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Contact : *Notes Scientifiques. Homme et Société*
Faculté des Sciences de l'Homme et de la Société.
Université de Lomé
BP 1515 Lomé, Togo
Email : notes.scientifiques@gmail.com

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Editorial

Malgré les difficultés structurelles et de financement qui font encore obstacle à sa dynamique créatrice et à son expansion, on ne peut plus dire de la recherche africaine en sciences littéraires, humaines et sociales qu'elle n'est qu'un « tigre de papier ».

Depuis le 19^e siècle, les « études africaines » mobilisaient des africanistes occidentaux, des instituts coloniaux et des intellectuels africains de la diaspora. Ceux-là avaient fait un travail important de pionniers dans le domaine de « la connaissance du monde noir ». La vérité est que les thématiques, les approches et les résultats qui sont les leurs ont été au centre des querelles d'approches qui ont lancé et entretenu, en Afrique postcoloniale, des travaux de littérature, de philosophie, d'anthropologie, de sociologie, d'histoire, de géographie, de linguistique.

Depuis la période postcoloniale où elle s'opérait à l'intérieur des grandes écoles, des universités et des centres, la recherche africaine a certainement évolué et peut s'honorer de résultats certains. Les indicateurs de cette évolution sont au moins la quantité des travaux publiés, la progression exponentielle de la courbe des inscriptions des enseignant-chercheurs et des chercheurs sur les listes de reconnaissance scientifique, la prolifération des revues scientifiques.

Ces indicateurs de vitalité de la recherche ne doivent pas nous distraire sur la réalité d'une présence scientifique africaine peu affirmée dans les espaces de débats scientifiques dominants. Il est normal que la recherche africaine, acculée de fournir les preuves de ses enjeux dans le développement national, fasse de son environnement immédiat et ouvert, son terrain empirique de prédilection. Mais l'impératif de sa présence/reconnaissance dans un monde, résolument ouvert et hostile à la faiblesse et à l'amateurisme, l'interpelle à parier davantage sur la qualité de ses résultats. L'histoire des sciences montre bien que l'appréciation de la qualité des résultats repose toujours sur un discours de circonstance ; les travaux de qualité sont ceux qui deviennent dominants à des moments donnés.

Depuis quelques années, le Comité technique spécialisé Lettres et sciences humaines du Conseil africain et malgache pour l'enseignement supérieur (CAMES) a de la peine à suivre l'obligation pour elle d'accorder plus de crédit aux résultats publiés dans des revues indexées. Nous pensons modestement qu'une des issues c'est la reconsidération de l'orientation éditoriale des organes de publication scientifique de l'espace CAMES et des autres espaces africains de reconnaissance scientifique.

Nous devons nous rendre compte que l'orientation éditoriale des *Annales* de faculté, reprise systématiquement par les revues de laboratoire, orientation qui consiste à réunir des textes disparates, parfois sans enjeux épistémologiques attestés, dans des publications périodiques, a fait, peut-être déjà, son temps. L'option éditoriale dont le CAMES a besoin pour les organes de publication de son espace doit être, nous semble-t-il, celle qui inscrit les résultats africains dans tout espace intellectuel ouvert de négociation de la preuve.

Cette réorientation éditoriale peut être portée par des revues spécialisées qui se donnent d'organiser leurs numéros et volumes autour de thématiques et problématiques réelles, novatrices et ouvertes. Une telle réorientation de ligne éditoriale doit revenir à installer nos publications périodiques, et les autres ouvrages, dans la suite continue et/ou discontinue de réelles controverses scientifiques (thématiques, problématiques, approches, thèses) d'où se justifient et se reconnaissent, leurs portées épistémologiques.

Cette option de réorientation éditoriale des publications périodiques et des ouvrages de l'espace CAMES est celle que cherche à porter notre faculté en fondant notre revue *Notes scientifiques, homme et société*.

Yaovi AKAKPO

Doyen de la Faculté des sciences de l'homme et société (FSHS)

Instructions aux auteurs

Revue Notes scientifiques, homme et société

La Revue *Notes scientifiques, homme et société*, éditée par la Faculté des Sciences de l'Homme et de la Société (FSHS) de l'Université de Lomé, est un espace de diffusion de travaux originaux qui relèvent du domaine des sciences de l'homme et de la société. Elle publie des articles originaux, rédigés en français ou en anglais, non publiés auparavant et non soumis pour publication dans une autre revue. Les normes qui suivent ont été révisées pour être conformes aux nouveaux textes adoptés par le Comité technique spécialisé « Lettres et sciences humaines » lors de sa 38^e session des consultations des CCI, tenue à Bamako du 11 au 20 juillet 2016. Tous les auteurs sont conviés à les respecter scrupuleusement avant l'envoi du manuscrit final.

1. Les manuscrits

Un projet de texte, soumis à évaluation, doit comporter un titre (Times New Roman, taille 12, Lettres capitales, Gras), la signature (Prénom(s) et NOM (s) de l'auteur ou des auteurs, l'institution d'attache), l'adresse électronique de (des) auteur(s), le résumé en français (250 mots), les mots-clés (cinq), le résumé en anglais (du même volume), les keywords (même nombre que les mots-clés). Le résumé doit synthétiser la problématique, la méthodologie et les principaux résultats.

Le manuscrit doit présenter les éléments structurant un texte scientifique : introduction ; problématique ; hypothèse ; approche ; résultats et discussion ; conclusion ; références bibliographiques. Dans ce contexte, les articles de recherche théorique pourront être présentés en trois moments : l'introduction, le développement et la conclusion. En revanche, les articles issus de recherche empirique, à l'instar des recherches expérimentales, auront une architecture : introduction, matériel et méthode, résultats et discussion, conclusion.

Les notes infrapaginales, numérotées en chiffres arabes, sont rédigées en taille 10 (Times New Roman). Réduire au maximum le nombre de notes infrapaginales. Ecrire les noms scientifiques et les mots empruntés à d'autres langues que celle de l'article en italique (*Adansonia digitata*).

Le volume du projet d'article (texte à rédiger dans le logiciel word, Times New Roman, taille 12, interligne 1.5) doit être de 30 000 à 40 000 caractères (espaces compris).

Les titres des sections du texte doivent être numérotés de la façon suivante :

1. Premier niveau, premier titre (Times 12 gras)

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1.2.1. Troisième niveau (Times 12 italique sans le gras)

2. Les illustrations

Les tableaux, les cartes, les figures, les graphiques, les schémas et les photos doivent être numérotés (numérotation continue) en chiffres arabes selon l'ordre de leur apparition dans le texte. Ils doivent comporter un titre concis, placé au-dessus de l'élément d'illustration (centré). La source (centrée) est indiquée au-dessous de l'élément d'illustration (Taille 10). Il est important que ces éléments d'illustration soient d'abord annoncés, ensuite insérés, et enfin commentés dans le corps du texte.

La présentation des figures, cartes, graphiques, ... doit respecter le miroir de la revue qui est de 16 x 24 cm. Ces documents doivent porter la mention de la source, de l'année et de l'échelle (pour les cartes).

3. Notes et références

3.1. Les passages cités sont présentés entre guillemets. Lorsque la phrase citant et la citation dépassent trois lignes, il faut aller à la ligne, pour présenter la citation (interligne 1) en retrait, en diminuant la taille de police d'un point.

3.2. Les références de citation sont intégrées au texte citant, selon les cas, des façons suivantes :

- (Initiale (s) du Prénom ou des Prénoms et Nom de l'auteur, année de publication, pages citées) ;

- Initiale (s) du Prénom ou des Prénoms et Nom de l'Auteur (année de publication, pages citées).

Exemples :

- En effet, le but poursuivi par M. Ascher (1998, p. 223), est « d'élargir l'histoire des mathématiques de telle sorte qu'elle acquière une perspective multiculturelle et globale (...), d'accroître le domaine des mathématiques (...) »

- Pour dire plus amplement ce qu'est cette capacité de la société civile, qui dans son déploiement effectif, atteste qu'elle peut porter le développement et l'histoire, S. B. Diagne (1991, p. 2) écrit :

Qu'on ne s'y trompe pas : de toute manière, les populations ont toujours su opposer à la philosophie de l'encadrement et à son volontarisme leurs

propres stratégies de contournements. Celles là, par exemple, sont lisibles dans le dynamisme, ou à tout le moins, dans la créativité dont fait preuve ce que l'on désigne sous le nom de secteur informel et à qui il faudra donner l'appellation positive d'économie populaire.

- Le philosophe ivoirien a raison, dans une certaine mesure, de lire, dans ce choc déstabilisateur, le processus du sous-développement. Ainsi qu'il le dit :

le processus du sous-développement résultant de ce choc est vécu concrètement par les populations concernées comme une crise globale : crise socio-économique (exploitation brutale, chômage permanent, exode accéléré et douloureux), mais aussi crise socioculturelle et de civilisation traduisant une impréparation socio-historique et une inadaptation des cultures et des comportements humains aux formes de vie imposées par les technologies étrangères. (S. Diakité, 1985, p. 105).

3.3. Les sources historiques, les références d'informations orales et les notes explicatives sont numérotées en continue et présentées en bas de page.

3.4. Les divers éléments d'une référence bibliographique sont présentés comme suit :

NOM et Prénom (s) de l'auteur, Année de publication, Titre, Lieu de publication, Editeur, pages (p.) pour les articles et les chapitres d'ouvrage uniquement.

Le titre d'un article est présenté entre guillemets, celui d'un ouvrage, d'un mémoire ou d'une thèse, d'un rapport, d'une revue ou d'un journal est présenté en italique. Dans la zone Editeur, on indique la Maison d'édition (pour un ouvrage), le Nom et le numéro/volume de la revue (pour un article). Au cas où un ouvrage est une traduction et/ou une réédition, il faut préciser après le titre le nom du traducteur et/ou l'édition (ex : 2nde éd.).

3.5. Les références bibliographiques sont présentées par ordre alphabétique des noms d'auteur.

Par exemple :

Références bibliographiques

AKIBODE Ayéchoro Koffi, 1987, *Colonisation agraire et essor socio-économique dans le Bassin de la Kara*, Lomé, Mission Française de Coopération, Presses de l'Université du Bénin.

AMIN Samir, 1996, *Les défis de la mondialisation*, Paris, L'Harmattan.

AUDARD Cathérine, 2009, *Qu'est-ce que le libéralisme ? Ethique, politique, société*, Paris, Gallimard.

BERGER Gaston, 1967, *L'homme moderne et son éducation*, Paris, PUF.

- CAMILLE Michael, 2000, « Before the Gaze. The Internal Senses and Late Medieval Practices of Seeing », in R. Nelson (dir.), *Visuality Before and Beyond the Renaissance. Seeing as Others Saw*, Cambridge, Cambridge University Press, p. 197-223.
- DIAGNE Souleymane Bachir, 2003, « Islam et philosophie. Leçons d'une rencontre », *Diogène*, 202, p. 145-151.
- DIAKITE Sidiki, 1985, *Violence technologique et développement. La question africaine du développement*, Paris, L'Harmattan.
- DI MEO Guy, 2000, *Géographie sociale et territoires*, Paris, Nathan.
- DELORD Jacques, 1961, « Notes et commentaires du texte de Léo Frobenius sur les Kabrè », in *Le Monde Non-chrétien*, nouvelle série, n°59-60, p. 101-172.
- KOLA Edinam, 2007, « Stratégies d'adaptation à la crise et revenus paysans dans une économie de plantation en crise : l'exemple de l'Ouest de la Région des Plateaux au Togo », *Annales de l'Université de Lomé*, série Lettres et Sciences Humaines, Tome XXVII-2, Lomé, Presses de l'Université de Lomé, p. 77-89.

Pour les travaux en ligne ajouter l'adresse électronique (URL).

Par exemple :

PIERRE Véronique, 2006, Règles typographiques de base, disponible en ligne sur <http://creativecommons.org/licenses/by-nc-sa/20/fr/> (consulté le 02 janvier 2016).

NB : Les manuscrits corrigés doivent être envoyés à la rédaction à l'adresse suivante : notes.scientifiques@gmail.com avec copie à edikola@yahoo.fr.

La rédaction

INFIDELITY ISSUE AND ITS IMPACTS IN *THE CLOTHES OF NAKEDNESS* BY KWAKYE

Yélian Constant AGUESSY

Université de Parakou, Bénin

Abstract: Benjamin Kwakye's *The Clothes of Nakedness* is a very gloomy novel portraying dismal scenes that plunge lives into sad and a fine mess. It is a strange book of corruption, exploitation, manipulation, of sexual practice, etc. Mystique Mysterious, the round character portrayed as the full incarnation of the devil in all his attributes turns around weak people for his own and only interests. This odd name does confirm his nature, what makes him a person to fear, though his ability to have everybody into his pocket. For all that Benjamin Kwakye casts a critical glance at the functioning way of human society where those who have (financial power) deliberately choose to trample on those who do not have. This paper sheds light on manifold injustices that suffer the middle class transformed into floor cloth to satisfy the caprices of the 'haves. Hence, infidelity, one among those issues, is the aim of the paper where the jobless Bukari, a victim rendered yes-man of Mystique Mysterious the fictitious boss, is a victim because of his maybe naivety or weakness. Bukari's case is one among many others. Two approaches find their way in this paper: the Marxism approach to unveil class oppression and the psychoanalytic theory dealing with the mental of the character.

Keywords: Misery, class oppression, corruption, sex affairs, infidelity.

Résumé: Le roman *The Clothes of Nakedness* de Benjamin Kwakye se révèle être un livre très triste décrivant des scènes déconcertantes qui plongent des vies dans des conditions nerveuses. C'est aussi un roman étrange qui peint un environnement de corruption, d'exploitation, de manipulation, de pratique du sexe, etc. Le personnage principal est peint comme l'incarnation complète du diable (du mal) dans tous ses attributs qui ne cesse de rôder au tour des faibles, pour ses intérêts uniquement. Son nom est Mystique Mystérieux et cet odieux de

nom confirme toute sa nature ; ce qui le rend craintif. Au demeurant, Kwakye pose un regard critique sur le mode de fonctionnement de la société humaine où les nantis (les munis) choisissent de plein gré, marcher sur ceux qui ne sont pas à l'abri du besoin (les démunis). Le présent article projette la lumière sur ces multiples actes d'injustice qui managent le cœur de la classe moyenne, transformée en de serpillère pour satisfaire les inégalités d'humeur des gens qui sont à l'abri du besoin. Dans cette foulée, la question de l'infidélité est être au cœur de cet article où, le désœuvré Bukari, une victime de Mystique Mysterious, son virtuel patron qui fait de lui un béni-oui-oui à cause de sa naïveté ou sa faiblesse. Le cas de Bukari en est un parmi tant d'autres. Pour atteindre l'objectif du travail, deux approches s'entremêlent : le Marxisme pour examiner l'oppression de classe et celle psychanalytique qui étudie le mental des personnages et interpréter leurs comportements.

Mots-clés : Misère, oppression de classe, corruption, sexe, infidélité.

Introduction

If corruption, Aids, and other plagues are social questions that give insomnia to political leaders and suck the blood of human society, the one of infidelity is not the least. Better, it could determine the balance of the so-called society because there is no society out of the family. The balance of any human society is the result of how wealthy its members are.

Literature is a wonder, a discipline that has the capacity to shake all the other disciplines and all the human sectors of activity, to hold and easily evaluate them. It is an intersection science without which any other sciences could not survive for long. So, it gives writers an assignment to achieve according to their individual skills and experiences. That is what Kwakye demonstrates in *The Clothes of Nakedness*.

The author, like his colleagues, portrays Nima and Kanda, two antithetical communities of Ghana. Kanda symbolizes comfort, easiness, affluence and Nima embodies misery in its atrocities. It is what Habila calls Poverty Street in *Waiting for an Angel*. (2015)

The story exclusively revolves around three friends: Gabriel Bukari, Kojo Ansah and Kofi Ntim the philosopher and Mystique Mysterious, a rich man who behaves like a colonist from the beginning till the end of the novel, before projecting its tap roots in the home of Bukari (His son Baba, his wife Fati), the core of this paper.

The nib of Benjamin Kwakye narrates a manipulated, exploited, starved and enrolled community that has nose but cannot breathe if it is

not for the most powerful, exploiter, manipulator and cocaine dealer. This Mystique Mysterious, dangerous, holds all the community of Nima slaves and succeeding in spoiling it. Just for him to be rich. For a writer does not write to himself but to an audience, he needs careful attention and great interest and action which must be taken to continue his combat. It is what motivates the choice of such a topic: *“Infidelity Issue and Its Impacts in The Clothes of Nakedness by Kwakye*. Dealing with the issue as cited by Sarah Schonian in “Perceptions and Definition of Infidelity: A Multimethod Study”, one reads:

Infidelity is not by any means a new problem; it is one that has been impacting couples for many years. Infidelity can cause significant challenges for couples, and it is one of the most difficult problems to treat in therapy (Whisman, Dixon, & Johnson, 1997).

In a second definition above the first from the same author (11), she (Sarah) cites others like Blow & Hartnett (2005) who state that:

Infidelity is defined in a myriad of ways and can comprise a number of activities including: “having an affair,” “extramarital relationship,” “cheating,” “sexual intercourse,” “oral sex,” “kissing,” “fondling,” “emotional connections that are beyond friendships,” “friendships,” “Internet relationships,” “pornography use”, and others (186).

Taken as such, infidelity issue must not surprise but its impacts continue to cause worries and tears lives like sequels of war. Even, while reading the two definitions, one fears to discover oneself to be concerned. Somewhere, they are like a mirror to consult. What is really infidelity? Why does it continue to perforate human being’s heart? Could this extramarital affair one day stop?

The main objective of this research paper is twofold: firstly, to examine the issue with a careful attention in all its compartments, either in the book under study or elsewhere and finally suggest some perspectives to canalize it. So clearly, the objective is to show that infidelity is a menace to the human society and actions must be taken to liberate African women and the African society in whole.

In order to back up this paper, many sources find their place where there are articles, thesis, essays, dissertations and others. Two different approaches claim their utility to deepen the analysis: Marxism approach to unveil the class oppression, this societal disequilibrium, and the psychoanalytic approach, dealing with the mentality and behaviours of the characters as manipulated by Mystique Mysterious in his garment of rich man.

1- Cultural Viewpoints about Infidelity

Concerning the question of culture, Claude Levi-Strauss, *Les Structures élémentaires de la parenté* (P.U.F. 1949, p.8-9), has made the way, built the bridge when he says that in Les “Partout où la règle se manifeste, nous savons avec certitude être à l’âge de la culture” (Google). Everybody living on earth is defined by a societal structure, a code, a lifestyle that is the result of certain rules or principles. And these principles determine the life and behaviour of the members of the society in relation with certain factors. It is what one calls culture. Then, if one takes the culture as such and that geographically human beings are scattered pretty much everywhere in the world, considering the skin colour, it reveals itself clear that it is far to be possible for human beings to be alike. The China where the sun rises at half past four a. m corresponding to half past eleven a.m. in Benin when people are asking for breakfast, it is clear for those two countries not to share the same nature realities. In a country where freshness is the lifestyle, its citizens could not understand the life conditions in a country elsewhere where warmth obliges to change four- or five-times clothes before surviving. Every human society has its way to perceive, its way to live, to fit, to survive. And life in a castle is not life in a hut. Those are things that make a culture and determine the way people live.

Westerners do not behave the same way as their friends or brothers of Africa in front of life situations. Where the white man while angry breaks everything in his room, African can control and act differently. While it seems easy for a white woman to divorce, an African will think many times about the superstructure of her society because divorce in Africa as practiced today is a heritage of the colonization. Sexual behaviours with a white man may be different of African ‘s who may tremble and thinks thrice. That is what culture is. And it seems to be the same thing with the question of infidelity. But the big concern is that what a culture calls infidelity may not be the same with another one culture. Eyes are eyes; therefore, they cannot see things in the same way. Very important and as well interesting.

Fife, Weeks, and Gambescia (p. 316), as quoted from Perception and Definition Infidelity: a Multimethod Study by Sarah¹ infidelity as: A betrayal of this implied or stated commitment regarding intimate exclusivity. With infidelity, emotional and/or sexual intimacy is shared

¹ PERCEPTIONS AND DEFINITION OF INFIDELITY: A MULTIMETHOD STUDY.

with someone outside of the primary relationship without the consent of the other partner (Sarah, 11).

The aforementioned passage qualifies infidelity as a betrayal. So, infidelity is an act of disappointment and there could not be disappointment when there is not a tacit or formal consent between two or more people to do or not to do something. It also touches some elements that constitute the offence of infidelity: "Intimacy is shared with someone outside of the primary relationship without the consent of the other partner" (op.cit). The core of infidelity is the "intimacy" and when this intimacy (Sacred) is shared with someone else (outside) of the primary relationship without the consent of the other partner. Seen in this way, this definition of Fife et.al. is irrelevant or lacks of seriousness. First aspect is the two actors of marriage concerned with the offence of infidelity or there is one who is excused. Second aspect: does it mean that a partner can have the consent of the other partner to commit infidelity? Now, if this is possible (a bit complicated), when a partner gets the so-called consent from the other partner before committing the offence, does one qualify the act as unfaithful? Does it mean that it is somewhere or in a context when the act is excused? There are some worries that may enlighten readers. All the same, readers can easily realize that this case or this definition is not African's. Fife et.al share the culture that is not strict about the question of infidelity, when one considers the behaviour as immoral.

African culture excludes the second aspect of the quoted definition. But the first part of their definition may sound and be considered as claiming African culture. Here in Africa, men do not commit infidelity, dealing with the structuring way of the traditional African society. Although the fact that Africa while encountering the colonization is a store depository, the patriarchal system remains a stubborn question. It does not exist a democracy in African culture. Men are masters and any master could not be questioned. So, it is what happens in *The Clothes of Nakedness* by Kwakye with Gabriel Bukari and the odd Mystique Mysterious who embody (in modern context) the issue of infidelity. As African society does not consider "a sexual unfaithfulness" as infidelity when it comes from men, the case of Fati, the wife of the manipulated Bukari is the core to appreciate.

African women are the property of their husbands. It is a cultural exigency and provision (referring to Strauss) and normally cannot suffer any judgement.

Mariama Bâ in *Une si longue lettre* shows this dependence, this moral charge in chapter twelve while addressing to Aïssatou and portraying African men through the image of Mawdo asserts:

On ne résiste pas aux lois impérieuses qui exigent de l'homme nourriture et vêtement. Ces mêmes lois poussent le "mâle" ailleurs ? Je dis bien "mâle" pour marquer la bestialité des instincts... Tu comprends...

Une femme doit comprendre une fois pour toutes et pardonner ; elle ne doit pas souffrir en se souciant des "trahisons" charnelles. Ce qui importe, c'est ce qu'il y a là, dans le coeur; c'est ce qui lie deux êtres, au-dedans... (43-4).

The law is hard, but it remains law. Imperious law, she says. This citation gives information about African viewpoint about the issue of infidelity. Bruised Mariama cries, struggles, denounces indirectly but is aware of the issue. When she calls the behaviour instincts of bestiality (proper to animal), she knows that it is not moral but constrained. In the same way Bâ teaches her sisters that it is a must for them to accept it as such forever and forgives. One forgives in case of offence. They (African women) know that infidelity is an offence but seen as cultural, there is no choice but accept and stay. Furthermore, she confirms the preponderance of these principles: "...Ainsi, pour changer de 'saveur', les hommes trompent leur épouse" (Ibid). Infidelity perceived as an extramarital affair is for men an occasion to "change taste". Besides, Bâ by freely affirming that 'men cheat- betray their wives, it implies that the behaviour is vested right or consecrated. If laws are rules to manage human society and that each society has its laws that reflect, protect, defend and consolidate its values, such African society does not sin.

Sex in Africa is a taboo and women are sacred where men are free like birds to fly and soar. It appears clear that there exists a contrast between African culture and the westerners. The case here is about traditional African society where women beg men to marry with.

Familusi in *Human Sexuality in African Thought And The HIV/Aids Scourge* shows the African view of sex when asserting:

In Africa, there are laid down rules guiding sexual behaviour, which is both universal and relative in view of cultural diversity. However, a strong inference can be drawn that sexuality is an ethical issue in traditional Africa. For instance, adultery, rape and prostitution are strongly detested (Familusi, 2).

The same author above, on page 4 backs the viewpoint as follows:

Among married people, faithfulness is a cherished virtue. In other words, sexual immorality is detested. Thus, the wife is expected to be faithful to her husband (Akintola, 1999:182) while the man with several legitimate wives has the backing of the custom to have sex with all of them. Harlotry is forbidden while an adulterous woman is regarded as a murderer. Among the Ewe of Ghana, it is a taboo for a husband to have sexual relation with another woman on the same bed that he shares with his wife. The same rule applies to the wife. This is to make for intimate bedroom relationship in order to enrich the ties between husband and wife (Ansah, 1989:254).

Familusi drives women into the heart of their culture and gives green card to men to multiply their “taste hunting:” “Among the Ewe of Ghana, it is a taboo for a husband to have sexual relation with another woman on the same bed that he shares with his wife” (op.cit). Man will not have sexual relation with another woman on the same bed that he shares with his wife but is free to do it elsewhere. Infidelity in Africa is an injustice, but a formalized injustice. Feminists like Chimamanda will not accept this societal injustice that subjugates womanhood. Then, she will show her deception in the essay, *We Should All Be Feminists*: “The language of marriage is often a language of ownership, not a language of partnership” (29). Does it exist many sorts of infidelity?

2- Types of Infidelity

As one knows now, the definition and viewpoints about the issue of infidelity, the other question is to examine the case of infidelity and know more about human beings’ behaviours and their implications. It does not make an occasion to judge anyone. It will just consist in examining if we are all unfaithful or not. Maybe some are more faithful than others. It is a literary journey where one desires to discover more about extramarital affairs, their implications.

It is Sarah Shonian, Bachelor of Arts, Psychology, Columbia College that satisfies better in this portion. Henceforth readers will realize that it exists many types of infidelity. In *Perceptions and*

Definition of Infidelity: A Multimethod Study, she talks of three types of infidelity: Physical infidelity, emotional infidelity and cyber infidelity.

Firstly, the physical infidelity is what the inexperienced of the marital question knows or recognizes. It is the traditional version of the act that happens when a man and a woman have extramarital sexual intercourse. This implies direct body contact resulting in the sexual intercourse properly done. Whether by consent or not between a male and a female. It is what many know. It also includes kissing, touching or stroking, etc. It is the case in *The Clothes of Nakedness* by Kwakye where suspicions of people on Bukari and Mystique Mysterious reveal themselves true. It is also the case of Fati, the beloved wife of Bukari whom the benefactor of the latter stains for his taste.

Mystique Mysterious makes the way of infidelity to Bukari: “I am showing you that there is more to life than you know. These women here want fun and you and I are going to give it to them” (TCN², 85). The expert Mystique throws the hook and takes his prey. Bukari is not for this lifestyle but as his boss who holds his belly forces him (he could not oppose his will), he follows the offer after a slight resistance. “I am married. You know that, sir” (Ibid). Unfortunately, he falls when Mystique insists:

Surely, but that should not stop you. I thought we had agreed on that already... ‘Look, I know you are thinking about Fati, but you shouldn’t. We will have some fun, you will feel refreshed, you will go back home and nobody will know what happened. Trust me, you can do whatever you want when you are with me and not get caught. You can get away with murder (85-6).

Mystique justifies his plan and convinces Bukari that to cheat is a normal thing to do when one is a man. That being man is a question of authority (as said by Bâ) and freedom to do what one wants, where one wants it and anyhow. To Mystique, a man does not have to give account to women. Man is man and woman is a woman. Nothing less, nothing more. Pertaining to him, men’s infidelity is a refreshing exercise; it could not be an offence or betrayal. It is socially consecrated as such.

² TCN will be used to replace *The Clothes of Nakedness* while conducting the paper.

The second aspect of the passage is that bad companies corrupt good morals. As long as Bukari follows Mystique, he will become mystique or his orthogonal projection. He who follows fools becomes himself fool.

Mystique Mysterious as portrayed in this book under study is an omniscient character. He uses his social rank, his status as a rich and influential man to act on Bukari's consciousness. Even on the consciousness of all his preys, from Bukari and his two friends, Baba the only son of Bukari whom Mystique artistically manipulates, the young men for the distribution and sale of cocaine to come to Fati. That is why the psychological approach fits well to the paper to study and analyse the psychological dimensions of the characters. All the same, the Marxist approach finds its place here basing on the dominion aspects where Mystique that is the embodiment of the upper class uses the poor people to reach his goal. Besides, the contrast between Nima and Kanda pinpoints the daily combat the poor force themselves to survive; and constrained to survive, they accept all sorts of activities. It is not to them a question to grow rich but to survive. This aspect of dominion and the practice of colonist finds its way when Mystique promises a job of driver to Bukari and asks for fifteen percent of the salary. Mystique mysterious asserts: "All I ask is that you give me fifteen per cent of your monthly earnings (TCN, 33). Exploitation, corruption, manipulation, etc. Mystique who knows that his preys are forceless, wretched of the earth succeeds in weakening their mind, holds them as his sources of profit, and they all fall apart.

The following of the conversation between the oppressed and his oppressor confirms that they have eaten the thing.

I'm getting tired of dancing', Mystique Mysterious said. 'I would like to continue this upstairs. He led the way to the second floor and guides Ama and Grace into one bedroom and showed Bukari, Akua and Jane another. Hours later, spent and fulfilled, they drove back to the Kwame N'krumah Circle. Mystique mysterious bought some fried pork and they all ate. Then he took the women aside and said something to them; they seemed satisfied and left. Mystique mysterious returned to Bukari and said, 'you see, my friend, everything has gone as I told you. I will now take you back home and all will be well (86-7).

The aforementioned passage confirms the constitution of the physical infidelity. One man for every two women. Mystique gathered Ama and Grace in his arms and Bukari does likewise with Akua and Jane. And the journey finishes in bed. They fulfil their project. And

Mystique is happy while Bukari feels guilt and fear (remorse). His first experience in extramarital affairs. Unfortunately, mayonnaise has taken and running after women has changed his life and affected his home.

Mind you that in the end before breaking the whole home of Bukari, Mystique Mysterious uses a strategy of colonists. The first adventures in their sexual drive, the benefactor takes the charge of everything; from food to drinks, from hotel fees to emoluments of prostitutes. But soon, progressively, Mystique leaves the charge to Bukari to cover. And the latter falls into ruin. No more means to cover the needs of his family.

This physical infidelity covers pages of *The Secret Lives of Baba Segi's Wives* by Lola Shoneyin. This book is even the land of experimentation of physical infidelity- adultery. One chooses just one example to back up this part; this scene between Iya Tope and the meat-seller:

My heart rejoiced: so there were other people on this earth who could tell what was on my mind! He led me to his home and he took me. I will never forget that day or any other that I spent with him. He made my body sing. He made me howl when he bent me over; he made me whimper when he sat me on his belly. When he took me to stand up, it was as if there was a frog inside me, puffing out its throat, blowing, blowing and blowing until whoosh-all the warm air escaped through my limbs (Shoneyin, 85).

Iya Tope's case may find an attenuating situation because her husband, Baba Segi is infertile, then unable to give her children. Indeed, her betrayal is not to cheat, to harm, to rejoice but to have a child. Many readers may not like this book of Lola but it portrays true realities and saves female characters because those cases still exist among us. Unfortunately, this paper does not cover this aspect.

The last but not the least is about Fati, to come back to the focus book. Mystique mysterious breaks the Rubicon to walk on Rome. Here one reads:

He lunges forward and pinned Fati's shoulders to the armchair. Before she realized his intent, his lips were over hers, forcing his tongue into her month. Caught by surprise, she yielded for a brief moment and he found confidence in her pliancy to reach out with one hand and touch her breasts. But she collected her thoughts and summoned her energy. She put both hands on his chest and managed to shove him away. 'What are you doing?'

Don't tell me you don't want this, Mystique Mysterious said. Fati's anger at his insolence choked her into silence. Mystique mysterious misconstrued her again and his confidence grew. He rose and removed his jacket in a quick deft motion, then darted forward again. But Fati

got out of the chair and dodged sideways. She made a dash for the door leading outside, but he stopped her by catching her round the waist with an outstretched arm and pulling her to him. They faced each other. He pushed her against the wall, between the living room and the bedroom and she hit it hard and felt a little faint. He held her against the wall and tore the front of her blouse open, exposing her breasts underneath. Fati gasped and fought futilely with both hands. 'Don't do this. Please don't do this,' she pleaded. Mystique mysterious's loins throbbed with the power he held over this creature of beauty, helpless, entirely at his mercy. He reached with his free hand for her right breast and fondled it and then pressed his lips against hers, stifling her cries. She was his to take. It was then they heard the bang on the door (TCN, 169).

It is a soap opera show full of actions. Infidelity here causes aggravating situations, both for Mystique Mysterious and for Fati. Mystique goes into Bukari's home. His lips were over hers, forcing his tongue into her month. He fondles Fati, a married woman. He enters into the living room, passes over the doorway and entry into the "bedroom". "He held her (Fati) against the wall and tore the front of her blouse open, exposing her breasts underneath". Physical infidelity finds its place here though it is a surprise to Fati finally.

Sarah (p.12) quotes some authors in relation with this case of physical infidelity. Whitty and Quigley (2008) state that "sexual infidelity is considered to be engaging in sexual intercourse with someone other than one's partner" (p. 461). McAnulty and Brineman (2007) report, "For most students, spending excessive time with another person and virtually any form of extradyadic physical intimacy qualify as infidelity" (op.cit p. 97). What about emotional infidelity?

Something is emotional when it causes harm or trouble to a person. When it disturbs. Everything is here psychological. So, an emotional infidelity is this sort of unfaithful behaviour that one conceives in the mind. Its particularity is that it may not result into physical infidelity but it affects the person who nourishes it. Sarah will cite Whitty and Quigley, 2008).

Pure emotional betrayals involve the development of an emotional bond (e.g., love) with an extradyadic partner" (Mattingly, Wilson, Clark, Bequette, & Weidler, 2010, p. 1466), and this emotional development can be equally as harmful or traumatic as a physical affair (Shackelford, Buss, & Bennett,

2002) (Sarah, 13).

It usually occurs with children. Its consequences are numerous and needs therapy. It is the beginning of physical infidelity. Besides, before Mystique and Fati offer each other the occasion to their act, which starts as moral, emotional. Fati dejected by the unfaithful behaviour of her husband, decides to try something, to give Mystique an opportunity to try something. She does know what it will cause but she wants to try it. Maybe to harm Bukari. It is an intentional behaviour and lawyers say the intention is worth the act. Seen from this angle, it goes without saying that all the men, all the women are by nature, in essence unfaithful.

Cyber infidelity is this unfaithful behaviour one develops through social networks, or the Internet. Sarah asserts:

Smart phones and the Internet have provided the general public with more convenient mediums to engage in interactions outside of the primary relationship. Modern technology provides increased possibilities for communication and relationships with others, thus, creating more avenues for individuals to be unfaithful to their partners (14).

Sarah tells a truth and this truth could not suffer debate for through Internet today, everything is possible. Through internet, one can freely chat, send pictures, reveal couples' secrets, divert the wives of others, make love, etc. Cyber infidelity is frequent today and there is no way to control it. Sarah, on page 14, in the same paper cites: Although physical and emotional are often the most highly recognized forms of infidelity, cyber infidelity is becoming increasingly prevalent (Henline, Lamke & Howard, 2007). Whitty (2008) researched cyber infidelity and found the effects of an online affair can be "almost as severe as sexual intercourse" (p. 463). Unfortunately, cyber infidelity does not exist in *The Clothes of Nakedness*.

3- Factors Leading to Infidelity

Factors leading to infidelity are internal and external. The internal ones are those the couple is responsible for. There are the faults of the woman and the responsibility faintness of the man. But the external factors are acts of God, cause beyond control such as childlessness that can lead a partner in marriage to search for the child. Case of rape and any unwanted case beyond partners' control may be considered.

Julie H. Hall et.al in *Relationship Dissolution Following Infidelity* go over estimation and assert:

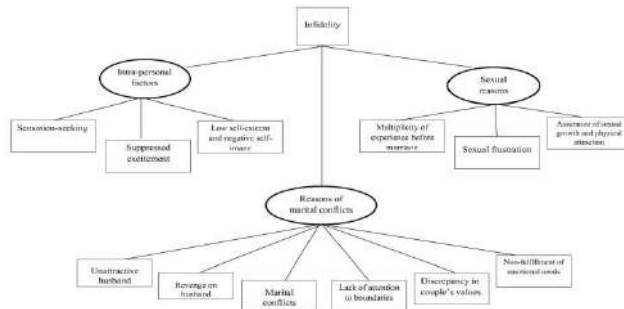
Predictors can be grouped into individual or relationship characteristics and contextual factors, and are fairly consistent across dating and married samples; Roscoe et al. (1988) found that the perceived reasons for extradyadic behaviour in dating relationships ran parallel to explanations for extramarital affairs. Individuals with permissive sexual values are more likely to engage in infidelity, and this permissiveness is more common among males, African-Americans, and highly educated individuals (Smith, 1994:5).

One finds out through this passage above some behaviour attributable to men with permissive sexual values that lead them in extramarital affairs. This extradyadic behaviour (as used by them) tolerates them, clear them of infidelity. The permissive sexual values permit men to use sex how they want it, when they want it and where the desire takes them. It is this animal nature (with dogs) that animates men and makes them clear their infidelity.

Elsewhere some religions allow men to marry more than one wife as long as they can support them and make them all happy. Many men applaud this doctrine and many could use it to justify their behaviours. "In terms of relationship characteristics, infidelity has been consistently linked to sexual or emotional dissatisfaction in one's primary relationship" (e.g. Brown, 1991), as quoted by Julie et.al., it is the most important factor in marriage. So, for a partner to enjoy the sexual desire, he or she gets out for better because the primary partner fails his or her role or responsibility. It seems to be trivial but destructive for marital relationship. Couples suffer this ignorance that appears silent but strong. Before marriage, one partner may have a rhythm he or she does not meet with the partner now husband or wife. It is one of the responsibilities of the home every partner has to learn, know and to practice. Its ignorance breaks out the harmony in the home and affects everything. Lack of attention to the little care of the woman also costs a lot in marriage. Fati will revenge and shows her decision as follows: "You think you are the only one who can cheat? I too can do it. You hear? I too can do it" (TCN, 149).

It is what occurs in *The Clothes of Nakedness* with the couple of Bukari. The latter because of his new and more fresh, attractive female conquests, he loses galaxies and totally neglects his wife. Other factors are the bad company, the not mastery of oneself, the too much envy, etc.

Shima et.al in their article *Analysis of the Reasons for Infidelity in Women with Extramarital Relationships: A Qualitative Study about reasons leading to infidelity*, suggest this:



(Shima,et.al, 4).

All the two actors of the marriage need to pay close attention to those factors that lead to extramarital unfaithfulness because there is no one who is so strong to be spared or weaker so as not to escape. Everyone can be a victim.

4- Impacts of infidelity

The issue of infidelity, seen as the cause of the dissolution of a marriage, has emotional, physical, and social implications on the partners.

In *The Clothes of Nakedness*, Benjamin Kwakye touches how infidelity is perceived as a betrayal paralyses lives before destroying them. Early, at the first experience of Bukari's life unfaithfulness, he receives a shock, feels remorse. "Bukari felt both guilt and fear. He felt guilt not only because he had cheated on Fati but also because he had not thought about her during the act itself" (TCN,87). Even if this is not strong enough to give up, he himself receives a shock psychologically. The psychological approach evaluates the degree of this behaviour and its impacts on the couple. As follows, this psychological impact contaminates Fati when she wants her husband to fulfil his marital responsibility. Kwakye writes: Fati lay back in resignation and disappointment...Fati lay awake, alone with her unfulfilled desire. She did not blame her husband... But understanding did not stop her yearning for the act of love" (90).

When this extramarital affair starts, it starts with the lie, sophisticated lies that wear a destructive garment like two-edged sword. This lie hurts the traitor and the betrayed (the victim). Fati seems to understand her husband who lies that because of his job he is exhausted but the need does not disappear. It does not eat understanding but what it deserves. And Fati is disappointed for her burning desire remains unsatisfied. This is not a good sign for a couple. The issue is that this behaviour for Bukari to refrain from playing his husband role becomes a habit, a daily song, the same refrain: fatigue.

Bukari's incapacity to assume his role of husband will affect himself and Kwakye portrays his suffering as follows: Bukari knew that he was walking dangerous paths. Not only was he draining his finances, but also his physical energies. He could tell that Fati was missing him that she craved him in a physical sense, but he simply did not have the energy for her" (107-8).

Through this passage, one can notice three different impacts of infidelity: financial, physical and psychological. How can a marriage hold in the absence of these three fundamental elements? The answer is no, impossible. Marriage is the sum of two things: the belly and the lower abdomen. The belly stands for material things such subsistence needs and the lower abdomen (under the belly) stands for intimacy (marital food). They are the two elements sine qua non for the balance of any marital life to survive. Nothing less, nothing more. One may understand other things but these two are not.

This is the mistake of Bukari and he gets lost. A game of tac tac finds its way between husband and wife.

You are lying to me. I know you are lying to me...do not touch me! She yelled. Be quiet. Do you want the whole world to hear this? Let them hear. What kind of disgrace are you trying to bring? Disgrace? You talk about disgrace? What can be more disgraceful than what you have been doing? I don't have to stand such abuse. I am going to sleep. You go to bed and sleep well. You think you are the only one who can cheat? I too can do it. You hear? I too can do it. The threat rang in Bukari's ears as he dropped heavily on to the mattress and instantly fell asleep (149).

The atmosphere changes automatically and their habitual conversations become the answer of the shepherd to the shepherdess.

The place of the hat has changed. The husband who is a symbol of authority, fear and respect loses control. When the driver loses control, there is no more hope in the voyage. The car breaks, the passengers do not have any chance to survive. Everything changes. Passengers can from now on shout at the driver and the latter will have mouths but becomes voiceless. That is what one witness in this case. Consequently, when there is a crack in a wall, all insects, all reptiles find their way there. This marriage can no more resist since Fati also claims the right to cheat too. "You think you are the only one who can cheat? I too can do it. You hear? I too can do it" (op.cit). She menaces and decides to cheat. There is no force for Bukari to make as he is the only guilty of what falls on him. He will just assume.

Bukari, out of his home, confesses his mistake that provokes the mistake of his wife who searches comfort in the hands of Mystique Mysterious:

But my wife and I had a special relationship[^]. We love each other deeply, until recently, absolutely trusted each other. But then I met this rich man who would take me places and find me women, again and again and again. It became a habit, almost a daily ritual. My wife heard and confronted me, but I refused to discuss it. Last night, she slept with that rich man right in our bedroom when I was out drinking with my friends (190).

That is what infidelity can cause. Because of his conduct, his home receives a severe shock that affects the house harmony.

The similar thing occurs in *Arrows of Rain* by Ndibe with the case of Iyese after Dr Jaja her first husband's (she has only one formal husband) love affair with Nnenna who is yet more than three months pregnant without the knowledge of Iyese. Dr Jaja prodding for a reaction says: "I still love you...believe me...I didn't mean to hurt you. But I'm not getting any younger. And our childlessness has become difficult" (Ndibe, 153). Dr Jaja taste sex out and Nnenna becomes pregnant while Iyese is still there, in his home. But the material impact will not wait for with the decision of Iyese.

Iyese goes to consult a lawyer to divorce: "I want a divorce. Don't waste time (155). Unfortunately, she divorces and changes life to become prostitute and months later dies by rape (repetitively) committed by the General Bello. That is where marital betrayal can lead to. When a partner becomes unfaithful in a couple, he or she becomes a smelly goat

to use words of Ndibe. But infidelity (as underlined above) may not depend on the partners themselves. Extra factors such as childlessness may be the cause like the case of Iyese and Dr Jaja in *Arrows of Rain*.

5- Perspectives to Canalize Infidelity

Basing on the oldness of the question of infidelity; one may seem oneself incompetent before this marital evil. But, dealing with the internal factors or reasons that cause infidelity, it is possible to find a way to canalize the issue. The first weapon is dialogue in marriage. Dialogue for marriage is what grease is for motors of engines. It facilitates life in marriage and builds harmony. It may not work every time but it often works. Dialogue permits understanding, concessions, and forgiveness.

Contrary to Tom and Diane whose confession costs dissolution of marriage in Julie et.al's paper quoted above, a same situation finds another reaction after dialogue. Here one reads the decision of Rick and Nancy:

Rick and Nancy have been married for seven years and have a two-year-old son. Early in their marriage, Rick had a brief affair with a neighbour that he revealed to Nancy and they were able to put behind them. However, several years later Nancy had a one- night stand with an ex-boyfriend, which she immediately regretted. She never told Rick about the affair, but has struggled with guilt and remorse over of the incident. Nancy recently decided to disclose the infidelity to her husband and he was extremely angered and hurt by this information and the fact that she had kept the affair a secret for so many years. Rick told Nancy that he needed some time to think about their future, but ultimately decided to rebuild their marriage. They went through counselling and over time Rick was able to forgive his wife. The couple regretted that the incident ever occurred, but felt that their relationship was even stronger after working through it (Julie et.al, 2).

This may not be a formula to practice or to follow. But it seems strong to copy since the nature of human beings is changeable. Human beings are unfortunately unpredictable because of this animal instinct that can any time come back. The most important thing is to get more education to deal with this when it comes back. It is not a question to judge anyone before the issue of infidelity. Anyone can be affected in case of this evil because sex is not mathematics. Sex is not an exact science. So, it is not a question of strong man in case of sex. It does not respect anybody. It does not recognize father from the daughter, or niece

from the nephew. It is a question of formation, education and personal empowerment. Otherwise, one can put the following question: why do men and women continue practicing infidelity? Risk catching diseases, to lose a partner, to be rejected, to lack finance, to spoil the life of the other partner, the risk to children, families, risk to lose jobs, etc. Sex seems to possess a power, a destructive power to fear. All the same, for those who are sex addicts, in their childhood, are victims of rape or repeated sexual abuse by a parent or friend need therapy. For them, because of their age they are involved frequently in infidelity. It is possible that education or reeducation solve their problem.

Rick and Nancy choose to forgive each other, to dialogue, to put behind their misunderstanding and continue their way. Tom and Diane decide the opposite. It is a question of choice.

Finally, one may quote excision, an old-aged solution (maybe out of date): a cultural and polemic solution that divides modernists and conservatives. Tobe Levin and Augustine H. Asaah show this solution in *Empathy and Rage, Female Genital Mutilation in African Literature* in all its implications. Then, they show how African society avoiding her women practicing infidelity chooses (the practice still exists) to make them undergo excision. Muthoni Mathati in *Who's Afraid of Female Sexuality?* (within the same book by the editors Tobe et.al), portrays a Kenyan society that makes room only to men to the detriment of women considered as wretched of land. African society in general thinks that only (FGM), Female Genital Mutilation can discipline African women from sexual unfaithfulness, to sexually control women by suppressing their longings. Mathati clarifies as follows:

No one asks whether or not excised women still enjoy sex. Of primary interest is the Kikuyu claim that women, unless cut, cannot suppress their sexual urges, hence the need for FGM, and this fear of uncontrolled female sexuality is shared by both women and men, often argued especially by women who see clitoridectomy as liberating them from troubling sexual longings. It is thought to spare them the frustration of unfulfilled desire (162).

If one understands the aforementioned passage, it is easy to take FGM as a traditional measure for African people to give security to their society from women infidelity. One has explained above that African superstructure is an organizational structure where everything is under the domination of men, custodians of the society. Men here do not commit infidelity. It is unfair because both men and women are creatures

and share the same rights before the law though this society is lawless. This practice illustrates the cultural injustice that suffer African women and that holds captive the whole society. Then, through excision, women could no more suffer longings that will push them out to taste. By cutting the clitoris, erectile organ of the vulva, they suppress the central element that produces the desire of men. So, FGM renders women insensitive, toys to play with. To modernists, it is a crime. But it remains a natural and cultural method or practice to control the African society. May be to be fair to modernists, one needs to cut off men's penises as well to put an end to this human injustice.

Conclusion

The issue of infidelity is age-old then ancestral and one asks if it will stop one day. Extramarital affairs are so stubborn that they refuse to leave their root. Examining, evaluating and analysing the issue, on the one hand, infidelity finds its root in human beings' culture, and, on the other hand, some religions that authenticate the behaviour. And the worry grows that one realizes that there is no way to solve the problem for the meantime.

For all that, it will be a failure if one does not find a solution to this issue that tears hearts, affects human society by compromising everything. When the family that stands for the first nucleus that sustains or holds the whole society fails, there could be no hope for development because this development is a question of men. In this, there is Necessity to find ways. Even if infidelity cannot be eradicated (it is not possible as long as men live on earth), one will canalize it to hurt less, since the evil is attached to the heart of men.

Extramarital behaviours are real, concrete and statistics exist. But one question needs consideration. What can be the efficient means to canalize infidelity? Education (at the level of the link of the society), dialogue in marriage, forgiveness can play a great role. The education at stake is important before, during and after marriage. Young people must know that marriage is not a game, nor a field of children. Marriage costs maturity and responsibilities. Divorce has never been solution to marital problems. Contrary to what many think, divorce is a new sleeve of the problems of the society. Those that one calls ancestors did not have those problems the new generation faces and one comes to demand the real problem of this epoch. Somewhere not far from human society, Internet, social networks play a big and disconcerting role in the growth

of extramarital affairs. Today, what one cannot see is seen, what one cannot do is done, what one cannot easily say is said on television. Soap opera has spoilt marriages, families, and holds the whole society captive. Consequently, the internet and television become personal coach for couples and children. A personal coach with multiple deviances. But the most amazing thing with this paper is that everybody seems to be unfaithful...

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