

Lack of Nationalism through a Stylistic-Discourse Reading of Christopher Henry Muwanga Barlow's "Building the Nation"



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ABSTRACT: The issue related to Nationalism has been the core of debates over decades by Africans since Africa's independences. This paper investigates the attitudes taken by post-independence leaders as displayed in Henry Barlow's "Building the Nation". The study was qualitative through mere text analysis theories. The Discourse Analysis together with Stylistics has shown that leaders take the power as a tool of subjugation and domination of the proletarians or low class. Furthermore, leaders grab not only the throne but also seize their opportunity to eat and drink to lapidate the nation's wealth. It was also found out that instead of building the nation, African politicians build their bellies. As a result, the higher class they get the richer they become while the workers and peasants get poorer. However, it was noticed that while clinging to the thrones, they not only destruct their nations through embezzlements but they also destroy their health by consuming drugs and sumptuous meals. To overcome this scourge, the proletarians should unite to make manly tempest in order to expel the oppressors out.

KEYWORDS: Carpe diem motif, Christopher Henry Muwanga Barlow, Discourse-Stylistics, Nationalism, Proletarians.

I. INTRODUCTION

Nationalism, "Uzalendo", as it is called in Kiswahili (G-50) language, is heard on the lips of the Congolese in particular; today, it is generally the core in the African speeches. To exemplify, you hear the earnestly youth saying: The "Wazalendo" have taken the power over; we are going to revolutionize the world and root out the evils which have soiled the land. However, despite these empty discourses nothing has changed. In fact, since the intelligentsia have taken over the African leadership, things have become worse. The more they take over the more they cling to the power and as a result, they do not want to release it. These elites are not only greedy and lusty for power; they are also selfish for they are not eager to share equally the national cake with the workers, i.e. the producers of that cake. In doing so, the African politicians satiate their selfish interests by embezzling the national wealth and giving nothing to the masses or workers.

Clearly, the issue depicted in "Building the Nation" is the lampoon where, as Lawino in lashing out on her husband Ocol about the latter's mischief, Barlow also accuses the African political elites of their political ineptitude and economic mismanagement (Ngara, 1990, p.63). Lawino exposes their fecklessness as follows:

Someone said
Independence falls like a bull buffalo
And hunters
Rush to it with drawn knives,
Sharp shining knives
For carving the carcass.
And if your chest
Is small, bony and weak
They push you off,
And if your knife is blunt
You get the dung on your elbow
And the dogs bark at you.

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As remarked so far, lust for power and wealth is the epitome of African leaders. This has culminated in the workers' suffering due to the lack of nationalism by the aforementioned rulers. To state it otherwise, the workers have become victims of unequal share done by the-ready-to-swallow-their-throats people. Besides, the workers are alienated from their own products which profit only the strong chest people. Consequently, the weak or the poor receive the dung if not the skin or the hair as a reward of their sweat. Had they been mature nationalists like Udomo in Peter Abrahams' *A Wreath for Udomo*, they would have said 'No' through boycotts, riots, and other internal disagreement (Gakwandi 1977, p.44).

Ngitsi and Mukokoma (2007, p.283), in their study on the disruption of the African society, have found out that there is a permanent gap between the African youth and their old generation leaders. The former have proved to be the microcosm of hatred and violence by contrast to the latter whose personality is endowed by wisdom. The young generations, in order to get wealthier, have resorted to bloodshed through violent wars by pretending to make nationalistic fights. These youth are described by the researchers above as the antithesis of the youth depicted in Marcelino dos Santos' "To Point to a Comrade". Dickinson (1972) claims that the young nationalists in dos Santos' poem embody great yearning to liberate their country and cast the imperialist away as seen below:

WE ARE FRELIMO SOLDIERS
ACCOMPLISHING THE PART'S TASK
DIGGING THE BASIC SOIL OF REVOLUTION
FOR AN END OF EXPLOITATION MAN BY MAN
TO BUILD COMPLETE NATIONAL
INDEPENDENCE

In so far, this was the motto of the FRELIMO movement and political party of Mozambique and her soldiers embodied it during the liberation war in their country. The army's sense of nationalism and determination surged them to fight courageously. They won victory over the colonizers through a harsh struggle and today, they are eating the sweet fruits of independence not the bitter galls eaten by the citizen in Barlow's society. Unlike the passive watchers on the shore and political comedians on the road, the Karanjas, although ignored by the rulers, struggled to shed blood for total liberation of Kenya (Ngugi wa Thiong'o, 1966).

A work of this type is worth dealing with for these purposes: (1) to sort out and elucidate the causes of the Africans' lack of nationalism as tackled in Henry Barlow's "Building the Nation", and (2) to propose some remedies for endowing both the African politicians and common people with the spirit of nationalism in order to attain a sustainable development.

With regard to the themes discussed herein, this paper comprises four sections including the introduction and the conclusion. The second section that is about methodology, explores the different techniques used for data collection and data analysis. The third part deals with results and discussion of results. It is followed by the conclusion that sums up the work by giving remedies to lack of nationalism.

II. METHODOLOGY

This study about the lack of nationalism through the reading of Barlow's "Building the Nation" used a qualitative paradigm with research data in form of political discourse. The data used a purposive sampling by specifying the poem written by the aforesaid writer. That is, data collection stemmed from both political discourses in the text and patterned structures that contain political language.

Data analysis used discourse analysis approach together with its sister approaches such as the conversational analysis (CA) and critical discourse analysis (CDA). Indeed, the CDA is of paramount importance in that it involves intertextuality: the way in which discourse is inscribed and inflected with traces of other discourses (Blaxter, 2010, p.128) in addition to CDA, as discourse analysis also includes Interactional Sociolinguistics and Post-structuralism (Ibid, p.32), Stylistics is worth it herein. As discourse, a societal situation like lack of nationalism cannot be dealt with in vacuum. Due to the eclecticism of Discourse Analysis and its inclusion of Stylistics, practical stylistics recommended itself as the most suitable mode of literary analysis for learning about language, workings of language in literature and for developing the confidence to work systematically towards interpretations of literary text (Carter 1982, p.6).

In this regard, Speech Act Theory (SAT) was also used to delve in the essence of the interactants or participants in the speech event.

III. RESULTS AND DISCUSSION

In accordance with research question and methodology, this section highlights the reader's view of the world through language and imagery. It is an attempt to unravel the layers of deep meaning encapsulated underneath the surface meaning. Widdowson makes it clear that the author's style can help the reader decipher how resources of language codes put to use in the

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production of language. In this regard, Kenan-Rimmon (1983, p.64) sustains that action and speech convey character-traits through a cause and effect relation. Hence, the assertive below are worth analyzing through speech act theory.

A. *Assertive Statements*

An assertive is a speech act that involves the speaker expressing his/her belief or truth about a proposition. That is to say, an assertive states what the speaker believes is a case or not. To exemplify, stating, suggesting, claiming... are among assertive utterances. These utterances are also called representative speech acts, that is, the way one represents the world around them. Here below are the assertives in "Building the Nation":

1. *Act of Commission (Something performed by the participant in the speech event)*

- (i) I did my share.
- (ii) I drove a Permanent Secretary to an important function.
- (iii) I drove the Permanent Secretary back.
- (iv) I replied looking straight ahead.
- (v) I had not, but was slimming.
- (vi) I think my ulcers are equally painful.

As seen above, the driver, as a participant in the conversation has uttered six utterances whereas the PS has three. In repeating "I" the driver shows his prowess in driving an important person. Yet the driver is proud of his/her job; in this regard, in (iv) his replying looking ahead is a sign of determination for he/she cannot surrender their work.

The most striking pattern to emerge is use of verbs of perception with the driver as an implicit actor and a human being who needs to be treated humanely. For the driver, "looking straight ahead"; "was slimming"; "I think" seems part of hi/her character – they look at someone or something only if provoked in some way. This emphasizes the description of the driver as a person who acts and who is not distracted from their actions by what is happening around them. Their environment is unpleasant and does not interest unless they are paid for their due. Indeed, the driver is victim of African malaise that prevails among the leaders at the post independence period. These leaders surge their population to predicaments for the latter are not able to come out.

The power relationships between the two characters are revealed if we examine the text in regard to textual functions. Thus, the reader should take into account dialogue and inter-personal function of mood, the occurrence of question-and-answer forms, statements, commands... (Kennedy, p.1982). In so far the question "Did you have any lunch friend?" implicitly means "I know that you did not eat for you do not belong to my social class. So you do not deserve eating luxurious lunches as I do." The relationship is based on a powerful/powerless dichotomy that is expressed in the poem in terms of leader/led and servant/master.

2. *Act of omission (Something which the participant (driver) should, but does not do)*

The assertives above are the harbinger that the driver is not considered by his boss, his master perhaps because he did not belong to the latter's family. As a result, he was deemed inept to react against the Permanent Secretary's misdeeds. Had they belong to the PS' social class or family, they would have been honored. But could the driver be called a hero and nationalist simply because he makes a work of routine? Indeed, the failure of the driver to denounce and tell the boss that he (the driver) too needs to eat sumptuous luncheon; remains an implied habitual act. Hence, habitual omissions not only imply intentional ideas which also imply unrealized plans.

3. *Contemplated Act (Unrealized plan by the participant in the speech act)*

Kenan-Rimmon (1983, p.61-2) claims that such a contemplated act may both imply a latent trait of a character and suggest possible reasons for its remaining latent. Probably, the Permanent Secretary's yawning might have been due to the alcohol addict. Consequently, unrealized plans have become habitual whose effect is ironic since the PS clings to bad habits in a situation which renders him ineffective in administration. In uttering "Ah, the pain we suffer in building the nation" while yawning, clearly connotes not only irony but also comic. The Permanent Secretary can be equated to a monster which yawns seeking for another victim to swallow. By so doing, he has both nepotistic and despotic traits. On the one hand, due to favoritism that characterizes him, he cannot help workers for he does not see his brother or sister to give hand; and on the other hand, as he a despot or tyrant he can balloon to bounce and feed on the poor population's blood or sweat.

B. *Deviation, Foregrounding and Motifs*

In literary writings, writers are free to create their own language and style either to clarify or obstruct meaning. Shaping a great range of meanings to appeal to the readers' imagination is what writers are always immersed with. In so doing, writing successful literary works, writers should manipulate words through language creatively and aesthetically. Sometimes, writers shy away from familiar conventions. Defamiliarization, according to Leech (2013), is a implied motivated deviation from linguistics or other socially accepted norms. It is the mechanism whereby the writer defamiliarizes that with which we are overly familiar (Mbokani, 2019). Thus poets, novelists, and dramatists attain the defamiliarizing of the familiar by deliberately deviating the language used in the literary text.

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Linguistic deviation occurs at the following linguistic levels: phonological, graphological, lexical, grammatical, semantic and textual. However, Leech (2013, p. 59-62) distinguishes three types of deviation: primary, secondary and tertiary deviations which are the centre of interest in this paper.

1. Primary Deviation in "Building the Nation"

Primary deviation takes two main forms:

- a) Where the language allows a choice, the poet goes outside the normally occurring range of choice.

For instance, from lines 1-4 we have:

- (i) Allegory: Permanent Secretary represents the main trait of the character (Kenan-Rimmon, 1983, p.68). Interestingly, a Permanent Secretary, as the Freudian analyst can suggest, should frequently be writing reports. Yet the sheets of paper and the pen symbolize respectively both the female and male principles. Therefore, the PS is a male prostitute for whenever he set off it is to look for women.
- (ii) Antonomasia deals with the substitution of an epithet or title in place of a proper noun (Ricalens-Pourchot, 2003). So the Permanent Secretary becomes the name of the bearer and perhaps the chauffeur is also called Dereva (Kiswahili), Mopila (Lingala), and so on.
- (iii) Lexical deviation in the choice of the item "grain" instead of "heath"; and "wind" for "stomach gas"; "slimming" for "starving";
- (iv) Collocational deviation which could be normalized as "I surrounded all the legal streets in London".
- (v) The collocational oddity of "important function" and "highly diplomatic" is the formal basis of irony enveloped in the poem.
- (vi) The incongruous juxtaposition of words is the basis of semantic deviation, mainly a poetic metonymy. For example, the juxtaposition of "Vic" and "back of car" comes to haunt the reader, for one cannot understand how the Victoria Hotel can be equated with the back of the car.
- (vii) Irony and Banter: Irony is an apparently friendly way of being offensive (mock-politeness) whereas banter is an offensive way of being friendly (mock-impoliteness) (Leech, 1983). Therefore, it is ironic that the PS in building the nation pretends to be the driver's friend; he performs, thus mock-politeness. In this regard, through "Upon which he said with seriousness" (Line 19) one can implicate contrast that is clearly recognizable as unserious; and which signifies superiority or ironic distance.
- (viii) Through the circumlocution "I attended to matters of the state", this politician would like to confirm his mischief of dilapidating the nation's wealth. One can infer that he is destructing the nation.
- (ix) Food Metaphor or Implied Metaphor: Food metaphor, like the above allegorical representation, represents the protagonist's sexual traits since the mouth and the meal are female and male principles respectively. That is, the poem relates the theme to the Oedipus complex whose actors are in male-female attraction and relationship.
- (x) Metonymy: for example, Vic Hotel is a whole including all its occupants: maids, ladies, clients, furniture...
- (xi) Satire: The speaker addresses his boss through the satirical mode of implied lampoon. This is an indirect way to attack the inhuman way they are treated by bosses. The driver also lashes out on the Permanent Secretary saying:
My ulcers are equally painful
Only they are caused by hunger
Not sumptuous lunches!
- (xii) Synecdoche or part whole technique: It involves the car which represents the Republic of Uganda in particular and Africa in general.
- (xiii) Motif: The poem is replete with the Carpe diem motif, i.e. the PS eats and drinks for he knows that the future is uncertain for him and that he can be compelled to leave the power at any time.
- (xiv) Paradox: it is paradoxical that the PS who is supposed to be the leader of that Nation to "sit in the back of the car" whereas the mere citizen is diving or ruling the nation.
- (xv) Paronomasia or Pun: The playing on the item "Mwananchi" can yield the following interpretations:
 - a) Mwana-nchi
 - Mwana= the child
 - Nchi= the nationThe driver who is addressed as "Mwananchi", i.e. the native or "Mzalendo" symbolizes true nationalism. He/she is contrasted to the Mugos, that means, the puppet leaders and betrayers whose only target is to loot the nation (Gakwandi, 1980).

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b) Mwana-nchi

- Mwana= the child
- Nchi= the nation

The driver who is still a child who should not talk about the nation’s matters for low people should leave them to politicians.

c) Mwana-nzi (an utterance of a dyslexic person)

- Mwana= the child
- Nzi (Swahili, G-40, Guthrie Classification) = the fly

The driver is a useless fly who cannot be cared for. Therefore the PS cannot give him food for he wants him/her to die miserably like a fly.

(xvi) Phonological deviation through repetition of the sound /k/

- Throughout, we find items with the sound /k/ as in: Line 3 (Secretary); Line 5 (Vic, fact); Line 6 (reflected); Line 7(cold, talk); Line 8 (chicken); Line 10 (Ice-cream, cover, jokes); Line 11 (coffee, keep, awake); Lines 12 and 13 (back, car); Line 16 (looking); Line 17 (secretly, concern); Line 23 (delicate, diplomatic), Lines 25 and 30 (causes); Line 26 (continued); Line 29 (equally); and Lines 25 and 30 (stomach).

Seemingly, the dry velar /k/ sounds as if something was cracking to cut open. The poet uses sound symbolism to invite the reader embody an effective response to the text which Simpson (2004, p. 68) terms phonaesthesia. Needless to repeat, the dominant /k/ sound brings in the sense of cracking whip that elucidate the latent anger of the persona.

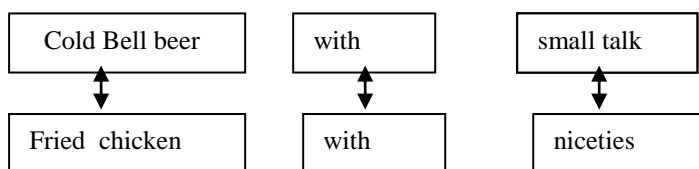
In addition, the repetition of /k/ is likened to the frequent slaps and whips to crack on the bottoms of some victim of lack of nationalism. Clearly, the African independences have not brought to power responsible leaders for neocolonialists seem to be worse than the colonialists. The situation experienced is like removing a cold beer from the fridge to a hot environment. As a result, it cut open to pour all its content on the floor.

- The pronoun “I” is repeatedly used not only as a cohesive tie but also to highlight the persona’s suffering through the sound /aI/, that stands for an interjection. However, the “I” uttered by the PS stands for the royal I/we which implies inclusiveness (Ward, 2004). So through the use of the pronoun “we”, the reader is meant to see the author-narrator as a member of the class on whose behalf he (Barlow) is speaking.
- The exclamation mark is also repeated not as a surprise but to express the cumulative effects of the PS’ mismanagement.

b) Where the language allows a choice, the poet denies himself the freedom to choose, using the same item in successive position. This type of deviation meets Jakobson’s well known criterion for poetic function of language that projects the principle of equivalence from the axis of selection to the axis of combination (Jakobson 1960, quoted in Leech 2013, p. 61).

(xvii) The alliterative pattern: The poet selects on successive syllables the same consonant /k/ as seen earlier.

(xviii) Syntactic parallelism, i.e. parallelism of structure implies sameness and parallelism of thought (Culler, 2001). Parallelism is reflected in the second stanza as follows:



Widdowson (1986, p. 40) contends that such structural coincidence implies sameness. Thus, can the analyst only equate “cold bell” with “fried chicken” and “small talk” with “niceties”. However, with regard to code, the aforementioned items “have not the same meaning despite their collocational affinity: “Cold Bell beer ” and “fried chicken” are more likely to occur in the same environment; so are “small talk” and “niceties”. In this respect, context neutralizes the disparity in signification and all the items mentioned so far are also conditioned into equivalence. For the Cold Bell beer and the fried chicken we might infer that small talk and niceties amount the same thing, for in the environment where the Permanent Secretary roams, small talk and niceties are relevant.

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2. Secondary Deviation

Secondary deviation or conventional or defeated expectancy, as Leech (2013) calls it is not from norms of linguistics, but from norms of literary composition. In "Building the Nation", we have "Enjambement" (or run-on lines) which is pervasive in this poem. About the effect of 'enjambement', it can be remarked that the line boundary comes within the close, at a point where a pause is not natural: "The result of building the nation –different ways." Another instance occurs in the last but one stanza where there is no connection between Line 28 and Line 29 despite the exclamation mark.

Thus, it can be remarked that the structure brings together sumptuous meal, the Vic and talk in such a way that their roles are equivalent. In so doing, both the convention of unity and equivalence urge the reader to set a relationship between the PS' job (political institutions) and individual in the whole poem. It is thus inferred that politics is an oppressor of the diver (the masses) as the meal is the tool of oppression. In this respect, without politics that sustains social injustice by promises of heaven, there would be no proletariat. In other words, politicians exploit the poor people by promising them through propagandas rewards and a haven after the elections. But in Africa, voters are not well paid; the drivers (middle class workers) are not well remunerated; and the soldiers, the PS' bodyguards starve carrying heavy guns and others on the battle field. As a result, there is a permanent misunderstanding between Congolese leaders (politicians, the clergy, ...) in particular and in general the African' petty Bourgeoisie.

C. Thematic Exploration

"Building the Nation" is Henry Barlow's scathing critique of the African leaders. As their personality is characterized by the *carpe diem* motif, they say: "Let us eat and drink because we shall leave the power tomorrow."

When the poem opens, the speaker is doing their share of driving their boss, the Permanent Secretary, to his job. In Line 4, "important urgent function" surges the reader expect some vital matters of the nation. However, one might be astonished to know about the destination of this official: he goes to the Vic (Lake Victoria Hotel in Entebbe, Uganda).

The use of informal language through the apocopated "Vic" is the hallmark of the driver's use of slang at important occasions. That is to say, the function alluded to in the poem is a trivial one, i.e. it is neither important nor urgent. Maybe it is the menu which bears the features of importance as it includes sumptuous recipes such as Cold Bell Beer, Wine, Ice-cream and the like.

Another important concern of the Permanent Secretary at the Vic is to make stereotype jokes particularly to ridicule another ethnic or political group. Therefore, the reader wonders whether such a behaviour can help build the nation; only tribalist people can resort to such jokes. In other terms, the driver, as he does not belong to the boss' ethnic group, they cannot sit at the same table with his/her boss. The Permanent Secretary parallels some African nouveau riches and officials in the army who treat the subalterns as dogs. The dog keeps the door while the boss deals in wine and women indoors.

As the poem pushes ahead, in the third stanza the persona is driving their boss back home. Nonetheless, the latter has been yawning many a time while sitting in the back of the car. Paradoxically, "sitting in the back of the car" implies not caring of the State's affairs. So, can we implicate that the driver (implied leader) has taken the front seat to lead the country! In fact, the Permanent Secretary (implied ruled) has sat at the place of the passenger; and as a result, we wonder who is ruling the nation.

Like some African families where committed wives have taken over the leadership of their households, the PS nation's ruling class has surrendered their responsibility. Due to husbands' irresponsibility, the wives can do some chores such feeding, clothing, and schooling the children. Such an attitude can be observed in David Lodge's *Changing Places* where Halary finds herself alone with the burden of children after the separation with her husband (Seguedeme et al. 2022, p.17). Clearly, a study conducted Southern Africa by Datta and McIlwaine (2000) has shown that when females control the family budget, children are likely to be better nourished and educated than those households where males determine how income be spent.

Consequently, there is no friendship between the driver and their boss; between irresponsible husbands and their wives, and so on. Therefore, the poem contains an implied irony. Rather than the Permanent Secretary arousing the sense of re-building his nation after a hard period of colonization, he holds a hammer in his right hand to lead the nation selfishly and in dictatorship. Furthermore, the driver has performed fake smile to laugh at his/her boss' stupidity and mischief.

Slimming in Line 18 implies the driver's endurance. Indeed, the driver is ready to do their chores at all circumstances even being hungry. That is, they are ready to die of hunger provided that they accomplish their duty well. Clearly, the driver is a true nationalist, a person idealized by Ngugi wa Thiong'o (1966) quoted in Ngitsi and Kayisavira (2010, p.254) through these terms:

In Kenya we want the death which will change things, that is to say, we want a true sacrifice. But first, we have to carry the cross. I die for you, you die for me, we become a sacrifice of one another.

In Line 19, "he said with seriousness" implies that the PS spoke without seriousness. This attitude not only annoys the driver but cannot believe his/her ears when the PS lies that he has not eaten either.

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Mwananchi, I too had none
 I attended to matters of state.
 Highly diplomatic duties you know...

First, one can remark that the PS is not only a liar but he is also a sadist and selfish man. His sense of sadism pushes him to delight in outwitting the driver through cunning; he ate chickens and drank beer while his chauffeur was starving. As a matter of fact, this official can be likened to an officer-soldier and an animal hunter who ask their bodyguard dogs to keep at the door when they (bosses) are eating and after eating, they throw bones and leftovers to them. As far as politeness is concerned, he has not only broken the Generosity Maxim which enjoins the speaker to minimize benefit to self and maximize cost to self but he also breaks the Polynna principle that enjoins us to use pleasant topics when we talk to our hearers (Leech, 1983).

Second, the item “ulcers” is repeatedly used in Lines 25, 28, and 29 to reinforce the consequences of both overeating and starving. For the official, ulcers are caused by gluttony and eating luxurious meals whereas the driver (working class) is hungry and spends days on an empty stomach. Workers in this society are not paid at all and if they are, bosses give them the penny that means the useless coin of the national currency.

Another issue related to the lack of nationalism is the leaders’ carelessness and mismanagement of their states. Surprisingly, such rulers can manage hungers and starvations among the ruled. A striking instance about the topic of triggered hunger is the center of interest in *Sardines*. African rulers can starve their population in order to keep a tight rein on them. To state it otherwise, some officials often starve the people either by not remunerating them well or by creating strife that urges people to a wanderer life. Farah Nuruddin (1985, p.103) holds what follows:

Haile Selassie used hunger as a controlling force in Ogaden, Wallo, Sidomo and other provinces. The strategy has remained the same: starve and rule.

Late Hailé Selassié, former King of Ethiopia (1892-1975), starved his country, as castigated by Nuruddin in the novel above. Indeed, totalitarian African leaders are not only sadistic since they delight in the pain of others but they are also eager to feed on the sweat of their subjects. These rulers, as far as gender relation is concerned, cannot care of women’s concerns; rather, they use their manhood to dominate females (Ngitsi, 2024).

IV. CONCLUSION: THREATS AND REMEDIES

D. Treats

The African nationalism in general, the Congolese in particular has been threatened by a number of ills that have hindered her development. These threats include the abusive consumption of drugs and highly alcoholic drinks and the abusive use of technology mainly the use of telephones. Herein, we are concerned with the former, that is, the abusive consumption of alcoholic drinks.

A study of the language found on bottles was conducted by students of Beni Teacher’s Training College, Master 2. These learners aimed at collecting data to check the rate of alcohol and to record the language used leaving the discourse-stylistic analysis of the language to the lecturer Katsuva Ngitsi. The collected packages were of plastic beverages consumed in Beni city, North Kivu Province, Democratic Republic of the Congo. Below is the table of collected bottles.

Number	Name	Rate	Package	Text
01	Amina H4	40%	Plastic	Ginger double traction
02	Bell 7	7%	Plastic	Anti-poisson men secret
03	Bishop’s Oak	42.8%	Glass	Consumption is injurious to the health. For overseas only, not for consumption by people under the age of 18 years.
04	Blue Skys Vodka	40%	Plastic	- Not for consumption by people under the age of 18 years. - Overtaking alcoholic is harmful to the health.
05	Leo Opaque	8%	Plastic	- Not for consumption by people under the age of 18 years and pregnant women. - Drink responsibly. Not drink in excess and drive.
06	Mandela Gin	40%	Plastic	- Not for consumption by people under the age of 18 years. - Overtaking alcoholic is harmful to the health.
07	President Whisky	40%	Plastic	Not for consumption by people under the age of 18 years.
08	Simba Waragi	40%	Plastic	Overtaking alcoholic is harmful to the health.
09	Swag	40%		Not for sale to person under 18 years.
10	Villa Bianga	7.5%	Zinc	- Not for consumption by people under the age of 18 years.

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		and 8.5%		- Overtaking alcoholic is harmful to the health.
11	Brasimba	5%	Glass	

The table above reveals what follows:

- 80% of drinks are rated between 40% and 42.8%
- Most packages are plastic bottled except two which are packed by material made of both glass and zinc.
- Most of the beverages' purposes is sexual energy oriented to boost the males' potency.
- Two products are imported and not be used in their manufacturing countries.
- All texts embed the warning: "Not for consumption by people under the age of 18 years , and 'Overtaking alcoholic is harmful to the health.'"

As far as the consumption of "Simba Waragi" is concerned, the following inferential observation for making awareness among the disciples of Bacchus is worth noting. In fact, "Simba", the lion is the king of the jungle who frightens all animals. Lion which belongs to the class of *Mammalia*, order of *Carnivora*, family of *Felidae*, and the genus of *Panthera*, is strong, indeed. However, as it eats only meat, its life is shorter; it oscillates between 10 and 14 years but in the zoo it can live up to 20 years (Arcadia Safari, 2024). Therefore, drinkers of Simba Waragi are ironically endowed with all the traits that the lion can bear for the more one drinks Simba Waragi the more lion one becomes and the shorter time one lives. "Leo Opaque" has seemingly high rate (8%) of alcohol too. Its meaning is not only opaque or obscure, but it is also intriguing. Leo or Leonel (el= diminutive suffix in Middle English) is a small lion (Encarta, 2009). The leonel is as dangerous and furious as a big lion.

Besides, the text on "Simba Waragi" flasks implies a warning as castigated by Ngitsi in his poem entitled "Rutuku", quoted in Kiura and Ngitsi (2018) arguing:

Mangwende and Kanyola are emissaries of death,
Had you known you'd have said no to wrath,
A star that shines when drunk cheafly Banana
And Cling your honorable man to corner-b
The fate of king Turbo and Marijuana smokers.

The above stanza uses localisms such as "Mangwende", "Kanyola", and "Turbo" to highlight the danger of local alcoholic drinks. These drinks are said to be men's affair, that is, women and womanized males should not drink them. But, despite the warnings, it seems that drinkers do not care of the danger that includes losing weight and dying of the alcohol toxins. However, Turbo, unlike the liquors used in the sample used in this paper, is a liqueur that seems to be harmless for its low rated level. Useless to say, its excess is harmful to the health of drinkers. The case of the Permanent Secretary is an instance in point. His ulcers prove the extent to which toxins have harmed his health; of course, these have already impacted on his life expectancy.

Nonetheless, the label "Mandela Gin" has proven intriguing on strong alcoholic plastic flasks. Our wonder is: was Late Nelson Mandela (South African President (1994-1997)) and committed freedom fighter an alcoholic Nationalist? Of course, he was not. As a Nobel Prize Laureate (1993) and Nationalist freedom fighter, he immersed himself in the struggle per se. His objective was to break the chain of racial subjugation and liberating his nation at all costs from imperialism. Therefore, he could not dare cut short his life by consuming drugs, for he was committed to attain his goal.

Clearly, the items "gin", "vodka" and "oak" are revealing, as far as the labels are concerned. Both gin and vodka signify colourless distilled spirits; and oak, like the hemlock tree (genus of *Abies Canadensis*), has poison connotation. What links the drinkers of "Bishop's Oak" and the "oak" is the fact that the former feed on poisonous drinks. As Widdowson (1975, p.38) claims, the association of lexical items in such a context has the effect of activating semantic features in their signification which has a common point of reference. Therefore, the youth, drinking vodka and gin which are symbols of death, expose themselves to death.

Yet, there is ambiguity of meaning in "Mandela Gin" and "Bell 7" whose text is "Anti-poisson men secret". First, "gin", as we know, is a disturbing and evil spirit. Is Nelson Mandela's ghost evil or do the manufacturers of the liquor would like the youth get empowered by this hero's spirit? However, alcohol cannot empower but it weakens the drinker! Second, "Bell 7" is also intriguing in that it misleads French speakers, mainly ladies who might think that in drinking Bell 7 they may be beautiful (Belle). The number 7 also hides the message through the omission of 4 and AK. Then AK-47 stands the machinegun made in 1947 by the Russian Kalashnikov. Clearly, the Mandela Gin and Bell 7 are not "anti-poison" but they are poison itself which quickens people to hell. In addition to ambiguity, the text has paradox. Anti-poisson secret, quid?

The consumption of highly alcoholic drinks has not only resulted in health cataclysm but it has also resulted in the youth's irresponsibility. It was observed that alcohol affects the drinker's psyche to urge them become psychoneurotic. As a result, the more you drink the more dependent you become and the weaker or the more depressed.

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Particularly, in Beni town and generally in North Kivu province, people are no longer working, for drinking alcohol has become their job. Still, a few workers spend their money on beer and ladies. In fact, the youth's idleness in North Kivu has culminated in the creation of rebellion factions. Hence, violence and murder are, today, the Congolese daily dream of the unemployed masses. For instance, more than one hundred rebellion factions are recorded in the eastern part of the Democratic Republic of the Congo. When the International Community, through the disarmament, demobilization, reintegration, repatriation, resettlement, and reduction of violence (DDR/RR), seeks to reincorporate some people from irregular armed groups in society, their process always floats due to the lack of nationalism (MONUSCO, 2015). The situation has worsened today with the so-called "Wazalendo" who pretend to fight for their country whereas they are struggling for their bellies. They have implemented taxes, toll roads and the like to exploit the population they are supposed to liberate from imperialists.

ACP (20 August 2024) have set out to denounce parents' scares about their children's abusive use of drugs and alcohol. According to the "Agence congolaise de presse" (ACP, 20 August 2024), in North Kivu province, children have involved in mess: robbery, giving up school, children scarcely sleep at their parents' houses...

E. Remedies and Hints

Professor Patrick Loch Otieno Lumumba (2024) of Kenya has embodied the Nationalist Late Patrice Lumumba of Congo, Democratic. As a Lawyer and Activist, he claims that Africa is suffering because we often elect the worst to lead us. According to him, Africa is a rising continent for she has potentials: her population and raw materials in a rich environment. And to realize a potential, Africans should unite not rely on prayers and fasting alone, but they should struggle bravely in order to regain true independence.

In this regard, the leaders we elect have neither the sense of nationalism nor the potential to lead their nation. The voters, on the other hand, also lack nationalism since they are governed by ethnicity. Radithalo (2000) states that with the advent of poly-ethnic states, African politicians and commentators were hard pressed to give credible explanation for the resurgence of ethnic hostilities and conflicts. Simply stated, the ethnic state not only creates hostilities and conflicts among both the leaders and the population but as the African politicians are characterized by nepotism, not everybody can be figured out in their sphere. That is, only people of their family are worth being promoted.

To these hints of PLO Lumumba, the researcher can add the following:

- In churches and mosques, Patriotism should be the core of preaching rather than mere talks about the prosperity gospel through collecting alms from people;
- In schools the teachers should be immersed themselves with the teaching of Nationalism. In so doing, curricula should be tailored on basis of nationalist ideology; textbook should be designed to enhance the learners' sense of Patriotism.
- The voters, i.e. the masses should also be taught about how to vote for their rulers not their brothers. Thus, they have an eye-bird's view to elect and see elections as an opportunity to chase bad leaders. So favoritism, despotism, clientelism, and nepotism should be fought against for the people to have good leaders not those whose target is to satiate their selfish interests. Such a behaviour enhances permanent hatred and conflict among common people, i.e. there is endless misunderstanding between the rulers and the ruled.
- Good leaders should be impartial; they should make equal share; in so doing, they should fill in the gap between politicians and the population to create a brotherly unity which gathers their population around the national cake.
- Generally, African leaders should be self-reliant not the beggars whose hands are always tended either to Europe or America or China, for development will never come from outdoors (Ngitsi and Kayisavira 2010, Ngitsi 2021).
- The African governments should pass laws against corruption and embezzlement or laundry, and severely punish greedy politicians who grab the national wealth due to their lack of nationalism.
- Briefly, Africans and particularly the Congolese should embody Benjamin Franklin's spirit of Nationalism. He had frankly said the truth and fought against domination for total liberation of his nation, America. In his "Letters on the Prospects for Reconciliation and the Beginning of War, 1775-1776", he addresses his contemporary politicians as follows:

You are a Member of Parliament, and one of that Majority which has doomed my Country to Destruction. You have begun to burn our Towns and murder our People. Look upon your Hands! They are stained with the Blood of your Relations! You and I were long Friends: You are now my Enemy, and I am, Yours, B. Franklin.

In nutshell, I cannot claim this paper to have scrutinized all the aspects of nationalism as displayed by Henry Barlow. Thus, the floor is open to other researchers interested in the theme of Patriotism. For instance, one can complete me by making a full pragmatic analysis of language on bottles of high alcoholic drinks to see how some people; mainly those who lack Nationalism,

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kill themselves by overdrinking alcohol whereas the wordings warn them not to do so. Another path to follow is a biochemical one. Researchers can check the impact drinking beverages packed in plastic bottles and check whether alcohol and plastic match with each other, i.e. to check the effects of drinking alcohol blended with plastic.

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