

## Original Research

**Received** 12 May 2026

**Revised** 20 June 2026

**Accepted** 05 July 2026

Natural Resources for Human Health 2026, Vol. 6 (6s): 30–39

### KEYWORDS:

Dehumanization, Feminist stylistics, Mechanistic dehumanization, Animalistic dehumanization, Gender ideology, Discourse analysis, Androcentrism, Characterization

## A Feminist Stylistic Study of Dehumanization in Emecheta's Second Class Citizen

1Mrs. Estabraq Abdul Kareem Sabar Ali, 2Prof. Dr. Dunya Muhammed Miqdad Ijam,

<sup>1</sup>MA student at the College of Education for Human Science, English Department, University of Babylon

<sup>2</sup>Professor at the College of Education for Human Science, English Department, University of Babylon.

Hilla, Babylon, Iraq

Author Email Address: hum755.astaeq.abad@student.uobabylon.edu.iq

Professor Email Address: dunya.ijam@uobabylon.edu.iq

### ABSTRACT:

**Background:** From a very general point of view, dehumanization is the discursive practice of associating groups and individuals with a lack of human traits (Leyens et al., 2000). Discursive practices, including dehumanizing language, include analogies, metaphors, stereotypes, verb choices, and images. Animalistic dehumanization denies individuals human traits that distinguish humanity from animals, such as civility, morality, and sophisticated thinking. An example of animalistic dehumanization is “The protesters behaved as wild animals”. In contrast, mechanistic dehumanization associates groups and individuals with inanimate objects, and the dehumanized groups are usually described as passive, cold, or inert. An example of mechanistic dehumanization is: “The management often referred to the factory workers as “obsolete machinery”.

**Aims of The Study:** The study aims at exploring the realization of dehumanization in the data chosen, investigating the most dominant kind of dehumanization in the analyzed data, and tracing the ideology that embodies dehumanization through the novel.

**Methodology:** There are three stages of analysis in feminist stylistics theory. They are the discourse level, the sentence level, and the word level. Based on Feminist stylistic approaches (1995), the researcher indulges two levels of analysis: at the word level, it will be focused on generic nouns, naming and androcentrism, and endearments and diminutives. While at the discourse level, it will be focused on characterization, fragmentation, and focalization.

**Results and Conclusion:** Mechanistic Dehumanization is the most dominant type of dehumanization than animalistic dehumanization in the two novels, which indicates that women are treated as a machine or an object to satisfy men's sexual desires, giving birth and fulfill domestic duties. At the word level, the most frequent feminist stylistic strategy is naming and androcentrism, which indicates that men's perspectives are prioritized than women's ones. Following that, generic nouns which indicate that women are dehumanized by using generic nouns which are depressive and oppressive against women. These words seem innocent but they carry passive indication against women, such as mother, and wife are mentioned a lot in the two novels to refer to women by their status not as an individual being. Endearments and diminutives are words seem to carry the sense of endearment but in fact they diminutive and shorten women's value and individuality, such as words like

little, damp, poor, and the use of women's nicknames. At the discourse level, Characterization is the most dominant strategy in all extracts as it provides deep knowledge to how characters whether males or females are described in novel. Focalization is not analyzed quantitatively as it is subjective strategy which is analyzed qualitatively. Furthermore, internal focalization dominates the extracts as the writer tried to reveal characters' feelings, emotions, struggles and thoughts.

---

## INTRODUCTION

The Latin word Femina, which means "women" or "having the qualities of women," is the historical origin of the terms "feminism" and "feminist". The belief that women are treated unfairly, cruelly, and unpleasantly as a class and are not granted the same freedoms as men. To put it another way, it is a harsh and vicious approach to deal with the other segment of society. From this, it can be deduced that feminists believe society is set up to elevate men's ideals and diminish women's. (Priya, 2017, p.483)

Hodson, MacInnis, and Costello (2014) define dehumanisation as the belief that a person or group of people is less human than oneself or one's own group. In the 1960s, the labels "racism" and "sexism" were initially used to describe societal discrimination against individuals based on enduring personal traits, such as being born male or female or black or white. With one (the man) being seen as the standard and the other (the woman) as the exception, sexism helps identify the patriarchal hierarchy between men and women that has existed historically and, in many ways, still prevails now. This viewpoint holds that the other can be exploited, controlled, or constrained by the norm since it deviates from what is thought to be the ordinary experience. (Jule 2018, 20)

"Human rights have not been women's rights – not in theory or in reality, not legally or socially, not domestically or internationally," Women have not had access to the rights that human beings have simply by virtue of being human, nor have abuses of women's rights been included in the concept of human rights violations that human rights law has historically been based on (Mackinnon, 1994, p. 5). The discursive practice of linking persons and groups with a lack of human characteristics is sometimes referred to as "dehumanising Language" (Leyens et al., 2000).

Language sexism is a mirror image of societal sexism. Language is considered sexist if it supports or results in oppressive outcomes or impacts that discriminate against and offend women. It has to do with how language usage and choices affect how we see and understand the world in relation to social formation. Feminists work to persuade institutions and society to adopt a policy that prohibits sexism and refrains from using sexist language toward women. (Mills, 1995, 65)

Research on feminist stylistics uses stylistics analysis to analyze literature about feminism. According to Sarah Mills (1995), who views language as a tool for concept analysis, sexism in literary works can be found by comparing the writing of men and women. According to Mills' book *Language and Sexism*, feminist circles have been debating sexist language extensively since the 1960s. Feminist theorists and activists were concerned about changing language that discriminated against women and seemed to minimize and disregard activities related to women. They worked to alter how women were named and addressed in texts and interactions, as well as how they were portrayed in magazines, newspapers, and ads (Mills, 2008, 1)

Feminist stylistics can be viewed as a subfield of stylistics that focuses on how gender issues are expressed linguistically in texts and makes an effort to use stylistic frameworks and models. It seeks to investigate those interests and concerns typically connected to feminist approaches to language usage research by utilizing stylistic methodologies. As stated by Mills (2005, 230), feminist stylistics examines how gender-related issues and questions impact the creation and interpretation of writings.

Moreover, the writer's ideology can be examined using feminist stylistics. Feminist stylistics is defined as "an approach to the explorations of authority, power, and inequality feature as part of the stylistic analysis, which pays attention to the formal features of the text and its reception within a reading community in relation to ideology." (Mcrae and Clark, 1999).

According to Haslam, a psychology professor at the University of Melbourne in Australia, "humanness can be defined not only by what is uniquely human, but also by what is typically human." This is a significant additional contribution. "Human nature" is made up of these fundamental traits of people (Haslam et al., 2005).

"Humanness, or the quality of being human, has two senses," Haslam said. The first is known as Uniquely Human (UH) traits. It centers on traits that set humans apart from other species, including animals. These characteristics include socialization, culture, refinement, internalized moral sensibility, and cognitive sophistication. Since these traits emerge later in a person's development, it is considered that they are less important than HN traits. The environment and society in which a person is raised shape their UH traits. This emphasizes how crucial it is to grow up in a community. It significantly aids the person in gradually enhancing his abilities. The line separating humans from the related category of animals is defined by "uniquely human (UH) characteristics" (Haslam, 2006, p.5). To put it briefly, these traits can be used to set humans apart from other creatures and other species.

The second sense, "Human Nature," or "HN," focusses on traits that are essential to people. They distinguish people from inanimate items like machines and robots and connect them to the natural environment. These characteristics define who we are as people and set us apart from other items. They "involve cognitive flexibility, emotionality, vital items and warmth, and are seen as a shared and fundamental "nature" that is embedded in the person," (Haslam, 2006, p.6).

Haslam, a social psychologist, distinguishes between two types of dehumanization: mechanical and animalistic (2013, 2006). The rejection of characteristics that are specific to humans and the portrayal of the dehumanized as animalistic are examples of animalistic dehumanization. According to Haslam, "civility," "refinement," "moral sensibility," "rationality," and "maturity" (p. 257) are among the uniquely human qualities that are subsequently denied to those who have been animalistically dehumanized. These qualities are generally understood to "define the boundary that separates humans from the related category of animals" (2006, p. 256). Haslam draws attention to the fact that intergroup disputes between racially or ethnically distinct groups that have resulted in genocide are an example of the paradigm of animalistic dehumanization. The rejection of human nature known as "mechanistic dehumanization" is correlated with the dehumanized being described as machines or objects. It is assumed that the characteristics of human nature are indicative of the fundamental characteristics of the species that humans are. "Emotional responsiveness," "interpersonal warmth," "cognitive openness," "agency and individuality," and "depth" are commonly seen as traits of human nature (2006, p.257).

Perhaps the most frequent references to dehumanization are in connection with race, ethnicity, and associated subjects like immigration and genocide. Some groups are accused of dehumanizing others in this archetypal setting of intergroup conflict, and these dehumanizing images have been extensively studied. Jahoda (1999) provides a historical chronicle of the various ways that racial and ethnic minorities have been portrayed as barbarians devoid of culture, self-control, moral awareness, and mental ability in both popular culture and academia.

Since de Beauvoir's discussion of the dehumanization of women, a great deal has been written about it in feminist philosophy and gender studies, partly in relation to sexual objectification in pornography, rape propensity, domestic violence, and other related topics. Related to moral theory, dehumanization is also covered in disability studies and animal studies that critically examine a variety of dehumanization-related topics. Several investigations have lately backed up the idea that "women" might be dehumanized, demonstrating that dehumanizing impressions may vary depending on perceiver traits and the representation of women. For instance, research by Heflick & Goldenberg (2009) and Heflick and colleagues (2011) revealed that participants perceived women as lacking human nature, kindness, morality, and competence when they concentrated on their beauty rather than their personhood. According to Loughnan et al. (2010), when women's (and men's) bodies were sexualised or made physically conspicuous, their mentality, moral value, competence, and ability to feel pain were all reduced. Bernard et al. (2012) demonstrated that sexualised women are visually processed as objects rather than individuals at a basic and automatic level. Vaes et al. (2011) found that both male and female perceivers intuitively link sexualised women to animals, and that men who do so are more likely to engage in sexual aggression (Rudman & Mescher 2012).

## MATERIAL AND METHODOLOGY

In 1995, Mills introduced feminist stylistics and discussed the oppression of women in literature. Power, metaphor, transitivity, and point of view are all factors that feminist stylistics considers when examining instances of sexist language in a work (Mills, 2005). There are three stages of analysis in feminist stylistics theory. They are the discourse level, the sentence level, and the word level. Based on Feminist stylistic approaches the researcher indulges two levels of analysis: at the word level, it will be focused on generic nouns, naming and androcentrism, and endearments and diminutives. While at the discourse level, it will be focused on characterization, fragmentation, and focalization.

## ANALYSIS AT THE WORD LEVEL

Focusses on how feminist critics have addressed sexism in language and the impact that they believe this kind of language use has on readers. It describes generic usage and concentrates on the more theoretical and broad facets of sexism (Mills, 1995, 62). In both spoken and written languages, a word is described as "a unit of expression which has a universal intuitive recognition by native speakers" (Crystal, 2003:500). There are several ways that words are used to refer to and describe women, and some of these methods exhibit sexism. "A statement is sexist if its use constitutes, promotes, or exploits an unfair or irrelevant or impertinent distinction between the sexes," according to Bragg (1981:2, as cited in Mills, 1995: 62). He goes on to say that "a statement is sexist if it causes, promotes, or contributes to the oppression of women." Generic nouns, common gender, word-ending, terms of address, sexist context, generic pronouns, modality, empty adjectives, colours, and insult words are all included in a feminist stylistic analysis at the word level.

**Generic Nouns:** Chafe's attitude (1970, p.99) states that unmarked nouns are invariably masculine. He notes that a human noun is typically assumed to be what we would call masculine unless otherwise noted. According to him, a human noun's unmarked condition is masculine, while its marked state is feminine. When we don't know a human noun's sex, we typically treat it conceptually as male. In that "generic nouns refer to a whole class rather than to individual members of a class.

**Naming and Androcentrism:** Mills (1995) argues about sexism in languages because they portray the world from the point of view of males, and they also reinforce traditional notions pertaining to sex. As stated in Mills (1995, p. 103) Mills reiterates Cameron's feminist approach, which finds that languages are generally sexist primarily because "they represent or 'name' the world from a masculine perspective and in agreement with stereotypical beliefs about the sexes." Especially when used in public, the phrases "vagina," "vulva," "cunt," and "clitoris" are derogatory to women. Additionally, previous research has demonstrated that certain phrases associated with sexual activity are distinctly male-oriented and seem to indicate that "sex is active for males and passive for females" (Mills, 1995, p. 106).

**Endearments and Diminutives:** Previous research indicates that more metaphorical phrases are employed by males to describe women than by women to describe men. Mills points out that metaphors are commonly employed while developing diminutives and terms of endearment for women (1995). For instance, men refer to their female objects of friendliness with the terms "fowl," "baby bird," or "chick." Specifically, the word "chick" is also a diminutive, suggesting that women are like little animals. (Mills, 1995)

Additionally, more often than not, women are referred to by a variety of terms like "honey," "sweetie," "sweetheart," "sugar," and "cheesecake," which suggest the referent is something appetising and accessible for consumption. This is supported by the term "tart's" history, as Mills demonstrates:

Tart entered English c. 1400 from the Old French *tarte*, the name of a type of pastry or pie with a sweet filling.... In the mid-nineteenth century tart was applied to a young woman as a term of endearment. It may have been a contraction of, or rhyming slang for, 'sweetheart'. Like honeybun, sweetie-pie, cupcake and other terms employing a similar image, tart presumably derives from the notion of the supposed—and required—sweetness in a woman and perhaps from a male view that women are small, quick-to-consume, edible morsels.

(Mills, 1989,2 p.34–5)

## Analysis at the Discourse Level

Mills (1995,123) explores how feminists might conduct a gendered analysis that concentrates on the discourse level's larger-scale patterns. The bigger structures and patterns that dictate the occurrence of the individual lexical items, as well as the impact of the items and larger structures on readers, are its primary concerns. By using these textual patterns and structures, the analysis connects the word and phrase to a broader concept of ideology. Focalisation is used in this section of the analysis because it describes the viewpoint that a story is told from. The model also takes into account the roles that female characters can play

before analysing specific language choices in relation to the description of the female body's fragmentation. Focus, characterization, and fragmentation are the components of a feminist stylistic analysis at the discourse level.

**Characterization:** By examining "the way that stereotypical notions often inform the language choices which are made when describing characters in fiction," Mills (2005: 123) draws attention to characterization. Stereotypical knowledge has been revealed by analysing the differences between male and female characters as they appear in the text. Many writings make reference to stereotypical knowledge when they provide details about a character, particularly when that figure isn't "perfected" but is just briefly described.

**Fragmentation:** In pornographic writing, the practice of breaking up the female body has been extensively recognized (Kappeler, 1986). Two main effects result from this. First, the body is objectified, dehumanised, and broken down into its component parts. Second, the scene cannot be framed from the viewpoint of the female protagonist since she is not portrayed as a single, cohesive, conscious physical entity; in other words, her experience is essentially written out of the text. Feminine fragmentation is thus linked to masculine focalisation, where the female is viewed by the male gaze as an item or group of objects.

**Focalization:** The process by which events in a story are connected to the reader through narrator or character awareness is known as focalization, according to Mills (2005: 166). In narratology, point of view and focalization—position in relation to the story and degree of persistence—have been extensively studied. Focalization can be either internal or external to the tale in terms of location within it. External focalization is referred to as "narrator-focalizer" (Bal 1985:37) and "is felt to be close to the narrating agent" (Rimmon-Kenan, 1983:74). However, Rimmon-Kenan claims that external focalization can also occur in first-person narratives "either when the temporal and psychological distance between narrator and character is minimal or when the perception through which the story is rendered is that of the narrating self rather than the perceiving self" (Rimmon-Kenan, 1983:74). One test that Rimmon-Kenan suggests using to reveal whether a text is internally or externally focalized is to try to "rewrite" the excerpt in the first person: "If it is feasible—the segment is internally focalized, if not—the focalization is external" (p.75).

Conversely, internal focalizers are used in texts when the focalizer and narrator are the same character "but operate independently to tell the story." Mills (2005: 139)

**Dada Analysis:** A mixed approach is used in this study to analyse the chosen data. The purpose of a qualitative approach is to provide answers to the following questions: Why? How? How? The researcher uses a quantitative technique to improve the qualitative approach by statistically treating the analysed data to support or contradict alternative knowledge claims (Williams, 2007). In relation to the quantitative method, statistical means are used for calculating the results of the analysis by using the percentage equation as shown below:

$$\text{The percentage} = \frac{(\text{occurrence of each strategy is used})}{(\text{total number of strategies})} \times 100$$

## Extract 1

*Adah did not know for sure what gave birth to her dream, when it all started, but the earliest anchor she could pin down in this drift of nothingness was when she was about eight years old. She was not even quite sure that she was exactly eight, because, you see, she was a girl. She was a girl who had arrived when everyone was expecting and predicting a boy. So, since she was such a disappointment to her parents, to her immediate family, to her tribe, nobody thought of recording her birth. She was so insignificant. One thing was certain, though: she was born during the Second World War. ....He was quite positive that The little, damp monkey-like thing with unformed face was his "come back mother". So she was loaded with strings of names: "Nne nna", "Adah nna", "Adah Eze"! Adah Eze means Princess, daughter of a king. Sometimes they called her Adah Eze, sometimes Adah nna and sometimes Nnenna. But this string of names was too long and too confusing for Adah's Yoruba friends and playmates and even more so for impatient Ma. So she became just "Adah". She didn't mind this. It was short: everybody could pronounce it (Emecheta, 1974,p.6).*

**Animalistic Dehumanization:** One example of this kind of dehumanization is the way Adah is compared as a *little, damp monkey-like thing with unformed face*. She loses her human dignity and uniqueness as a result of such images, which turns her into an animal. Her apparent insignificance is further highlighted by the neglect she receives from her family and community, which

is demonstrated by the lack of attention at birth and reinforces her dehumanization. The comparison to a *little, damp monkey-like thing* evokes an image of infancy or dependency which denies her maturity.

**Mechanistic Dehumanization:** *Adah did not know for sure what gave birth to her dream, when it all started, but the earliest anchor she could pin down in this drift of nothingness was when she was about eight years old. She was not even quite sure that she was exactly eight, because, you see, she was a girl. She was a girl who had arrived when everyone was expecting and predicting a boy. So, since she was such a disappointment to her parents, to her immediate -family, to her tribe, nobody thought of recording her birth. She was so insignificant. One thing was certain, though : she was born during the Second World War.* The expectation of a male child and the subsequent disappointment at Adah's birth highlight society's patriarchal view, where a person's value is determined by their gender, stripping Adah from her individuality and agency. . It considers male as superior individuals than females who are perceived as inferior. *So she was loaded with strings of names: "Nne nna", "Adah nna", "Adah Eze"! Adah Eze means Princess, daughter of a king. Sometimes they called her Adah Eze, sometimes Adah nna and sometimes Nnenna. But this string of names was too long and too confusing for Adah's Yoruba friends and playmates and even more so for impatient Ma. So she became just "Adah".* The multiple names Adah's received denies her identity and agency and adds a confusion to her reality.

## Word Level Analysis

**1.Generic Nouns:** *She was a girl who had arrived when everyone was expecting and predicting a boy.* The words *girl* (biologically female character), and *boy* (biologically male character), the former indicates disappointment to her family and tribe who sees her as subordinate to boy who represents proud and strength and proud to his tribe.

**3.Endearments and Diminutives:** The phrase *little, damp monkey-like thing* seems an endearment but it diminutively portrays Adah, emphasizing her weakness and insignificance. In addition to that the various names given to her, like *Nne nna, Adah nna, Adah Eze* seem an affection to Adah but in fact they diminish her identity.

**2. Naming and Androcentrism:** *She was a girl who had arrived when everyone was expecting and predicting a boy. So, since she was such a disappointment to her parents, to her immediate -family, to her tribe, nobody thought of recording her birth. She was so insignificant.* Adah's unrecorded birth and the multiple names she has received reflects the androcentric view of society which prefers boy on girl. The societal expectation for a boy places Adah in a subordinate position, emphasizing how male identity and value dominate the cultural narrative which diminishes female's value and worth.

## Discourse Level Analysis

**1.Characterization:** *He was quite positive that The little, damp monkey-like thing with unformed face was his "come back mother";" she was such a disappointment to her parents, to her immediate -family, to her tribe, nobody thought of recording her birth. She was so insignificant.* Adah is portrayed as insignificant, with her unrecorded birth and her identity confused among multiple names. The description of her as a *little, damp monkey-like thing* perceived and characterized her weak.

**2.Fragmentation:** There is no fragmentation in this extract.

**3.Focalisation:** The text is internally focalized because it reflects Adah's perspective, allowing readers feel her thoughts and experiences. Phrases such as *she was not even quite sure that she was exactly eight, because, you see, she was a girl.* reveals her internal conflicts and struggles regarding her identity. This internal focalization creates a deeper emotional connection between the reader and Adah, emphasizing her sense of insignificance in a society that values boys over girls.

## Ideology

Adah's struggle for identity is symbolized by her confused variety of names and the fact that her birth was not recorded. Her lack of recognition from her family and community serves as an example of how cultural norms can reduce a person's value. The fact that Adah was born a girl instead of a boy is presented as a disappointment, mirroring cultural expectations that favor male offspring.

## Extract 4

*What worried her most was the description "second-class". Francis had become so conditioned by this phrase that he was not only living up to it but enjoying it, too. He kept pressing Adah to get a job in a shirt factory. Adah refused. Working in a factory was the last thing she would do. After all, she had several "O" and "A" levels and she had part of the British Library association Professional Certificate, to say nothing of the experience. Why*

*should she go and work with her neighbors who were just learning to join their letters together instead of printing them? Some of them could not even speak any English even though it was becoming a colloquial language for most Ibos. To cap it all, these people were Yorubas, the type of illiterate Yoruba who would take joy in belittling anything Ibo. But Francis mixed with them very well, and they were pushing him to force her to take the type of job considered suitable for housewives, especially black housewives* (Emecheta, 1974,p. 45)

**Animalistic Dehumanization :** *What worried her most was the description “second-class”. Francis had become so conditioned by this phrase that he was not only living up to it but enjoying it, too.* This type of dehumanization is evident through the role of ethnical discrimination against black people who are perceived as inferior to those white people who are perceived as superior. White people are considering themselves as ingroup who are rejecting the secondary emotions to colored people who are perceived as outgroup. The ingroup denies the full humanity or the characteristics of human uniqueness of outgroup and this is evident through the text in which native British people look down African's black immigrants by calling them as second class citizen, refusing to interact with them as they see them uncivilized.

**Mechanistic Dehumanization:** *He kept pressing Adah to get a job in a shirt factory. To cap it all, these people were Yorubas, the type of illiterate Yoruba who would take joy in belittling anything Ibo. But Francis mixed with them very well, and they were pushing him to force her to take the type of job considered suitable for housewives, especially black housewives .* This type of dehumanization is evident through the employment opportunities offered to black women. Francis and his Yorubas friends insist that Adah should have a work in a factory, a job they argue suitable for black housewives, reflecting a mechanistic view of women who are supposed to use their physic in work without considering their cognitive openness. Francis and Yorubas belittle and dehumanize Adah since they do not make any consideration to her educational skills.

## Word Level Analysis

**1.Generic Nouns:** words such as *factory* ( place which generalizes job environment but it suggesting a setting that often lacks individuality and personal fulfillment. It presents a lower environment work for those marginalized people who work as machine. Francis suggestion to Adah to work in factory humiliate her. While the word *housewife* ( defers to women who manage household duties in general but it is embodied societal expectations placed on women which marginalized her values to domestic duties.

**2. Endearments and Diminutives:** there is no sense of endearment and diminutives in this text .

**3. Naming and Androcentrism:** The word *housewife* carries many things in its meaning. It portrays the life of women which suggests domestic duties such as washing, cleaning, cooking, taking care of children and many things else inside the broader of house. Women are suggested to occupy jobs suitable for housewife job ,they are not allowed to take place in any job do they want. And this is obvious in Francis suggestion to take place in factory since she is black Nigerian women (second class) without considering her education and professional degree.

## Discourse Level Analysis

**1. Characterization:** *she had several “O” and “A” levels and she had part of the British Library association Professional Certificate.* Adah characterizes as educated and ambitious woman who refused to be marginalized. Her rejection of the factory job and to work with Yorubas as cited *Why should she go and work with her neighbors who were just learning to join their letters together instead of printing them? Some of them could not even speak any English even though it was becoming a colloquial language for most Ibos* indicates a strong sense of pride and a desire for independence since these Yorubas are characterised as illiterate. While Francis characterizes as someone who lacking self-esteem and confidence, he adopted the second class and accept it .

**2. Fragmentation:** There is no fragmentation in this extract

**3. Focalization:** The focalization in the extract is primarily internal. This is evident in Adah's thoughts, feelings, and internal conflicts regarding her identity . Reader can see this particularly through her disdain for being reduced to a "second-class" status and her pride in her education. While there may be moments of external focalization regarding Francis's

actions.

## Ideology:

There are several ideologies that shape the characters' beliefs. The pressure on Adah to accept a factory job underscores traditional gender norms that confine women to subordinate roles, while her emphasis on her qualifications highlights an ideology that values education and professional achievement. Additionally, the text reveals the tension between Ibo and Yoruba cultures as Adah distances herself from those she views as less educated. Lastly, the notion of being "second-class" emphasizes Adah's struggle for recognition and respect against societal limitations.

## Extract 3

*She looked at Adah for a long time, and then smiled. "Is Victor your only child?" Adah shook her head, Vicky was not, there was another, but she was only a girl. "Only a girl? What do you mean by 'only a girl'? She is a person, too, you know, just like your son." Adah knew all that. But how was she to tell this beautiful creature that in her society she could only be sure of the love of her husband and the loyalty of her parents-in-law by having and keeping alive as many children as possible, and that though a girl may be counted as one child, to her people a boy was like four children put together? And if the family could give the boy a good university education, his mother would be given the status of a man in the tribe. How was she to explain all that? That her happiness depended so much on her son staying alive. "Do you know, I'm making another one!" she volunteered, to show the nurse how good a wife she was. The nurse, who either did not understand, or whose idea of a good and valuable wife was different from Adah's, nodded but said nothing. If Adah did not go, they would send for her husband, she said. She had to go (Emecheta, 1974,p.84).*

**Animalistic Dehumanization :** There is no sense of animalistic dehumanization in this extract.

**Mechanistic Dehumanization :** *but she was only a girl. Only a girl? What do you mean by 'only a girl'? She is a person, too, you know, just like your son.* The dialogue between Adah and the nurse dehumanizes girls by considering them as less value and quality than boys. Adah's thoughts reflects her patriarchal society's view on girl who is perceived as inferior or subordinate to boy. This denies female's depth and agency. And this is emphasized by *she could only be sure of the love of her husband and the loyalty of her parents-in-law by having and keeping alive as many children as possible, and that though a girl may be counted as one child, to her people a boy was like four children put together? And if the family could give the boy a good university education, his mother would be given the status of a man in the tribe. That her happiness depended so much on her son staying alive.* These sentences underscore male's value and worth equals four female's birth which denies women's human nature such as individuality and depth by considering human's worth is measured by biological function rather than human qualities. In addition the sentence *Do you know, I'm making another one! she volunteered, to show the nurse how good a wife she was.* African's society ties women's value and benefits according to their productive ability and how many children they give. This mechanistic view dehumanizes women by treating them as a machine to give birth and to do domestic duties rejecting their cognitive openness and individuality.

## Word Level Analysis

**1. Generic Nouns:** The word *girl* generically means young female child but here it means worthlessness. While *boy* generically means a young male human but here represents value and everything worthy.

**2. Endearments and Diminutives:** There is no endearments and diminutives in this extract.

**3. Naming and Androcentrism:** The text contains numbers of androcentric worldview such as *she could only be sure of the love of her husband and the loyalty of her parents-in-law by having and keeping alive as many children as possible, and that though a girl may be counted as one child, to her people a boy was like four children put together? And if the family could give the boy a good university education, his mother would be given the status of a man in the tribe. That her happiness depended so much on her son staying alive.* Woman could reach the status of man if she has a good educated boy, one boy is counted as four, and women's value to their husband and society is tied to how much children she gives. This androcentric view belittles female and considering her as subordinate or inferior to male.

## Discourse Level Analysis

**1. Characterization:** There is no individual's characterization in this text.

**2. Fragmentation:** There is no fragmentation in this extract.

**3. Focalization:** The text is focalized internally since it reflects a deeper emotions and thoughts of Adah and how much she struggles against the traditions of her society which are depressed to women but are prioritized to men.

## Ideology:

The narrator's ideology highlights how cultural beliefs shape individual identities and values. Adah's relationship with Harpo is a life picture of the patriarchal norm that prioritizes male offspring, positioning women primarily as object for reproduction rather than as individuals with value and worth.

## Quantitative Analysis of *Second Class Citizen*.

**Table 1.** *Frequencies and Percentage of Types of Dehumanization in Second class citizen.*

| Types of Dehumanization | Frequencies | Percentage |
|-------------------------|-------------|------------|
| Animalistic             | 2           | 10%        |
| Mechanistic             | 18          | 90%        |

Table 1 shows that mechanistic dehumanization is highly used in *Second class citizen* at an average 90% while animalistic dehumanization appears at an average 10%. This means that human nature is denying more than human uniqueness. Women are treated like machines to fulfill domestic duties, giving birth and serve their husbands duties .

**Table 2.** *Frequencies and Percentage of Feminist Stylistic Strategies in Second class citizen.*

| Feminist Stylistic Strategies |                             | Frequencies | Percentage |
|-------------------------------|-----------------------------|-------------|------------|
| Word level Analysis           | Generic Nouns               | 6           | 28.8 %     |
|                               | Endearments and Diminutives | 2           | 9.5%       |
|                               | Naming and Androcentrism    | 7           | 33.3 %     |
| Discourse Level               | Characterization            | 6           | 28.8 %     |
|                               | Fragmentation               | 0           | 0          |
| Total                         |                             | 21          | 100%       |

Table 2 shows that Naming and Androcentrism is highly used in *Second class citizen* followed by generic nouns and characterization, then endearment and diminutives.

## CONCLUSION

1. The main ideology that is investigated through these four extract is that men are superior, authorized, and androcentric while women are subordinate, obedient, and have no identity or value.
2. Mechanistic dehumanization is found more than animalistic dehumanization due to denying women's human nature such as agency, identity, cognitive openness; more than human uniqueness such as rationality, maturity, self- restraint, coarseness, and civility.
3. Characterization is the second most dominant strategy in all extracts as it provides deep knowledge to how characters whether males or females are described in novel.
4. Fragmentation is not found in percentage as characters are not mentioned by their fragments.
5. Generic nouns are found in a percentage of 28.8% as the writer use some single words to assure the concept of dehumanization against women.
6. Focalization is not analyzed quantitatively as it is subjective strategy which is analyzed qualitatively. Furthermore, internal focalization dominates the extracts as the writer tried to reveal characters' feelings, emotions, struggles and thoughts.

## REFERENCES

- [1] Mikkola, M. (2016). *The Wrong of Injustice: Dehumanization and its Role*
- [2] Loughnan, S., Haslam, N., & Bastian, B. (2010). The role of meat consumption in the denial of moral status and mind to meat animals. *Appetite*, 55, 156-159. Oxford University Press.
- [3] Hodson, G., MacInnis, C. C., & Costello, K. (2013). *(Over)Valuing humanness as an aggravator of intergroup prejudices and discrimination*. London, UK: Psychology Press
- [4] Jule, Allyson (2018). *Speaking Up: Understanding Language and Gender*. Bristol & Blue Ridge Summit. UK & USA. 20
- [5] Mills, S. (1995). *Feminist Stylistics*. London & New York: Routledge
- [6] Mills, S. (2005). *Feminist Stylistics*. 2nd edition. London: Routledge.
- [7] Mills, S. (2008). *Language and sexism*. United Kingdom: Cambridge University Press
- [8] Nick Haslam, "What Is Dehumanization?" in Paul G. Bain, Jeroen Vaes, and Jacques-Philippe Leyens (eds.), *Humanness and Dehumanization* (New York: Psychology Press, 2013), pp. 34-48.
- [9] Jacques-Philippe Leyens, Armando Rodriguez-Perez, et al., "Psychological Essentialism and the Differential Attribution of Uniquely Human Emotions to Ingroups and Out-Groups," *European Journal of Social Psychology* 31 (2001): 395-411.
- [10] McRae, J., & Clark, U. (1999). *Literary stylistics*. Palgrave Macmillan.
- [11] Haslam, N., Bain, P., Douge, L., Lee, M., & Bastian, B. (2005). More human than you: Attributing humanness to self and others. *Journal of Personality and Social Psychology*, 89(6), 937-950. (<https://doi.org/10.1037/0022-3514.89.6.937>)
- [12] Jahoda, G. (1999). *Images of savages: Ancient roots of modern prejudice in Western culture*. Routledge.
- [13] Heflick, N. A., & Goldenberg, J. L. (2009). Objectifying Sarah Palin: Evidence that objectification causes women to be perceived as less competent and less fully human. *Journal of Experimental Social Psychology*, 45(3), 598-601.
- [14] Heflick, N. A., Goldenberg, J. L., Cooper, D. P., & Puvia, E. (2011). From women to objects: Appearance focus, target gender, and perceptions of warmth, morality, and competence. *Journal of Experimental Social Psychology*, 47(3), 572-581.
- [15] Bernard, P., Gervais, S. J., Allen, J., Campomizzi, S., & Klein, O. (2012). Integrating sexual objectification with object versus person recognition. *Psychological Science*, 23(5), 469-471.
- [16] Vaes, J., Paladino, P., & Puvia, E. (2011). Are sexualized women complete human beings? Why men and women dehumanize sexually objectified women. *European Journal of Social Psychology*, 41(6), 774-785.
- [17] Rudman, L. A., & Mescher, K. (2012). Of animals and objects: Men's implicit dehumanization of women and likelihood of sexual aggression. *Personality and Social Psychology Bulletin*, 38(6), 734-746.
- [18] Mills, S. (1989). *Language and Sex: Difference and Dominance*. University of Illinois Press.
- [19] Crystal, D. (2003). *English as a global language* (2nd ed.). Cambridge University Press.
- [20] Bragging, M. (1981) Sexism and sexual ethics: Defining "the problem". *Philosophy & Public Affairs*, 11(1), 3-17.
- [21] Chafe, W. L. (1970). *Meaning and the structure of language*. University of Chicago Press.