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de la paix »**

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## ***Revue Internationale de Langue, Littérature, Culture et Civilisation***

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### Editorial

La *Revue Internationale de Langue, Littérature, Culture et Civilisation* (RILLiCC) est une revue à comité de lecture en phase d'indexation recommandée par le Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES). Elle est la revue du Laboratoire de Recherche en Langues, Littérature, Culture et Civilisation Anglophones (LaReLLiCCA) dont elle publie les résultats des recherches en lien avec la recherche et la pédagogie sur des orientations innovantes et stimulantes à la vie et vision améliorées de l'académie et de la société. La revue accepte les textes qui cadrent avec des enjeux épistémologiques et des problématiques actuels pour être au rendez-vous de la contribution à la résolution des problèmes contemporains.

RILLiCC met en éveil son lectorat par rapport aux défis académiques et sociaux qui se posent en Afrique et dans le monde en matière de science littéraire et des crises éthiques. Il est établi que les difficultés du vivre-ensemble sont fondées sur le radicalisme et l'extrémisme violents. En effet, ces crises et manifestations ne sont que des effets des causes cachées dans l'imaginaire qu'il faut (re)modeler au grand bonheur collectif. Comme il convient de le noter ici, un grand défi se pose aux chercheurs qui se doivent aujourd'hui d'être conscients que la science littéraire n'est pas rétribuée à sa juste valeur quand elle se voit habillée sous leurs yeux du mythe d'Albatros ou d'un cymbale sonore. L'idée qui se cache malheureusement derrière cette mythologie est que la littérature ne semble pas contribuer efficacement à la résolution des problèmes de société comme les sciences exactes. Dire que la recherche a une valeur est une chose, le prouver en est une autre. La *Revue Internationale de Langue, Littérature, Culture et Civilisation* à travers les activités du LaReLLiCCA entend faire bénéficier à son lectorat et à sa société cible, les retombées d'une recherche appliquée.

Le comité spécialisé « Lettres et Sciences Humaines » du Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES) recommande l'utilisation harmonisée des styles de rédaction et la présente revue s'inscrit dans cette logique directrice en adoptant le style APA.

L'orientation éditoriale de cette revue inscrit les résultats pragmatiques et novateurs des recherches sur fond social de médiation, d'inclusion et de réciprocité qui permettent de maîtriser les racines du mal et réaliser les objectifs du développement durable déclencheurs de paix partagée.

Lomé, le 20 octobre 2020.

Le directeur de publication,

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### ***Ligne éditoriale***

**Volume :** La taille du manuscrit est comprise entre 4500 et 6000 mots.  
**Format:** papier A4, **Police:** Times New Roman, **Taille:** 11,5, **Interligne** 1,15.

### ***Ordre logique du texte***

Un article doit être un tout cohérent. Les différents éléments de la structure doivent faire un tout cohérent avec le titre. Ainsi, tout texte soumis pour publication doit comporter:

- un titre en caractère d'imprimerie ; il doit être expressif et d'actualité, et ne doit pas excéder 24 mots ;
- un résumé en anglais-français, anglais-allemand, ou anglais-espagnol selon la langue utilisée pour rédiger l'article. Se limiter exclusivement à objectif/problématique, cadre théorique et méthodologique, et résultats. Aucun de ces résumés ne devra dépasser 150 mots ;
- des mots clés en français, en anglais, en allemand et en espagnol : entre 5 et 7 mots clés ;
- une introduction (un aperçu historique sur le sujet ou revue de la littérature en bref, une problématique, un cadre théorique et méthodologique, et une structure du travail) en 600 mots au maximum ;
- un développement dont les différents axes sont titrés. Il n'est autorisé que trois niveaux de titres. Pour le titrage, il est vivement recommandé d'utiliser les chiffres arabes ; les titres alphabétiques et alphanumériques ne sont pas acceptés ;
- une conclusion (rappel de la problématique, résumé très bref du travail réalisé, résultats obtenus, implémentation) en 400 mots au maximum ;
- liste des références : par ordre alphabétique des noms de familles des auteurs cités.

### **Références**

Il n'est fait mention dans la liste de références que des sources effectivement utilisées (citées, paraphrasées, résumées) dans le texte de l'auteur. Pour leur présentation, la norme American Psychological Association (APA) ou références intégrées est exigée de tous les auteurs qui veulent faire publier leur texte dans la revue. Il est fait exigence aux auteurs de n'utiliser que la seule norme dans leur texte. Pour en savoir

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### **Présentation des notes référencées**

Le comité de rédaction exige APA (Auteur, année : page). L'utilisation des notes de bas de pages n'intervient qu'à des fins d'explication complémentaire. La présentation des références en style métissé est formellement interdite.

### **La gestion des citations :**

**Longues citations :** Les citations de plus de quarante (40) mots sont considérées comme longues ; elles doivent être mises en retrait dans le texte en interligne simple.

**Les citations courtes :** les citations d'un (1) à quarante (40) mots sont considérées comme courtes ; elles sont mises entre guillemets et intégrées au texte de l'auteur.

### **Résumé :**

- ✓ Pour Pewissi (2017), le Womanisme transcende les cloisons du genre.
- ✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

### **Résumé ou paraphrase :**

- ✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

### **Exemple de référence**



#### **Pour un livre**

Collin, H. P. (1988). *Dictionary of Government and Politics*. UK: Peter Collin Publishing.



#### **Pour un article tiré d'un ouvrage collectif**

Gill, W. (1998/1990). "Writing and Language: Making the Silence Speak." In Sheila Ruth, *Issues in Feminism: An Introduction to Women's Studies*. London: Mayfield Publishing Company, Fourth Edition. Pp. 151-176.



#### **Utilisation de Ibid., op. cit, sic entre autres**

**Ibidem (Ibid.)** intervient à partir de la deuxième note d'une référence source citée. Ibid. est suivi du numéro de page si elle est différente de

référence mère dont elle est consécutive. Exemple : *ibid.*, ou *ibidem*, p. x.

**Op. cit.** signifie ‘la source pré-citée’. Il est utilisé quand, au lieu de deux références consécutives, une ou plusieurs sources sont intercalées. En ce moment, la deuxième des références consécutives exige l’usage de *op. cit.* suivi de la page si cette dernière diffère de la précédente.

### **Typographie**

-La *Revue Internationale de Langue, Littérature, Culture et Civilisation* interdit tout soulignement et toute mise en gras des caractères ou des portions de textes.

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Pour les textes contenant les tableaux, il est demandé aux auteurs de les numérotter en chiffres romains selon l’ordre de leur apparition dans le texte. Chaque tableau devra comporter un titre précis et une source propre. Par contre, les schémas et illustrations devront être numérotés en chiffres arabes et dans l’ordre d’apparition dans le texte.

La largeur des tableaux intégrés au travail doit être 10 cm maximum, format A4, orientation portrait.

### **Instruction et acceptation d’article**

A partir du volume 2 de la présente édition, les dates de réception et d’acceptation des textes sont marquées, au niveau de chaque article. Deux (02) à trois (03) instructions sont obligatoires pour plus d’assurance de qualité.



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## **LITTERATURE**

# **The Rhetoric of Peace in McBagonluri's *Tears of a Rain Goddess* and Nyantakyi's *Ancestral Sacrifice***

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## **Abstract:**

The inability of humans to mutualize their differences for a better world and a harmonious living together creates desolation and socio-political chaos. This study examines McBagonluri's and Nyantakyi's literary reconstruction of peace and community happiness. Pewissi's mediation ideology of womanism is used in this study to identify elements that corrode justice and social tranquility. The study found that mutual respect and mediation by religious leaders are important means of fostering dialogue and living together that ensure social harmony and sustainable development.

**Key words:** community, extremism, exclusion, difference, peace.

## **Résumé:**

L'incapacité des humains de mutualiser leur différence pour un monde meilleur et un vivre ensemble harmonieux crée la désolation et le chaos sociopolitique. Cette étude examine l'articulation littéraire de la construction de la paix et du bien-être communautaire à travers les œuvres de McBagonluri et Nyantakyi. L'idéologie de médiation du womanisme selon Pewissi est utilisé pour identifier les éléments qui corrodent la justice et la quiétude sociale. Cette étude conclut que le respect mutuel et la médiation des leaders religieux sont des moyens importants qui favorisent le dialogue et le vivre ensemble qui garantissent l'harmonie sociale et le développement durable.

**Mots clés :** communauté, extrémisme, exclusion, différence, paix.

## **Introduction**

Ideological, political and religious postures carry the seeds of many crises in African communities. Failure to respect one another's beliefs, opinions and points of view can break social harmony and peace in the community. Nyantakyi's *Ancestral Sacrifice* and McBagonluri's *Tears of a Rain Goddess* display how community's cohesion, happiness and peace

can be compromised by misrepresentation and derogatory attitudes people show towards the ideology, culture and religion of others. The article deconstructs warfare ideology and suggests new approach for the reconstruction of peace as it is the case in the corpus. Pewissi's (2017) vision of tolerance, dialogue, cooperation and complementarity of womanism applied to this study sheds light on the one hand on ideological difference and its implications; and on the other hand, it shows how dialogue, the spirit of openness and endogenous knowledge constitute the basis for rebuilding a better world and negotiated peace through mutual respect and diplomacy. In addition, this study shows how the mediation of religious leaders can contribute to the dialogue of religion and the peaceful coexistence of people for sustainable development and social harmony.

### **1. Threat to Peace and Preventive Strategies to Conflicts as seen through *Tears of a Rain Goddess* and *Ancestral Sacrifice***

Physical and psychological injuries can cause the urge for criminality in fiction as well as in real life. Rape is a form of harm which constitutes a threat to peace in communities. In *Tears of a Rain Goddess*, the author points out rape as an evil that threatens social peace and leads to chaos. In the novel, rape has caused trouble because it has left behind trauma and revenge in the victims as it is the case of Tamara. In fact, the reader is told that Tamara is thirsty of revenge because she experienced the rape of her mother by a man coming from Sasakawa. Here is the description of the motive behind her dream to become a ruler: "Then Naaba asked her [Tamara] why she wanted to rule...So that I can castrate all enemies of Sasakawa, I will sit on my throne and command my well trained-warriors to fight, fight and exterminate our foes." (TORG: 6) The above quotation shows the anger boiling in Tamara and the disgust she has to the man who raped her mother. The choice of "castrate" is not for granted. This is to show that Tamara perceives men as destroyers and evil doers. Hence, she considers them as enemies and dreams to remove from them what makes of them men. The anguish she endured can be felt through the word "exterminate." It comes to reveal to the reader that the rape of Tamara's mother pushed her to the wall so that she perceived crime as the best way to avenge her mother's death. This situation does

not create condition for peace and development in the depicted community. In the context of the novel, rape is identified as the symbol of sexual abuse which threatens the peaceful living together. Hence, readers can learn that for peace and sustainable development of communities, there is need to hate rape which causes physical and psychological injuries that can leave behind heinous attitudes that impede social cohesion.

Another point is that, the resentment and hatred that one has towards a person can lead a victim of horrors and humiliation to fall back into the same mistakes as his or her tormentor if one does not have the courage to make peace with the past for a better future. In the case, the victim becomes an executioner for another human being. Very often, the new victim, although innocent, takes the burden of the bitter past lived by the victimizer. In *Tears of a Rain Goddess*, Mbozi has a vision of tolerance. In the framework of Pewissi's vision of womanism, tolerance is highly regarded. In the light of this tolerance, one can understand how it is important for a person who has all the reasons to act coldly after being humiliated but in the name of the humanity decides to put an end to the perpetuation of the hatred and the revenge which only leave behind wounds, the bitterness and regret in the hearts of the victims. Hence I can assume that it is high time to bury war weapon and embrace forgiveness and reconciliation and I found cooperation as the tool par excellence.

Freedom of mind is another way to avoid psychological prison which jeopardizes people's lives. Psychological anguish is an expression of internal conflict which irritates human beings. Nyantakyi is of the view that people can feel free from the psychological torment when they decide to liberate themselves from anguish. In *Ancestral Sacrifice*, Nyantakyi presents the reader with psychological distress as a condition which creates desolation in communities. The psychological anguish which creates unhappiness can be felt from the question Awo Yaa Akoto addressed to Isatu Faate in the following passage: "why do you let your children go through this pain when you can speak what is in your mouth for them to be cured, Isatu? (Ibid.:111) The above extract clarifies that Faate could create prevent the community from anguish if only she had spoken her mind. In fact, people are in psychological prison when they

cannot enjoy the freedom of speaking their mind. Readers can learn from the tragedy that befalls Faate to speak out their problems so that ways can be opened to solutions.

Moreover, good leadership is a means to prevent hostilities. In the family sphere, concern for one fellow woman can be seen as an expected leadership quality which calls for peace. In *Tears of a Rain Goddess*, Nafisa embodies the expected leadership quality that is to work for harmony among wives in the polygamous family. By doing this, I can say that Bagonluri suggests helpful leadership as peace strategy contributing to harmony in the families. Here is the description of Nafisa's ability to cope with differences for a better living together "His wives never quarrelled not because he forbade them but because Nafisa, his first wife was very efficient. She made sure every wife had her due and any misunderstanding that cropped up was crushed before it grew into a nosy quarrel" (TORG: 18).

Another point is that peace building requires new approaches favorable to the living together. In Nyantakyi's created society, mutual responsibility is a way to peace. In fact, the author shows that Sisters and brothers's will to work hand in hand and create conditions for harmonious cohabitation is an illustration of the communal duty without which the development of the community is doom to failure. The author's philosophy is also shared by humanistic values infused in African cultural values. To strengthen the importance of human value in African cultural practices, Nelson Mandela as quoted Shinabarger (2013: 45) opines:

In Africa there is a concept known as Ubuntu – the profound sense that we are human only through the humanity of others; that if we are to accomplish anything in this world it will in equal measure be due to the work and achievement of others.

The above quotation clarifies that treating human being decently in the name of humanity is highly cherished in African community. With regard to the moral decay in the contemporary African communities, there is need for African people to appropriate the concept of 'Ubuntu' and let

altruist love infused in the concept, guide their actions. Discussing the ways out of unethical attitudes, Chepkwony (2008) is of the view that African cultural values have ingredients that promote moral values needed to solve the issue of moral decay. The respect of human dignity as felt from the concept of 'Ubuntu' appears as a preventive strategy to conflict given that it gives opportunity for people to experience good human relations.

Moreover, Nyantakyi found inclusion as a preventive strategy to conflict. In the framework of Womanism where the cooperation is highly regarded, Pewissi (2017: 25) substantiates that: "... the philosophy of exclusion does not contribute to a world of peace and mutual enrichment." In *Ancestral Sacrifice*, the author creates conditions for readers to see hospitality as a means to stamp out exclusion. Another form of communal responsibility is peace project manifested by the fight of exclusion in communities. In the context of the novel, peace project can be read through inclusion and the sense of generosity traditionalists gave to the missionaries. In fact, traditionalists show affection to missionaries regardless of their race or their religious affiliation. I can assume that Nyantakyi suggests cooperation as a way to prevent chaos that can result from brutality and heinous attitudes as it is the case in the novel. The narrator maintains: "Communal responsibility will for ever remain the best way of life [...] also brought as closer to peace and tranquility" (AS: 141).

Moreover, Nyantakyi shows that shared respect can prevent conflict in communities. In fact, reciprocal respect opens rooms for a social concord which is another name of peace. The author explains that shared respect offers a new vista for society to embrace. In the novel, the reader is told that Mrs. Little 'approached the stool house not to worship any idol but to render custom to whom custom was due.' (AS: 138) In the context of the novel, this attitude of Mrs. Little is a right way to promote a peaceful living together. For sustainable development in the real life we live in, readers can learn from Mrs. Little's attitude which expresses reciprocal respect given that she approached the stool house in spite of the religious divergences that opposed them.



In addition, McBagonluri suggests diplomacy to parties in confusion as strategy to settle their differences and to prevent potential conflict. Accusing people of having the wrong intentions without evidence can create condition of non-peace in communities. In fact, human beings need to have a specific set of skills to survive in the current competitive world. However, people who do not meet the requirements use inappropriate ways to have good positions in a society. Hence, they use to confuse and turn the one against the other. By doing this, they contribute to increase distance between the victims and the decision makers. This situation does not create condition for the latter to realize the sabotage. It is obvious in this case that people become victims of the decisions makers who ignore that they have been manipulated by the greedy. To remove any serious doubt concerning issues that can cause tragedy, it is necessary to invite the parties into discussion. McBagonluri substantiates this idea through the following statement: "... cutting off your hand is not the best way to treat your wounded finger.... The best way will be to invite Tamara and talk to her. You never know perhaps she is innocent." (TORG: 42-43) Readers can learn that condemning people without listen to them can is not fair. Hence, the right to listen to others is a way out injustice which can bring frustration to one and regret to others.

Hypocrisy does harm to people and hinders a sustainable development of communities. Sincerity is a condition to secure people's greatness. For Nyantakyi, it is difficult to modern people symbolized here by the new converts in the depicted community to cherish honesty. Akosomo's *Ancestral Sacrifice* shows that hypocrisy constitutes a treat to social peace. In the novel, the new converts show hypocrisy that is an unethical attitude, which I think can hinder the sustainable peace of the depicted community. In fact, hypocrisy of Ms Daniel creates condition for social conflicts to prosper in the depicted community. Given that Akosomo points out hypocrisy as a source of social disharmony, I can say he intends to create social peace by calling readers to mutual acceptance in the name of humanity. By making visible the evil of hypocrisy, I can say that the author wants people to see the need to hate unethical attitudes which create conditions for sisters and brothers to live in conflict in African communities.

## **2. Aesthetics of Mediation as Passes to Peace and Social Cohesion**

*Ancestral Sacrifice* is set against a background of tensions and conflicts among people previously united. Given that religious conflicts jeopardize the fate of African people, Nyantakyi suggests in his created society that religious fiber is used as a troublesome strategy to create confusion among African people with the aim to break the strength and dynamism that can help these people to have access to sustainable development. In Nyantakyi's *Ancestral Sacrifice*, the author has created condition for the reader to perceive division in the community sphere. In fact, Asana, a setting which accepts modernity is used to highlight conflict motivated by religious differences. The reader is told that before the coming of Christianity, the traditionalists place great emphasis on the existence of the supernatural forces. They also observe several rites through which they hope to maintain good ties with the invisible forces.

However, tension arises because of people's inability to cope with religious differences. In the depicted society of Nyantakyi, new converts are the actors who drive the conflict. Using Asana as a setting against which religious conflict is manifested as a form of religious violence which breaks the communal life; Nyantakyi explains that it is the new converts who have introduced division and disharmony in Nyantakyi's depicted community. The novelist illustrates the break of the living together through the following: "They were united in a common cultural heritage until the Catholic missionaries arrived... The Christian converts began to condemn Ancestral worship and called on the village chief to abolish it, and that started the conflict between the traditionalists and to converts." (A.S.:12) From this quotation, I can assume that the attitudes of the new converts create confusion and show aggression. Their attitudes which impede community development did not create conditions for peace and the living together. Mutual understanding is of great importance when it is about to solve the problem that causes social chaos as it is the case in the novel. In this regard, Pewissi (2017:16) suggests compromise as a condition for people to live their humanity. The evil of religious hostility which affects negatively people's lives in Nyantakyi's fiction as well as in the real life is very visible in such a way that teaches a need of change geared towards dialogue of religion.

Another point is that, a way of thinking and living as well as the representation of others can pave road to peace or war. The philosophy of Nyantakyi “I am because we are, and we are because I am” (AS: 42) is highly regarded as far as the living together is concerned. It sums up the importance of mutual respect and tolerance without which the development of African communities will be difficult. The above statement shows the importance of the traditional African communal responsibility and offers to the reader ideas of the unity and solidarity that had existed in traditional African communities. Indeed, communal responsibility requires each individual to work for the well-being of the community and of the future generation. Kusel (2001: 373) sharpens the importance of collective responsibility when he found that “communal relationships, with the associated responsibilities they bring [...] of community is measured by the contribution it makes to the flourishing of unique and responsible persons.” Readers can learn from Nyantakyi’s humanistic vision can contribute to solving the war issues in the contemporary African countries given that human values are at core of the philosophy.

Moreover, Nyantakyi is obvious that peacekeeping is a way out of hostilities. To achieve this end, he advocates dialogue as peace strategy contributing to positive and changes to religious conflict. In the process, he is of the view that religious leaders as well as community leaders should be involved in the discussion to achieve happy ending and harmonious future as far as religious conflicts are concerned. The narrator reveals that dialogue is an asset to peace. Here is the description of the stakeholders in the way out of religious conflict in Nyantakyi’s fictional society:

Nana Koo Barima, the chief of Asana, knew that education was good for the children of his village so, he had arranged for Father Goodsman to meet with the village Council of Elders. At the meeting, Father Goodsman had assured the Council that it was not the mission’s intention to undermine their past and cultural heritage. Some converts, he had admitted, had gotten out of line and he would do his best to straighten them. He would let them understand that the chief was the overall head of the village, and also traditional

studies were now part of the school syllabus.” ... Please, promise me you will bring the children back to school...’ Father Goodsman had said. After a short debate the elders had decided to send the children back to school. “It was after this meeting that tension had eased and things had returned to normal (AS: 13-15).

In the above quotation, the narrator explains that Father Goodsman acknowledged that the new converts misbehave and promise to straighten them. This has contributed to appease the tension of the traditionalists. The responsibility of the religious figures and community leaders represented respectively by Father Goodsman and Nana Koo Barima is of great value. Not only the reader is told that Nana Koo Barima, the chief of Asana is a facilitator, since he had arranged for Father Goodsman to encounter the village Council of Elders but also he contributes to lead the meeting to a happy ending. Hence, I can say that the dialogue involving the religious leaders has given birth to tolerance. In fact, the dialogue has created conditions for conflicting parties and each stakeholder to clarify his position so that they settle peacefully the conflict opposing the traditionalists and the new converts. The ideological set of Pewissi’s (op.cit. :16) womanism which posits that: “for womanism, margins and centers should communicate through a dialogical osmosis...” speaks through Nana Koo Barima’s attitudes given that he appears as cooperative and supporter of dialogue in the novel. Most definitely, the author explains that dialogue is a tool to promote peaceful cohabitation and sustainable development of Africa since African people lived a communal life in close intimacy with each other.

### **3. Idyllic Programming of Peace as seen through Nyantakyi’s and Bagonluri’s Fiction**

Peace project can be read through the sense of hospitality traditionalist gave to the missionaries. In fact, traditionalists show affection to missionaries regardless of their race neither nor their religion affiliation. Nyantakyi found that mutual acceptance for harmonious community can be achieved through communal responsibility. Collective action and a true commitment to community development can solve contemporary crises. By weakening collective action, some people only expose

themselves further and the people sink into chaos. The narrator maintains: “Communal responsibility will forever remain the best way of life” (AS: 141). It is of great importance when people devote a time to listen to other and work together with others for the betterment of the communities. However, religious difference and hidden agenda of religious extremist most of the time threaten the social fabric.

Nyantakyi’s literary project of mutual acceptance can be a way out of religious conflicts. For him, religion can be used to promote peace given that it has the power to instill social responsibility in people. By doing this, religion advocates way to good and responsible life for social cohesion needed for a sustainable development. In fact, historical facts inform people about the chaos of the emergence of the religious extremists in the current world. Taking the name of *Boko Haram* in Tchad and Nigeria, *Djihadist* and *MNLA* respectively in Libya and Malia, these extremists act with terror and threaten the social peace because aggression is their prerogative. These religious extremists kill innocent people in the name of religion. To achieve this end, the religious radicals need to be re-education to love and humanness that is at core in the religion so that tolerance prevails in African communities.

Another point is that, rejection can create frustration leading to social dissension. For Nyantakyi, welcoming everybody without any form of distinction is a condition which promotes peace. His created society makes it possible in *Ancestral Sacrifice* through the opportunity offered to everybody without any discrimination. The visit of Christian converts to ‘Ohum festival’, rich in diversity and generosity is the manifestation of the acceptance of the other. Social integration can be felt in Nyantakyi’s literary project. Here is the description:

... form of activity was going on in almost every home. Miss Debra McDaniel, the Sunday school teacher, had been there to ask about Dr. Fred Little. Fred had led her to the palace last year to take some pictures of the fontonfrom drummers and dancens and she had come to see if she could lead her this year (AS: 25).

The above quotation explains Miss Debra McDaniel's nostalgia for the former 'Ohum festival', she partook. The participation to the festival contributes to change and have Christian converts renew the way of looking at ancestral practices in the sense that Miss Debra McDaniel was motivated to take part to the 'Ohum festival' in preparation.

Moral values are highly regarded in African community. Currently, covetousness and material wealth have become the most cherished values in contemporary African society. In the context where consumerist lifestyle tends to reduce African religious values to rebuke object, Chepkwony is of the view that: "Africans should not discard their God-given spirituality values at the expense of foreign ones that do not make much sense to the people" (Chepkwony, 2008: 33). The quotation clarifies that African theology can equip Africans with values needed for their development. For Chepkwony, foreign religion does not suit the needs of African people regarding African realities. Hence, there is need for Africans to rethink their ways of living. I can say that mutual acceptance and tolerance that can be felt from the organization of 'Ohum festival' which is a traditional practice in *Ancestral Sacrifice*, have the merit to offer new vision to people who shows pejorative attitude to the traditionalists and ancestral practices. 'Ohum festival' which brings together different people from different horizons to enjoy the festival contributes to reshaping the mindset of people. Readers can learn from the dialogue of culture and religion, Nyantakyi's is promoting to find ways out of religious conflict that weaken harmony and break the social ties in the African community as depicted in *Ancestral Sacrifice*.

Nyantakyi embodies womanist view in the particular context where he has created Asana, a traditional setting for dialogue of culture and religious to be read throughout the novel (AS: 13-15). By doing this, I can argue that he offers guidance geared towards cooperation and tolerance. Pewissi (2017) cherished the idea of dialogue and sympathy when he opines that: "womanism connects peoples and cultures, with dialogue and solidarity." I can infer from the quotation that positive values are given to dialogue and solidarity. This sharpens Nyantakyi's idea which advocates dialogue and solidarity are keys to social cohesion needed for peace and sustainable development of African societies.

In addition, Nyantakyi displays that peace can be achieved when people who carry out transgression in the community decide to contribute to the happiness of the society. Here, the author calls for the commitment of each actor of the community. For him, the contribution of each actor in the peace building process is highly regarded. Then he has used a conversation between Miss McDaniel and Mrs. Little to point out that the latter has realized that her rebellion caused misfortune to other people. Hence, she decides to contribute to restore peace and harmony that is threatened because of her posture. Here is the illustration:

Don't you understand, Debbie? [McDaniel] Because of me people can't eat new yam. Because of me this poor palm wine seller has lost her child. Because of me, she has fled the village. Because of me Bob's friend Nana Boatemaa is declining a good marriage offer. Because of me there is confusion in the village and worse of all, because of there might soon be no church. I have caused too much trouble in the village (AS: 122).

Awareness and commitment to act for positive change have been key strategies used by Mrs. Little to create happiness to people who are near a chaos. She is aware that her daily actions have incidence in the life of others. To meet the need of the community, she decides to act fairly for social harmony. The understanding of Mrs. Little of the troubles that her rebellion caused to others inspires her way to take initiatives to solve the issue. Her action gear towards social welfare is a good step towards peace building in the depicted community. The case of Mrs. Little can inspire and helps readers uncover their own attitudes and calls for the giving up of their radical attitudes for better life. Nyantakyi's literary work in this context is committed to ethic given that it calls readers to act for the welfare of the humanity. Discussion the importance of literature in African context, Eze (2015, 115-116) substantiates that the only literature worth taking seriously in African context is one that turns our [Africans] attention to ethics... and above all the good that impels an ethical response to the other.

Another point is that, Nyantakyi is of the opinion that a sacrifice centered on humanness can contribute to peace. To prevent community from

social misfortune, actions geared towards assistance to people in danger is highly regarded. Here is the illustration: “I am ready to support the rituals... I do not want any more deaths.”(AS: 120) In fact, Nyantaki has created a condition for Mrs. Little to refuse to perform the ritual so that things go right with the aim to open room for the reader to see the role of religious figures in the conflict opposing the traditionalists to the new converts. Facing with the troubles caused by Mrs. Little’s rebellious attitudes in as depicted in *Ancestral Sacrifice*, the narrator makes visible the fact that Father Goodsman credit Mrs. Little, an important figure in the church, who performed ancestral ritual for the sake of peaceful cohabitation. By doing this, Father Goodsman calls for humane attitudes that a Christian must take while facing confusing and misunderstanding. Here is the illustration of the praise of Mrs. Little and Father Goodsman’s recommendation:

Father Goodsman blessed Mrs. Little, and, reaching out to her in a firm handshake, said, ‘You did the right thing, Sister. You gave to Caesar what is Caesar’s. The Bible does not condemn customs, but most of you don’t know that[...] Sister, you approached the Stool House not to worship any idol but to render custom to whom was due, and according to the Bible, you did the right thing. How could I, also a sinner, condemn someone who just did what had to be done to bring peace to a people[...] those so-called Born-Again who think by condemning culture and tradition they will have a place in the Kingdom of God... are wrong[...] this woman’s bold action has also brought the church and tradition much closer... Father Goodsman declared. She has to be commended, not to be condemned (AS: 138).

From the above quotation, Father Goodsman clarifies that people can misunderstand and misinterpret sacred texts and this can bring troubles that can create conflicts as it is the case in the depicted community. In fact, I can argue that Father Goodsman suggests that the sacred texts come to harmonize people’s way of life. Culture and Nyantakyi suggests that it is high time to stop conflicts in the name religion regarding culture and tradition which most of the time bring quarrel and war among people in African communities. Religious dialogue can be felt through the above



statement which preaches mediation between Christian converts and traditionalists for the harmony of the communities. African people will gain by learning from Nyantakyi's peace project which is line with the solidarity and mutualization of difference to the benefit of people as a tool for peace and harmonious cohabitation Nubukpo (1995) is promoting when he opines: "Listen, why don't you and I sit down and talk and get organized like two decent human beings, so that we can keep your best dogs and my best cats". Definitely, people can create happy living together if one acts fairly towards another in the name of humanity.

The vision of social inclusion as a condition for peace can be read in Nyantakyi's created society. In fact, he creates conditions for peace by stamping out exclusion in *Ancestral Sacrifice*. The exclusive attitudes are addressed in Mrs. Little and Christian sisters relation with regard to the issue of the search for Bob Little in the sacred forest. The reader has been informed that: "all her [Mrs. Little] Christian sisters, except McDaniel, despised her, some even called on Father Goodsman to expel her from the church" (AS: 44). The quotation highlights the denial and the hatred attitudes sisters in Christ show to Mrs. Little, their fellow when she is in need of support and pieces of advice. The attitude of the Christian sisters in this context does not create harmonious living together. Exclusion like that Mrs. Little is victim of in the novel should be avoided for the social cohesion. The author has connected apathy to Christian Sisters' behavior in order to shock the readership so that they take action to fight all forms of indifference around them. The world will be vowed to its total destruction if people behave like Christian Sisters do in the depicted community of Nyantakyi. Hence, for a harmonious living together, there is need to take actions to contribute to fair treatment of people in need in African communities.

Nyantakyi anticipates solutions for the African community that is prey to Western predation that does not want a prosperous and united Africa. Nyantakyi depicts Asana as a place that displays the future of his created society. In the context of the novel, white missionaries played an important role in the destabilization of Asana where people live in harmony before their arrival. The reader is informed that things go wrongs with the arrival of the missionaries who have wrongly impacted

the psyche of local people. The situation created by the missionaries creates conditions for dispute that mismatched with the harmonious living together. It is worth nothing that Christian converts who stand against the local authority did not accused the chief of incompetency or injustice. Here is the illustration “Christians refuse to take part in communal labour and they refuse to recognize the power of the chief because they said he associates with the stool house” (AS: 12). The motive of their disobedience disagree with the norms and principles which guide Nyantakyi’s created village of Asana. Indeed, the purpose of white missionaries of Nyantakyi’s depicted community is to take possession of Asana that can ensure their control over the inhabitants. Hence, the missionaries will seize the opportunity to impose their supremacy to the detriment of the interests of the African community as is the case in *Ancestral Sacrifice*.

To reach their end, the missionaries used chaos tactic that prosper given that they succeed to oppose inhabitants of the same community who share a common cultural heritage against each other. Faced with this situation of antagonism created by the missionaries, Nyantakyi suggests negotiation as a way out trouble. By doing this, Nyantakyi indicates that people sharing the common cultural heritage must be aware of its sacredness and stop looking down one another. He stresses on the awareness raising and unity as a means to put out of harm's way the enemy, here, white missionaries. Given that, cessation attitudes of the Christian converts in the invented society of Nyantakyi did not center on injustice I can reasonably argue that cessations and rebellious attitudes perceived in the novel have imperialist motives. The situation of antagonism created by the novelist to make visible the chaos created by the missionaries in the novel should not leave the reader indifferent. It must challenge the reader's conscience on the war of international geopolitics that aim to create wars in Africa to keep the continent in underdevelopment and misery. Images of cessations in African countries, I mean Ethiopia and Cameroun these recent years must challenge the conscience of Africans whose economic prosperity depends on harmony and social cohesion. Hence, the negotiation that Nyantakyi offers as an

effective weapon against any destabilization is life-saving for African communities.

In addition, facts from history pave way to experience the destabilization of African countries in the contemporary world. Images from the destabilization of Africa can be read in fiction. I can assume that, the new converts who sustain and extend Western supremacy to the detriment of Africans as seen through *Ancestral Sacrifice* symbolized the rebels who do harm to their countries in the benefit of Westerners. Facing with the destabilization of Nyantakyi's depicted community by rebellious groups represented in the novel by the new converts, who refused to respect the local authority, the novelist suggests commitment to common vision as a way out of chaos. He is of the view that collective action and real commitment as seen through the novel, can help solve contemporary crises of destabilization. For him, weakening collective action and disobedience to the local authority are ways leading to social chaos. In this stance, I can assume that Nyantakyi calls people to support the leaders who commit themselves to serve the community purpose. He explains in the novel that Solidarity and support of the chief's decision geared towards the establishment of the sovereignty of the country is a means to overcome destabilizations. For instance, when the depicted community is faced with the destabilization monitored by the new converts, the narrator makes it possible for the readers to see the support of Naa Koo Barima's decision by his community members. Here is the description: "I say the white father and his church must go...we have to support our chief in his decision. He has given them up to Tuesday, and there is nothing we can do before then. The message we must send to him is that if by Tuesday they have not approached the Stool House, we will not compromise our stand" (AS:110).

Discussion the socio-political organization of Africa, Emeka (2002) substantiates that the respect for hierarchy and elders is praised in Africa and this helped Africa to grow higher. He clarifies that the respect of hierarchy that is an African cultural value can be used as way out of social problems. In this regard, Nyantakyi suggests in *Ancestral Sacrifice* that disrespect to the local authority is an aggravated form of cessation which is subject to clear and effective sanction. Indeed, the lacks of

sanctions towards the Christian converts do not secure social peace in the depicted community. To bring back social cohesion for peace in Nyantakyi's depicted community, the reader is told that the local authority symbolized here by the chief, Naa Koo Barima, sanctioned the trouble makers and the community members approved the chief's decision. Strengthened by the support of his people, the chief found courage to make his decision applicable. I can argue that that, conflicts and destabilization that African continent is faced with nowadays can be solved if Africans support their leaders who become prey to Western people simply because they take great decision for the sovereignty and the development of the continent.

Concession is another form of the manifestation of peace in communities. In *Tears of a Rain Goddess*, the author uses concession as asset to peace. In fact, in the novel, the reader is told that Yiri Naa decides to stop the war between the two villages when he opines: "I declare the war between Sasakawa and Kumbungu is over... and I will sign that peace treaty by marrying Tamara." (TORG: 39) The marriage between Yiri Naa and Tamara in this stance is a symbol of reconciliation. I can argue that a concession which leads to the conciliation is a way out conflict. Readers can learn from the concession which breaks hostility between Sasakawa and Kumbungu in order to work for peace and social cohesion. Pewissi (2017:16) calls for appeasement where he suggests compromise as a condition for people to live their humanity.

## **Conclusion**

The purpose of this study has been to deconstruct warfare ideology and suggests new approaches for the reconstruction of social peace and its impact on the quality of life in the African communities as recreated in the corpus. This study has been possible with Pewissi's ideological set of womanism that looks at the power of tolerance, conciliation, mediation and complementarity in the process of reconstruction of peace as seen through *Ancestral Sacrifice* and *Tears of a Rain Goddess*. The Study shows that religious radicalism destroys the individual, the family as well as the community. It found that mutual respect and tolerance are keys to social cohesion that can pave the road to peace and development. In

addition, it sustains that when there is love and tolerance, peace follows and when there is peace, there is prosperity and when there is prosperity, it opens room for sustainable development. Moreover, the study found that dialogue of religion can be possible if religious leaders shape their preach toward religious tolerance and altruist love. To sum up, solidarity and mutualization of difference to the benefit of people is a tool for peace and harmonious cohabitation of people previously divided by ideological divergences.

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