

Review Article

The Rhetoric in Spiritual Dialectic in Ayi Kwei Armah's *Two Thousand Seasons* and *KMT: In the House of Life*

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Abstract: The rhetoric of the spiritual dialectic is a recurrent phenomenon favourable to radicalism in the wake of disillusionment in the Postcolonial period in Ghana, as dealt in the novels by the Ghanaian writer Ayi Kwei Armah *Two Thousand Seasons* and *KMT: In The House of Life*. This situation is evident in colonised African societies, where the subversive discourse between some devotees of new religions such as Islam, Christianity and traditionalism, has stimulated contemporary public debate. It also analyses the anti-social relations between newly converted individuals while placing spiritual dialectic in a conflicting context of stigmatisation. The author's motivation for raising awareness campaigns against religious intolerance stands for a global pan-Africanist strategy. It focuses on the hypothesis that Africans will only achieve freedom of expression if they set aside their separatist ideologies to nurture inclusive discourses in their societies. Drawing on Marxist and Afro-centrist theories, which advocate class equality and respect for African moral values, we will attempt to analyse in the corpus the various forms of conversational influence between co-religionists in the author's texts. This work aims to edify readers on the nature of the rhetoric that has resulted from the hasty integration of Africans into new-infested theories of some fanatics favouring otherness in society. Eventually, African moral values are more favourable to the concept of 'living together,' since they are a mark of true African identity, fostering harmony and social balance.

Keywords: Spiritual Dialectic, Postcolonial, Ghana, Religious Intolerance, Inclusive Discourse, African Moral Values, Otherness.

INTRODUCTION

The cultural disintegration with independence in African countries has been the avalanche of problems in the social lives of African people. The period of disillusionment in the Postcolonial era in Ghana and Africa as in many independent African countries, brought the intellectuals of the Renaissance like the Ghanaian writer Ayi Kwei Armah to engage in a for-front struggle against colonialism and its consequences which new forms of religious strains noticed in contemporary religious discourses, hindering the concept of 'living together' in African societies. In this context of the endless need for a qualitative evolution regarding the living conditions in societies as far as freedom of speech in spiritual issues, as well as the contact between people and ideas, are concerned, the theme of the rhetoric in spiritual dialectic arises acutely. As a balance of social proofs, literature in general and African literature, in particular, makes large dissemination to the point that it becomes its main concern. This situation is strongly discussed in the author's novels mainly *Two Thousand Seasons* (1979) and *KMT: In the House of Life* (2002). The work also emphasises the manifestation of several characteristics concerning the spiritual discourse and relationships with the neighbours. However, one may ask: to what extent does Armah's literary work perceive or apprehend the rhetoric in spiritual dialectic in its different forms? We find that this particular fact is due to an ideological approach specific to the Ghanaian writer Ayi Kwei Armah. But before analysing these purposes, we will see: How are the nature and forms of spiritual rhetoric in social life? How can subjective Discourse and spiritual otherness be part of the modalities of certain conversational situations in independent Ghanaian society? What is the importance of cultural values since they are given

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more and more, less consideration in post-colonial African societies? If the general observation of the debate between religious people of different imposed dogma and hastily exercised in Africans' social lives, appears to be conflicting and firm, we can say that this particularity is the result of a colonial rule and a radical traditional order established through an ideological approach specific to certain fanatics in the local society. The objective is to see how the spiritual rhetoric succeeded to creates the rupture of social relationships in independent Ghana and Africa dealt in the plots of both novels.

Through a dialectical, Marxist, Afro-centrist and historical approach, we will analyse the issues in the novels at the stake of disgrace in a society that is an ongoing process of losing its fundamental values that have always ensured its social balance and harmony. After analysing the origins and nature of rhetoric in spiritual dialectic and otherness as part of the modalities in religious issues in society, we will be interested in the mutual relationships between different religious groups as a more appropriate way to sustain the dialogue and restore the country's secular peaceful climate as in its past.

Origins and Nature of Rhetoric in Spiritual Dialectic and Otherness

This contrastive study emphasises the dialectic between the followers of religions, such as Christianity, Islam, and traditionalists that coexist. The nature and forms of spiritual rhetoric in social life appear in this work as a contrastive discourse in logic in Armah's novels *Two Thousand Seasons* and *KMT: in the House of Life*. It joins what Paul Ricoeur (2000) called the formulation and reformulation of difference and identity mixed with contemporary experiences. These preceding lines shed light on the following series of letters: the rhetoric in the spiritual dialectic between religious devotees in independent African societies. It also helped us to understand the extent to which Armah's literary work perceives the spiritual issue. Indeed, conflict as meaning opposition is mainly appreciated in religious and cultural contemporary issues. Dealing with religious practice at this level, the rhetoric which takes a form of a subversive discourse can be compared with refutation. This is, indeed, contrary to the religious principles within monotheistic religions, Christianity, Islam and traditionalists devotees' religious beliefs. Conversely, there is a great difference in terms of the good practices in societies compared to their original essence. Altogether, they give the impression of lost causes. For instance, Paul Ricœur (p. 18) rightly points out that the collective memory of which literature is often a reflection permeates literary stories which formulate and reformulate otherness and identity mixed with contemporary experiences. Fanaticism is becoming more and more accurate replacing systematically the already existent spirituality of the indigenous societies.

Armah's *KMT: In the House of Life*, conversely, depicts negative discourses manifesting an intolerance regarding others, verbal violence, vicious circles around them, added recurrent discriminations, and injustice by religious fanatics. Whereas, Olupona's treatment of Hawley's work in "*The Gods who Speak in Many Voices and in None: African Novelists on Indigenous and Colonial Religion*" (Hawley, 2013, pp. 15-34). on the common elements of indigenous African religious experience states: "*Today, new forms of Islamic and Christian traditions are becoming very intolerant of each other and creating a new crisis by attacking this last bastion of peaceful coexistence in communities*" (Hawley, 2013, pp. 15-34). This particular case of religious intolerance is an alarming situation that needs to be treated with more consideration due to its character of social stability between *Islam, Christianity and Animist* groups. Hawley instructs that African writers provide mediational paradigms through the evocation of African spiritual elements that reject differentiation between material and spiritual realities, and hence become sites of resistance to colonial Arab and European cultural historiographies. The concept of epistemic violence in Gayatri Spivak's essay "Can the Subaltern Speak?", (Spivak, 1998, pp. 282-283) highlights the silencing effect of marginalised people. It can be noted that some problems come from the interpretation of religious texts. Generally speaking, the discourses provoke anti-social relationships between people of same religious group and the others. The spiritual discussion of Astw Konate and Lindela Imana in the novel *KMT: in the House of Life* is subversive rhetoric because they focus on the darker side of the history of religions; for instance, the rise of the Christian Crusades and the Muslim Jihad, alongside the misinterpretations of religious texts, led to violations of human rights in societies. The fundamentals of religious principles are imperceptible and binding as general truths. But under no circumstances should they affect traditional African values. The violation of these rights would contribute in various ways to the harshness of today's social relationships.

Theoretically, Armah criticises this hatred between Africans and gives his position and perception regarding the dialectic of spiritual discourse. Some religious people often advance such verbal expressions. For instance, *Two Thousand Seasons* is the work that most virulently criticizes the role of Christianity, Islam and their influence on the traditional religions in colonized African societies. The author depicts imported religions as destabilizing elements in the history of Africa. It is an instrument that the colonisers used to prepare the minds to accept the unacceptable, that is to say, the submission to a foreign authority. Armah sharply criticises the colonial strategy which, consisted of dividing to better rule. This analysis is part of an anti-colonial discourse because its representation is a clear denunciation of the breaking of a social and religious balance and especially of the harmony that existed between men and women in African societies. This is perceptible in the way that it represents the instrument of conquest of the continent.

We are not stunted in spirit, we are not Europeans, we are not Christians that we should invent fables a child would laugh at and harden our eyes to preach them daylight and deep night as truth. We are not so warped in souls, we are not Arabs, we are not Muslims to fabricate a desert god chanting madness in the wilderness, and calls our creature creator. That is not our way. What we do not know we do not claim to know. Who made the earth and when? Many thoughts, growing with every generation, have come down to us, many wondering. [...] But from the desert first, then from the sea, the white predators, the white destroyers came assailing us with the maddening loudness of their shrieking theologies. (Armah A. K., 1979, p. 3).

This prologue above shows us the disregard for the dialectic of spiritual issues between religions, for instance, Islamists, Christians and Animists. These faithful clash with each other and often affirm what they are not. As for the traditionalists they form secret societies and are not open to any kind of discourse regarding their faith; such methods are not well perceived by pan-Africanists evaluated the extent to which African traditional beliefs are influenced by colonisers. It is shown through their disregard in the above quote. For instance, the repetitions of some words like “not”, show a strong need to avoid the adhesion of Africans into foreign dogmas principles.

There are also many degrading verbal expressions used in the narrative of *Two Thousand Seasons*, to distort the gods of the colonisers and denunciate their role during their settlement. In addition, there is a sarcastic discourse used in the texts of the novel to qualify such spiritualities, for instance, terms like “*slave-owning god*” (p. 24), and “*religious madness*” (p. 28) are subjectively used to discourage the African people converted to the new creeds, Islam and Christian. The new adherents are considered as the slave of the one who accepted to be a slave of God, “*a slave-slave of a slave-owning god*” (p. 36). Besides, other expressions like “*Such an imbecile god*” and “*childish god*” (p. 84) are words that reflect the lack of consideration of imported religions and all Africans who embrace them. Whereas, the discourse in the author’s novel *KMT: in the House of Life* (Armah A. K., 2002), from which there is an intolerance between religious characters in general, shows a long indictment against monotheistic and traditional religions whose relationships do not seem to be in good shape. Indeed, the subjective discourse in the novel is recurrent. This is experienced between characters like Astw Konate and Lindela Imana and between Djiely Hor, Mamadou Kouyaté and the Imam. Each of these characters defends with strong arguments his position while demeaning each other what is in contradiction to the traditional principle of equity before the arrival of colonisers and inclusiveness. The author negatively paints such attitudes as fratricidal and revolting. This epistemic violence that often takes place in public discourses emphasises the division of African society into heterogeneous groups. This has greatly impacted social relationships because they attack each other on the fundamentals of their faiths and keep nurturing otherness and mutual rejection.

This rhetoric can be identified through a bad interpretation of holy texts and customs. As for the relationships between Muslims as far as the Imams and faithful are concerned, the rupture of the discourse can be noticed in two periods in the life of the main character Djiely Hor in the intrigue of *KMT: in the House of Life*. For instance, Hor from the Muslim religion refuses to devote to the spiritual tradition which consists of killing the sheep during the “*Tabaski day*”¹. According to him, this recurrent practice is cruel and useless because he doesn’t know the relevance of such practice he defines it as a large-scale organized carnage and a waste of food (pp. 166-167). Thus, Hor’s behaviour leads the Imam, to be so intolerant to him because of having used his freedom to be cynical about an aspect of Muslims’ religion. And for that, the imam will even stop visiting the couple Hor and Astw. Generally speaking, their discourses provoke anti-social relationships with the co-religionists. Indeed, it could be argued that those who should better interpret religious texts are the very ones that infringe social fundamental rights and create confusion. The spreading of foreign religions in African societies has been possible due to favourable feedback. They succeeded in many fields of which the most important has been the conversion of some indigenous Africans to new religions. Both novels *KMT: in the House of Life* and *Two Thousand Seasons* emphasise this situation. The newly recruited ensured the propaganda mission by spreading the religious discourse in different societies. One can feel the writer’s regret because Africans are used against themselves. In *Two Thousand Seasons*, a character so-called Abdallah, a marabout, charlatan, in this novel propagate fake discourses to exploit his people. He even denied his identity after emigrating and willingly accepting to be the slave of the Arabs.

¹Tabaski Day: is also known as Eid al-Adha or the Feast of Sacrifice, is a major Islamic holiday celebrated by Muslims worldwide. It commemorates the willingness of Prophet Ibrahim (Abraham) to sacrifice his son as an act of obedience to God's command. Tabaski is marked by various religious rituals, including the sacrifice of an animal (usually a sheep, goat, or cow), giving of alms to the poor, and sharing of meat with family, friends, and the less fortunate. It is a time of gratitude, unity, and spiritual reflection for the Muslim community. <https://www.definitions.net/definition/tabaski>

Later in the novel, he is committed to problems in the Ashanti Kingdom's succession by unsuccessfully supporting a certain Edusei pretending his access to power. This Abdallah as a Muslim engages a fratricidal dialectic from which he declares:

Your suffering is unjust,' this Abdallah told Edusei. 'Your value will be recognized. You will be recompensed. But how can this just restitution begin when you let your understanding itself run away from knowledge of your true worth? Realize yourself. How, you ask? 'Put yourself completely at the service of him whose road is the one sure road away from the way of your people who despise you. Your people – don't you see yet? They walk in darkness. They are blind. Further: they are cursed, they who have rejected you, you will be blessed among all the servants of our master Allah [...] Stay here. Learn. Listen to the master's word [...] It alone will fill your days with blessedness. Learn, accept and wait, you who have been chosen. (Armah A. K., 1979, pp. 36-37).

In this above speech, the narrator emphasises the nature of the discourse of a so-called good man, a *Marabout*² named Abdallah, a supposed devotee keen on money and economic exploitation is playing here a fake role. He is a manipulator who tries to convince unfairly a character named Edusei, to get access to the power. Expressions such as *"Put yourself completely at the service of him whose road is the one sure road away from the way of your people who despise you. Your people"* and *"they are cursed, they who have rejected you, you will be blessed among all the servants of our master Allah,"* show how far this Abdallah can go to achieve his goal through the use of dishonest use of religious principles of Islam to achieve his goal. The narrator asserts cynically that Abdallah defends a position which contrasts his vision.

Through the author's portrayal of the imported religions' subversive discourse, there is a sharp criticism of the Arabs' arrival into Black Africa and their *"holy wars"*³ generating conflicts within African societies in the name of a foreign faith (Armah A. K., 1967, pp. 18-20). Therefore, in this double nature of the rhetoric in the novels, both characters the Marabout Abdallah in *Two Thousand Seasons* and the Iman *KMT: in the House of Life* are parts of the category of irrational characters. They are not trustworthy in their sermons; on the contrary, they advance anti-social relationships. However, they are causing conflicts and the rupture of the dialogue in African pre-colonial societies. This group of foreign forces have pushed Africans, to their self-destruction. Then we are told that they are *"liars"* and *"pretenders"* as well who claim that they have come to Africa *"just to do us good"* (p. 98) pretending to bear *"the good news"*, the aim of these Arabs and European intruders focuses on the division of the Anoa people embodying colonised African societies. Among them are Arabs people, white missionaries whom Armah refers to as different poisonous religions as Karl Marx would say *"... the opium of the people"*, because they successfully used their religious soft words by promising salvation and paradise to the African communities, to convert them into their faiths. However, the narrator presents them as: *"killers who from the sea came holding death of the body in their right, the mind's annihilation in their left shrieking fables of a white god and a son unconcealed, exemplar of their proffered, senseless suffering"* (p. 2). Through this passage, the author depicts the hidden objectives of the colonisers that pretend a redemptive mission.

However, Armah primarily depicts the Africans rejecting foreign principles of both Islam and Christianity, which are adversely considered as means of cultural destruction that brought the Africans to leave their original faiths, values and identity. For instance, the character's name Abdallah means a slave of a *"slave-owning god"* (p. 36). Else, the protagonist Isanusi in his remark about Christian names posits: *"They say it would be reward enough when we have lost our way completely, lost even our names, when you will call your brother not Olu but John not Kofi but Paul, and our sister will no longer be Ama, Naita... but creatures called Cecilia, Esther"* (p. 83). The author subjectively condemns this loss of identity he considers as a consequence of imported religions he compares to *"myth"*, or invented fables of which *"a child would laugh at"* (p. 3). This sarcastic description of the author on subversive spiritual discourses shows his disdain for foreign spiritualities and their implications in current conflicts. As seen in Chinua Achebe's novel *Things Fall Apart* (1958) written in response to his people's common bastardizations during Christianity's introduction into Igbo society, but more interesting to prove they were dignified. In this point, it can be explained in Okonkwo's subjective discourse regarding the changes the Christians bring to his people. He could not accept this situation which led him to commit suicide at the end of the novel which represents not only a censuring of his altered tradition by the intruders, but his people embracing foreign spiritualities.

For Armah, these religious principles are well-planned discourses that both Arabs and white men brought to annihilate Africans' spiritualities and so far, move to their common objective which is to subject them to perpetual

²Marabout: a dervish in Muslim Africa believed to have supernatural power.

Merriam-Webster. (n.d.). Marabout. In the Merriam-Webster.com dictionary. Retrieved July 4, 2023, from <https://www.merriam-webster.com/dictionary/marabout>

³A Holy War: is: a war or violent campaign waged often by religious extremists for what is considered to be a holy purpose. Merriam-Webster. (n.d.). Holy war. In Merriam-Webster.com dictionary. Retrieved July 12, 2023, from <https://www.merriam-webster.com/dictionary/holy%20war>

servitude, thus disabling all possibilities of thinking for easy exploitation of Africans. The narrator demonstrates with harshness the depraved nature of the Arabs who often use Africans to serve their desire. For instance, they are portents of the death and destruction of others and are pleasure seekers, idiots and ruthless sex maniacs but also they are lecherous, gluttons and drunks (pp. 21-23). Their discourse is relevantly quoted in the author's words when he says:

[...] in their communication there was no respect, for them a woman is ... a thing deflated to fill each strutting mediocre man, with spurious, weightless sense of worth. They know but one manner of relation ... violence [...] rape [...] to kill the one to carry off the other. (Armah A. K., 1979, p. 40).

Dealing with the disrespect regarding women in their speech, one is not surprised the disciples are the only ones that are subjected to imminent death or suicide through an erroneous speech but not the leaders whose discourse sketches the destruction. It is thus, an irrefutable fact that the Arab way was that of annihilation and destruction of the appreciated pre-existing African cultural spirituality.

Spiritual Discourse and Otherness

This same attitude of using religious principles through discourse to govern the mind of others is expressed in the narrative of *KMT: in The House of Life*, in a concept of otherness. The analysis stressed here shows disgust and a lack of consideration for religious groups in both novels. These disregards purposes against others' spiritualities are not well founded. Attacking a religion based on its faith indeed could be a source of social upheaval and disruption of the dialogue that would rather support the social cohesion between devotees. However, the author attacks both imported religions from outside. In addition, worse, even dead, human beings are to be differentiated. In the narrative, Yaww the place where Djely Hor is to be buried, cemeteries are separated one for Christians and the other for Muslims (p. 203). Thus, in these perspectives of ideas within foreign religions, the Imam refuses Hor's burial in the Muslim cemetery pretending that he committed suicide and this is not in conformity to Islam principles. The contrast here in the discourse is the disinformation about Hor's nature of death. Officially, it is said that he committed suicide but, in reality, he is murdered by the *griot*⁴ traditionalists. It can also be noted that broken relationships are not only coming out of certain religions' dogma. They are also the result of various injustices and discriminations expressed or experienced for the sake of religious opinions.

The rhetoric of spiritual dialectic is expressed through a discourse of otherness between religious members and co-religionists of the same community. This is factual in *KMT: in the House of Life*. For it appears as subversive discourse. Armah criticizes several unsuccessful social behaviours intensified by religious fanatics in independent Ghana. The divergence of spiritual opinion is very often badly lived because of the complexity of the experiences. Social harmony is sometimes disrupted or even shattered by individuals undermining basic sociocultural realities of the milieu. This phenomenon of acculturation is identified as an otherness. If otherness is referred to as identity, we dare say that there is a diversity of identities through spiritual conceptions of different relationships about existing religions. In these perspectives author's experiences in his novel some reflections and actions to show the contrasts that exist in both African and foreign cultural values in terms of religions: the religious conceptions of the Arabs and Westerners in comparison to the traditionalists'. These symbolic entities participated not only in the principle of heterotopia, from which a notion of space in general terms about another to which it refers is defined but which makes it possible to identify the conflicting social aspect of the discourse that African and their spiritual conceptions of a mutual rejection.

"We" versus "them" or otherwise that our worldview is better than theirs or their way of being or doing must be done to the prisms of the conception of ours. Hence these fixed positions, which can be observed here and there on the part of one and the other. Thus, the expression of otherness is perceived in the relations that the characters maintain among themselves. The relationships between Hor and his group are inclusive, while those which religion or religious leaders, traditionalists have with the others (faithful, other personages of the novel) and non-initiates respectively, are marked by the seal of exclusion. Kyousek recalled his subject, object and language, the Hor subject, which is synonymous with the authentic African Identity and the defence of its values, according to the elements of the noetic triangle. (KYLOUSEK, 2009, pp. 27-32)

The above spiritual rhetoric sheds light on the differentiation and rejection of the other. Some think they have more potential in terms of belief and good practice than others. Each of the groups has inclusive and sealed relations and excludes all those who do not share their principles. Hor, as the voice of the author embodies the authenticity of the African tradition of which all relations were inclusive one could not notice spiritual differentiation. On the whole, in *Two Thousand Seasons* and *KMT: in the House of Life*, the relationship of Africans to their spiritual values is set up on a model of the insertion; we have found the contrary in the telling of the history. The image of the other is part of a logic of

⁴ Griots: a group of outcasts that exists in many African Ethnic groups. They are often praise singers, history tellers, entertainers, traditionalists, and healers. They are the "secret society" in Armah's *KMT: in the House of Life*.

rupture, which implies the creation of fake identities of the converted characters and the vicious circle in the novels. The rhetoric, not only does it contribute to the exclusion of the other but also criticizes it. The use of the untold or “secret” and its various forms of expression or reflections in African tradition for instance mention, unspoken, insinuation, implication, and silence, indeed appear as very interesting. In Dominique Noguez, “*it is at least as much to say what to say*” (Noguez, 1978, p. 199). We can add that silence is more telling than words of mouth because the unsaid is also an art that interrogates the minds of the listeners. Art is never perfect and must be strengthened. Thus, one can say that Noguez’s writing is more centred in the abstract where few words can be more saying than more words or chapters hence the importance of the rhetoric of silence.

As a figure of style, it consists of an omission of terms that can be guessed. In this case, one can have a different point of view about what the reader ignores. Armah has an interest in using this method of writing to prove the originality of African literature. This coded language technic is for the expression of ideas and thoughts that the writer puts in the mind of the reader without taking full responsibility for it. Among these unspoken subjects, otherness is at the core of judgments in *KMT* for instance, in this novel, Astw and Lindela indirectly express their points of view thanks to the allusion which, in Fontanier’s words, is none other than the ability to “*make one feel the relation of something that one says with Another which one does not say and of which the same report awakens the idea*” (Fontanier, 1977, p. 177). This quote is evidence of what can be noted about the mystery of hidden words and ideas that need a sharp reflection about the recipient, to guess the meaning to make a very diffusion of ideas or words. Thus, in this sense silence in African literature have no equal in terms of comparison with other Western literature. It is similar to what can be observed through the conversation between two characters of different faiths in the novel. The rivalry can be noticed on particular occasions by people from different religious denominations making unfounded remarks to each other. For instance, Astw Konate, a Muslim and Lindela Imana, and Christian, but both Africans living in the same community:

Millions of Africans go to church. And to the mosque”, Astw said [...] “All right, let me focus on the question. I doubt if a conscious African can believe in the European God. There’s just been too much bloodshed and too much cruelty in Christianity. The sheer injustice” “Now do you see why I can’t believe in an Arab Allah either? Same reasons: too much bloodshed and too much cruelty, too much injustice (Armah A. K., 2002, p. 166).

This quote illustrates a mutual rejection of these devotees based on their new religious ideologies to support their arguments. Each of them blamed the other. This spiritual denial can be explained through the recurrent injustice and multiple polemics of the religious nature we are witnessing in today’s African societies. There are more and more restrictions in religious discourse that undermine democratic principles of freedom of speech and the free practice of one’s faith. These kinds of dialectics indeed can be a source of radicalism, because each member can feel oppressed from inside or feel rejected. Thus, these unanswered questions between these two Africans both issued from religious communities, show the oddness of having lost one’s identity for the benefit of foreign beliefs. Indeed, this otherness is in contrast to the author’s ideology. In this perspective of discord regarding the rhetoric between Astw Konate a Muslim and Lindela Imana a Christian, when the latter wonders if a worthy African can believe in the God of Europeans (p. 166), as Armah, we can understand here that these Africans by adhering to these religious beliefs have lost their authenticity.

We must wonder about the interest of a postulated identity. This conception makes us think about an individualistic racist attitude which is not relevant all the more. The implication is a form of spiritual rhetoric used by certain characters like Mamadou Kouyate. This style of communicating can be noticed in the categorization that he uses to exclude women. Through its equation that compares them to impurity, “*unclean*” (p. 174), this is just a criticism that has no clear explanation in social life. Thus it is possible to shed light on the disagreement in terms of points of view between the imam and Djily Hor, about the differences, oppositions and contrasts of all kinds. However, it can also be noted that in the novel, the expression of otherness is changeable or varies according to a certain standard as an internal or external factor. Thus, the process which consists of systematically rejecting the “others” based on claims is the result of the current series of clashes. In other words, religious cohesion as portrayed by the ancient traditionalists has less consideration of the notion of otherness. Ultimately, the analysis shows a distinction to this principle of equity, which religious devotee misapprehends in their exchanges to prepare the minds to accept the unacceptable, that is to say, the adherence to extremism. The author is against any imported strategies which create a rupture of the pre-existing social dialogue. In truth, the dialectic between Muslims, Christians and Animists is mainly linked to their dogmatic difference, but also to the tendency of certain blunders on the belief of the others they qualify as inferior to them. These remarks are the result of a misinterpretation of the sacred “texts.” Consequently, the statements in these speeches are ideological and fratricidal on many points.

The subjective discourse and spiritual otherness indeed are part of the modalities of certain conversational situations in Ghanaian society. In independent African countries, where certain followers do not know the true meaning of dialogue, they content to approve it on certain occasions but not formally and permanently. Since ignorance is a source of mutual rejection and a factor in social conflicts, the followers of the Brotherhood are often guilty of extremist

deviations in their discourse. This has an impact on the Muslim, Christian and Animist discourse, especially as the States have not legislated for such excessive discourse between individuals of different faiths to consolidate secularism. It would be thought that over time, leaders of these religions namely would be in democratic arrangements by conceding to others their particularities. We also strongly advocate the promotion of education and respect for religious affiliation, as religion is a significant vector of social cohesion and behavioural regulation for a society with a majority of believers. Otherwise, individuals, instead of unifying according to the concepts of religions, become subjects of discord. They influence radicalism for the weakest and are actors in tensions in modern societies.

Mutual Acceptance: a means to uphold The Spiritual Rhetoric

This concept of mutual acceptance in spiritual dialectics in today's African society is about finding a sustainable solution to the hatred between these different religious groups for good relationships. In the daily life of African people, some attest to a defensive position regarding the imported creeds and their socio-political outcomes. In both novels, the author expresses his strong desire to set important ideas of regenerating social life as in the past to re-invent Africa's image and life in communities. These ethics and principles are also, meant for peacekeeping and effective strategies that can prevent religious fanaticism, and human rights violations. Indeed, the secular relationships that existed in indigenous African society were based on acceptance of different dogma established by ancestors, this factor made the foundation of yesterday's peaceful cohabitation. As a moral fact, Africans did not know spiritual otherness despite the difference in faiths. They were aware of one thing, the freedom in the choice of one's faith without any contradictions. Indeed, there was a diversity of gods and religious rituals but they remained one people.

These same perspectives of mutual acceptance accompanied by strong relationships are important cultural assets that guarantee social rights. This stands for an agreement of peaceful relationships and union between religious communities that originally have the same culture. However, it must serve as a reference to modern intellectuals and change-makers. This concept of "*living together*", must be sustained by every African. As a solution to the problem of spiritual dialectics, religious leaders are bound to strengthen the dialogue while interpreting their religious texts and promote peace through inclusive discourses during their religious ceremonies or rituals, but they don't have to break it. The choice of the religious leaders is justified by their level of erudition; they embody the social model both in theory and practice compared to the ordinary people in their communities. The latter are often blinded by their fanatic ideologies, thus putting aside important humanistic values that must prevail. This will not only avoid alterity but will sustain the harmony that holds stability in societies. Today, these values must be taken into account and well safeguarded before they fall into the hands of newly established separatists' ideologists for their accounts. From these instances of subjectivity in the spiritual discourses, one must take a turn on the essence of "*living together*" without which, African traditional values and identity will no longer exist. The authors of such indignations must give more consideration to their neighbours of other faiths in their communities for peaceful cohabitation.

In the end, it is good to remember that the African exception of spiritual rhetoric in the discourse is not directly linked to religious principles, even if it must be recognised that these misconceptions are just the result of a long list of certain fanatics that influence the public opinion to enforce their ignorance. Indeed, African cultural values are important even if they are being deflated given less and less credit in post-colonial African societies. Consequently, values such as mutual acceptance are the only way to ensure social balance characterised by a peaceful cohabitation which has long prevailed in ancient African societies, thanks to pre-existing cultural fundamentals such as the ritual of initiations, the respect of the hierarchy, cousinship and joking neighbours, and the ethnical-familial mix stemming from the tradition. This has always favoured the concept of that permitted to avoid conflicts of all natures more particularly in religious issues. However, there is a recurrence of what is known as religious otherness, where the other is often criticised through his or her religious obedience, to designate the difference between the denominations that guarantee national unity and the efficient administration of communities. Eventually, the dialectic of spiritual rhetoric is verbal and confined to fanatics. However, this circumstance is not taken into account by the opposite party, which leads to the breakdown of inter-religious discourse in today's African countries. Still, efforts are being undertaken by pan-Africanist actors to consolidate the dialogue but also exchange views for common interests in peace and social cohesion even if these rivalries have not been fully eradicated. Still, certain fanatics often in public keep on mocking the minority. Besides, provocative speeches against secularism are gaining ground to the point of effectively threatening the mutual acceptance that guarantees social well-being and national unity. This analysis is part of a propaganda discourse because its representation is a clear denunciation of the breaking of religious and socio-cultural, balance and harmony mainly between existent religions in modern Ghana and Africa.

CONCLUSION

As well, this work on the dialectic of spiritual rhetoric in Armah's *Two Thousand Seasons* and *KMT: in the House of Life*, has been an allegory to denounce the hatred between different religious groups mainly between Christians, Muslims and traditionalists. Absolutely, in the novels, the narrator attests to his position regarding the subjective discourse of the devotees mainly of imported religions and their socio-political outcomes that have been stressed in the

Ghanaian societies. His novels contain the concerns and ideas of regenerating Africa's image of a balanced community in terms of identity and ancestral values of peace and social cohesion and mutual respect. These ethics and principles include cooperation to avoid religious fanaticism and human rights violations. From these issues, one can argue that Armah's novels have well predicted the religious intolerance Africans are witnessing today due to the misinterpretation of these religions has considerably participated in the loss of traditional values such as mutual respect. Indeed, Africans have the same history and must have unalienable rights regarding their religious obedience. They must always favour the "living together" established by the ancient traditional order. Therefore, African moral values are more constructive since they are marks of true African identity, fostering harmony and social balance. We recommend the converted Africans to monotheistic religions to cope with the traditionalists for more democracy in practice. Yet, there is a recurrence of what is known as spiritual otherness that stands for a discourse of rejection and division, where the other is often criticised because of his religious affiliation and practices, to designate the difference between the values that guarantee national cohesion and the efficient administration of communities. From these perspectives, African intellectuals are called upon to manage effective politics to promote the best ancestral values more appropriate to guarantee good social relationships and cohabitation in African societies. However, isn't it more relevant to reconsider the spiritual dialectic as a constructive dialogism centred on the need for a remaking of pre-existing African values? Or is it not just a matter of the conceptual fanaticism of one social faction issued from the domination of Africa's contemporary societies?

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