A CRITICAL STYLISTIC ANALYSIS OF DIASPORA IN BULAWAYO'S 'WE NEED NEW NAMES'

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Abstract

The study examines the ideologies of diaspora underlying the discourse of Bulawayo's 'We Need New Names'. The aims identify the critical stylistic tools employed to manifest the diasporic ideologies. Moreover, to specify those ideologies and the types and function of diaspora deployed. To achieve these aims, the researcher analyses 15 extracts form the novel in terms of Jefferies' (2010) critical stylistic tools. The analyses revealed that five essential critical stylistic tools are combined in diaspora: naming and describing, negating, equating and contrasting, and prioritising and hypothesising. In addition, the dominant ideology in the novel is deprivation that causes the African people to flee their homeland and search for another. Furthermore, the victimisation or refugee diaspora, the diaspora of Africans compelled to abandon their country for another in quest of a better life, is the most prevalent type of diaspora. Finally, it is concluded that the author concentrates on different beliefs, including oppression and misery. These two ideas reflect the social hardships Africans face in their own countries.

1. Introduction

Prior to the early 1990s, most depictions of the diaspora emphasised its calamitous beginnings and unfavourable consequences. The term 'diaspora' has been employed in contemporary discourse to refer to the compelled scattering of Jews and Armenians from their ancestral territories and the ethical deterioration connoted by such dispersion, as posited by Cohen (1996). In contemporary discourse, the term 'diaspora' and its derivative 'diaspora

community' are frequently employed as metaphorical labels for various groups of individuals, including but not limited to expatriates, expellees, political refugees, alien residents, immigrants, and ethnic and racial minorities (Safran, 1991, p. 83).

According to Safran (1991), diasporic communities maintain a shared memory, perception, or myth regarding their ancestral homeland and believe that their adopted society does not fully embrace them. This dynamic significantly shapes their ethnic identity and unity. Adachi (2020) elucidates that this sense of unity and shared identity among diasporic community members is promoted by language. Political and social ideologies influence the formation and reformation of language, and these ideologies' influence can be observed in how a diaspora perceives its connection with its place of origin. Language ideologies serve as a vehicle for the diaspora to express its sense of nationalism (Woolard & Schieffelin, 1994).

To the researcher's knowledge, studies of the diaspora in linguistics are relatively few and mainly restricted to the sociolinguistic field. Those studies like Orbán (2018), Cole (2021), and Szabó (2022) examined different diasporic communities through questionnaires and phonetic analysis rather than texts. The current study investigates diaspora in literary discourse from a critical stylistic perspective to bridge this gap. Jeffries (2010) proposes the Critical Stylistics (henceforth, CS) framework to analyse textual meaning encoded by selecting stylistic, linguistic features incorporated within a text. Jeffries elaborates that making a linguistic choice is inherently imbued with ideological implications and can be utilised for ideological manipulation. In this respect, the researcher investigates the language ideologies of the African diaspora in Bulawayo's 'We Need New Names'. The study hypothesizes that:

1. Diaspora demands a variety of CS tools. The tools employed in the data selected include naming, describing, equating, contrasting, prioritising, negating, and hypothesising.
2. deprivation and oppression are the dominant ideologies.
3. The author tends to employ the victim or refugee diaspora to reflect the Palestinian and African diasporic cases.
4. Diaspora is used to achieve specific functions in the novels selected, namely political and social effects.

2. Literature Review

2.1 Diaspora

As a term, 'Diaspora', mainly refers to Jewish migration out of Palestine when the Babylonians deport them. Nowadays, the term covers a wide range of domains such as immigrants, racial and ethical minorities, political refugees, expellees, etc. Safran (1991) suggests that Palestinians have applied the term 'Diaspora' for themselves since 1948, and black people's diaspora who force to leave their countries and settle in another. Accordingly, the term is used as a metaphor to refer to people who deport from their homeland and feel in connection to it.

Diaspora is connected to the issues of 'globalisation and transnationalism'. Tololian (1991, pp. 3-7) argues that "diasporas are the exemplary communities of the transnational moment". Diaspora is someone who lives in a place and has a solid connection to another one. In the 1990s, immigrants were somehow free of their homeland's cultural ties. There is a journey from and to their homelands. Such activities fix the relationship between immigrants and their homelands concerning the cultural effects (Shuval, 1998).

Cohen (1997) has suggested other diaspora terms, resulting in different circumstances. These types are victim dispersal, imperial and labour dispersal, and trade and cultural dispersal. He notices these diasporas may interact and overlap, leading to the character's makeover over time.

Clifford (1994) argues that diasporic language is mainly utilised by deported individuals who strongly connect with their homeland. Those individuals who do not experience dispersion will recall the dispersal origins of his/her people. Diasporic individuals who have historic heritages out of the host countries will have a sense of disadvantages and oppression.

In the 1990s, many diaspora typologies emerged based on specific diasporic characteristics. Medam (1993) suggests different types of diasporas based on the level of cohesiveness, such as "crystalised dispersion" and "fluid dispersion", for example, Chinese diasporas. Bruneau (1995) suggests other diasporic typologies based on an organisation of diaspora, such as political dispersion (e.g., Palestinians), religious dispersion (e.g., Jews), and

entrepreneurial dispersion (e.g., Chinese). Sheffer (1993) proposes two types of diasporas; stateless dispersion (e.g., Palestinians) and state-based dispersion (e.g., Jews). On the other hand, Cohen (1997) suggests different types of diasporas based on some observations such as Imperial dispersion (e.g. British), Labor dispersion (e.g. Indians), cultural dispersion (e.g. Caribbean) and trade dispersion (e.g. Chinese and Lebanese). Cohen states, "Diasporas are positioned somewhere in a nation-state in a physical sense, but travelling in an astral or spiritual sense that falls outside the nation-state's space/ time zone".

2.2 Ideology and Power

Liu (2003) argues that ideology connects power and meaning in society. Griffin (2006) suggests that ideology is the ability of human beings to deliberate and find justification for doing something. Blommaert (2006) explains that Sapirian and Worfian linguistic anthropology gave rise to language ideologies, representing deeply ingrained metalinguistic conceptions of language and its uses. Sapirian and Worfian linguistic anthropology gave rise to language ideologies, which represent deeply ingrained metalinguistic conceptions of language and its uses. According to Van Dijk (1993), dominance is: Atawneh (2009) suggests power is gained through language. On the other hand, power is mainly concerned with inequality between social groups.

On the other hand, the power behind discourse refers to a covert result of power, speech as a social institution is built and maintained (Fairclough, 1989). The first dimension of this type is standardisation. It refers to the use of standard language. The standard language is the correct form, and others are not. The standard language is valuable because it is the passcode for good jobs and social positions in local societies. There is a kind of schizophrenia concerning the standard language. It is supposed to be the national language but remains a classical dialect. The second dimension is the formality. It is characteristic of highly regarded cultural norms and discourses (Fairclough, 1989).

2.3 Critical Stylistics

Stylistics is inspired mainly by critical linguistics and discourse analysis in particular. Critical Discourse Analysis and Critical Linguistics are closely connected. Critical Linguistics is initiated by Roger Fowler and his followers (Gunther Kress, Robers Hodge, and Tony Trew). They focus on dealing with how ideologies and power are manifest in

language. The most prominent advocate is Norman Fairclough initiated Critical Discourse Analysis. Fowler was the first scholar in critical stylistics. He deals with different aspects of language, such as context and text, world, and meaning. Burton (1982) deals with feminist issues such as powerlessness in Sylvia Plath's novels using Halliday's transitivity. Simpson (1993) conducts many analyses of ideological and psychological viewpoints in literary texts, as when an author or speaker settles on a specific tone or approach, they are implicitly privileging some interpretations over others. The goal is to analyse a text closely to see how its stylistic choices affect its meaning. Simpson utilises some models in his analyses, such as modality and transitivity. Eventually, Jeffries (2010), in her book Critical Stylistics, integrates stylistics and critical discourse analysis and focuses on the manifestation of linguistic features in constructing social meaning.

2.4 Critical Stylistic Tools

Jeffries suggests that textual meaning is determined by the stylistic options hidden in the text. Jeffries and McIntyre (2010) provide a framework combining stylistic text analysis with CDA ideology awareness. to discover the text's hidden meaning. The tools present by Lesley Jeffries are not new but a collection of tools from Fairclough (1989), Fowler (1991), and Simpson (1993), besides some new tools initiated by Jeffries. According to Lesley Jeffries (2010, p. 15), initiating these tools overwhelms "the lack of form-function mapping in CDA and Critical Linguistics". With this in mind, Jeffries's goal is to provide the reader with a clear set of analytical tools to use in carrying out a critical examination of texts, to expose or reveal the underlying ideologies of the texts (Jeffries, 2010). She suggests nine tools, however, the current study is mainly concerned with examining the use of five tools that are mostly employed in the selected data. These tools are explained and exemplified as follows:

1. Naming and Describing

(Lexical Semantics, Generative Linguistics, Derivational Morphology)

Jeffries (2010, p.17) says that naming refers to using two or more names for the same referent. For example,

- **'Lisa Heywood' may be named 'my sister' and 'the best singer in the school.'**

Jeffries (2010) suggests three ways naming constructs certain ideologies in the text. These three ways are pre-modification, post-modification, and nominalisation. Jeffries (2010)

argues that language has a relation that makes it stable. This relation is form and function. In order to make the meaning be displayed, the form and function relation is flexible. Halliday model of transitivity is the best representative of this tool. Jeffries (2010) argues that language has a relation that makes it stable. This relation is form and function. In order to make the meaning be displayed, the form and function relation is flexible. Halliday model of transitivity is the best representative of this tool.

2. Equating and Contrasting: Lexical Semantics

The English language is rich with synonyms compared with other languages, but lexical semanticists have argued that English has no identical words. Even the synonyms have different meanings, such as 'raise' and 'rise' are different. The former is MAI + goal e.g.

- **"she raised her hand in greeting",**

Linguists and dictionary makers suggest that there is a semantic connection between some lexical elements called antonyms. Accordingly, the antonyms 'small' and 'large', 'sell' and 'but' share the same meaning concerning size and transactions but differ "in extent and direction of transfer of goods respectively" (p. 52). For the antonyms, the case is similar. The syntactic frame for synonyms and antonyms: 'It was X, not Y' (opposition) and 'It was X, Y' (equivalence). For example,

- **"It was <u>car-maintenance, not cake-decorating</u>"**
- **"IT was <u>fury</u>, <u>incompetence</u>."**

3. Prioritising (Generative Linguistics)

Jeffries (2010) suggests that prioritising involves mainly: exploiting information structure, subordination, and transformation in English. Information structure is placed at the clause's final position and carries new information. For example:

- **"Simon saw a new car <u>on his neighbor's drive</u>".**

Transformation is mainly associated with Noam Chomsky (1957) and grammar. Some of its insights are adopted in critical stylistics when using passive and active forms. For example,

- **"The government reduced <u>unemployment benefit</u>",**

4. Negating: Morph-syntax

Jeffries (2010) argues that negating as a critical stylistic tool is used conceptually and not just negating the verb. Negation has some power of persuasion. It makes the speaker create an imaginary replica of reality.

- **"The defendant says he did not go round to the victim's house in the early hours after drinking in a local bar. He did not shout loudly at her window and did not force the door to the house before attacking her".**

Negation is utilised to permit text creators to manipulate the listeners' imagination.

5. Hypothesising: Syntax

Modality is the hypothetical copy of reality. Halliday (1985) introduces modality widely used in critical analytical approaches. Jeffries (2010) states that hypothesising mainly concerns modality and its effect on ideology.

- **"The government <u>might change</u> its mind on the 42-day limit on detention".**

Modality is easily identified because it explicitly identifies the author's point of view. Modality is a critical tool in conceptual analysis. It is embedded in the speaker's point of view.

3. Methodology

3.1 Research Design

The present study employs a mixed-method approach, utilising qualitative and quantitative research methods to synthesize the data. Tashakkori and Teddlie (2008) define mixed methods as research studies grounded in the pragmatist paradigm and incorporating both qualitative and quantitative approaches across various stages of the research process. The qualitative aspects of the current study comprise the analysis of diasporic ideologies underlying selected novel discourse. That is to interpret the use of language by diasporic societies. The quantitative analysis counts the frequency of CS tools used in the extracts to reflect diasporic ideologies. The quantitative account bolsters, supplements, and strengthens the qualitative work by providing additional value through more prominent, profound, fuller, or more complex answers to the research questions. Notably, 15 extracts from each novel will be analysed to represent the diaspora discourse in the selected novels.

3.2 Data Selection and Description

The current study examines NoViolet Bulawayo's novel 'We Need New Name' as a contemporary representative literary discourse for diaspora. Elizabeth Zandile Tshele, often known as NoViolet Bulawayo, was born in Zimbabwe in 1981. In her book, NoViolet Bulawayo chronicles the life of Darling, a small child raised in Zimbabwe. As they are experiencing turmoil and hardship in Zimbabwe at the time, the first part of the book centres around Darling and her childhood friends and how they understand what is happening there. They frequently act out what is happening in the world through games. The book's second part tracks Darling as she immigrates to America and documents her attempts to assimilate. Darling realizes that she is no longer "Zimbabwean" but rather merely "African" after moving to America. She no longer identifies as a Zimbabwean as a result. Darling accepts that America is not what she had anticipated and often wishes she was back home with her family and friends.

3.3 The Model of Analysis

This study adopts Critical Stylistic Analysis focusing mainly on Jeffries' model (2010). However, only five CS tools are employed in the analysis due to their frequent and common use compared to the rest, as evidenced by the data skimming. Those tools are: Naming and describing, equating and contrasting, prioritizing, negating, and hypothesising. As explained in (cf., 2.7), each tool can be recognised by specific linguistic models serving as triggers for CS tools in discourse. However, those linguistic triggers or models will be clarified in the figure of the analytical model but will not be counted numerically. They are mentioned to attain and highlight the objectivity of the analysis following particular linguistic markers rather than subjective elicitation.

Ideology and types and functions of diaspora will be derived by drawing on the CS tools employed in the diasporic discourse.

4. Data Analysis

In this section, the qualitative analysis will be restricted to two extracts analysed in details while the results of the other 13 extracts will be listed and discussed later avoiding a bulky research paper.

4.1 The Qualitative Analysis

Extract 1

"It doesn't matter. They'll grow when the baby comes. Let's go, can we go, Chipo? I say. Chipo doesn't reply, she just takes off, and we run after her. When we get right to the middle of Budapest we stop. This place is not like Paradise, it's like being in a different country altogether. A nice country where people who are not like us live. But then you don't see anything to show there are real people living here; even the air itself is empty: no delicious food cooking, no odors, no sounds. Just nothing. Budapest is big, big houses with satellite dishes on the roofs and neat graveled yards or trimmed lawns, and the tall fences and the Durawalls and the flowers and the big trees heavy with fruit that's waiting for us since nobody around here seems to know what to do with it. It's the fruit that gives us courage, otherwise we wouldn't dare be here. I keep expecting the clean streets to spit and tell us to go back where we came from. At first we used to steal from Stina's uncle, who now lives in Britain, but that was not stealing-stealing because it was Stina's uncle's tree and not a stranger's. There's a difference. But then we finished all the guavas in that tree so we have moved to the other houses as well. We have stolen from so many houses I cannot even count. It was Bastard who decided that we pick a street and stay on it until we have gone through all the houses. Then we go to the next street. This is so we don't confuse where we have been with where we are going. It's like a pattern, and Bastard says this way we can be better thieves.

Today we are starting a new street and so we are carefully scouting around. We are passing Chimurenga Street, where we've already harvested every guava tree, maybe like two-three weeks ago, when we see white curtains part and a face peer from a window of the cream home with the marble statue of the urinating naked boy with wings." (Bulawayo, 2013, p. 7)

1. Naming and Describing

Describing is achieved by using pre-noun modification as in the following examples, "a nice country", "the tall fence", "the big trees", and "we see white curtains". In the first example, the author wants to say Budapest is a lovely country for poor people who live in slums and low-class neighbourhoods. This place is a paradise for them because of poverty. This place is described as a country because it is big and huge for poor people who do not travel to different countriesrmous. Accordingly, it is the target of poor people. The ideology behind this example is inferiority.

In the second and third examples, Budapest's houses have tall fences and big trees representing wealth and high-class people. These types of fences and trees are not found in

poor slums. The author wants to deliver a message that those houses have tall fences and big trees because they want to show how rich they are, and at the same time, a tall fence is a kind of defence from burglars. Inferiority is the main ideology behind this example.

In the fourth example, the author wants to show the differences between modern cities and slums. They have white curtains to show how their houses are clean and tidy. On the contrary, the houses of slums are dirty and not suitable for living. The people who live in slums feel inferior to those who live in big and modern cities. The ideology behind this example is the feeling of inferiority among poor people.

Describing is achieved using post-noun modification as in the following example, "a window of a cream home with the marble statue of the urinating naked boy with wings". In this example, the author post modified the noun 'window' to make the reader suspects what will come next. The author wants to achieve his ideology by describing what is inside the houses of Budapest. These houses are fancy and in wealthy neighbourhoods, and this causes an inferior feeling for poor people who live in slums. These houses are equipped with different types of accommodations that make the people in the slums regard them as a paradise because they have not witnessed such types of houses. Inferiority is the prevailing ideology behind this example.

2. Negating

Negating is achieved by adding the particle 'not' to the auxiliary as in the following examples, "this place is not like paradise" and "that was not stealing because it was Stina's uncle's tree".

In the first example, negation makes the reader think especially. When the kids walk around Budapest, their fancy about this city has changed. The city appears to be expected and not like what they have imagined. Initially, they imagined that Budapest was the best place ever, but later, they discovered the opposite. The ideology behind this example is culture shock. The author wants to deliver a message that nothing is better than home.

In the second example, the kids go to Budapest to steal from the houses, but they think that this is not stealing because they take things from the house of Uncle Stina. They know this man as an acquaintance. Accordingly, they think they take things from him that they need to live because he is an acquaintance. Stealing for them commit against strangers. The author wants to deliver a message that in slums, people steal from high-class neighbourhoods, and they think that this is not a robbery but taking unwanted things from rich people.

Negation is achieved by adding an adjective to the noun, as in the following example, "no delicious food cooking, no odour, no sounds. Just nothing". In this example, the kids are astonished by the place they thought it is paradise. This place has no delicious food because the people depend on restaurants and delivery. No woman is cooking. There is no odour of cooking. The houses are just fancy with no life. The houses also look empty because there are no sounds of people. The kids are shocked by this place. There is nothing else. Those kids, despite living in slums but there is life. People are chatting on the streets, and children are playing out. The smell of cooking fills the air. The author wants to deliver a message that no other place is better than home. The ideology behind this is eagerness for homes.

3. Equating and Contrasting

Equating is achieved using intensive relational equivalence as in the following example, "Budapest is a big, big house with satellite dishes on the roofs".

Budapest is equated to a big house. The kids who live in small slums feel that Budapest is a big city or even a big country. Poor kids have never been to such fancy places as they do not have big houses, satellite dishes, tall fences and big yards. The author wants to convey the poverty and deprivation behind this painful feeling. The author wants to say that poor people in such places feel like strangers and do not belong. The ideology behind this example is deprivation.

Equating is also achieved by using metaphorical equivalence as in the following example, "it is like a pattern, and Bastard says this way we can be better thieves". In this example, robbery is equated to a norm. Theft for the kids becomes a regular occurrence. They steal things from Budapest regularly. This happens because of poverty and deprivation. The ideology behind this example is deprivation. The author wants to convey that deprivation causes a psychological disorder: stealing. This need for money and the feel of inferiority drive people to move to another country and place searching for their needs.

4. Prioritizing

Prioritizing is achieved by exploiting information structure (Fronting) as in the following example, "Today, we are starting a new street, and we are carefully scouting around". The adverb of time 'today' is fronted to show that this day is new for a new street to steal. Fronting highlights the idea that stealing becomes a norm for kids. They have a plan to steal.

They arrange their time each day to steal a different street. The ideology behind this example is poverty. Poverty drives them to steal and search for a better place to live in.

Prioritizing is achieved through subordination, as in the following example, "it's the fruit that gives us courage. Otherwise, we would not dare be here". In this example, the author uses subordination with (that) in order to highlight important ideas. In this example, courage is based on the fruit in the main clause. Because of the fruit and hunger, the kids have the power and courage to move to another city and steal. The ideology behind this example is poverty.

5. Hypothesizing

Hypothesizing is achieved using modal verbs as in the following examples, "we have stolen from so many houses I cannot even count" and "Bastard says this way we can be better thieves".

In the first example, the epistemic type of modality shows certainty and doubts (cannot). The author wants to show that robbery becomes a daily occurrence for the kids. Poverty and deprivation oblige them to do so. The number of thefts is countless. The kids cannot even count the houses they have stolen. The author wants to convey that theft is a typical tradition in such communities. The ideology behind this example is poverty and deprivation.

In the second example, the author uses the epistemic type of modality with (can) to show probability and certainty. The bastard is talking to the kids about being good thieves. Conducting many thefts can make them good thieves. Poverty and deprivation will make them have a kind of job, such as thieves. Thefts for those kinds become a kid of pattern that they can never give up. They live to steal. The author wants to tell the reader that people in slums must steal because they have no jobs or money. The ideology behind this example is poverty and deprivation.

Extract 2

"Bastard says when we grow up we'll stop stealing guavas and move on to bigger things inside the houses. I'm not really worried about that because when that time comes, I'll not even be here; I'll be living in America with Aunt Fostalina, eating real food and doing better things than stealing. But for now, the guavas. We decide on Robert Street, on a huge white house that looms like a mountain. The house has big windows and sparkling things all over, and a red swimming pool at the front, empty chairs all around it. Everything looks really pretty, but I think it's the kind of pretty to look at and admire and say, Oh, that's pretty, not a

pretty to live in. The good thing is that the house is set far back in the yard, and our guavas are right at the front, as if they heard we were coming and ran out to meet us. It doesn't take long to climb over the Durawall, get into the tree, and fill our plastic bags. Today we are stealing bull guavas. These ones are big, like a man's angry fist, and do not really ripen to yellow like the regular guavas; they stay green on the outside, pink and fluffy on the inside, and taste so good I cannot even explain it. Going back to Paradise, we do not run. We just walk nicely like Budapest is now our country too, like we built it even, eating guavas along the way and spitting the peels all over to make the place dirty. We stop at the corner of AU Street for Chipo to vomit; it happens most of the time she eats. Today her vomit looks like urine, only thicker. We leave it there, uncovered. One day I will live here, in a house just like that, Sbho says, biting into a thick guava. She points to the big blue house with the long row of steps, flowers all around it. A really nice house, but not nicer than where we just got the guavas. Sbho's voice sounds like she is not playing, like she knows what she is talking about. I watch her chew, her cheeks bulging. She swallows, starts to peel what is left of the guava with her side teeth. How are you going to do that? I ask. Sbho spits the peels and says, with her big eyes, I just know it. She is going to do it in her dreams, Bastard says to the sun, and throws a guava at the Durawall of Sbho's house. The guava explodes and stains the wall. I bite into a sweet guava; I don't like grinding the bull guava seeds, because they are tough and it takes a long time to do, so I grind them just slightly, sometimes swallow them whole even though I know what will happen later when I'm squatting. Why did you do that? Sbho looks at the stained Durawall of her house, and then at Bastard. Her face has turned ugly now, like a real woman's. I said, why did you do that? Sbho's voice has hot coals in it, like maybe she will do something to Bastard, but really she won't because Bastard is bigger and stronger, plus he is a boy. He has beaten Sbho before, and myself, and Chipo and Godknows as well; he has beaten us all except Stina. Because I can, kiss-knees. Besides, what does it matter? Bastard says." (Bulawayo, 2013, p. 10)

1. Naming and Describing

Describing is achieved using pre-noun modification as in the following examples, "eating real food and doing better things than stealing", "the house has big windows and sparkling things all over", and "empty chairs all around it".

In the first example, the adjectives 'real' and 'better' are pre-modified the nouns 'food' and 'things'. The kids feel they do not live an everyday life or eat real food. People who live in

slums feel that they are less than other people. Accordingly, inferiority is evident in this example. The author wants to tell readers that slum dwellers hope to be in better places and eat average food as in other big cities. Thus, the ideology behind this example is inferiority.

In the second example, the adjectives 'big' and 'sparkling' are pre-modified the nouns 'windows' and 'things'. The kids are astonished by the houses and the features they possess. They feel they like living in such places but cannot. The windows are huge, unlike the ones in their houses, and there are lots of shiny stuff. The decorations are astonishing. The author wants to tell readers that people who live in slums feel less than those who live in big cities. The ideology behind this example is inferiority.

In the third example, the adjective 'empty' is pre-modified by the noun 'chairs'. The kids observe that these fancy houses have empty chairs. It is a sign of luxurious life for those wealthy families. For the kids, these families live the life of lords with big fences, windows, walls and empty chairs. It is a sign that they do not need all this stuff, so the kids have to steal. The inferiority is evident in this example.

2. Negating

Negating is achieved using the particle 'not as in the following examples, "I'm not really worried about that because when that time comes, I'll not even be here" and "It doesn't take long to climb over the Durawall get into the tree".

In the first example, the author wants to make a kind of persuasion using negating. Bastard is talking about robberies. These robberies are temporary, not permanent. He is looking for the future that, over time and because of stealing houses, he will not be in the same place as he will move to a better place. Accordingly, stealing is a way of making him rich. The author wants to deliver the message that people who live in slums are looking forward to being wealthy because of the sufferings they experience in their childhood. The bastard wants to move to another city for a better place and position. The ideology behind this example is inferiority.

In the second example, negating is achieved using the particle 'not' with the auxiliary. Bastard talks about the insistence on stealing the houses of rich people no matter the height of the fences. The insistence on committing such crimes is due to poverty, deprivation and inferiority. The people who live in slums feel inferior to the high-class people. The ideology behind this example is poverty and deprivation.

3. Equating and Contrasting

Equating is achieved using metaphorical equivalence as in the following examples, "a huge white house that looms like a mountain" and "these ones are big, like man's angry fist".

In the first example, the author equates the white house to the mountains on the horizon. The houses in big cities are like mountains in size. The kids are astonished by the size of the houses because they do not have such designs in their slums. The author wants to compare the houses in slums and big cities. These houses are more extensive than those in slums and cannot be compared. The ideology behind this example is poverty.

In the second example, Bastard is also making a comparison of the fruit in big cities. The guavas in Budapest are like man's fists in size. They are so big that they have never seen such big fruit before. The author wants to show the difference between life in Budapest and life in the slums where those kinds of people live. The ideology behind this example is poverty. Stealing makes them see things they have never seen before in their life.

Contrasting is achieved using contrastive as in the following examples, "*everything looks really pretty, but I think it's the kind of pretty to look at and admire and say, oh that's pretty, not a pretty to live in*" and "*a really nice house but not nicer than where we just got the guavas*".

In the first example, the author contrasts everything in this city with living. The kids are astonished by the city and its beautiful views. It is beautiful in the eyes of those kids, but it is not a place to live in. It is just the place to look at and say how beautiful and go. The author wants to convey that people who live in slums wish to move to a better place, but hesitation prevents them from doing so. They do not belong here, so they steal and look and go.

In the second example, the author contrasts two places using 'but'. In this example, the author wants to show the reader that those kids have a taste in choosing the houses to steal. They are contrasting two houses according to their look. Despite living in slums but they have the taste of life and things. They can distinguish between what is a perfect house to steal. The author's ideology behind this example is the taste of life.

4. Prioritizing

Prioritizing is achieved using fronting as in the following examples, "today, we are stealing bull guavas" and "One day, I will be here, in a house just like that".

In the first example, the word 'today' is fronted to show that time is crucial for them to steal and there is a schedule for stealing. 'today' is fronted to show that today is different from

yesterday in stealing. Today they are going to steal different houses in different neighbourhoods. The ideology behind this example is poverty. Accordingly, poverty and deprivation cause them to make stealing a job for a living.

In the second example, 'one day' is fronted in the sentence to show that, for Bastard, moving to a city like that is just a matter of time. Bastard and the kids plan to move from their hometown to a big city to abandon the slums and start a new life. Their life in the slums is not suitable for them. Thus, they are planning for their future and leaving the slums first. The author wants to show that people in the slums try to move away and leave their hometowns because of poverty. The ideology behind this example is poverty.

5. Hypothesizing

Hypothesizing is achieved using the epistemic type of modality as in the following example, "and taste so good I cannot even explain".

In this example, hypothesizing is achieved using the modal verb 'can' plus the particle 'not' to show the epistemic type of modality. Bastard continues to talk about Budapest and the fruit they use to steal (guava). The fruit is not found in his village. They love this fruit, so they steal it from trees. Bastard describes the fruit's taste using negation in order to convince the children and the readers that the taste is incredible. It is the taste that is not found in their village. Accordingly, they move to another city to search for something to eat. The ideology behind this example is deprivation.

4.2 The Quantitative Analysis: Discussing the Results

1. CS Tools Analysis

Table (4.1) shows the repetition of each CS tool in the 15 extracts with the percentages.

Table (4.1)
The CS Tools in 'We Need New Names'

No.	The CS Tools	Frequency	Percentage
1.	Naming and Describing	58	31.351%
2.	Negating	53	28.648%
3.	Equating and Contrasting	39	21.081%
4.	Prioritising	17	9.189%
5.	Hypothesising	18	9.729%

The CS tools adopt in the novel "We Need New Names" are mainly; Naming and Describing with the repetition of (58 times = 31.351%). The writer wants to describe her country's ongoing issues and name them to make a full image of the situation. In addition, the writer wants to shed light on the most critical issues in the novel and wants the readers to imagine a hypothetical situation away from reality. The writer wants to convince the readers with the ideologies and ideas she adopts. Equating and contrasting the characters' status in the past and the present is the main issue for the writer. Negating comes second with the repetition of (53 time = 28.648%). Equating and Contrasting come in the third place with the repetition of (39 times = 21.081%). Prioritising and Hypothesising come at the end with the repetition of (17 times = 9.189% and 18 times = 9.729%).

2. Ideological Analysis

The following table lists ideologies underlying the second novel's extracts.

Table (4.2)
Ideologies in 'We Need New Names'

NO.	The Ideology	Repetition	Percentage
1.	Depravation	20	18.518%
2.	Suffering	8	7.407%
3.	Oppression	8	7.407%
4.	Nostalgia	7	6.481%
5.	Deceiving	7	6.481%
6.	Inferiority	5	4.629%
7.	Helplessness	5	4.629%
8.	Negligence	4	3.740%
9.	Others	44	40.740 %
Total		**108**	**99.995%**

The fundamental ideology revealed in this novel is repeated deprivation (20 times = 18.518%). The writer wants to make the readers aware of this ideology which makes people leave their homeland and flee to another, searching for food and comfort. This ideology is the

second reason the people flee their country and find another to find peace. Suffering comes in second place with the repetition of (8 times = 7.407%). Oppression comes in the third position with the repetition of (8 times = 7.407%). Oppressed people force themselves to leave their homeland for equality and peace in another country. Nostalgia comes in the fourth position with the repetition of (7 times = 6.481%). The writer wants to say that whatever the rules and the oppression and sufferings are, people still feel nostalgic for their homeland and hope to be settled down to return. Deceiving comes in the fifth position with the repetition of (7 times = 6.481%). The government deceives its people and, as a result, forces them to leave the country and settle into another, besides inferiority, helplessness, and negligence.

3. The Analysis of Diaspora's Types and Functions

it has been noticed that the most dominant type of diaspora is victimisation or refugee diaspora, which refers to the diaspora of Africans who are forced to flee their country to another, searching for a better life. From the most dominant ideologies such as 'deprivation", 'sufferings' and 'nostalgia', one can notice that Africans are the victims at the end of being refugees in another country. They feel deprived and suffered because of the government's policy of humiliation and hunger against them. They forced themselves to search for another country to have a better life and satisfy their hunger. Accordingly, the diaspora functions socially, triggering public opinion on the social condition of the Africans who suffer from hunger and poverty.

Conclusions

Based on the analysis, the following conclusions are derived:

1. Five essential critical stylistic tools are combined in diaspora: naming and describing, negating, equating and contrasting, and prioritising and hypothesising. The reason naming and describing are used the most frequently during the diasporic process is because they, along with their cascading instruments, are more effective than any other tools at achieving the diaspora's intended aim. They help provide readers with a thorough explanation of diaspora in these two works. Based on this conclusion, the first hypothesis reads, ***"Diaspora demands a variety of CS tools. The tools employed in the data selected include naming, describing, equating, contrasting, prioritising, negating, and hypothesising."*** is verified.

2. The dominant ideology in the novel, "We Need New Names", is deprivation. The deprivation causes the African people to flee their homeland and search for another. Suffering, oppression, and deception cause diaspora for African people because of the government and their militias who take control of the country, deceive, and humiliate their people. Inferiority, helplessness, and negligence align with the dominant ideologies. These ideologies are significant for the African people who fled their country and experienced the diasporic feeling because of the complex of inferiority, helplessness and negligence that their government practised against them. Accordingly, the second hypothesis reads, *" deprivation and oppression are the dominant ideologies."* is refuted.

3. the victimisation or refugee diaspora, the diaspora of Africans compelled to abandon their country for another in quest of a better life, is the most prevalent type of diaspora. It is obvious that Africans are the victims at the end of being refugees in another country from the most prevalent ideas, such as "deprivation," "suffering," and "nostalgia." Because of the government's campaign of denigration and hunger against them, they feel starved and mistreated. They were compelled to look for another nation to live better lives and get food. As a result, the diaspora serves a social purpose by raising awareness of the plight of hungry and impoverished Africans. Thus, the third hypothesis reads, *"The author tends to employ the victim or refugee diaspora to reflect the Palestinian and African diasporic cases."* is verified.

4. the author concentrates on different beliefs, including oppression and misery. These two ideas reflect the social hardships Africans face in their own countries. As a result, many are pursuing their aspirations to emigrate to other nations for a better quality of life, safety, and comfort. The societal impact of diaspora is felt through these ideas. As a result, the fourth hypothesis reads, *"Diaspora is used to achieve specific functions in the novels selected, namely political and social effects."* which is also verified.

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