Title:

The Incongruity of life and the Writer’s Protagonists: Beyala’s Critical opinion Within a Homogeneous and Confusing Receptive world in Your Name Shall Be Tanga

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Academic Year: 2014-2015
Dedication

I dedicate this modest work to

My parents

My wife

My friends

All my teachers


Acknowledgments

I would like to express my deepest gratitude to my supervisor Dr. Halimi Mohammed Seghir for his patience with me and his sincere encouragement.

Special thanks go to all teachers at the Department of Letters and English Language Kasdi Merbah University Ouargla.
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General Introduction
African literature is concerned the realities of the African society. African literature is not just linked to the black African Nation, but it concerns the whole continent as far as the uniformity of the social context and the colonial experience on the different African Nations is concerned. Since the African novel deals with five major subjects that reflect a series of Cultural Revolution that all African socities have to sustain. The first concern was with novels figuring the initial unmask to the west. Secondly, novels concerned with the problems of adaptation to the western education. The third type of novels was concerned with urbanization and modernisation. The fourth one is about novels concerned with the problems of politics and national building. The last type is the most significant one in that it deals with novels concerned with more Individualized life style with a developing Afirmanation on the Individual and his relationship around a group from which he has become isolated.

This Theme is the concern of, almost all, the writer all over the world, for it deals with man and his psychological state of mind and his social situation. Every human is subject to abuse and oppression, which might be emotional, physical or sexual. This situation is so crucial be to point whereby some authors have setarted discussing it. Some African authors such as Calixthe Beyala have seen it important to account for the problems related to the African women is particular. Throught her literary works, Calixthe Beyala sheds light on the plight of the African woman. Through some literary characters she creates the creates; the author presentes a message to the whole world; this why; one finds in her novel Your Name Shall Be Tanga different characters having different origins.

She creates a space where woman's life appears as a sansory perception of multiples of signs. Signs in which our consciousness is manipulated logically. Therefore Bayala's as an Afro-French woman writer and with reference to different - socio-cultural backgrounds tries to set a sort of criticism to allegation. She tries also to build a bridge bringing together women all over the world regardless of their differences. In this case, one asks about the reason why Beyala aims at the creation of a universal model through both male and female characters in a time she is a feminist writer. The author shows a sort of non-confirmism vis à vis the patriarchal system and vis à vis woman's position in Africa.
It is clear that both the socio-analysis and psycho-analysis are pragmatic approaches to the understanding of woman situation which is related to stigmatization. This issue represents, in fact, nothing but the resultant of the indifferent African society. While the socio-analytical approach is needed in trying to consider the social realities that motivated the writer to write, the psycho-analytical approach is needed to set an interpretation to the actions of the writer through her major characters Tanga and Anna Claude from a psychological orientation. This is why I see it necessary to divide my research into two chapters. The first one would be devoted to Activism within which I attempt to highlight and its origins its relationship with different women enhancing the work with a brief study discovering the specificities of the black Activism and to seek necessity of a Black Activist criticism. The second chapter would be devoted to the dissolution forms of abuse and the severe imbecility of behaviours that the African women confront. My choice of Calixthe Beyala and her novel Your Name Shall Be Tanga is owing to her serious treatment and her positive view toward man. As a man I find no problem in dealing with her and her rejection to the ill-treatment of the child and woman.
Chapter one

Feminism as an African Activism
Introduction

Between 1960s and 1970s, many Activism and Activists theory was concerned with problems faced by western, white, middle – class women while claiming to represent all women. Since then, many activists' theorists have challenged the assumption that women constitute a homogenous group of individuals with identical interests. Feminist activists emerged from within diverse communities, and Activists theorists began to focus on the crossing between gender and sexuality with other social identities, such as race and class.

Many activists today argue that Activism is a grass-root movement that seeks to cross obstacles based on social class, race, culture, and religion. It is culturally specific and addresses issues relevant to the woman of that society (for example, female genital cutting in Africa), and debate the extent to which certain issues, such as rape, incest, and mothering, are universal. One of the most serious implications of Activism is abuse against women and children. Abuse against women and children, physical, emotional, and/or sexual, is a product of the social construction of masculinity, which often condones male dominance over women, and this was the point that many Activists departs from in their claims. In African literature, male writers attempted in most their literary works to restrict the African woman's role as it was already restricted in reality so they did not bring something new the reason why many African women writers come to the floor to give the women her share in being positively included in African literature. Amongst the female writers who deal with such issues, there is Flora Nwapa, Buchi Emecheta, Aidoo, Susan Andrade, Chandra Mhanty, Uusan Gubar, Calixthe Beyala (1978: 114).

1. Activism and post colonialism

Many similarities shares by Activists discourse with post – colonial theory and for this cause the two domains have long been thinking of as associative, even gratuitous firstly, both discourses have predominantly political and concern themselves with the contention against oppression and injustice. Along with both reject the established hierarchical, patriarchal system, which is dominated by the hegemonic white male, and vehemently deny the supposed supremacy of masculine power and authority.
Imperialism, like patriarchy is after all a phallocentric, supremacist ideology that subjugates and dominates its subjects. Essentially, exponents of post-colonialism are reacting against colonialism in the political and economic sense while feminist theorists are rejecting colonialism of a sexual nature. Both these minority groups, women and colonised areas, are oppressive defined by the intrusive male stare at. Which is a characteristic of both patriarchy and colonialism.

The philosophy of Activism as a movement in the modern meaning may be usefully dated to the enlightenment with such thinkers as Lady Mary Worthy Montagu and the Marquis de Condorcet championing women's education. The first scientific society for women was found in middleburg, a city in the south of the Dutch republic, in 1785. Journals for women, which focused on issues like sciences, became popular during this period as well. Mary Wollstonecraft's *A Vindication of the Rights of Woman* (1792) is one of the first works that can clearly be called Activist.

In the nineteenth century Activism became an organized movement as people multiply came to believe that women were being treated unfairly. The Activist movement was rooted in the progressive movement and particular in the restore movement of the nineteenth century. The imaginary socialist Charles Fourier limited the word Activism in 1837 as early as 1808; he had argued that the extention of women's right was the general principal of all social progress. The organized movement was dated from the first women's rights convention in New York in 1848 and in 1869, John Stuart Mill published *The Subjection of Women* to demonstrate that "the legal subordination of one sex to the other is wrong ... and ... one of the chief hindrances to human improvement". Many countries begun to grant women the vote in the early years of the twentieth century, especially in the final years of the first world war, and the first year soon after the reasons diversed but they included a desire to recognize the contribution of women during the war, and were also influenced by rhetoric used by both sides, at the same time to justify that war endeavors.
1.1 Activism as Feminist social Action

Activism have contentioned power-based obstacles during the movement's history, including women's suffrage; broad employment for women at more impartial combats the right to instruct divorce measured the right to keep children from their fathers, the right to obey healthy miscarriage, the right to not allow men to face a woman who accuses them of pillage. It is similar that Activism is a first select movement, although there are some exceptions. The national organization Activists for life, for instance, condemns the act of miscarriage claiming that the reason that miscarriage is so common is because women do not have permit to circulate information and resources. Beyala exposes the woman as food for man in Your Name Shall Be Tanga (1988.01) Beyala's Activists Action is to link nourishing the body with intensify the conjugal relationship.

She represents her protagonist's characters as victims in their own society. They suffer from oppression both children and women(1988:46) Tanga as a girl child has been subjected to all sorts of abomination and vices, she meted out by her society. I argue that Beyala represents all the children over the world through Tanga. In Your Name Shall Be Tanga Beyala has mentioned that tanga has abused by her mother when she cried she has become a woman, she has become a woman to every god (man). And her father too. The first oppression by her parents themselves! Her father at the first when He was committed a sexual action with another woman. Her mother puches her to the debauchery at early age!. (1988.12)

1.1.1 Activism as a Religious Position

Activism has an important effect on numerous figures of religion. In liberal branches of Christianity, women are ordained as clergy, and in Reform, fashioned and reconstructionist judaism, women are ordained as rabbis and cantors. Within these Christian and jewesh groups women have gradually become more nearly equal to men by equal obtaining positions of powers, these point of view are now sought in developing new statements of belief. In Islam women have historically contributed to all aspects of islamic life, from religious law to operate on the battle ground. A vast fate of the sayings of
the prophet mohamed – peace be upon him – are taken from his wife Aisha, whom men frequently consulted on religious matters.

In this day, one will often see many women scholars on Arabic satellite television answering islam-related questions, asked by both genders. The relationship of women in religious articles has also resisted within Roman Catholicism. Roman catholicism has historically excluded women from entering priesthood and other positions in clergy, allowing women to keep positions as nuns or as laypeople. I think that Activism also had an essential role in new forms of religious like neohethen religions that tend to focus on the importance of goddess spirituality.

1.1.2 Beyala and Heterosexuality in Your Name Shall Be Tanga

The Nature of Heterosexual relationships has surely affected by Activists movements in many societies. In some of these relationships there has been a change in the power relationship between men and women. In these circumstances, women and men have have to adapt to a relatively new situation, sometimes causing confusions about role and identity. Women can now avail themselves more to new occasions but they have suffered with adapting their career and family. So many socialist feminists, in response to a family issue, have advocated that men should partake in the responsibility in managing family matter, including child care and domestic responsibilities.

There have been changes also in attitudes towards sexual morality and behavior: women are then more in control of their bodies, and are able to express sex with more freedom than was previously socially accepted for them. This sexual revolution that women were then able to experience was seen as positive as it enable women and men to experience sex in a free and equal manner. However, some feminists felt that the result of the sexual revolution were beneficial for men. In Your Name Shall Be Tanga, Beyala mentions that Tanga has a relationship with Hassane and Anna Claude with her invention man Osmane her love. (1988.03)

1.2 African woman and the Problem of Representation

Calixthe Beyala's position is that she believes that western Activism can represent the African woman on condition that it must acknowledge the difference and believe in the African woman as one
who seeks change. One sees this in choosing Anna Claude, a western to be the companion for her character Tanga in the prison, Beyala states: Well then enter into me. My secret will be illuminated but first the white woman in you must die. Give your hand: from now on you shall be me. You shall be seventeen old: you shall be Black. Your Name Shall Be Tanga (1978:07) By the end, the Black woman gives up her story where as the white gives up her skin colour and becomes a legitimate heir of the black woman's skin, speech and story. The merging empowers the white woman to reach her own universal achievement. This confirms what has noted. Because these women are marginalized they find themselves in paradoxically privileged position that allows them to be introspective and to conduct an elaborate analysis of society. This situation also gives them an agonize hill not only on man but also on woman, parents, children, they admit from this point themselves the means to move forward to motivate path finding of extent that to moment either announced off bound as fring.

On philosophical perspective the concept of self and race in every post colonial context The unfeasible of liquefy in one kettle does not acceptible the hard work to keep one individuality Anna Claude join her past by joining her original black body, she merits to have come from. The fate forces that woman joined different other woman sexual relationship but on metaphysical conduct and sereal to any reasonable respect or of any observing command. The modern person grows up from their introducing progress does not reflect any early one, it wrecks the agreement of the classical world. The two woman violate mal economies in which the female body serves male (self) constitution and male speech (1988:12). Here Beyala emphasis that western feminism, represented by Anna Claude, should put itself in the position of African woman, represented by Tanga, to know about her background in order not to misrepresent her. Calixthe shows that white people also suffer from rough the same problems as far as woman is concerned, and that African ones are not conscious of this similarity, they will discover them only when they confront white people.

Beyala herself as an african woman noticed that only when she lived in France and she wanted African women to know that in order to achieve unity in the the world feminism to be stronger. She states: in any event, you white you're born clean, with happiness on your lips. you're wrong abandoned
children, the unemployed, whores, battered women- they 're all there in my country, too (1988: 85)

Beyala make clear that any failure of white Activism to capture black one is expected to the ignorance of black women conditions or to what white themselves do not believe in them as people with divers problems and eager for change. She said through Tanga:

you think i'm cheating with my story ... don't deny it.

Your hand has turned cold. It no longer transmits any warmth (1988 : 11).

why are you questioning yourself??! Tanga suddenly says, you refuse to believe that i am inhabiting yo (1988 : 22)

A letter entitled from Africain woman to her occidentals sisters , Beyala insits again on this community that units both white and black women : that she voices the solidarity that unites women across racial, religious and class barriers. never forget that the word " ii "means suffrance, it is exist in all languages in the same. Therefore, it seems clear that Black African writers should be united to re-establish their own literary heritage and their position as recognized writers in the field of literature, especially if this literature concerns woman. May be unites between them is the peculiarity of the social group make the writers prudent in representing them.

**Conclusion**

Activism has progress comprehensive appropriate for a western society. However the care to the social changes it has feigned has resulted in numerous dissenting voices. Criticism has come from within the movement, from masculinists, and from social conservatives. The non success of western Activism to shape successfully black women experiences is seen as the important event which gave rise to African Activist theory. In rancor of African's problem of idiom opposite to Activism, the idiom was accepted but reconceptualized, while the western perceiveness of the idiom Activism was limited to sexual distinguising the African Activists use it to indicate to women's rights in general. There is no need of diversity among women in the world Activism is considered as an umbrella idiom for column of ideas about injustices, against women in general, and no matter was the disagreement among Activist about the
nature of those Injustices, Activists are perpetrate to bringing about social changes to stop injustice against women. women is the center of life therefor the life is impossible without her existence.
Chapter Two

Injustice and Abuse in Your Name Shall Be Tanga
**Introduction**

To talk about Activism as feminist action is to suggest the critical social problem that affects the woman's life including neglecting, alienation and abuse. Abuse as a manifestation of the feminist movement constitutes a serious social problem in the life of any woman. It affects all kinds of women disregard what race or culture they come from. Abuse against women and children whether physical, emotional or sexual is the product of the social construction of masculinity, which often condones male dominance in the society, particularly the African one. As far as it is attached to African society, abuse against women and children is a hotly debated and controversial issue to the point that many researchers concerned with this topic acknowledged that abuse against African women is a silent war whose victim is incapable of possessing the voice to protest, or to ask for its abolition. The silenced woman is the reason why the african society does not care about this kind of violence which is defined by who the victim is since their cultural background and system of beliefs do not condemn it, While other kinds of abuse that are defined by how and where the abusheappen are taken into consideration. This chapter is to resumed injuste and abuse in the lives of African females, as an attempts to shed light on a confusing reality, in other words, a reality that people, mistakenly, think that it is the norm in all societies. Moreover, in this chapter we are going to discover the nature and peculiarities of abuse in the African society.

1. The Protagonists immagination world in *Your Name Shall Be Tanga*

The protagonists Tanga and Anna Claude. Hassan and Ousman are the ghost, the fruit of these protagonist's immagination, by the very begining of the novel the narrator says that : "Anna Claude would invented her man fashioned to fit her dreams. She called Ousmane. " (ibid : 03) : shortly after, tanga speaks about her imaginative world "i was only ten but i was already immagining the man keeping an eye on my window creating chances and coincidences so as to have the privilege of walking by my side " (ibid:8) Hassan and Ousman are the invention of Beyla's protagonists. That is why the author has modeled Anna and Tanga suffered by delusion!
1.1.1 Tanga (Christian)

The girl child who becomes woman irrecoverable poverty in Tanga's life, she feels an unfilled racist in body. She is completely ruined because she once for all carries a shame in her body. She resists her situation by trying to conquer her state. A tindity shaped by her mother. She never forgets the harm of her mutilation. Her mother made the mistake Tanga remeber her mother with her black scarf on her hair. Crying to every god " she has become a woman.( 1988:12) 
did'nt weep ", " i did'nt say a thing .I 
" i feel here the blood between my legs "
" i kidnapped for the practice of excision "
She was raped by her father when she has twelve digs.

1.1.2 Anna claude (Jewish)

An instructor proffesor of philosophy in french gymnosium, she does not care about the school system. Crazy woman and totally mad. She lives in another world without any relationship at her work school. There is no limit between myth and reality in her mind, between dream and the happens things around her. She she convinced lived in africa in early life. She start a quest for her african identity. Her merging with tanga some extent constitute. Fulfilment of a mad dream and the dream is materialized by a spectral being. A ghost (ousmane) will complete all her desires and her emptiness.

This confusion of life makes her fly in her imaginary, so that she embarks in a quest for ousmane. The male embodiment of all her deepest desires. She has invented her man, pattern to fit her dreams. She opts to move to iningué ousman's birth place and teaching position in the imaginary forner french colony. She is arrested because of her irreducibilty to the system ( public power ). Where the man is domiate the society.

1.1.3 Hassan (Muslim)

The man, the real love of Tanga. Who has spoken only two words to tanga are enough to mark her. Who embrace her in which offer her to feed her family. Because prostitution in this case is not a choice
but an unavoidable option to feed her family, giving her body to man just for purpose of survival is reblling. Hassan is the bridge between immagination and reality for tanga.

1.1.4 Ousmane (Muslim)

He is not a just a creation or ghost of the " folie " of Anna Claude but the main reason for her life, the aim of everything. Ousmane symbolises for all of life, he was the man who accosted Anna Claude. Anna Claude says : " I am married, I'm expecting a baby ".

Ousmane link Anna Claude with her own world, world of madness.

Beyala believes that imagination is perhaps the way towards reality. In that she does not reject the existence of man in life of woman; and at the same time she gives the introduction of women to define themselves. This is certainly not coincidence. Imagination allows individual to reach reality in only personal ways, Beyala perhaps have adopted a sociological approach to make the reader understand that woman can understand their own experiences, their own fate is decided only by locating themselves within their case as women belonging to different societies, and they can know their own chances in life by becoming aware of those of all individuals. Anna Claude has realized in given moment in the tale, that she cannot reach self definition through man but through a woman. In Reality Anna Claude and tanga see each other's souls after realizing that man is fading dream, this could be highlighted through the conversation between Anna Claude and Tanga.

Anna Claude : open your mouth, I see what you are thinkingTanga : and what do you see!!!
Anna Claude : you are learning to make an abstrection of your body to feel with your soul
Tanga : and how do you know that!! Don't tell me you have third eye Anna Claude : do you know what mango trees do at night when they are sure the people are sleep.Tanga : no Anna Claude : they become men; they act like them and at the second growing of the cok then pick up their bark again kiss each other wink at each other and and go to sleep in order to hand life back over to humans.(1988:62 )

If immagination is a path into perceiving reality then Beyala is right to provide a world for her characters and thus for women in general, this world is based on established new order and new values
which could be summarized in love, liberty, and solidarity. In reality, the objective of Beyala by bringing the cause of woman and imagination together is but a link among numerous other links of chain that Beyala constructing. The conflict between woman and man argues that is not only the problem which the woman is suffering from, but also the social troubles that occur within the character of the woman and within the acticle relations with other individuals around her. In this case is woman obliged to deal with herself and with those limited areas of social life of which she is directly and personally aware!!! This problematic situation refers to Anna Claude and her imagination world.

Anna Claude had built her life on monument of wind, day after day she had asked her dream for help for the solace of its voice a tremendous, delusion that had nurtured her, caressed her, cajoled her, over and over again from the day schoolmates had excluded her from their games, calling her a dirty jewish, she didn't understand, *She the creature of day, the light in sorrow's imprint* (1988: 100) This statement and the resolution of troubles resulted from bad behavior (use of racist language dirty jewish) properly connect within the scope of her actual milieu – the social setting that is directly open to her personal experience. It is in reality complete absurdity, changing within imaginary world.

Anna Claude and Tanga are living in the same confusion world without hope, full with darkness. No areas to change. The flight of beyala's characters from reality to imagination world by the "inexistent" men for catch happiness. Beyala shows us the place of man in woman's life. Anna Claude decided to face reality as it should: the narrator shows that "from that day on she learned not to be jewish anymore, not anymore, to clothes herself in dreams and thereby to kill her anguish. Hour after hour she had lay the foundation of immagination" (1988: 101).

The imagination is in reality a substitute for the truth in a world where one ignores what part man has assigned it in it. And what constitutes right actions and wrong actions what figure of the world lacking all these clear contradiction. Within this world according to this phenomenon and purposes of life and moral rules of the world the individual is subjected to despair. As this girlchild (woman) Tanga found herself surrounded by confusion. She turned to herself, her own world, she is ruined.
Tanga: from now on, I will arm myself against unhappiness. I'll put order into my own story. I will give it the breath of amorous fables (1988: 21).

Tanga desire to end her problem and convincing answers by concrete solutions to her critical situation and the passivity of her world.

2. Forms of Abuse in the novel

Give a clear and general definition to abuse is a heavy duty to achieve for many scholars try to achieve satisfactory in that they got themselves in contradicting situation. That is, may be, why other scholars are satisfied to give a certain understanding to abuse, and they tried, however, to find an answer to what counts as abuse, rather than to what is abuse, i.e., instead of defining the concept that may raise a controversy and confusion, it is preferable to speak about what is linked and referred to this concept. Amongst these scholars, Neil Wollman and his colleagues who defined abuse to include many kinds of harm and identify ways to measure the trends in the different forms of abuse.

Account to Wollman's and his colleagues understanding, abuse is the action or the structural arrangement that results in physical or non-physical harm to one or more persons. They also identify a set of its characteristics including it as harm to humans, and the action that cause or harm is perfectly done, confirmed or denounced. In a simple, action that a person, an organization or an institution carries out deliberately and that causes harm to humans is considered abuse, scholars also note that abuse does not need to be recognized by either the perpetrator (causer) or the receiver (victim), no matter what would be the intention or the justification.

Pandit Phool Chandra Siddhantacharya is one of the most eminent Jain scholars. He argued that in Jain scripture, one can find the real meaning of abuse because in Jain scripture, abuse has been equated to defilement of self. Human's defilement obscure the qualities of man's souls and bring about his immaterial downfall. Sometimes, these Aberrations remain buried inside. It seems then evident that these deviations transpire and manifest their effects, for to get angry at someone, to attempt to hurt, abuse or insult someone, to set calumnies, to reach a certain power to commit undesirable deeds, etc, are likely to be external defilements. Renouncing ones superiority or the way to spiritual progress as well as getting
feelings of subservience and / or independence constitute self corruption. Both sorts of defilements have, unfortunately, an undesirable impact on the attributes of soul, and thereafter they mutate to abuse.

It is agreed upon that most individuals believe themselves that they have sympathy for others, and if they do not harm anyone, they themselves have practiced non-abuse action. Yet these individuals do grant no attention and importance to the corrupt thoughts and feelings lying within the self. It seems obvious in this sense that cleaning up the self becomes a useless act. In this manner, these particular individuals, albeit their committed abuse, consider themselves passive subjects. Such category of people is a concrete specimen of the commotion permeating the world. Man has to be selective when using his power, and attentive in deciphering his conception about the fundamentals in order to be wise to develop a certain understanding over the meaning of non-abuse, otherwise, it would almost impossible to relinquish to abuse.

Pandit attempted to account for root of abuse, in that he thinks that misconception in man's life is to think that doing good or bad to others is in one's hands. Individuals feel so powerful (to help others) by accumulating considerable money and materials. He, therefore, believes that ideologies such imperialism, capitalism, as well as divisions and institutions are the merger of the human's natural feeling of superiority. So what is the concept of god, but the result of such an attitude. Such attitudes and tendencies have, however, led to conflicts in the past, and they are still breeding conflicts at present.

2.1 Religious Abuse

The abuse in religion is to show the special cases in religion wher abuse is permitted, in other words, one means the sacred abuse. The holy abuse in judaism deals with jews believing that god has frequently demanded the sheeding of blood in his name. According to their scriptures, god gave them the promised land by ordering and enabling the extermination of its original inhabitants. When joshua fought the battle of jericho, once the walls had come tumbling down every last inhabitants was slaughtered by god's express command. The first king of the hebrew people, saul is recorded to have gone mad because he disobeyed a direct order from god to exterminate every human being in amalek.
In Christianity, sacred abuse is predisposed to favor. There is simply no prescription within either the new testament or primitive Christianity for any sort of justified human abuse. The most obvious way, to interpret this, is that a follower of Jesus may well have to live in this world, but is not permitted to operate under the rules of this world. Fighting is forbidden to an adherent of Christ. All forms of violent employment in this world are, by consequence, also forbidden. There is some evidence; on the one hand, that prior to 178 C.E., soldiers and police could not belong to the church. And even after people in these occupations began being admitted, abuse was still thought of as so offensive to God that someone who had killed in the course of duty was required to remain excommunicated for three years.

On the other hand, Jesus forbids fighting to individuals, for religious reasons, but permits fighting to governments for public reasons. So, Christians began to live into two worlds at once, each with its own set of rules. They were Citizens of heavens, where abuse was forbidden, and citizens of the Roman empire, where abuse in the public interest was permitted.

For the Muslims, abuse is forbidden but is subject to a very specific control. First of all, killing is forbidden. God says: Justice is an attribute of God, and has many layers of meaning: to say that God is just, is to affirm that God distributes his blessings fairly, that God rewards goodness and punishes wickedness, that God is truth itself, and that God defends and protects the innocent. It is in the promotion of justice, at all these levels of meaning, that Islam usually permits abuse. In Islam, therefore, God gives permission for abuse. There are, in fact, two types of situation where abuse is permitted, all of them aspects of Islamic justice. The first case is as a response to aggression, God says:

*Fight for the sake of Allah those that fight against you, but do not attack them first.*

*Allah does not love the aggressors.* (Al-Bakara: 104).

So, oppression means to any infringe of God's justice. In this regard, Islam takes the position that, even when no blood is shed, such things as racism, economic oppression, or colonialism, may be considered as kinds of *aggression in other figure*. It is clear that human life is sacred, justice is also sacred, and if someone must be killed to bring about justice, so be it, i.e.; killing is forbidden, except in the pursuit of
justice. The concept of justice is almost as central to Islam as is the concept of Tawhid, or Oneness, with which people have just been dealing. God says:

*Say: He is Allah, The One; Allah, the Eternal, Absolute; He begetten not, nor is He begotten; and there is none Like unto him (Al–Ikhlas).*

*Nor take life – which allah has made sacred – except for just cause. And if anyone is slain wrongfully, we have given his heir authority, but let him not exceed bounds in the matter of taking life; for he is helped*(Al- Israa : 33)*

### 2.2 Domestic Abuse

Domestic abuse appears when a family member, partner or ex-partner tries physically or psychologically to dominate or harm the other. The term intimate partner abuse and other terms like wife beating, wife battering, relationship abuse, domestic abuse, spousal abuse, and family abuse are often used synonymously with some legal jurisdictions having specific definitions. Domestic abuse like any other type of abuse takes many forms, including physical abuse, sexual abuse, and emotional abuse

*Anna Claude says: what kind of monster are you really*

*She forced her to told her story but Tanga refused 1988: 06*

Domestic abuse or abuse has many results, and it can be very long-lasting such as, sleeping problems, depression, anxiety attacks, having a low self-esteem, lack of trust in others, feeling of abandonment, anger sensitivity to rejection, diminished mental and physical health, inability to work, poor relationships with their children, etc. The three forms of domestic abuse share several characteristics.

- they are all against the law. Physically or sexually assaulting someone, threatening, killing, or even assaulting another person.

- They can have serious emotional or physical consequences for the victim, unintended victims such as children, and the offender himself.

- They are ways in which someone can dominate, control and intimidate another person.
- Any form of abuse will ultimately destroy the love and trust in a relationship and will lead to separation and divorce. Surely the abuse expel children from their parents and destroy society itself.

2.3 Physical Abuse

In reality physical abuse means the deliberate use of physical force with the potential for causing injury, harm, disability, or death, for example, hitting, shoving, biting, restraint, kicking, or using a weapon. It includes direct and indirect physical abuse. The direct physical abuse ranges from unwanted physical contact to rape and murder, whereas indirect physical abuse includes destruction of objects, throwing objects near the victim, or harm to animals. Physical abuse may result in:

- Exalted of anxiety, depression, substance abuse, medical illness, or problems at school or work or at home.
- Complication in establishing intimate personal relationships.
- Becoming an abusive parent or caregiver.
- Complication in adulthood with physical closeness, touching, intimacy, or trust.

One figure of physical abuse is the physical abuse of a spouse or intimate partner in a way that ends up by injuring the person, or puts the person at risk of being injured. Physical abuse of a spouse includes pushing, slapping, hitting, beating, battering, choking, pinching, breaking bones, burning, and murder. In Beyala's Your Name Shall Be Tanga spouse appears clearly in the relation between the father of Tanga and her mother. When she asked him where have he been, and blamed him in not being able to stay with his children a single day he replayed her with indifference but later on he pushed her, tanga witnesses:

> She raised her hand; he grabbed her wrists and pushed her firmly to the mat ...  
> Mother old one remained silent. (1988 : 29 )

Second one is the child physical abuse. It counts of any act that threatens a child's physical health and development. A person caring for a child is physically abusive if he or she fails to nurture the child, injuring him physically, or relating sexually to him. Physical abuse is any non-accidental physical injury
to a child. Even if the parent or the caretaker who inflicts the injury might not have intended to hurt the child, the injury is not considered an accident if the caretaker's actions were intentional. This injury may be the result of any assault on a child's body, such as beating, whipping, and paddling, and other severe physical punishment that is inappropriate to the child's age. Beyala In Your Name Shall Be Tanga child abuse constitutes as major manifest to state the child's status in a corrupt world. She, as an African writer questioned the idea of home as far as it is linked to child. The image of youth in the novel shows that the continent cannot be called a refuge and does not have the characteristics of home, that is, may be, why throughout the novel children are abused both physically and emotionally. Tanga thus laments:

( A )ll these children who are born adult and will never know how to measure the harshness of their destiny; these children who are widowers of their childhood, to whom even time no longer makes any promises ( 1988:47 ).

The beating of child is also a major topic in Your Name Shall Be Tanga, since parents are permitted to beat or physically hurt their children. Tanga is one of those children that experience the daily Abuse, she claims that both her mother and her father see themselves naturally entitled to beating their children she said that her mother once punished her for just being innocent:

Abuse unfurls. I protect my face. The first smack comes, followed by a volley of blows.

I lie down. I play dead. She pounces upon me, crushing me. (ibid:98)

Tanga's father as well was known for his severe punishment and treatment. He once slaps her ( the child Tanga ) for disturbing him when he was sleeping with another woman, the fish vendor.

Tanga adds:

His fear makes me laugh. He lets go of his companion. He leaps to my side. He slaps me. My eyes are blurred with tears ( 1988: 90

The ill treatment of child may raise some irregular attitudes and deviant behavior. Abused child metates into someone who lies, resents, fears, and retaliates, rather than loves, trusts, and listens. He may as well become reclusive, and alienated from persons and from the rest of his family. He may likewise have a low self-esteem, or engage in self-destructive behaviors. Moreover, his psychological development and social behavior will be impaired. As a result, he may abuse his / her children, or as an adult, he may
exclude his parents from celebrations and family gathering. His parents may not be permitted to spend time with their grandchildren who are his children. The results of being abused as a child very according to the severity of the abuse and the surrounding environment of the child. If the social environment of the family or school is nurturing and supportive, the child will probably have a better outcome.

The last figure in concerned with the older persons. Elder abuse is the deliberately or undeliberately hurting, either physical or emotional, of a person whose age is sixty or older. Physical abuse is either physical force that results in injury, impairment, or physical pain, or the threat of such physical force. Physical abuse against an elder in the home is a form of domestic abuse.

2.4 Sexual Abuse

Sexual abuse means the use of sex as a tool to commit aggression against a person, to take a person's resources, or to gain power or control over a person. It depends on erotic abuse to commit intimate aggressions. Sexual abuse can result in having low self-esteem, a feeling of worthlessness, an abnormal or distorted view of sex, personality disorders, and difficulty relating to others except on sexual terms, tendency to become child abusers or prostitutes, or other serious problems in adulthood.

Sexual exploitation of a mate does not appear in Your Name Shall be Tanga but taking as a phenomenon visible when Hassan was following Tanga for the sake of pleasure: hassan is following me. I turn around to make sure. (1988 : 13) Another figure of sexual abuse is the child's sexual abuse that consists in sexual act between an adult and a child. This includes fondling, touching, kissing a child's genitals, making the child fondle the adult's genitals, intercourse, incest, rape, oral sex or sodomy, sexual exploitation or making the child witness a sexual intercourse.

Beyala established a large portion of her work to sexual abuse of a child. This type of abuse pervades almost all her novels. In Your Name Shall be Tanga, approximately all features of sexual abuse appear including incest, rape, making the child witness a sexual intercourse and sexual exploitation. Relate to rape, Tanga was subject to her father's irresponsible, indifferent, irrational, and above all unjustified sexual intercourse at the age of twelve. Making of one's child source of pleasure is tantamount to make of oneself of a slave or a captive of one's sexual instincts and desires. This scene is witnessed by Tanga:
... and so it was that the man may father who, not content to bring his mistresses home, to fiddle with them under my mother's disgusted gaze, would later rip me a part in the budding of my twelfth years. And so it was that this man, my father who made me pregnant and poisoned the child, our child, his grandson. (1988:30)

Speaking about incest, it is also the case with Tanga; she used to sleep with her father when her mother is outdoors:

I sleep with my father old one. I wake up. The middle of the night filtered light mosquitoes father old one's body is at rest. I slip my hand underneath the mattress. (ibid:65).

Tanga also was sexually abused when, at the age of six, her father made her witness a sexual contact between him and another woman, fish vendor whom Tanga describes:

(taking) ... his hands and puts it on her breasts. He looks her up and down with his eyes like torches, he kisses her ... she looks down at me strokes my hair, hand me a balloon and pulls father old one on the bed ... (1988:89-90)

The last kind of sexual abuse is the sexual exploitation of children. Beyala makes it clear as a manifesto in almost all her novels, she insists on making people aware of such spread phenomenon in the African society. Children are forced to prostitution to feed their families. Tanga is raped by her father under the eyes of her mother. Her father is, unfortunately, the very cause leading her and her younger sister into prostitution. Not only do daughters lack their parents protection, but end up providing emotional and financial support to parents. In Your Name Shall be Tanga is not the only subject to this kind of exploitation; other children are also victim of this sort of abuse. Beyala's main character Tanga says when Hassan asked her to take her back home but she refused:

How can I tell him that in my world both mother and father accept that he will besiege me and cause me to swell up as long as it brings material gain. (1988:19).

Another sequence Tanga said:

Hassan stood right in front of me. He is waiting, sure that he will submit me to his desire. The only two words (how much!!) he has spoken are enough to mark me, to
Beyala does not forget to juxtapose both females and child's sexual Abuse, both of them share the suffering of exploitation. This is, may be, the reason why one finds that Beyala has given a deal of importance to female and children in her novels. Concerning the state of the child, through Tanga, Beyala says:

... Children, real ones, not this childhood of ininguë where the child does not exist, has no identity ... has parents to provide for and gets beaten so it will obey ... so it is for Mouēlè's daughter, sold into prostitution. (1988:46)

2.5 Emotional abuse

Emotional abuse involves abuse to the victim caused by acts, threats of acts, or forcible regulation. It can include humiliating the victim, controlling what the victim can and can not do, withholding information from the victim, deliberately doing something to make the victim feel diminished or embarrassed, isolating the victim from friends and family, and denying the victim access to money or other basic resources. Emotional abuse can be verbal or nonverbal. Verbal or nonverbal abuse of a spouse or intimate partner consists of more subtle actions or behaviors that physical abuse. While physical abuse might seem worse, the scars of verbal and emotional abuse are deep. Recent studies have shown that verbal or nonverbal abuse can be much more emotionally damaging than physical abuse. Emotional abuse of a spouse or intimate partner may include threatening or intimidating to gain compliance, destruction of the victim's personal property and possessions, or threats to do so, abuse to an object (such as wall or piece of furniture) or pet in the presence of the intended victim, as a way of instilling fear of further abuse, yelling or screaming, constant harassment, saying hurtful things while under the influence of drugs or alcohol, and using the substance as an excuse to say the pain actions. The emotional abuse appears in *Your Name Shall Be Tanga*, when Tanga's father humiliated her mother in front of her children saying that:

*take the husk off any amorous embrace in which I offer my body to feed the family ...* (1988:12)
She has ruined him, she has stolen his oxygen pump, and that from now on he'd get himself dirty in other women's asses in order to survive. (1988: 29)

The emotional abuse may mutate into physical one as in Your Name Shall Be Tanga when Tanga's grandmother attempted to put an end to her fertility because of the social judgment which were against her illegitimate pregnancy: saying from the novel:

*My mother old one was born. Kajaba cut the umbilical cord. Spat on the floor three times to put and end to her fertility. She swore that no child's cry would ever again come forth from her entrails.* (1988: 25)

4. Beyala's critical opinion within a homogeneous and confusing receptive world

Beyala's opinion in the novel is certainly suitable to that of the social reality. For the abstracness of things implies ineluctably the denial of the human value and thus his existence. Being a child or adult, conscious or not, male or female the nature of man does not allow him to act indifferently and at the expense of the other individuals sharing him the space he occupies. Let alone if the nature of the bond amidst the individuals is qualified as having a bloody relation. Yet the most serious issue is that when the subject is a child who is committed to live idyllically without constraints, and having essentially that quality of innocence. What seems prerequisite is to take into consideration the human feeling and emotion as having the ability to mediate the human intention and his conduct. This does not compulsory erase the rational thinking. The absence of such way of viewing things may allow rooms for chaotic milieu. That is; may be, why one dares talking about other types of abuse that have nothing to do with instinctive qualities of the human being.

Beyala's relationships analysis between men and women in african literature helps us to understand the women writer's perspective focus on gender role in her or his society. Beyala presents her protagonists sometimes as victims, sometimes as accomplices or manipulators of men. In Your Name Shall be Tanga, Beyala has introduced two opinions. The first one is conceived the woman body as object of pleasure, food for man. The second one is to defends her freedom and rights for liberated woman and children from the incongruity of life in the African social model. Regarding woman as a mother is in
itself an ideal norm for a woman. The Queen Mother, in reality, woman was so praised oning to the value which is considered as the very link between two separate but similar mothers. The man is the model in African society as the head of family, and the woman is seen as secondary (supremacy of man).
General Conclusion
Feminism and abuse stay the major pervasive and dialectical issues that the African writer ever faced during the post colonial period. The major challenging question facing the post-colonial African writer was the extent to which feminism and abuse are well treated in their literary work, as well as the extent to which they have succeeded in revealing the ambiguous face of the African reality. *Your name shall be Tanga* is nothing in fact but a simple medium the vast array of the African writings that allowed one to conclude that despite the existing debate over the term feminism, it remains a positive movement – based term. It signals refusal of oppression and a commitment to struggling for woman's liberation from all sorts of oppression.

I can say that Calixthe Beyala, like any other African writer, has succeeded through her literary work in shedding light on undertake of African woman, and open a way to the possibilities of a better future for human kind in general and the African woman in particular. I believe that, talking historically, domestic abuse has been seen as a family issue and little interest has been directed to this kind provided not to go beyond the family members; this is perhaps the reason it was not considered abuse per se. However nowaday, abuse is becoming a prominent issue in the world, especially if all kinds of people might be subject to violence and abuse. It doesn't matter what race or culture one comes from. However, one has to distinguish between incidental abuse, which may arise without the intention of who commits this act; and intended abuse, which is aimed at violation of others; it might be physical, emotional or sexual.

The shared phenomenon of abuse is oppression against women; it comes from man they know or other people living with them. Domestic abuse is the popular form, it remains relatively obscured and ignored issue, let alone if it is the concern with the African woman because all of class, race and gender inequalities place the African woman at an increased risk of many sorts of victimization such as: rape, or domestic violence in general. Abuse in the lives of African woman is regarded by Africans themselves a personal issue, if not a right to be carried out; and the continuous subjugation of woman to such violent acts is mostly due to the muted voice of woman there in Africa. However it seems evident,
nowadays, that the African woman status is becoming rehabilitated thanks to the African perspective in dealing with it.
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Abstract

The present study aims to analyze the novel *Your Name Shall Be Tanga* written by the afrofrench writer Calixthe Beyala and which dealt with the reality of women and the child and the extent of physical and psychological violence and sexual oppression and marginalization. The latter pushed the writer to defend women's rights through her contributions to the literature for the liberation of African women in particular and women in the whole world by refusing all forms of violence and self-assertion in the community being able to cope with the difficulties of life in the presence of a man with mutual respect

**Keywords:** African literature, violence, representation, feminism

Résumé

La présente étude vise à analyser le roman *Your Name Shall Be Tanga* écrit par l'écrivain afrofrench Calixthe Beyala et qui traite de la réalité des femmes et de l'enfant et de l'ampleur de la violence physique et psychologique et de l'oppression sexuelle et de la marginalisation. Ce dernier a poussé l'auteur à défendre les droits des femmes à travers ses contributions à la littérature pour la libération des femmes africaines en particulier et les femmes dans le monde entier en refusant toutes les formes de violence et d'affirmation de soi dans la communauté étant en mesure de faire face aux difficultés de la vie dans la présence d'un homme avec le respect mutuel

**Mots clefs:** Littérature Africaine, la violence, la représentation, le féminisme