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Communicative Thought Patterning as Threat to Peace and Security in Chimamanda Ngozi Adichie's Purple Hibiscus

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Abstract

Chimamanda Ngozi Adichie is a literary giant who through her novel, *Purple Hibiscus* communicated to her audience verbally and non-verbally some of the happenings in the society. This paper is an attempt to discover those thought patterns imbued into the characters which were not spoken out but which disputed chief character - Achike popularly addressed as papa in the novel. In order to achieve this, three research questions are raised. A theory known as psychoanalysis propounded by Sigmund Freud in the year 1933 was used as the theoretical framework. Six excerpts were purposively selected from the novel and these formed the data for analysis. These data were analysed and interpreted. The interpretation showed that non-verbal communication as part of communicative patterning is very dangerous to peace and security because it hides the addressees' real motives from the addressor. The researchers made some recommendations which included that, dialogues should be used in presenting and settling disputes in both the families, states and nation. It equally advised communicators to understand that keeping silence to issues does not really mean good hearts but they should sense danger and make their communication partners talk. That silence is golden, works under contexts. It can favour some contexts and disfavor other contexts. The researchers conclude that, non-verbal communication is a powerful weapon against peace and security to any home, state and nation and should be avoided in any security issues and peace talk.

Keywords: Communicative Thought, Patterning, Threat to Peace and Security, Chimamanda Ngozi Adichie, *Purple Hibiscus*

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Introduction

Language as a human phenomenon is so important to a human that if one says that without it human beings will cease to exist, is not an overstatement. Not only is it used for communication. It is used to transfer messages from one human mind to another. Our thought patterns are occasioned by language. There is hardly any activity that we engage in that is not language based. Literary writers use language to pass one societal information or another to their audience. Adichie as a literary writer used language to teach a lot of behaviours put forth by both men, women, children, family members that could either lead to peace, unrest, security, insecurity, trust, distrust and so on in her novel *Purple Hibiscus*. She succeeded in doing these through her use of verbal, non-verbal language, and non linguistic means. In this novel Chief Achike, the protagonist of the novel, through his autocratic nature and religious fanaticism, subjects his wife and children to physical and psychological trauma in an attempt to prove that he is the man of the home. His actions led his family to develop special method of communication known as mind- eye or silence. Mind eye type of communication is a type of communication that is non-verbal. The children and their mother communicated with their eyes out of fear of being molested by their father's tyranny and they all ended up being repressed. This method of communication hides the intents of the communicants who later silenced their father to death.

The death of the protagonist was a huge lost to his family, community and nation at large. His death equally led to the imprisonment of their son while the mother lost her sanity, and their daughter was not left out.

This paper is an attempt to emphasis the power of silence in communication as dangerous to peace and security. The data for this work were collected from the verbal, non-verbal communication of the characters of Chief Achike, Jaja, Kambili and Beatrice popularly referred to as Mama in the novel. Psychoanalysis was used as the theoretical framework which was used to ascertain why the different characters acted the way they did, the hostility melted out by the Chief protagonist and the silence option resorted to, by the members of his family. After the analysis, the researchers found out that the actions and inactions of humans are caused either directly or indirectly by forces beyond human control.

The researchers recommended that in our dealings with humans, we should be careful of exercising extreme power in order not to make other project or take actions which they never intended to

take. Again, the researchers also recommended that interlocutors should have it in mind that silence is very dangerous in human relations. Though, the popular saying is that silence is golden but not in all situations. Dialogue should be used to address difficult situations and correction should also be done with love.

Conceptual Definitions

The concept of language. We cannot discuss about human relationship or existence without mentioning language. Language is a mark that marks out man from other animals. Its relevance has led to its multifarious definitions by scholars and non-scholars alike. The commonest definition of language is that it is tool for human communication. As a tool, literary writers like Chimamanda Ngozi Adichie manipulated it to the extent that the characters and actions of her characters can easily be interpreted.

Some other definitions of language are that language is a medium by which the culture and collective experiences of a people are transmitted from generation to generation. It is also a means whereby the people organize and pattern their thought processes, concepts and categories.

According to Sapir Worf (qtd in Pushpinder Syal and D.Y. Jindal) Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols (4).

Onuigbo Sam defines language as “a unique trait of man, which is used to construct the varying realities of our life and anyone who does not conform to the needs of socio linguistic interactions of society maybe relegated to the institutional world of the misfit (7).

Ike in his own view sees language as “language makes it possible for human beings to think together, feel together and act together (18).

Furthermore, Anagbogu, Mba and Erne, define language as a means devised by human beings for communicating ideas, feelings, desires, etc through complex vocal or written symbols (107). From these definitions of language, we can see some common features - language being human, a means of communication, sharing of feelings and emotions, used within a society that share common culture etc. Language is very import in human existence. And crystal captures this importance thus: Language has both ‘mystical’ and magical powers for capturing the breath of human thoughts

and endeavours (22). Language is a channel through which people voice their sentiments, displeasure, reservations, thoughts and feelings. Language being a means of communication, will take us to another concept which is communication.

Communication as a concept has equally attracted a lot of definitions. Most often language and communication have been used interchangeably. Some scholarly definitions would be looked into to see how close both are Keyton in (Onigbo, 24) defines communication as the process of transmitting information and common understanding from one person to another.

Communication is an interaction in one form or the other, either by visual or auditory symbols. People are continually interacting with themselves and with their environment by talking to their friends, watching television, listening to the radio, reading printed pages, calling or sending away domestic or other animals. Communication involves the interaction of one or more people saying or doing something which attracts reactions in the minds of other people. Symbols such as words or gestures are the major means that people use to communicate.

Communication can also be defined as the transmission, transfer or exchange of ideas, knowledge, believe or attitude from one person to another. Communication is thus a process by which we assign and convey meaning in an attempt to create shared understanding. This process requires a vast processing, listening, observing, speaking, questioning, analyzing and evaluating. Dopemu defined communication as a process by which one person (or group) shared and imparts information to another (or group) and which information is clearly understood by one another (21).

Communication is the act of transferring or conveying information from a human source to human receiver by means of language as a signaling system. In a nutshell, communication is not just giving of information, it is the giving of understandable information and receiving understandable message by different parties so that such message can be understood and acted upon. The type of communication involved in this work is literary communication where Adichie used language to pass information to the readers through the words she imbued into the characters through verbal and non-verbal means.

Components of Communication

There are six components that make up communication processes. These are:

1. **Sender/Encoder:** The sender is the fellow who encodes the message. He/she is the source or originator of the message.
2. **Receiver/Decoder:** This is the one that decodes the message, that is, he/she interprets the message. He is the target audience and the final consumer of the communication.
3. **Message:** The message or meanings reside in the receivers and not in the messages. The sender sends an array of messages which maintain and enhance his own organizational structure. The message is the content, idea, thoughts and information the sender/source wishes to share with the receiver, listener. This is the central element in the communication process.
4. **Medium:** This is the channel or network of channels connecting the sender or receiver in communication process, the channel helps to shape the message.
5. **Feedback:** This is the response by the receiver of the message transmitted. Feedback in the communication process can be positive or negative. It is the reaction on the part of the receiver as a result of the reception of the message.
6. **Noise:** Noise is an interference that affects the effectiveness of a communication activity. Noise reduces and affects the quality of the message at any stage of the communication process.

Communication are of three types. These are:

1. Dialogue or verbal communication.
2. Non verbal communication
3. Visual communication

Dialogue or verbal communication is a reciprocal conversation between two or more entities. This is communication through the use of words. It may take oral form in which speech organs are used to write symbols, letters of the alphabet and words.

Non verbal communication is the process of communicating through sending and receiving words and messages. Such message can be communicated through gesture body language or posture, facial expressions and eye contacts, object communication such as clothing, hairstyles or even symbols or information graphics. Speech may also contain non verbal elements known as

paragraph, including voice quality, emotional and speaking style, as well as prosodic features such as rhythm, intonation and stress.

Visual communication

Visual communication through aid. It is the conveyance of ideas and information in forms that can be read or looked upon. It is primarily associated with dimensional images. It includes signs typography, drawing, graphic design, illustration, colour and electronic resources. It solely relies on vision.

Characteristics of Effective Communication

Some of the major characteristics of effective communication are:

1. **Directional:** Effective communication should be directed towards a definite population or class.
2. **Meaningful:** It should be intelligibly encoded in symbols that are commonly understood and easily interpretable by all concerned.
3. **Systemic:** There should normally be a link between one idea or component and another. The idea and expressions must function co-operatively to achieve a common goal.

The Roles of Effective Communication

The roles of effective communication are:

1. It prevents unnecessary speculation and rumour.
2. Effective communication enhances harmonious relationship among the different units or organization.
3. It may prevent the breaking down of law and order in an organization as rumour and speculation have been reduced to the barest minimum through regular and efficient communication.
4. Regular and efficient communication will no doubt lead to the achievement of organizational goals.

In conclusion, communication is an issue that cannot be joked with, as it is the means of interaction and transmission of information between people. Therefore, any breakdown in communication is enough to lead to anarchy, confusion, conflict and rumours.

Adichie's Purple Hibiscus

Purple Hibiscus is a novel written by the Nigerian author Chimamanda Ngozi Adichie. Her debut novel. It was first published by Algonquin Books in 2003.

Purple Hibiscus is set in post colonial Nigeria, a country beset by political instability and economic difficulties. The central character is Kambili Achike, aged fifteen for much of the period covered by the book, a member of a wealth family dominated by her devoutly catholic father, Eugene. Eugene is both a religious zealot and violent figure in the Achike household, subjecting his wife Beatrice, Kambili, her brother, Jaja to beatings and psychological cruelty.

The story is told through Kambili's eyes and is essentially about the disintegration of her family unit and struggle to grow to maturity. A key period is the time Kambili and her brother spend at the house of her father's sister, Ijeoma and her three children. This household, offers a marked contrast to what Kambili and Jaja are used to. It practices a completely different form of Catholicism, making for a happy, liberal place that encourages its members to speak their minds. In this nurturing environment both Kambili and Jaja become more open and more able to voice their own opinions. While at Auntie Ifeoma's, Kambili also falls in love with a young priest, Father Amadi which awakens her sense of her own sexuality. Ultimately a critical mass is reached in terms of the lives of Kambili, Jaja and the existence of their family as they were unable to cope with Eugene.

Other themes of the novel are religion and belief, family, freedom vs speech and silence, violence. Speech and silence were the major concern of this research. How both the verbal action of Chief Achike led to the silence and eye language that led to his death, and the destruction of his family

Peace

Peace as a concept has also attracted a lot of definitions. Peace is not simply the absence of war, conflict or opposition as the circular world understands it. Peace is not in deemphasizing nuclear war between super powers like America, Germany and Russia etc. According to Johnson quoted

in (Onwuka and Ohaka, 115), the biblical idea of peace, shalom in the Old Testament (Hebrews ethymology and eirene in the New Testament (Greek ethymology), is a very rich concept. The first, defines peace as a gift of God for us humans to receive and refine. Meaning that, peace is a gift to be received as well as a task to be undertaken. The second defines peace as encompassing justice or righteousness, with its conclusion of love, compassion and forgiveness. Peace is a fruit of justice for all. It signifies according to Okeke, the relation and well being (not just material well being) between different groups of people, persons and families. (28).

Peace according to Ayodeji is not simply the absence of war. It is also the existence of justice and equality that guarantees, provisions of life are met. It includes the eradication of violence, oppression, greed and environmental destruction by the positive intervention of conflicts. This definition of peace captures what is not obtainable in Mr. Achike's family, there is violence, oppression, inequality, injustice and so on, in the family. All these were communicated through language use.

Similarly, peace is the wedding of justice and love which God puts into human heart through the spirit. Language users should learn to manipulate language in such a way that peace and love reign in our families, state and nation. This can be achieved by choosing the right words and collaborating, dialoguing so as to have a peaceful society.

Forms of peace process

There are four forms of peace process. These are peace keeping, peace enforcement, peacemaking and peace building.

Peace keeping takes place when peacekeepers are used to keep conflicting parties apart and keep conflict at current low levels. Where conflict is high and conditions for peace remain limited, peace enforcement is needed to create the space for increasing development and reducing conflict. Peacemaking arises in situation where conflict is high but there are viable conditions for pursuing development while peace building applies to a situation of low conflict and high prospects for development (Oke: 3). All these types of peace are obtainable through communicative language use. Any family, state, nation that like peace remain stagnant.

Conflict: Conflict is another concept that is in the mouth and mind of everybody in the society today. This is because of the context we find ourselves lawless society, peace less society, warring

society, insecure society, kidnapping society and so on. Other synonymous terms to conflict are dispute, quarrel, squabble, disagreement, differences of opinion, dissension, discord, friction, tension, Strife, antagonism, antipathy, ill will, bad blood, hostility, disputation, contention, clash, altercation, tussle, fracas, affray, wrangle, feud, schism, war, violence and so on (Ouwllika and Ohaka: 113). The opposite of conflict is harmony, concord, agreement, accord, peace, tranquility, rapport, consonant, congruity, compatibility, equanimity, correlation and concurrence. These opposites make one to see conflict as the opposite of peace.

The concept of peace is associated with other concepts such as doctrine, creed, colour ideology, colour, race, tribe, gender, age, class, interest and social distinctions, belief, religion politics ethnicity and so on.

In human life, there are so many areas where conflict exists. There is a conflict between hope and fear, good and evil, darkness and light, deed and word, reality and truth, praxis and theory, relative and absolute, transcendence and immanence, spirit and matter and so on. Conflict can be viewed as an emotional reaction to a situation or interaction that signals a disagreement of some kind. The emotions of fear, sadness, bitterness, anger, hopelessness or some amalgam of these (Onwuka and Ohaka: 116).

In the words of Fisher, conflict can be defined as the incompatibility of goals or values between two or more parties in a relationship combined with attempts to control each other's antagonistic feelings toward each other. (Fisher: 201). Kricsberg sees conflict from a relatively positive angle - as having the potential for either a great deal destruction or much creativity and positive social change (Kricsberg: 11).

From whatever angle that conflict is defined, it is an evil wind that blows no one any good. In the family of Eugene in the novel, his family suffered emotional conflict, injected into them as a result of internal conflict from the father of the house who is supposed to protect his family from external conflict. This ultimately led to his death and the destruction of his entire family.

Types of Conflict

There are different types of conflict in human life which language can cause and also resolve. These are sexual conflict, religions conflict, political conflict, love conflict, self-image conflict, interpersonal conflict and existential conflict: As the names of these conflicts are, so also they are

interpreted. All these conflicts either take place between man and man, that is man versus man or between man and self.

Theoretical Framework

Sigmund Freud (1856-1939) an Austrian neurologist was the founding father of psychoanalysis, a method for treating mental illness and also a theory which explains human behaviour. Freud believed that the events in our childhood have a great influence on our lives, shaping our personality. For example, anxiety originating from traumatic experience in a person's past is hidden from consciousness, and may cause problem during adulthood (in the form of neuroses). He developed this theory in the 1890s, precisely in 1933. This theory is tagged psychoanalysis. Psychoanalysis is the treatment of mental disorders, emphasizing on the unconscious mental processes. It is also called "depth psychology". Along this, also, he developed three agencies of the human personality which he called id, ego and Superego. Freud believed that people could be cured by making conscious their unconscious thoughts and motivations, thus gaining "insight" that is enhancing the functioning of the ego, helping the individual become less controlled by biological drives or demands of the Superego.

Three (3) Levels of Psychoanalysis

There are three (3) levels of psychoanalysis. These are the levels of the levels of consciousness and unconscious, id, ego and superego. These three elements work together to influence human behaviours. Each of these element of personality emerges at different points in life. Id is one of the three (3) levels of psychoanalysis

What is Id?

Id is one of the three agencies of the human personality along with ego and Superego. The primary method of unmasking its content according to Freud, are the analysis of dreams and free association. The characteristics of id are unorganized, demanding and insistent, illogical, lacks morals, instinctual, selfish and unconscious. The id works to satisfy basic urges, needs and desires. The id is an identity document used to verify a person's identity.

The id is the only aspect or component of personality that is present from birth. This aspect of personality is entirely unconscious and includes instinctive and primitive behaviours. It is driven

by the pleasure principle which strives for immediate gratification of all desires, wants and needs. If needs are not satisfied immediately, the result is a state of anxiety or tension. This demand is very important in children. So, when an adult behaves in this way, we refer to that adult as a child. As adults, we should learn to control our ids and act in ways that are both realistic and socially acceptable. The id exists in the unconscious, or outside of one's awareness. Since the id is not part of one's awareness, the desires of id are not manipulated by experience or thought.

The Ego: According to Freud, the ego develops from the id and ensures that the impulses of the id can be expressed in a manner acceptable in the real world. The ego functions in the conscious, preconscious and unconscious mind. Ego is the component of personality that is responsible for dealing with reality.

The ego is the psychological component (conscious decision) and operates based on the reality principle, which strives to satisfy the id's desires in realistic and socially appropriate ways. The reality principle weighs the costs and benefits of an action before deciding to act up or abandon impulses.

The Superego: This is the last component of personality to develop. Superego begins to emerge as we grow older. It holds the internalized moral standard and ideals that we acquired from our parents and society (our sense of right, and wrong) it provides guidelines for making judgment. It is the social components (conscience). The superego has two parts:

1. The conscience and
2. The ego ideal.

The conscience includes information about things that are viewed as bad by parents and society. These behaviours are often forbidden and lead to bad consequences, punishments or feelings of guilt and remorse. The ego ideal includes the rules and standards for behaviours that the ego aspires to.

The superego tries to perfect and civilize our behaviour. It works to suppress all unacceptable urges of the id and struggle to make the ego act upon idealistic standards rather than upon realistic principle. The superego is present in the conscious, preconscious and unconscious. Both the id, ego and superego interact to produce good personalities in human (www.verymind.com). These three components work together to determine behaviour.

In the novel under study, Chief Eugene over exercised his id, that other members of his family equally joined him in listening to their id thereby overlooking the ego and superego which should have been a guide to their personality. This led to the disastrous end of the Achike's family. The father was poisoned, the wife went berserk, the son was imprisoned and nothing was heard about their daughter.

When this theory was developed, it was only used to cure only mentally deranged patients, that is, a therapy for neuroses, but he later expanded it to account for many developments and practices in the history of civilization, including ... religion, literature and other arts (Devardhi: 2).

This theory is relevant to this work because the character of Achike is a clear demonstration of what id can do to humans. In most of his actions against his family, he allowed his id to take over him by being unconscious of his actions. Unconsciously, he treats his wife badly, inflicted bodily pains, destroyed his own properties, gave bodily injuries to his children in the name of instilling discipline. He even got his wife's pregnancy terminated through physical injury. But as soon as he performed these ominous acts, he came back to his senses and provided an escape route either through rendering apologies or regretting his acts. As one reads through his actions and inactions, you will be forced to say that he is mad. He is so selfish and self centered here have behaves immorally. At the time he moves out of his id, which is the unconscious stage, he moves to the conscious stage, which is the point of realization that what he did is bad and he apologizes (ego and super ego).

Data Presentation and Analysis

The data for this work where gotten from the novel Purple Hibiscus written by Chimamanda Ngozi Adichie. The data were conversations between Chief Achike, popularly known as Papa, Mrs. Beatrice, known as Mama, Achike's wife and their children Jaja, their son and Kambili, their daughter. The conversations that represented silence or non-verbal, verbal and responses that showed mind styles were the ones taken and analyzed to see how they led to lack of peace and conflict.

Except I: Papa looked at the room quickly, as if searching for a proof that something had fallen from the high ceiling, something he had never thought would fall. He picked up the missal and flung it across the room, toward Jaja. It missed Jaja completely,

but it hit the glass etagere, which Mama polished often. It cracked to the top shelf, swept, the beige, finger-size ceramic figurines of ballet dancers in various contorted postures to the hard floor and then landed after them. Or rather it landed on their many pieces ... (PH: 15).

This scene describes Chief Eugene Achike. This is how he reacted to a situation in his home when his son proved obstinate. His id was let loose and he began to destroy things in the house. In what followed, His wife, Beatrice came down and met the whole sitting room in a mess. See how she reacted:

She stared at the figurine pieces on the floor and then knelt and started to pick them up with her bare hands (PH: 15)

This is language of silence, but deep down in her mind, something is going on and this is conflict. She kept quiet because she doesn't want to add to the conflict already going on. This is where the ego comes in.

Also, let's look at how their son reacted to the solution:

Jaja did not move. Papa swayed from side to side.

Their son was resilient. He was not moved by his father's action. Perhaps, this is not the first time he has observed his father in such situation. He also was in control of his id and the reason he did not react. Though, he was silent but he was also having some thoughts in his mind. The ego comes in when he, in what followed knelt down beside his mother, to help her remove the shreds from the damage caused by his father. We can see this here:

Jaja knelt beside Mama, flattened the Church bulletin he held into the dustpan and placed a jagged ceramic piece on it. (PH: 16).

From these conversative, we can see or observe the type of communication that was used - non - verbal. Everyone acted in silence. While in their silent states, a lot of issues and thoughts went through their minds,

Except 2: "What are you doing Kambili?"

(I swallowed hard). " I... I ..."

“You are eating then minutes before mass?

Ten minutes before mass?”

“Her period started and she has cramps- Mama said.

Jaja cut her short. “I told her to eat cornflakes before she took Panadol, Papa, I made it for her”

“Has the devil asked you all to go errands for him?” The Igbo words burst out of Papa’s mouth. “Has turned to mama. “You sit here and watch her desecrate the Eucharistic fast, maka nnidi?”.

He buckled his belt slowly. It was a heavy belt made with layer of brown leather with a sedate leather - covered buckle. It landed on Jaja first, across his shoulder. Then Mama raised her hands as it landed on her upper arms, which was covered by puffy sequined sleeve of her church blouse. I put the bowl down just as the belt landed on my back. Papa was like a Fulani nomad - although he did not have their spare, tall body as he swung his belt at mama, Jaja and me, muttering that the devil would not win. We did not move more than two steps away from the leather belt that swished through the air. Then the belt stopped, and Papa stared at the leather in his hand. His face crumpled; his eyelids sagged.

“Why do you walk into sin?” he asked.

“Why do you like sin?”

Mama took the belt from him and laid it on the table.

Papa crushed Jaja and me to his body.

“Did the belt hurt you? Did it break your skin?” he asked, examining our faces. I felt a throbbing on my back, but I said no that I was not hurt (PH: 109-111).

This passage captured vividly how the id operates in human beings. Chief, Eugene Achike demonstrated his dogmatic, and brutal nature here, when he met his daughter eating few minutes to receiving the holy communion.

He got furious at the sight His wife and son tried to explain to him why Kambili was eating but all their explanations fell in deaf ears. His id made him to be oblivious of the fact that a sick person should be taken care of. He resorted to use his belt on everybody including his wife. The family

received the flogging in silence. None of them uttered a word neither did any of them cry. After few minutes, he came to the realization that he has committed a serious havoc to his family. Then, he stopped flogging them and then returned to verbal language use, where he asked them why they allowed the devil to use them. He went further to pull his children closer and asked them if they were injured by the whip. Out of fear, his children replied in the affirmative. But before he drew his children closer, Beatrice, his wife, after being flogged by her husband, softly took the belt from him and placed it on the table. We may ask, just like that? Yes, just like that because her action was controlled by her repressive id but she had a lot of internal conflict which is more dangerous than speaking out.

Back to the father who had succeeded in inflicting pains on his family members, later, regretted his action and this was when the 'ego' came into play. The question now is how did he apologize to his wife? His wife bore all these in silence.

Except 3: I was in my room after lunch, reading James, chapter five because I would talk about the biblical roots of ... when I heard the sounds. Swift, heavy thuds on my parents' hand carved bedroom. I imagine the door had got stuck and Papa was trying to open it. If I imagined it hard enough, then it would be true. I sat down, closed my eyes and started to count. Counting made it seem not that long, made it seem not that bad. Sometimes, it was over before I even got to twenty. I was nineteen when the sounds stopped. I heard the door open. Papa's gait on the stairs sounded heavier, more awkward than usual.

I stepped out of my room just as Jaja came out of his. We stood at the landing and watched Papa descend. Mama was slung over his shoulder like the jute sacks of rice his factory workers bought in bulk at the Seme Border. He opened the dining room door, then we heard the front door open, heard him say something to the gate man, Adamu,

"There's blood on the floor", Jaja said. "I'll get the brush from the bathroom"

We cleaned up the trickle of blood, which trail away as if someone had carried a leaking jar of red water colour all the way downstairs. Jaja scrubbed while I wiped (PH: 41).

This is another horrible scene in the family of Chief Achike. This is a gory scene, and silence prevailed here. Chief Achike turned his wife into a punching bag. The cause of the beating here was not made known but from what Kambili described through her counting, it meant that the

situation here was not a rare one. Achike in this scenario beats his wife to the extent that she had a miscarriage. Kambili counted the number of blows that her mother received from her father. At the count of nineteen was when Eugene stopped punching his wife. Before this time, his 'id' overpowered him, that he mercilessly beats his wife.

He came back to his senses when we saw him rushing his wife downstairs to the hospital. According to the theory, he has become conscious of his stupid behaviour. This consciousness made him to start looking for solution to his problem. At the stage that he beats his wife, he was operating in an unconscious stage. This is as a result of his selfishness and dogmatic nature.

Excerpt 4: I lay in bed after Mama left and let my mind race through the past, through the years when Jaja and Mama and I spoke more with our spirits than our lips. Until Nsukka started it all (PH:24)

From this excerpt, one sees that this silence method or non-verbal communication did not start today. It started so many years back and here Kambili was reminiscing over how she, her mother and brother had spoken with their spirits. Here, Kambili used spirits to represent silence. Instead of speaking with their lips, they kept quiet at every precarious situation. They acted like people who were caged, very unconscious of their situations. This is also the 'id' working here but not in a negative form. They never knew that there was another type of life outside the one they lived in their home. Their eyes were opened to reality only when they travelled out of Enugu to Nsukka on a holiday to their father's sister's house, Auntie Ifeoma. Kambili and Jaja came to their consciousness, which is at the level of the ego and they began to make comparisons between their home and that of their aunt, their lives and that of their cousins. The 'id' which had been lying latent was awakened. Jaja began to challenge the authority of his father.

Excerpt 5: Mama stood hugging herself in the centre of the living room, near the glass table, until Sisi brought a plastic bowl of water and a kitchen towel. The etagere had three shelves of delicate glass, and each one held beige ballet-dancing figurines. Mama started at the lowest layer, polishing both the shelf and the figurines. I sat down on the leather sofa closest to her, close enough to reach out and straighten her wrapper.

Here, Chief Achike in his usual ill manner has beaten his wife. His wife also in her usual manner, resorted to always clean the etagere whenever she was beaten. She came down and began to hug

herself in the mirror while waiting for her house help to fetch water with which she can use to clean the etagere which is now symbolic for her out pour of emotion or emotional release. The cleaning of the etagere helped her in suppressing her 'id'. She used silence in place of verbal communication to fight against the abuse meted on her by her husband. This worked for some time.

Excerpt 6: "I was six weeks gone". "Ekwuzila, don't say that again" Auntie Ifeoma's eyes widened. "It is true. Eugene did not know, I had not yet told him, but it is true." Mama slid down to the floor. She sat with her legs stretched out in front of her. It was so undignified, but I lowered myself and sat next to her, our shoulders touching. She cried for a long time, she cried until my hand, clasped in hers, felt stiff. She cried until Auntie Ifeoma finished cooking the rotting meat in a spicy stew. She cried until, she fell asleep, her head against the seat of the chair. Jaja laid her on a mattress on the living room floor. (PH.253-254).

This scenario clearly showed that Mama is coming out of her shell. Her 'id' is coming to life as she is beginning to open up her pent-up emotions. She started by running to her sister-in-law, auntie Ifeoma and opening up to her. The secret she hid from her husband, she decided to reveal to auntie Ifeoma. This was her pregnancy.

Again, this is the only scene she was seen crying. She has started coming out from her world of silence to acquire a voice. As described here, she cried and cried and cried until she slept. All these time that she wasn't talking, nobody knew what was going on in her mind's eye. She pretended that all was well. If all were well, how come she silenced her husband to death?

Excerpt 7: Kambili, it's father, they found him lying dead on his desk "I started putting the poison in his tea before I came to Nsukka; Sisi got it for me, her uncle is a powerful witch doctor" (PH 124).

This scenario demonstrates that being silence over issues does not mean that the silent person's psychic is not working or not affected. Who will believe that Beatrice (Mama) could hurt a fly in her quiet nature. She was actually pushed to the wall that the animalistic nature in her was woken up, that is the 'id' Just like the theorist said, the 'id' is in every human but when controlled becomes silent, while the ego and super ego takes over. Beatrice was subjected to physical and mental abuse. This awoken her id which was overtaken by her ego and super ego but this could not last forever.

While she tried to suppress her 'id' she was mapping out strategies of how she will eliminate her source of unhappiness, insecurity and lack of peace. This was actually what happened in this excerpt. With her silence, she silenced her husband to death with the aid of her house girl who was also silence in the novel.

Conclusion

This paper carefully looked at how the communicative thought pattern of the Achike's encroached into the peace and security of his family thereby causing conflict which was detrimental to the family, community, state and nation. The researchers having completed this work concluded that humans behave differently in conflict situations. Some may be vocal while others may decide to be silent. Both vocality and silence play important roles in peace and security but silence is more dangerous than voice. Just as seen in the family of Eugene who through his actions made his wife and children to communicate with their spirits. In an attempt to suppress their 'id', they ended up over-using it. Their silence especially that of their mother, led to the death of their father. This shows that silence is not the best option especially in abusive situation.

Again, the researchers equally discovered that it is not very good to be too autocratic in life. Autocracy makes people fear you but you lose their respect. Autocracy makes people develop the attitude of telling lies just as noticed in the novel. This was done as an avoidance strategy, so as not to be beaten by an autocratic father. Peace and security is unachievable in an environment of anarchy, restiveness, chaos and in an environment where there is no love.

Recommendations

The researchers recommended that for peace and security to be achieved in our nation, peace must reign in our families. For it is said that charity begins at home. This peace can be when fathers see their families as one. They should treat everyone with love; they should not be too autocratic and should also not be too dogmatic. Anything done in the extreme is not good.

In our families everyone should be given a voice, to avoid repression, telling of lies and resulting to wicked ways of problem solving, such as poisoning.

Again, we should also try to understand that every human being has an atom of madness in him/her that is the 'id', this will help us to limit our actions and inactions, so as not to push some people to the wall.

Dialogue, accommodation, love, respect and role sharing should be applied whenever there are issues that require solutions. When all these are practiced in the homes, our families, communities, states and nations will be a better place to live in.

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