



## DECEITFULNESS AND ITS REPERCUSSIONS AS SEEN THROUGH *THE MARRIAGE OF ANANSEWA* BY EFUA SUTHERLAND

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### Abstract

The aim of this paper is to explain how Efua Sutherland raises, in his readers' feelings that can help them know that living a good life means being proud of what they are and have; on the one hand. On the other hand, it aims at proving that deceitfulness is a poison to a trustful society. The methods adopted are analytical and critical. The concepts related to "deceitfulness" are analysed and explained in order to sharpen its meaning for a better understanding. These methods make it easy to compare, evaluate and synthesize deceitfulness and its repercussions. The results of this study revealed that the factors causing deceitfulness include poverty, inordinate ambition and mimesis. It was concluded that people use some cunning ways, lie, betrayal to achieve their goal of deceiving others. The main aftereffect is the breaking up of the social fabric. Trust, peace, and respect vanish away and give place to distrust, fear, and confusion. The literary theory applied to this work is cultural studies criticism. The term "cultural studies" is a super-ordinate and interdisciplinary term that encompasses a wide range of critical approaches. It considers humanistic disciplines such as literature and the art, social and behavioural sciences.

**Keywords:** Deceitfulness, Poverty, Inordinate Ambition, Betrayal, Social Fabric.

### Résumé

L'objectif de cette étude est d'expliquer comment Efua Sutherland suscite chez ses lecteurs les sentiments qui l'aident à savoir qu'une bonne vie signifie être fier de ce qu'ils sont et de ce qu'ils possèdent, d'une part. D'autre part, elle vise à montrer que la fourberie constitue un poison à la confiance sociale. Nous avons utilisé les méthodes analytiques et critiques. Les concepts liés à la 'fourberie' sont analysés et expliqués afin d'aviver son sens pour une meilleure compréhension. Ces méthodes nous permettent de comparer, évaluer et de synthétiser la fourberie et ses répercussions. Les résultats de cette étude révèlent que les facteurs qui causent la fourberie comprennent 'la pauvreté ; l'ambition démesurée et le mimétisme. Cette étude montre aussi que les gens se servent des manières futées, le mensonge la trahison pour réaliser l'objectif qui est de décevoir les autres. Le principal impact est la dislocation du tissu social. La confiance, la paix et le respect disparaissent et laissent la place au déshonneur, la peur et la confusion. La théorie littéraire appliquée au travail est « cultural studies criticism ». Ce terme est un terme superordonné et interdisciplinaire. Elle prend en compte les disciplines humaines telles que la littérature et l'art et les sciences sociales et comportementales, etc.

**Mots-clés :** fourberie, pauvreté, ambition démesurée, trahison, tissu social

## Introduction

Social facts are mainly described in literary works. Writers base themselves on some facts, events or phenomena that have been experienced by people around them within the society, most of the time, and depict or represent them through fiction.

Unfortunately, people in the society develop some attitudes such as deceitfulness, which Efua Sutherland addresses in her play. Before the playwright, some scholars have carried out research works in the field. Unfortunately, there is no universal agreement upon definition of deceitfulness. The word deceitfulness comes from the verb deceive. The *Oxford English Dictionary* defines "deceive" as "Cause to believe what is false". Similarly, *Webster's International Dictionary of the English Language* views "deceive" as "to cause, to accept as true or valid what is false or invalid". Basing on the above definitions, we can infer that before deceiving, one receives the false information as total truth with which one supposes that all appeared clear without exception.

According to Robert K. in his work on Sisela book, when a person intentionally deceives another person, the person intentionally communicates a message that makes the other person believe what the person does not believe through gesture, through the disguise, by means of action or inaction, even though silence. As he stated: "when we undertake to deceive others intentionally, we communicate messages meant to mislead, meant to make them believe what we ourselves do not believe" (Sisela, 1978, p. 13)

We have various ways to deceive people. Among these ways Linsky holds that there are five necessary conditions for deceiving:

First, there is a contrast between what on surface looks or seems or appears, to be how things are and the way they really are. Second, someone is led to have a false belief about the thing in question. Third, there is always something specific to the appearances which cause us to have this false belief. Fourth, it would have made sense had someone warned the victim to be on his guard against being deceived in that way. Fifth, there is always someone who practices deception, and who does so intentionally (Linsky, 1970, p. 163)

We notice that a deceived person is, most of the time, an ambitious person who likes getting things in easy ways. When the adherent of deceitfulness notice that people are in a dire need of something, they persuade them to believe what is not true or even when people are eager about an interesting opportunity, they can easily be deceived. According to Chisholm and Feehan (1977, pp. 143-159), there are four more important types of deceiving. They say that "allowing another person to acquire a false belief, allowing another person to continue to have a false belief, allowing another to cease to have a true belief and allowing another person to continue without a true belief, are the four types of deception by omission".

When most of people start practicing deceitfulness, they become dangerous for the society. They so deceive people that they usually forget that society is based on some

rules of law and natural judgement, which forbid certain things. Sometimes, when they start their bad attitudes, the social relation they cherish with others for years will simply and easily fall apart. Clearly, it is quite difficult for people to be living in such a corrupted environment and be expecting to have a peaceful and exemplary society. The topic of this paper rises from that remark: Deceitfulness and its Repercussions as seen through Efua Sutherland's *The Marriage of Anansewa*.

The aim of this work is two-fold. Firstly, it aims to denounce deceitfulness. Secondly, it aims at showing that it is a poison to a peaceful society. To reach this goal, the present work is divided into three parts. The first one deals with factors causing deceitfulness. The second chapter is about the manipulation of human consciousness as social strategy and the third one is concerned with the repercussions of deceitfulness on the social relationship.

## 1. Factors Causing Deceitfulness

One cannot speak about deceitfulness without speaking about its causes. While one is looking for the reasons which push people to lie, cheat, mime, or betray, one notices that poverty is at the top. The following work has helped us, for more enlightenment

### 1.1. Poverty

According to *Oxford Advanced Learners' Dictionary*, poverty can be defined as state of being poor: conditions of abject/ extreme poverty to alleviate/ relieve poverty.

Poverty is about not having enough money to overcome basic needs including food, clothing and shelter education and health. However, poverty is more, much more than just not having enough money. At the beginning of act one of the play, Ananse is in a very bad condition so that things were hard for him even to spend money for a mere need was impossible to him. He says in a sad voice that: "While life is whipping you, rain also pours down to whip you some more. Whatever it was that man did wrong at the beginning of things must have been really awful for all of us to have to suffer so." (p. 1)

This is how life goes; when everything is going bad one vomits some words without putting in exception some pervasive one. According to the World Bank Organization poverty is described as follows:

Poverty is hunger. Poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not having access to school and not knowing how to read. Poverty is not having a job, is fear for the future, living one day at a time. Poverty has many faces, changing from place to place and across time, and has been described in many ways. Most often, poverty is a situation people want to escape. So poverty calls action for the poor and the wealthy alike a call to change the world so that many more may have enough to eat, adequate shelter, access to education and health, protection from violence, and a voice in what happens in their communities.

One can notice that in the play *The Marriage of Anansewa*, almost all the acts are based on poverty. The protagonist Anase is in the way to give his daughter Anansewa in marriage when everything is going bad around him. Life becomes very hard when people are not able to assume their responsibility regularly as a father or mother by paying food at home; paying school fees, well dressing themselves and their kids and unable to go to church on Sunday because there is nothing in the pocket to pay the offering. The following passage puts it more clearly: "Haven't you stayed at home for nearly two weeks because your fees are owing? And I am still not straining to find the money?" "Tell me how many times have I missed going to church because there is nothing in my pocket to deposit in full view of the public?" (Sutherland, p. 4)

The different conceptions of poverty show that poverty is a societal issue that appears difficult to be eradicated. No matter what the definition of poverty is, it is clear that it requires everyone's attention. It is important that every member of the society work together to provide the opportunities for all members to reach their full potential. This permits to assist mutually one another. How then does inordinate ambition push other people to deceitfulness?

## **1.2. Inordinate Ambition**

Logically, human beings carry within themselves the desire to be great in life. Everybody would like to pursue happiness and achievements in life. The same desire has risen in Anase. This kind of ambition is natural and Anase cannot be blamed for it. Both natural and divine laws, however, set the limit to which a person may seek to actualize his ambition. While it is not a crime to seek to be great, it becomes a criminal act and a sin against God and man when one seeks greatness by destroying others or doing things that will jeopardize the opportunities and liberty that others have. And this is exactly what Anase does throughout the play. For example, the following passage: "tell me how many times I have missed going to church because there is nothing in my pocket to deposit in full view of the public?" (Sutherland, p. 4), shows that he desires to be seen as others while he is not rich. Forgetting this condition, he wills to be seen in full view of the public. He is an ambitious man.

Ambitious people think only about their own interest. Their aim is to make profit from others by all means. This can be proved through Anase's behaviours when he explains to his daughter how he proceeds to convince the chiefs by these words, "I travelled the country, by bus, train, by ferry-boat. I lobbied for introductions into palace after palace. I listened with ears alert. I observed with keen eyes. I assessed everything before I selected the four chiefs to whom I could show your photographs with advantage" (p. 11).

This can be seen through the attitude of Anase, when he uses the picture of his only daughter in order to get money from the chiefs. As far as we know how very poor he

is, when he quotes to her daughter in this ambitious passage “I haven’t finished. Apart from things like that and above all, when you return will there be a better? Leak- roof over our heads, let’s alone some comfortable chairs to sit in? a fridge in the kitchen? a car in the garage? My name on invitation lists for state functions? Embassies parties?” (p. 4)

Becoming a big man in the society is not easy as we think, because it necessitates much effort. Everybody always thinks about how they could improve their living conditions. An ambitious person is not only a seeker of money but also lovers of world glory. Among them we have some lecturers of higher degree (Universities councillors), some singers, dancers, presidents of republics.

When we take the case of other poor families in our society, many children impose themselves on their parents to send them to private schools where tuition fees are highly expensive. Their main concern is not the quality of the education they will get there but just to show to their fellows that they are of a higher social rank. Efua has focused in this directive through the protagonist Ananse. When Ananse is seeking the way to earn money, he explains to his daughter how many times he would like to make some differences everywhere he desires to go. In this passage of act one Ananse says: “Will I be able to go to memorial services, this week in a fine cloth, next week in a suit or a different cloth? Will I be able, if I go, to thrust my hand confidently into my pocket in public and take out a five-guinea donation?” (p. 4). We notice that despite Ananse’s poor condition, he wants to compel himself to be like other people. This is one of the aspects that shed light on other factors causing deceitfulness. Apart from this, another important characteristic can be experienced that is mimesis

## **2. Manipulation of Human Consciousness as Social Strategy.**

People, in the search of money, always try to have some wrong developed ideas in mind which they use to deceive others. They manipulate others not only for material needs. In the present work, the emphasis is on three different strategies that people use to deceive others in the society.

### **2.1. Cunning as the Principal way used to Deceive People?**

It is widely and generally agreed that people lie every day and at least once every day, and some people lie even more frequently. These lies range from small white lies which serve as a social lubricant to larger lies and complicated fictions launched for a range of motives.

Despite the negative conceptualization of the idea of deceit and the weight American culture places on honesty, activities along the spectrum of deception are normal in the population. DePaulo et al. (1996, pp. 979-995) reported that adult members of a

studied community lied an average of once a day, according to their self-report data, and college students from a similar study lied an average of twice a day.

Moreover, speaking of deceit, someone through cunning means making them to accept our proposal of ideas without knowing what is really hidden behind us or to persuade them to feel the actual situation we are facing but which is not true. When they are well convinced, they bring all possibilities to come for aids. It clearly appears in Efua's work *The Marriage of Anansewa* when Ananse goes through town to town to convince four chiefs to marry his daughter but knowing that these four cannot marry at the same time his only one girl. We can also say that Ananse has chosen the "chief who is chief" who will marry his daughter among the four as he explains to his daughter in the following passage "Supposing it isn't some old chief as you ignorantly describe, but the finely built, glowing black, large-eyed, handsome as anything, courageous and famous Chief Who Is Chief?" (p. 12)

As we said above, the cunning enables Ananse not only to make choice for Anansewa but also to receive bride prices from each chief. Efua makes this clear through these sentences: "Sapaase messengers: And he asks us to place this money in your hands. He says he is placing it in your hands so that if the object of his interest should need anything you will have the wherewithal" (p. 23).

Bride prices are handed over by other chiefs to Ananse. All this sheds light on deceitfulness. If these people we win by cunning know the truth, they will be deceived and we all know the aftereffect of deception. It appears crystal clear from the above argumentation that Ananse manipulates the consciousness of his compatriots.

Efua Sutherland skilfully demonstrates in her work how the father deceives the daughter when she decides to go out. In the first act of the play, the father used a cunning way to forbid his daughter to go out. He convinces Anansewa not to go out because she is still young and can be disturbed by a stupid man. But the aim of the father was to exploit his daughter just to type some letters for him which he will send to those presupposed to marry her while Anansewa still unknowing anything about all this. This is described through the following passage. "Anansewa: I was coming to tell you I was going out. Ananse: my daughter it isn't well with the home, therefore sit down, open up the machine I bought for your training, and the tips of your fingers give some service from the training for which I am paying. I have very urgent letters to write" (p. 2).

Finally, we can say that cunning, whatever we do, cannot totally be avoided because sometimes it transforms a bad situation to a good one. The solution we can take is to sensitize people to reduce or try to eradicate the way they conduct things with others in the society. To complete this step, we also have lying and dishonesty which people use to deceive. What is then their function?

## 2.2. Lying and Dishonesty

Growing literature, rooted in social psychology, decision-making, and economics, provides support to the claim that everybody lies. This growing literature focuses on situational factors, which lead people to lie more or less (Petrova et al. 2017). For example, being in a dark room, benefiting a charitable cause, reading a text encouraging a deterministic belief, depleting self-control and having no time to think, are all claimed to increase lying. By implication, if only situational factors tempt people to lie or to be dishonest, very little room is left for individual difference to explain dishonesty.

Moreover, individual differences, in religiousness predict people's dishonesty: religious people to lie less on tasks commonly evoking dishonesty. The dishonest persons are often also those who are religious, when we know the law it is easy for us not to respect its contents. Ananse the protagonist is very pious and religious in the play. He found some ways without fearing something to lie to these old four chief suitors in showing them simple photographs of her daughter. What audacious person is he? He says to her daughter: oh, the photographs have slain them, have slain them flat. Your engagement is not far off at all (p. 12).

This study advances the debate by assessing the role individual differences play in predicting dishonest behaviour. According to Serota et al., individual differences play a major role in this field, and most lies in our society are told by a small number, of prolific liars. If everybody lies, then lies can be seen as a practical tool of communication. If, however, some individuals lie more than others, while the general population is honest most of the time, understanding the specific characteristic of those individuals who frequently lie would be quite useful. If a small group is responsible for most of the lies told in our society, we want to be able to distinguish these people from the rest of the population.

Although the empirical evidence concerning frequently lying is scarce, we derived predictions from the literature on one condition that is considered an extreme case of frequent lying: pathological lying, individuals who repeatedly and compulsively tell false stories. Dike and Griffith (2005) suggested that pathological liars do not need any external motivation in order to lie. Although all pathological liars frequently lie, we do not propose all frequent liars to be pathological liars. However, because lying is frequently a defining characteristic of pathological lying, theories regarding pathological liars seem to provide valuable insight into the potential profile of frequent liars.

Grubin (2005: 350-3) suggested that pathological liars do not link negative effect to lying. The absence of a negative attitude associated with lying can be seen a predictor of frequent lying, namely, some people lie more because they do not consider deception to be a negative act. The absence of such a negative attitude can

also be interpreted as a way of justifying an existing behaviour. Accordingly, we expect frequent liars to show a less explicit negative attitude toward deception. In *The marriage of Anansewa*, Ananse the protagonist shows a less negative attitude toward deception. In pathological lying he formulates some letters like stories that he sends to four chief suitors despite the fact that he knows that only Chief Who is Chief will marry her daughter. At this step we notice that Ananse deceives the three other chiefs after he has received their bride prices. It is very clear in this passage of the play: "Ananse: that thing is the first solid proof that Chief Who Is Chief is not just showing interest with his mouth. He is willing and eager to oil the wheels of custom, and therefore he has sent something for the maintenance of the object of his interest" (p. 13).

Then Ananse deceives the other chiefs the day of Anasewa head drink ceremony. The Storyteller explains it clearly in this passage:

Listen Ananse is lying, he is really, and so relaxed. As for some people, they do not pause to enquire how true a thing is before they believe it, and so it is easy to deceive them. You were here when Ananse started drilling his daughter, Anasewa, in pretending dead? very well. It turns out that he did his work well (P 60)

We notice that the day of that ceremony, Ananse in his cunning way lies to chief suitors that Anansewa is dead and these chiefs brought some necessary things to Anansewa's burial ceremony. But when the turn of Chief Who is Chief comes Anansewa miraculously wakes up from her death. That is the pathological liar Ananse formulated to send away the three other chiefs after he deceives them.

Further, pathological liar shows diminished moral reasoning abilities, which has been thought to lead them to a difficulty in distinguishing right from wrong. We explore the possibility that frequent liars show deficit in moral reasoning. If indeed such deficits in moral reasoning are associated with frequent lying, related personality traits, known to be associated with a moral deficit, should also correlate with frequent lying. Such personality traits include psychopathic personality, which was found to be correlated with self-reports of lying in a daily diary paradigm within a normal population. We expect frequent liars to show elevated psychopathic traits.

To go deeper in knowledge about deceitfulness, we can speak about how theft and betrayal take part also in the following step.

### **2.3. Betrayal and Theft**

Ogbeche (2004) asserted that betrayal is probably the most devastating loss a person can experience. To be betrayed, the person must first experience trust in the betrayer. It is fairly impossible for somebody to be betrayed if they did not have trust in the betrayer in the first place. Therefore, the definition of betrayal involves the act of someone violating people's trust in them.



As a justification to the previous quotation, a child is betrayed when his or her expectations from the parents as his or her lover, supporter, or protector has failed. A spouse is betrayed when the partner has an extramarital affair. Betrayal is when someone you trust lies to you, cheats on you, abuses you, or hurts you by putting their own self-interest first.

In love relationship, the lovers often betray each other. When one falls in true love, other starts betraying the first one and vice versa. The case of a man who in the name of love spends a lot of money onto his girlfriend but perhaps the latter does not love him. Afterwards, he is deceived when physically she shows him that she is not interested. In *The Marriage of Anansewa*, when Akwasi shows his love to Akosua, she agrees and she receives a lot of gifts and money from him. Akwasi has also met his parents showing his will to marry her and they agree. Later, he is deceived by the lady. The narrator supports that in this passage: "Akwasi: I will not let you go; you cannot spend my dough and treat me so. Akosua: You funny man, don't you know I am not your wife?" (p. 17.) So, this is also one case of betrayal in love. The partner whom you trusted as your love deceives you. This is also one of the backgrounds in which we are living in society. This behaviour on the behalf of Akosua is unquestionably theft.

Theft is the taking of another person's property or services without that person permission or consent with the intent to deprive the rightful owner of it. And betrayal is the breaking or violation of a presumptive contract, trust, or confidence that produces moral and psychological conflict within a relationship within individuals and organizations. Fitness (2001) pointed out a list of different words "though closely related meaning of "to betray", including to deliver up to an enemy, to be disloyal or unfaithful, to deceive or mislead, to reveal secrets, to seduce and desert, and to disappoint the hopes or expectations of another person" p. 2). When we know someone and after we come to steal something in his property, and we lie, it is one case of betrayal. In the play under study, the case is different, the fact is that, in our own profit, we show one product to many people and they are interested, they made some effort in offering some money and many gifts to win this product but after the owner choose one of them to whom he hands it over. This is seen through Ananse when he receives the bride prices and gifts from the three chiefs and betrays them. And it is clear in this passage in the act 4: "Ananse: so had my daughter gone into this marriage, this chief's councillors would not have liked it, and she would have gone there to get hated. Very well, I have untied that part of the knot. (p. 69)"

We can say that the other people are betrayed by the owner of the products after he has received their money. So, theft here can be explained by the act of convincing someone by taking his property. At that time betrayal takes the place of deception because the trust or confidence is not there again.

To conclude, we can say that a thief is also a betrayer. Someone who lies can betray and steal. We betray ourselves in all domains such as in business, in school, love relationship and many others.

### **3. Repercussion of Deceitfulness on the Social Relationship**

Generally, deceitfulness presents some advantages to its adepts. It enables people to appear better, to make themselves look better in the face of others, and to maintain good relationships. At the same time, lying can also create problems. Deceitfulness can be cognitively depleting, it can increase the risk that people will be punished, it can threaten people's self-worth by preventing them from seeing themselves as good people, and it can generally erode trust in society.

How do we know whether deceitfulness will generate negative consequences, positive consequences? We examine specifically how lying out of concern for others, can have some negative repercussions in the life of Ananse and Anansewa also show the repercussions of deceitfulness in current society?

#### **3.1. Repercussions on the Life of Ananse and his Daughter**

Deceitfulness has totally changed the life of Ananse. We can also say that due to the lack of money Ananse becomes untrue towards the chiefs. If this remains true for the chief suitors Ananse really knows that only one person among the four will marry his daughter but continue to receive some bride prices in their hands.

Deceitfulness transforms Ananse into a liar. From the first act to the last, Ananse becomes more and more a liar. Naturally, marriage involves two persons: a man and a woman. But Ananse organizes his daughter's marriage with the proposal of four chiefs. He sends them some letters just for profit of financial need. When the chiefs start to answer his messages, he receives some money and gifts and after he starts to turn them around for his profits. The Storyteller speaks clearly how Ananse treats them in this passage:

Storyteller: it is very clear that he knows the customs more than well. Notice how he has them at his fingertips, spinning them out, waving them into a design to suit his purposes. It would be amazing if there was any among those four chiefs who didn't know that a man who desires to marry somebody's daughter can improve his chance by paying his way with gifts. Ananse has selected the man who will do exactly as he hopes and do it properly too (p. 16).

Deceitfulness of Ananse leads him to contaminate her daughter Anansewa to become a liar. The day Togbeklu decides to open the head drink ceremony, Ananse becomes a dead person. And they make it clear in front of the public that Anansewa is dead. But when Chief Who Is Chief comes, Anansewa raises up from her false death.

The deceitfulness pushes Ananse to deceive the three other chiefs. After Ananse gives his daughter to Chief Who Is Chief we notice that the other chiefs are unhappy.

Despite these monies they spent and also the gifts they brought without forgetting the messenger's organization in order to win Anansewa the beautiful girl. All this is a shame for them. They feel atrocities of the bad behaviour of Anansewa's father a cunning man fighting for profit and purposes.

### **3.2. Repercussions of Deceitfulness on the Society**

Deceitfulness also called dishonesty presents adherent often like evil ready to destroy the world. Most of the time, the consequences of dishonesty depend mainly on how it is practiced toward innocent people. It is generally said that all days for the thief one day for the owner. We notice that the innocent people's unhappiness is often related to deception. What are then the repercussions that we notice in our society? Firstly, deceitfulness impacts some deep relationships. When people bring shame upon someone who trusts them, they turn into arch enemies. This can also destroy these people who betray others may be in their service or it can lead them to court of law. It also frustrates people. This is the case always seen in every society such as at home, between couples, friends, and costumers.

Sometimes, people tend to destroy themselves by deceiving others. When we try to bring or to give someone something and then betray them, it destroys the person's names and personality. Usually, people behave in such a way when they think there is a better profit somewhere else. Efua Sutherland shows it through Ananse and his wife Christie when they lie to his mother during his daughter's marriage, after the four chiefs to whom he proposes his daughter wants to come at the same time. Ananse: Someone reported to me that the enemies set fire to our hope. Our cocoa farm; Christie I must do something fast; my mother and aunt should leave. They are leaving from Nanka immediately (p. 50)".

We notice that Ananse does not want his mother to be there if the four chiefs come at the same time because the shame will be on his head. Then to prevent that deception, by the help of Christie they lie to his mother in order to go back to the village.

In addition, deceitfulness destroys confidences. According to Bible (Proverb 11:20), "deceitfulness destroys trust, the perverse in heart is an abomination to the Lord, but the blameless in their walk is his delight". The purpose of God's word is to give us guidelines for making decisions in spite of our normal reaction. God wants us to be able to trust him, regardless of the circumstances around us. So, the idea of the Bible opposes itself to the content of deceitfulness which is a bad practice when the bible makes the promotion of trust through the words of God.

Furthermore, deceitfulness destroys love. Many love relationships are bad today. We become evil to each other when love starts breaking down by one of the partners. One deceives other when he or she finds another partner better than the first one. Many persons today live in that case because one deceives them maybe by separating

them by force or by money or by seduction. The person we are supposed to marry with, when relations suddenly break, we become more than frustrated. At this time, we are anxious about our love history passed time. Then deception leads us to think bad to our life, or we would like to kill ourselves, or sometimes to take revenge by killing or fighting the partner who ran away. In *The Marriage of Anansewa*, Akwasi becomes frustrated when the storyteller reproaches him to make the head drink ceremony of Akosua. This can be seen through this passage: "Storyteller: I say young man! Gentlemen! If you know that this girl is in the wrong, why don't you take her to court? Sir, have you performed her head-drink ceremony? Akwasi: Look, dad, whoever you are, don't make me wild" (p. 19).

Deceitfulness puts us in trouble. When we deceive someone, or we take some resolutions which surpass us we found ourselves in trouble. For example, we lie that we do not steal, when they menace us, we become troubled even if we hide the truth or when we are not a stealer. When Ananse heard that the four chiefs will come to the head drink ceremony, he is deceived firstly, suddenly he gets into trouble and would like to kill himself. In troubling voice, he tells his daughter: "Ananse: Look Anansewa, don't torture me, or I will stop killing my brains in your interest. I myself will die in state, and leave you to your own desires in this wicked world?" (p. 48)

### **Conclusion**

This paper divided into three parts has proved that deceitfulness is characterized by cheating, lying, deception, betrayal and cunning. It reveals that Anase, unable to satisfy his needs, prefers manipulating others in order to make his life suitable. Certainly, there are some factors that cause deceitfulness. It is rooted in some issues. That paper shows that the causes of it are poverty, inordinate ambition through the lack of money, the failure to assume needs, imitation, the fact to desiring something which belongs to another and egocentrism, basing on the play. In our societies, people lead themselves to cunning in order to get things by force, or by deceiving others. They also treat people dishonestly and lie or cheat them. Sometimes they betray them after having stolen and embezzled their financial materials. Ananse makes use of all these cunning ways to deceive the chiefs in the name of marrying his daughter. In a current society it breaks some deep relationship among people, destroys our identity, gives us some undesirable images, sets fire among families, or tenants, it calls war in the world through the big powerful countries in the world.

But most of the people are ruled by deceitfulness, and thence social and peaceful relations are jeopardized and destroyed. Deceitfulness itself cannot influence someone but deceitfulness can be developed in compliance with the will of its adherent.

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