fairclough, (2001) states that the right to request someone to do something often derived from having a power. This is consistent with what had been stated by Ezinma, Okonkwo's daughter in [13] when she said: "*You have not eaten for two days.*", when she brought the food to him, "*So you must finish this.*" She sat down and stretched her legs in front of her. "*She should have been a boy.*" Okonkwo thought as he looked at his ten-year-old daughter.

This is a direct command which is expressed grammatically using modal verb "*must*" this indicates an externally imposed obligation by his daughter, Ezinma. She uses modality to show power of sympathy over her father, because he has not eaten for two days. In this extract, Ezinma is taking initiative to reflect her hidden feelings and understanding of her father's inner weakness, as if Achebe wants to say that things are changing in favour of females.

Here Okonkwo did not roar at her instead he became happy only expresses his inner feelings and thought his daughter should have been a boy. The word "*boy*" also is an indication that Okonkwo is still sticking on male rather than female. The writer wants to say that female is not welcoming in this African society.

Okonkwo uses direct command in [1] as when he said; "*He belongs to the clan,*" "*So look after him*". And he uses a threat to control the exchange of the conversation between his wives, as in when he asked: "*Is he staying long with us?*" "*Do what you are told woman*" Okonkwo thundered and stammered.

Thundering and stammering of Okonkwo performs an action of threatening and warning in form of using **W/H** Words such as: "**When**

*did you become nedichie of Umuofia?*” (Achebe, p: 14). “**Who** killed this banana tree?” or “are you deaf and dumb? “**Where** are her children?” “*Did she take them?*” he asked with unusual coolness and restrain. It is in fact showing of power, W/H words are used for asking questions by someone who has authority.

#### **4.4 Expressions of Ideology**

The expression which indicates Okonkwo’s mother to be buried in his mother land implied that the woman is not buried in the land of her husband, in this expression the writer wants to highlight the African traditional beliefs, and then it is an expression of an ideology. The writer also portrays Chielo, the priestess of Agbala as a powerful to the extent that she controls Okonkwo’s contribution by screaming at him-as in [20] “*Beware, Okonkwo!*” “*Beware of exchanging with Agbala!*” “*Does a man speak when a god speaks?*” “*Beware!*”

In this extract, Cheilo has a very strong power to control the powerful Okonkwo, She derives her power from the divine source as the priestess of Agbala, in fact, Chielo is not strong in the ordinary days but when she is possessed by the spirit of her god, and then she becomes a powerful woman. So, it is an indication of an ideology, because even Okonkwo has got no power to exchange words with her, although she is a woman, she has got a strong power to address Okonkwo strongly it is an indication of

being unordinary woman, she is not like his wives. It is well known that using speech act as a command or orders conveys strength or power relations as cited by Van Dijk on his online materials (Discourse analysis as Ideological Analysis). Consider the following encounter between Okonkwo and the medicine man when Ezinma was ill.

O: “*Answer me at once,*” roared Okonkwo who stood beside Ezinma.

M. Man: “*leave her to me.*” The medicine man told Okonkwo in a cool and confident voice. (P: 73). Achebe has portrayed this to highlight the difference between ordinary persons and divine ones when they are possessed by the spirit of a god. This divine source locates at different positions in social hierarchy. It gives rise to different power relations as it is the case in this unequal face-to-face encounter between Okonkwo and the priestess. Moreover, commands and threats as cited in the above mentioned expressions such as: “*Beware of exchanging words with Agbala*”, “*Does a man speak when a god speaks?*” Are presupposes of the relations of dominance and power.

Here in this following extracts, the priestess is having an extra power to control the contribution of the less powerful participants by conveying her message forcefully. This clearly indicates the power of African beliefs which is an expression of ideology.

#### **4.5 Lexicons**

Lexicons are a major domain of an ideological expression. For example, Okonkwo’s exile from his father land to his mother land when he killed one of his kinsmen, and when Uchendu Okonkwo’s uncle received the body of his sister (Okonkwo’s mother) to be buried at home is an ideological control of discourse. Chinua Achebe integrates words from Ibo language which in his mother tongue. For example the word *obi*

which means a hut or a sitting room, *nedichie* which means the (eldest) it is used in the opening of the extract [1] these words are directly derived from the Ibo language, but a reader of his novel does not find any difficulty in understanding the meaning from the context. As such, this has branched Achebe to be viewed by many as the best interpreter of the African traditions, and this linguistic feature clearly signal the ideological expression.

## 4.6 Table (1)

**This table shows the gender inequality between Okonkwo and his wives.**

Statements	In favor of Males	In favor of females
1. O: "He belongs to the clan," "he told her. So look after him."	✓	
2. W1: "Is he staying long with us?"	✓	
3. O: "Do what you are told woman!" Okonkwo thundered and stammered.	✓	
4. O: "When did you become the <i>nedichie</i> of Umuofia?"	✓	
5. O: Where is Ojiugo?	✓	
6. W2: She went to plait her hair.	✓	
7. O: Where are her children?	✓	
8. W1: They are here.	✓	
9. O: Did she ask you to feed them before she went?		
10. W1: "Yes, "lied Nwoye's mother	✓	
Percentage	10% = 100%	0% = 0%

**O= stands for Okonkwo**

**W1= stands for Okonkwo' first wife**

**W2= stands for Okonkwo's second wife**

#### **4.7 Table (2)**

**This table shows the ideological expressions between Okonkwo and Chielo, the priestess of Agbala**

<b>Statements</b>	<b>In favor of Males</b>	<b>In favor females</b>
<b>Ch:</b> Chielo, the priest of Agbala is prophesying. She was possessed by the spirit of her god.		✓
<b>Ch:</b> The priest had now reached Okonkwo's compound and was talking with him outside the hut.		✓
<b>Ch:</b> She was saying again and again that Agbala wanted to see his daughter.		✓
<b>O:</b> Pleaded with her to come in the morning because Ezinma was now asleep.		✓
<b>Ch:</b> The priest suddenly screamed, " <i>Beware, Okonkwo!</i> " she warned.		✓
<b>Ch:</b> "Beware of exchanging with Agbala."		✓
<b>Ch:</b> "Does a man speak when god speaks?" "Beware!"		✓
<b>Ch:</b> She walked through Okonkwo's hut in the circular compound and went straight towards Ekwife's hut.		✓
<b>O:</b> Okonkwo came after her.	✓	
<b>O:</b> was still pleading that the girl had been ill of late and was asleep.	✓	
<b>Percentages Total</b>	2% =20%	8% = 80% 100%



**Ch= stands for Chielo**

**O= stands for Okonkwo**

## **CHAPTER FIVE**

### **Summary, Conclusions, and Recommendations**

#### **5.0 Introduction**

In this chapter, the research hypotheses and questions are restated in order to verify or refute the hypotheses through providing answers to the questions. This will be done in the light of methodology, data analysis, and discussions. Firstly, the researcher will answer the first question in relation to gender inequality and power relation process as depicted in the literary text written by Chinua Achebe. Secondly, the researcher will answer the second question about the power of ideology which is also embedded in the literary text written by the same author. Thirdly, based on the answers from the two questions, the researcher will arrive at conclusions and will provide relevant recommendations in the area of gender inequality and power relation process and further researches.

#### **5.1 Hypotheses and the research questions.**

1. A language can be used to illustrate inequality between two genders in Achebe's (Things Fall Apart)

2. Inequality between two genders may be discursively attributed to the African ideology (traditional beliefs).

**The conclusions, results, and findings will be strongly linked to the study questions.**

1. To what extent can a Language be used to illustrate unequal power relations between Okonkwo and his wives in Achebe's Things Fall Apart?

2. To what extent inequality between the two genders may be attributed to the African ideology (traditional beliefs)?

## **5.2 Summary of results about power relations and gender inequality processes.**

In this part the researcher answers the first question mentioned above and gives conclusions.

1. To what extent can a Language be used to illustrate unequal power relations between Okonkwo and his wives in Achebe's "Things Fall Apart"?

It is clear that Okonkwo's use of power to control the contribution of his wives, favors the process of males in Things Fall Apart. The writer has

used his artistic skills to illustrate unequal power relations between the two genders, this process is indicated clearly in extracts, [3], [6] [8], and [10] in Achebe's *Things Fall Apart*.

### **5.3 Summary of results about the expression of ideology.**

In this part the second research question is restated and concluded as follows:

2. To what extent inequality between the two genders may be attributed to the African ideology (traditional beliefs)?

This question has been answered with regard to the ideological dimension (ID) based on taxonomy developed by Van Dijk (2006). It will be made clear whether the conflicting power ideologies between the two group namely the dominant and the dominated ones. The answers to this question are that in Achebe's *Things Fall Apart* that is based on conflicting ideologies between the two named groups. For example, the expression that Okonkwo's mother should be buried in his mother land is an expression of an ideology, moreover, Cheilo, the priest of Agbala, uses her power to interrupts and controls Okonkwo's contribution of the conversation with her is an ideological expression. Chielo is a woman with one leg, but she has a power to control the powerful Okonkwo, she derived her power from being the priest of Agbala who represents the power of god, so it is an ideology. The answer to this question is in [20] when she suddenly screamed "*Beware Okonkwo*" *Beware of exchanging words with Agbala*,

*Does a man speak when a god speaks?* The writer has portrayed Cheilo the priest of Agbala as a powerful woman who can interrupt and control Okonkwo's contributions. However, it is well known that in African traditions, a woman has no power to exchange with men but Chilo's case is an exception, although she is a woman with one leg, she was able to exercise her power on Okonkwo, her power is derived from the divine sources, in her own capacity as a priest of Agbala ( i.e. god). Arbela's control to Okonkwo accounts for 80% of his conversation while Okonkwo's contributions account only for 20%.

## **5.4 Conclusions**

It is clear that Chinua Achebe has a good command of English, and he has used his power of writing to enable him to portray unequal power relations between the two groups (i.e. Okonkwo and his wives). However, the novelist has been shifting between the two named groups, as in the case, in the first part, Okonkwo was in full control of his wives, and on the other part, Okonkwo was being controlled by the priestess the of Agbala. The researcher has come to conclusion that, the first part of the encounter between Okonkwo and his wives highlights gender inequality while the second part expresses the power of an ideology.

## **5.5 Recommendations for further studies.**

Due to the limitation of the scope of this study, the researcher recommends the followings:

1. To conduct a study which can trace the unequal power relations between two genders in other literary works written by other African novelists.

2. Further studies should be conducted in the areas not fully tackled by this study.

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