

A Critical Discourse Analysis of Selected novel: With Reference To 'Berari Kiteloch'

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Article Info	Abstract
Article History Received: May 17, 2024 Accepted: August 18, 2024	Abstract: <i>This research intends to analyze the novel 'Berari Kiteloch' using the theory of critical discourse analysis (CDA). The rationale behind choosing this novel for the study is that it is suitable to identify critically the social, political, and ideological situations presented in them. Again, as far as the researcher knows this thing is not well studied by the existing academic publications. Hence, narrowing such a knowledge gap is what initiated the researcher to conduct a study on it. Therefore, the general objective of the study is to interpret and analyze critically the discourses in this selected novel, 'Birari kiteloch'. To this end, the researcher employed a qualitative research method. Besides, secondary sources of data were used. Audio and video information, books, articles, and journals were also employed as a secondary method of data collection. Building on a critical discourse analysis, the study is interested to reveal out what is unsaid part in the work such as ideology, power, and institutional norms and so on. One of the findings of the study revealed that explain critical discourse analysis of the novel's 'Birari kiteloch'. Extracts were also taken from the movie to back up the judgments of the researcher. This paper can provide a brief yet helpful review on CDA and its major models. In using the three figures perspective of CDA, the paper identified different hidden power, ideology, institutional norms, values, belief, culture and mental model of the society that are reflected in 'Birari kiteloch'.</i>
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Introduction

Many writers of fiction organize their literally works in different ways. Some emphasize the economic conflict among the upper class 'haves' and lower class 'have-nots'. Explore sublimated expressions of sexual instincts. Still others investigate the place of women in society. Each of these and many others, who focus on different issues, use various literary techniques to convey their message to the reader. Among other literary techniques *Berari Keteloch* novel which is written by Bewketu Seyume. Beweketu Seyum was born in *Mankusa, Gojam*. He is a poet and a fiction writer who writes in Amharic, is three books of poems. *Nuari Aleba Gojowech*, (unmanned houses), *Yesat Dar Hasaboch* (Miditations by the fireside), and *Enqelfeena Eema* (Sleep and Age); *Birari Keteloch* (Winged leaves) and *Kamine Basagere* (Beyond Amen) and a collection of humorous stories on CD. He claimed Ethiopian politics and social affairs by using ironic and comic discourse.

Discourse' is a very broad field and it contains in itself a variety of sub-fields and disciplines. Originally, the word 'discourse' is coined from a Latin word 'discursus' which means 'conversation/stretch of talk'. All linguistic forms, including language use, text, talk, and every kind of verbal and written communication, form a discourse (van Dijk 1997), discourse which is different from usual everyday conversation. Power, specifically social power, is defined as a social relation between groups or institutions, involving the control by a (more) powerful group or institution (and its members) of the actions and the minds of (the members) a less powerful group. Thus, this term paper, by employing Critical Discourse Analysis as a method, attempts to thoroughly investigate the novel '*Berari Kiteloch*' (Winged Leaves) by Bewketu Seyoum. Consequently, this term paper aimed to critically analyze the discourse employed in the novel '*Berari Kiteloch*'.

1.2. Objectives

This term paper has the following general and specific objectives.

1.2.1. General Objective

- ❖ To critical discourse analyze the novel *Birari kiteloch*

1.2.2. Specific Objective

- ❖ To assess the functions of critical discourse analysis theories in the novel '*Berari Kiteloch*'.

1.2 Significance of the Term Paper

The study attempts to provide a deeper understanding of critical discourse analysis theories'. It also examines how Bewketu used language and literary techniques to highlight social evils and suggest ways in which the evils can be combated. The study may contribute to the understanding and literary appreciation the creativity and

wisdom of the writer's use of discourse. In addition, this paper may provide some important points that can serve as a springboard for other in-depth analysis on similar literary and linguistic techniques.

1.3 Scope of the Term Paper

In this study, the researcher confined himself to one literary works of Bewketu Seyum, namely Berari Kiteloch, Even though Bewketu has produced other works, such as, Newari Alba Gojowoch , Yesatdar Hasaboch , Enqilfena Edmie , and ,Kamine Bashager; these books have not been included in the study for they are written in verse. The other reason for not including Bewketu's works in verse is the time constraint that the person faced in dealing with both literary genres. This term paper is, therefore, limited to examining the prose works of the writer.

1.4 Methods

To meet the objectives of the term paper and to obtain findings, the researcher read texts written on discourse level. Besides, techniques, purposes, and different features of critical discourse analysis have been investigated from relevant reference materials.

The researcher has also thoroughly read the texts selected for analysis in order to identify the critical discourse used in the texts in order to take the extracts. The primary sources for analysis are the texts written by Bewketu Seyum. On the other hand, secondary sources from which a theoretical framework has been derived are critical texts related to critical discourse.

2. Theoretical Framework

Discourse as a social practice is analyzed in various ways by various scholars. The justification for including this section lies in the fact that critical discourse is one aspect of discourse and can be analyzed by various methods.

- Fairclough's Theory of Power and CDA
- Fairclough's Theory of Discourse and Power

For Fairclough, discourse is a social practice determined by various social structures. These social structures have a set of conventions; the conventions are referred by Foucault as 'orders of discourse'. Thus, discourse is a socially determined practice and varies depending on the order of discourse and the social structures.

As Fairclough (1989) puts it, the way in which discourse is structured and the ideologies it embodies is determined by the relationships of power in particular social institution, schools, organizations, media and so on. Fairclough identifies three types of power relations in society. These are economic power, state power and ideological power. Economic power is concerned with the relations with the rich and poor. State power is of the government and its institutions. However, the emphasis is on ideological power, the power to project one's practices as universal and common sense. Ideological power is exercised through discourse. It is in this category that the hidden power of the media falls.

Focusing on the linguistic aspects of power, Fairclough (1989) suggests two relationships between discourse and power: power in discourse and power behind discourse. The former is concerned with discourse as a place where relations of power are actually exerted and enacted whereas the latter focuses on how orders of discourse, as dimensions of the social orders of social institutions or societies, are themselves shaped and constituted by relations of power (Fairclough, 1989).

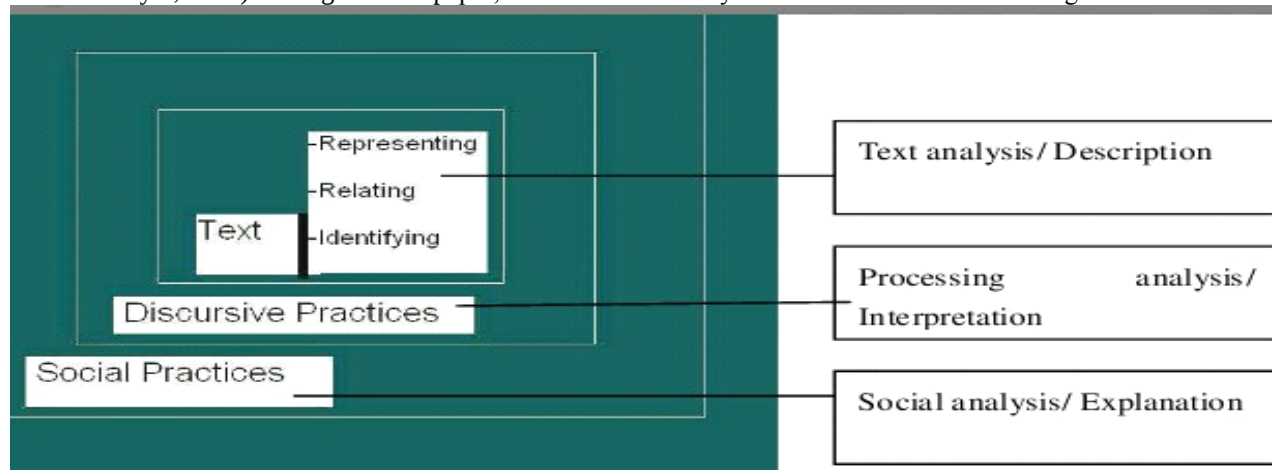
Fairclough also notes that the power exercised in media discourse is generally hidden. However, the media have sole power to determine what is included and what is excluded, how events are represented, the content of discourse, choose certain sources, and even control the subject position of the audiences. This power is expressed as what Fairclough calls 'mediated' power relations.

2.1 Fairclough's Method of Critical Discourse Analysis

CDA is defined by Fairclough (1992) as 'discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony'.

Critical Discourse Analysis centers on authentic everyday communication in institutional, media, political or other locations rather than on sample sentences or sample texts constructed in linguists' minds. CDA regards both written and spoken discourse as a form of social practice. It assumes a dialectical relationship between particular discursive acts and the situations, institutions and social structures in which they are embedded: the situational, institutional and social contexts shape and affect discourse, and, in turn, discourses influence social and political reality. In other words, discourse constitutes social practice and is at the same time constituted by it (Wodak, 1999: 8). Applied to the study of mass communication, this approach claims that in order to understand the role of the news media and their messages, one needs to pay detailed attention to the structures and strategies of such discourses and to the ways these relate to institutional arrangements, on the one hand, and to the audience, on the other hand (van Dijk, 1990).

Norman Fairclough developed a three-dimensional framework for studying discourse, where the aim is to map three separate forms of analysis onto one another: analysis of (spoken or written) language texts, analysis of discourse practice (processes of text production, distribution and consumption) and analysis of discursive events as instances of socio cultural practice. Particularly, he combines micro, meso and macro-level interpretation. At the micro-level, the analyst considers various aspects of textual/linguistic analysis, for examples syntactic analysis, use of metaphor and rhetorical devices. The meso-level or "level of discursive practice" involves studying issues of production and consumption, for instance, which institution produced a text, who is the target audience, etc. At the macro-level, the analyst is concerned with inter- textual and inter-discursive elements and tries to take into account the broad, societal currents that are affecting the text being studied (Wodak, Ruth; Michael Meyer, 2001) Throughout this paper, discourse is critically looked at in relation to Fairclough's CDA.



Fairclough's dimension of discourse and discourse analysis (Janks, 1997: 27)

Figure 1.1 Fairclough's Dimension of Discourse Analysis Adapted From Fairclough(1989) 'Language and Power'.

2.2 Foucauldian Theory of Power and Discourse Analysis

2.2.1 Discourse as an Instrument of Effecting Power

Foucault's notion of discourse is a vital methodological concept in unraveling power in the poststructuralist era. It is in discourse that power and knowledge are joined together. In addition, it is both an instrument and an effect of power (Hutcheon, 1991). According to a widely accepted view, power is a tool for the social construction of reality. According to this view, discourse is seen as an instrument of power and ideological control, but also as a hindrance, a stumbling block, a point of resistance and a starting point for an opposing strategy (Victor Pitsoe, 2013). Foucault (1978) asserts that discourse can transmit, produce, and reinforce power, but at the same time discourse can undermine and expose power, rendering it unstable and possible to thwart. Discursive practices are practices that a subject embodies, lives, and experiences as s/he interacts with discourses. For example, the discourse of femininity inadvertently informs, influences, and shapes women's identity to the point where women act out and behave according to what has been labeled as acceptable and true about females (Victor Pitsoe, 2012).

The concepts of discourse, power, culture and language are dialectically interrelated they complement one another. Discourses, in turn, are shaped and informed by practices. Discourse and practices then enter into power relations. One does not have more or less power than the other but each equally shapes the other (Foucault, 1977). Discourse can be seen in the everyday practice of humans. Therefore, discourse is not only text but also action. Discourses are not once and for all subservient to power or raised up against it. We must make allowances for the complex and unstable process whereby a discourse can be both an instrument and an effect of power, but also a hindrance, a stumbling point of resistance and a starting point for an opposing strategy. Discourse transmits and produces power; it reinforces it, but also undermines and exposes it, renders it fragile and makes it possible to thwart (Foucault, 1998: p.100).

2.2.2 Foucauldian discourse analysis

Foucauldian discourse analysis is a form of discourse analysis, focusing on power relationships in society as expressed through language and practices, and based on the theories of Michel Foucault. Besides focusing on the meaning of a given discourse, the distinguishing characteristic of this approach is its stress on power relationships. These are expressed through language and behavior, and the relationship between language and power (Lisa M. Given, 2008). Foucauldian discourse analysis, like much of critical theory, is often used in politically oriented studies. It is preferred by scholars who criticize more traditional forms of discourse analysis

as failing to account for the political implications of discourse. The analysis attempts to understand how individuals view the world, and studies categorizations, personal and institutional relationships, ideology, and politics (Robin Wooffitt, 2005).

Kendall and Wickham outline five steps in using "Foucauldian discourse analysis". The first step is a simple recognition that discourse is a body of statements that are organized in a regular and systematic way. The subsequent four steps are based on the identification of rules on:

- how those statements are created;
- what can be said (written) and what cannot;
- how spaces in which new statements can be made are created;
- Making practices material and discursive at the same time.

2.3 Van Dijk's Notion of Power

Power is a property of relations between social groups, institutions or organizations. Social power is defined in terms of the control exercised by one group or organization (or its 'members') over the actions and/or the minds of (the members of) another group, thus limiting the freedom of action of the others, or influencing their knowledge, attitudes or ideologies. Power of a specific group or institution may be 'distributed', and may be restricted to a specific social domain or scope, such as that of politics, the media, law and order, education or corporate business, thus resulting in different 'centers' of power and elite groups that control such centers.

Van Dijk stresses on the relevance of the cognitive dimension of control. Power abuse not only involves the abuse of force, for example in police aggression against black youths, and may result not merely in limiting the freedom of action of a specific group, but also and more crucially may affect the minds of people. That is, through special access to, and control over the mean of public discourse and communication, dominant groups or institutions may influence the structures of text and talk in such a way that, as a result, the knowledge, attitudes, norms, values and ideologies of recipients are – more or less indirectly affected in the interest of the dominant group (van Dijk, 2008).

Generally speaking, what is involved here, is the manipulation of mental models of social events through the use of specific discourse structures, such as thematic structures, headlines, style, rhetorical figures, semantic strategies, and so on (van Dijk and Kintsch, 1983).

3. Presentation and Analysis of the Data

3.1 Introduction

This chapter attempts to critical discourse analyze major elements in the works of Bewketu Seyum. It begins with the analysis among the sixth short stories the writer's first work, Berari Kiteloch (Winged Leaves). Most of these stories rise varying social, political, and economic issues in which the writer's critical orientation towards individuals and the society is revealed.

3.2 Berari Kiteloch (Flying Leaves): Gubaew (The Assembly)

In this story, the writer critically had seen the power of the government authorities during the ancient emperors' reigns. The story is set during the time of king Aligaz. The narrator of the story presents a meeting held among the then scholars and the ruling king. The major agenda of the assembly was to discuss the cause of famine and to come up with a strong solution. This is how the king who chaired the meeting started the assembly:

Sitting on his throne that looks like a small piece of the sun, his Excellency the Majesty started to speak with that beautiful voice of his. "My fellow countrymen! Scholars! Wise men!" "...As you can see a frightening disaster is being sent upon our country from time to time. What is the cause for this? What shall we do to eradicate famine forever? This is an issue of survival... So far, we have assembled for twelve times... For twelve times, wise people! But today the issue has to get a solution. We cannot leave this hall without solving this problem. You are scholars! Told your wisdom!

The writer's use of the above words literally shows the power, and (Dijk, 2008) social Practice: historical and ideological context. This shows the relationship of power between the social participants. The king is sitting on a chair, which is so beautiful than the others. This shows how that the king has authority over the other interlocutors and king's interest in finding out solutions to famine. 'Majesty started to speak with that beautiful voice of his' is shows writers ideology how can he love kings speech. 'What is the cause for this?' a question also shows emperor's power. As we know during Excellency the Majesty regime in history of great famine (1966e.c) Ethiopia has suffered a drought problem. So the emperor wanted to eliminate famine forever. At this point of the story, indeed, there is nothing wrong with assembling to discuss crucial problems of one's country. However, the king's expressions, like "...So far we have assembled for twelve times... For twelve times, wise people!" imply that in their foregoing meetings, the king and his associates have done nothing of real importance to find solutions for their problems. The above excerpt is also ideological problem happened between the king and his associates. Because of they were assembled for a dozen times without any solution.

When story goes on, we read that the burning issue that brought the king and his followers together fades away. Here, the major agenda leaves its way to some unnecessary issues that are not discussed. Like many meetings held in our days, this particular meeting ends without solving a question it ought to be solve. One of the scholars who were given the first chance to comment on the issue of famine begins his speech as follows:

"All right, my name is NegdrasYetimgeta... My mother and my mother's relatives call me Meshesha. Before my father left for Waldiba, he was the advisor of the government of Tekle Ghiorgis. And his younger brother was..." The silence of the scholars was changed into discontented mutter. "Well, having said this much about myself, I'll move on to my main idea. Well, with your and our fathers' permission, I have traveled to many countries for trade. If there is anyone who may ask to which countries I'd gone, these are the countries. Five years ago, I was in Egypt, where there are sky-scraping, marvelous pyramids. After that, I stayed in Macedonia that is the country of the famous Alexander. Then I went to Iran..."

In this extract we have seen So far, socially shared social cognitions: (shared knowledge, attitudes, ideologies, norms and values) (van Dijk, 1998). The speaker has said nothing significant about the issue on the burning agenda. He is rather concerned with recounting the norm of the society travels as well as telling us the names given to him. In other words, Negadras Yetimgeta is much more obsessed with talking about himself than directly heading into the topic on the agenda. Even when we readers expect him that he has finished introducing himself and is ready to comment on some ways of avoiding famine, Negadras keeps on telling us about his journeys. The researcher attitude is in many meetings people naively spend the time talking about irrelevant issues rather than transformational ideology. Specially, from his excellence to the current government many assembled were performed but the agendas are "*the lion with the paper (nosy)*". Not only that it makes such assembly boring, it also contributes nothing to the society. In addition to this we have seen sort of knowledge about Egypt, where there are sky-scraping, marvelous pyramids.

We are lost! If church equipment is robbed, then what are we left with? Are we alive? They have looted our existence ...Afterwards what are we going to be called. How can we say that we are Ethiopians? My men, there is no kidding with this...!" "Sit down Merigeta ...You have got to answer me. If we leave this hall without resolving it, our fathers' bones will stab us! Well scholars!"

The king makes another series issue on the loss of church equipment. In the above excerpt, we have seen the religion, identity, psychology, culture, and social institutions are reflected. *We are lost!* Which is over view in the religion ideology, especially Ethiopian Orthodox Church has a power. The government and church were not separated as **the two side of one coin**. Because the constitution also reflected religion was governed the country. '*How can we say that we are Ethiopians?*' Which reflect the identity, church equipments is one of the image of "Ethiopianism". They have looted our existence; also indicated how their identity and psychology looted in case of church equipments is robbed. The superior authority in the hall again ridiculed for his poor way of chairing the assembly. At this point of the meeting, more than half of the wise men yawn and begin to fall asleep.

"I was disappointed with the so called Negadras's language use!" "What do you mean?" his Majesty asked "It's good to ask, your Majesty, our wise father. When my Brother Negadras, knowingly or unknowingly, misused our respected language, I was almost in tears! I was disappointed! Grief broke my heart! ... I could not stand it... "First, when he should have said streams, he said Minor River. We kept quiet. But he made another mistake without correcting this. When he should have said after that, he said next. I wish he stopped with that! He said to do irrigation. So how can we tolerate this?"

According to the excerpt above, selection of a correct diction became a more important issue than the main agenda that should have been given strong attention. So we simply infer how the language has a power. The character, Merigeta Sine Eyesus, is more concerned with language use rather than the contribution of the speaker to the problem at hand, that is, eradication of famine. He is so hypocritical in the sense that he feels he knows the language better. Here the writer rises out institutional norm obedience especially, how attacks people who are critical about other speakers' language. During Majesty regime, Ethiopian language (Gizze and Amharic) were scholars language and well respected. Now a day the two home languages highly faced so many challenges by government and external forces.

When the king heard that such a respected scholar has been forced to move away from the monastery where he used to teach, he wants to discuss the problem and says the following:

... I do not deny that I have heard about the migration of scholars; but the depth of the matter came clear to me right now. Well, unless we are the first born of all the fools, I do not think we

will keep it for another day. What is the reason for the migration of our scholars...? Who makes them migrate...? What should we do to resolve it? Answer me!

At this point, the king again pretends that he knows the problems of grammar teachers. The irony is that he does not know the problem, but he says it only to show his power over his followers. In addition, the inconsistency of the king is exposed when scholars exile. Because of scholars and the king were not identical attitude about that burning issue. There is a political ideology in there, as we know Ethiopian history indicate that, during Majesty time there are student movements in the country in 1955-1967e.c .the first coup data lads twice brother Girmaw and Mengestu Newaye movement was failed. So Scholars lost full hope about the country rather exile.

Furthermore, the following last comment by one of the elderly scholars can be referred as the most serious attack on the assembly. With the permission of the king, the old man says that he has seen many kings reign over his country, and that he has an opportunity to be their advisor. He continues:

...As I have made a critical note of it, even more than drought and plague, what has made this country weaker is an assembly. What has an assembly served us? We gather and plan, but we go out and part. Therefore, I feel that this case should be seen first...

The way the writer presents the majesty's response to the above comment is not satisfactory. He talks about the fact that the country has many scholars, and amazingly tells us that knowledge that is not tested by age is like an echo. Besides, he criticizes those who have been giving suggestions on the assembly earlier, and appreciates the last speaker. In this extract we infer political problem was expanded in the country. Because of without actual argument they were assembled twelve times.

3.2. Wediko Yetegegne Yesilk Debter (Lost and found Telephone Book)

In line with this, Wediko Yetegegne Yesilk Debter (Lost and Found Telephone Book) has a comic tone. It reflects the writer's humorous observation on the common errors that we observe in our society.

The speaker begins the story telling us that he is sitting all alone in the house looking for something funny. He says:

...but why did I laugh? Perhaps I remembered what our late neighbor did. A week ago, he attempted to strike my father saying that Dad pushed his fence. May be I thought about his life history that says, "When he was ready for education, he couldn't go to school because of poverty."

"when he was ready for education, he couldn't go to school because of poverty" on someone's funeral. Besides, it is sighted the power of economy. If he had ample money, he could have learnt. Societal identity about education was interims of economy are reflected in this extract. A week ago, he attempted to strike my father saying that Dad pushed his fence; which indicated a power relation.

3.3 Seledaena Temenie (Blackboard and Chalk)

This short story amusingly delineates a relationship between a teacher and his students in the countryside. It shows how a teacher poorly performs his routine job of teaching in schools that are located in residential areas of the country side. The story humorously exposes how a teacher behaves in a village. Different behavior is exhibited among those who live in a big city.

This is countryside.
It is not Addis.
It is not America.
He is a mathematics teacher.
Nobody will criticize him if he wears a suit over a gabi.
Even if he puts on two different types of shoes on his two legs, or wears different kinds of socks, no one will laugh at him; nobody will ridicule him.
Even if one of the senior students dares to question him,
"Why have you done this," the teacher may pinch him under his thigh, or can make him walk on his knees saying, "What is wrong with putting on different socks?"
Because....
This is not Addis...
This is countryside....

The excerpt above sighted institutional norm and the personality context of a teacher in a big city with the one who works in the countryside. The narrator's use of the type of personality that is not expected from a teacher,

but that is taken as something acceptable only because it is a village. Hence, the narrator exposes the fact that teachers in the countryside do not care about their clothing even though it has a significant effect on the normal teaching learning process. Furthermore, as a mental model, the writer highlights the follies of a teacher in the countryside. That is, a teacher in the country has all the rights to punish a student who questions his/her teacher's way of clothing. In addition, '*Nobody will criticize him if he wears a suit over a gabi.*' here is a power of a teacher. Therefore, the writer ridicules the commonly accepted conduct of a teacher in many rural areas of Ethiopia through expressions that reveal amusing insights.

3.4 Tor Awurid (Warmongers)

Accordingly, Beweketu's short story Tor Awured who can translate as "warmongers" recounts about some people who always wage war against their neighboring nations.

The story is set in the ancient Axum Empire. It sets out narrating the prosperity of Axum, and the peacefulness of the neighboring nations, Nubiya (now the Sudan) and Yemen. However, some of the advisors of the king of Axum were not happy with the presence of peace in the country. On a certain assembly, where his Majesty has attended, one of his wise men expresses his worry about the peace of the kingdom of Axum. He explains himself saying that there is an unbearable peace in their government, and it has been very long since they have heard gunfire. He also notes that the songs of the shepherds have been about courage, but now it was all about love. In short, he tells the king that their tradition of war has been forgotten and that they cannot recognize what their neighboring countries are planning because of peace. Having heard this speech the king said:

"So what shall we do?"

"Why don't we wage war against Nubia?"

"What wrong have Nubiyans done to us?"

"They have planted a oak on the border."

"So what if they plant a tree?"

"As the oak grow bigger and bigger, it is inevitable that they will take our land."

"So what shall we do?"

"Let's conquer them."

"All right, do it!" said the king.

This story exposes the wickedness of some people. It paradoxically exaggerates some people's desire for war. The exaggeration is not purposeless, however. It shows the vanity of some advisors who trade with the life of human beings. On top of that, the exaggerated elaboration of the speaker's desire for war suggests the comment of the writer emphasizing the ugliness of the political world. It can also be argued that this story has a strong message for us, the readers. As we all know, there are many people who do not seem to be satisfied with peace in their country. Warmongers usually aim for unrest.

Even though the short story is a fictitious work, we cannot deny that there are people who show a similar behavior. Such people do not want to resolve conflicts through discussions. They rather resort to war. This is a sign of wickedness.

4. Summary

Language in general and discourse in particular are shaped by power relations in society. Discourse and power do not appear in a vacuum, they go together. Fairclough (1989) elaborates this relationship by referring to it as a dialectical relationship where both domains affect each other *i.e.* power shapes discourse and vice versa. Power is of course implicit in the type of discourse they structure. However, the discourse employed by these agencies contributes to and influences the 'member resources' of the audiences.

Firstly, it limits the content of the event represented to an extent that the novel desires their viewers to see. This power is exercised by manipulating the sub-headline and causality. Second, novel discourse is structured in a way that positions the audience in a particular stance that the reader needs. The concept of the ideal subject is a means of ideological reproduction *i.e.* political, economic, or group. Nonetheless, this job related power is set by the elite and power-holders to maintain and legitimize their power. Thus, whether readers are aware of such implicit power or not, language will continue to be used as a vehicle of exercising power and reproducing ideologies. Therefore, Beweketu Seyumei's prose work, Brariketeloch has discourse elements that aim at the betterment of the society, the government, individual, and institutions that give good government of the people. As end, his works can be very good references for a young writers to expose wrong doing in Ethiopia.

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