

**COLONIZERS' VIOLENCE: A POSTCOLONIAL STUDY  
OF NOVEL "ONITSHA"**

**A Thesis Submitted to the Department of English Education  
In the Partial Fulfilment for the Master of Education in English**

**Submitted by  
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**Faculty of Education  
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**2015**

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## **DECLARATION**

I hereby declare that to the best of my knowledge this thesis is original, no part of it was earlier was submitted for the candidature of research degree to any university.

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## RECOMMENDATION FOR ACCEPTANCE

This is to certify that Ms Sunita Kumari Sharma has prepared this thesis entitled **Colonizers' Violence: A Postcolonial Study of the Novel *Onitsha*** under my guidance and supervision.

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# **DEDICATION**

**Dedicated**

*To*

*My Parents, and Teachers*

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Sunita Kumari Sharma

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## ABSTRACT

This thesis entitled "**Colonizers Violence: A Postcolonial Study of the Novel Onitsha**" is an attempt of the researcher to find out the social, cultural as well as religious violence created by colonizers in the novel *Onitsha* from postcolonial perspective. To meet the objective of research, the researcher studied and analyzed the novel by using the qualitative research design for which the researcher used checklist method to collect required information. The study shows the cultural, social and religious violence created by colonizers in the novel, *Onitsha*. The main colonizers' agents of the novel are Geoffroy Allen, Maou, their son Fintan as well as Sabine Rodes are agents of colonizers who involved themselves in violation of cultural, social and religious values of Africa. The British colonizers destroy the shrine of god Aro Chuku and question the cultural structure of Onitsha city. Enslavement of Oya (goddess as well as African girl) killing of Ugo (god) and the destruction of termite nest (god) are the proofs of colonial violence.

The present study is divided into five main chapters and other sub-chapters. The first chapter deals with introduction. It consists of general background, statement of the problem, objectives, research questions, significance and delimitation of the study. The second chapter deals with the review of related literature and conceptual framework. It consists of review of theoretical literature, review of imperial literature, implication of the review of the study and conceptual framework. The third chapter is related to the methods and procedures of the study which includes design of the study, population, sample and sampling procedure, areas of the study, data/information collection tools, data collection procedures and data analysis and interpretation procedures. Similarly the fourth chapter consists of result and discussion. The last chapter includes summary, conclusion and implication. This chapter is followed by references and appendix.

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# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Literature is a piece of writing which reflects the society. It also shows social consciousness through the use of different characters. Rushdie (1991, p.3) states, "Literature is where I go to explore the highest and lowest places in human society and in the human spirit, where I hope to find not absolute truth but the truth of tale, of the imagination and of the heart." Through literature Rushdie tries to reflect the society and social narrations. Literature mirrors the society. According to Lazar (1993, p.1) "Literature means ...to meet a lot of people, to know others different point of view, ideas, and thoughts, minds...to know ourselves better". In literature the writer brings characters from different works of lives. When the readers read the text they get a chance to communicate with different people. The different perspective has been revealed through different characters. Within literature there are different branches. Critical theories like colonialism and post colonialism are different issues of literature.

Colonialism is the establishment, exploitation, maintenance, acquisition and expansion of colonies in one territory by people from another territory. Colonialism is a set of unequal relationships between the metropole and the colony and between the colonists and the indigenous. According to Ashcroft, Gareth and Helen (1998, p.45), "The term colonialism is important in defining the specific form of cultural exploitation that developed with the expansion of Europe over the last 400 years". Colonialism is a practice of domination, which involves the suppression of one person to another.

Loomba (2005, p.8) says, “Colonialism can be defined as the conquest and control other people’s land and goods”. If a country forcefully controls the territory and good of other country, it is known as colonialism.

The colonizers write book about the culture of the colonized countries and about their own, in few years that becomes truth. The truth is created by power. According to Said (1978, p.33), “Orientalism or the study of orient, was ultimately a political vision of reality whose structure promoted opposition between the familiar (Europe, the West, “us”) and the strange (the orient, the East, “them”)”. The colonizer has created binary opposition of East and West as a truth.

Postcolonialism is a theory which responses the colonialism. It also studies the effects of colonialism. Postcolonialism is a broad term which includes hybridity, violence, imitation and identity crisis. Cultural, social and religious violence are different performance of violence of colonialism. In the novel *Onitsha*, the writer, Clezio points out cultural and religious violence. The British agents like Geoffroy Allen, his son, Fintan and his wife Maou involve in violation of cultural and religion of native people. Other colonizers agents like Sabine Rodes also attacks the culture and religions of Africa.

## **1.2 Statement of Problem**

This research is necessary to study about the colonizers' involvement in violation in Onitsha city. The cultural and religious believers of native people were questioned by colonizers. How do they destroy the harmony of society and the existence of native culture? Through this research, the researcher tries to study the violence created by colonizers during colonization. It helps further researchers to point out the violence created by colonizers during and after colonization. The research make us to find out and analyze different forms of colonial violence. Although Nepal was not colonized, we have to tolerate the effects of colonialism. The English education system is one of the best

examples of influence of colonialism. There is also the influence of foreign culture.

This research opens up the issues of violence which was played by colonization colonizers upon African people. It can be an epitome to study the effects of colonizers in the lives of native people. During the time of colonialism the British colonizers not only destroy the shrine of gods but also societal and cultural values of native people. This research is necessary to understand native impact of foreign culture, language, foreign aids to name but a few for our purpose.

### **1.3 Objectives of the Study**

The main objectives of the research were:

- I. To identify the cultural and social violence created by colonizers in the novel *Onitsha* from postcolonial perspective
- II. To provide some pedagogical implications.

### **1.4 Research Questions**

This study tried to answer the following questions:

- a) Did the westerners attack upon the beliefs of native people during colonization?
- b) Is destruction of religion and language of native people the violence upon natives?
- c) Did colonizers distort the language of native people?
- d) Did colonizers dismantle the statues of god?

## **1.5 Significance of the Study**

This research will be beneficial for critics of postcolonial literature. It will also help the researchers who want to study about colonial violence and hybridity is created by colonizer's suppression through chronicles with the events of violence overlaid by colonizers and colonized during colonial resign in Onitsha city of Africa. The colonizers' experience during colonization will help interested readers to understand unequal relation created during the period of colonization. So, this study will be significant for all the people who are engaged in studying or teaching of literature especially students, teachers, textbook writers, critics and other people who are interested in the field of literature and language teaching in particular.

## **1.6 Delimitations of the Study**

- I. This research was based on the novel *Onitsha* only.
- II. This research was limited only to the postcolonial criticism of the novel.
- III. Only violence created by colonizers was studied.
- IV. This research tried to find out the colonizers' psyche to dominate the colonized through their language, culture and religion.
- V. Only secondary sources of data were used for the study.



## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK**

Literature review is a piece of writing that uses a guiding concept to give an account of what credited scholars and researchers have already published. A review of the literature is an essential part of academic research project. The review is a careful examination of a body of literature pointing toward the answer to research question. Generally, the purpose of a review is to analyze critically a segment of a published body of knowledge through summary, classification, and comparison of prior research studies, reviews of literature, and theoretical article. The researcher reviewed the literature from two perspectives: theoretical review of literature and review of empirical study.

#### **2.1 Review of Theoretical Literature**

Theoretical review of literature is a collection of related concepts that guide researcher; determine what things researcher needed to be measured for. It is used in deductive, theory-testing studies.

##### **2.1.1 Literature**

Literature is an imaginative or creative writing, especially of recognized artistic value. The term is most commonly used to refer to words of the creative imagination including works of poetry, drama, fiction and non-fiction.

Literature is the art of written works. It is the body of written works of a language period or culture. Literature is published in written works in a particular style or particular subject. It is the mirror of life. Our life and all the subjects related to our life are the subject matter or element of literature. So we can get the touch of our life through literature.

Literature represents language or people: culture and tradition. However, literature is more important than just a historical or cultural artifact because it introduces us to new worlds of experience. We learn about books and literature; we enjoy the comedies and the tragedies of poems, stories, and plays; and we may even grow and evolve through our literary journey with books.

Ultimately, we may discover meaning in literature by looking at what the author says and how he/she says it. We may interpret the author's message. In academic circles, this decoding of the text is often carried out through the use of literary theory, using mythological, sociological, psychological, historical, or other approaches. Whatever critical paradigm we use to discuss and analyze literature, there is still an artistic quality to the works. Literature is important to us because it speaks to us, it is universal, and it affects us. Even when it is ugly, literature is beautiful. What have writers said about literature? How has literature affected them? What causes writers to continue to attempt to make a difference with words, creating new worlds and experiences in literature? Rushdie (1991, p.3) states, "Literature is where I go to explore the highest and lowest places in human society and in the human spirit, where I hope to find not absolute truth but the truth of the tale, of the imagination and of the heart."

According to Rushdie literature reflects the society through the use of imaginary characters. Great literature is simply language charged with meaning to the utmost possible degree. It is in literature that the concrete outlook of humanity receives its expression. Literature takes a great deal of history to produce a little. It enriches the necessary competencies that daily life requires and provides; and in this respect, it irrigates the deserts that our lives have already become. It always anticipates life. It does not copy it, but moulds it to its purpose.

According to Lazar (1993, p.1) "Literature means... to meet a lot of people, to know others different point of view, ideas, and thoughts, minds... to know

ourselves better". The text creates certain characters and situation. When readers go through the text they communicate with the characters which are presented by the author. They come with different ideologies and perspective

### **2.1.2 The Relationship between Language and Literature**

It is difficult to supply a watertight definition of the term "literature" but what can be asserted is that literature is not the name of a simple, straight-forward phenomenon, but an umbrella term which covers a wide range of activities. However, when it becomes a subject of study, it may be seen as an activity involving and using language. According Widdowson (1975, p.21), "the study of literature is fundamentally a study of language in operation." It is based on the realization that literature is an example of language in use, and is a context for language use. Thus, studying the language of literary texts as language in operation is seen as enhancing the learner's appreciation of aspects of the different systems of language organization.

Linguistic difficulty has been one of the main arguments against literature. There has been a general pre-supposition that to study literature, one requires knowledge of the details of language and an inherent interpretative ability to derive the writer's message.

Traditionally, literature has been used to teach language use but rarely it has been used to develop language use. The advantage of using literature for the latter purpose is that literature presents language in discourse in which the parameters of setting and role-relationships are defined. Carter (1986, p.7) insists:

a natural resolution would be to take an approach in which language and literature teaching are more closely integrated and harmonized than is commonly the case at the present time so that literature would not be

isolated, possibly rejected, on account of the "literariness" of its language.

The result is that poets, novelists and playwrights produce linguistic messages, which by their very nature, stand out prominently against the reader's background awareness of what is both communicatively conventional and linguistically appropriate to the social purpose that the message is to fulfill, though grammatically intelligible in terms of syntax and vocabulary.

Yet, what emerges from such work is the recognition that the precise contextual values of every word, phrase, clause and sentence can be inferred from its interaction with all the others in the text.

The teaching of literature plays a vital role in English language classroom. Literature inspires and motivates the language learners. It helps to create classroom environment interesting, and effective. Through the study of literature students can comprehend different tact of communicative activities and playful nature of language. It helps students to be critical and creative while going through the literary text. Literature is seen as a body of knowledge which ought to be learnt for its own sake. The process of creativity and the entire body of literature are given an honored and elevated status that sustained the elitist nature which the study of literature had already acquired. Literature is beginning to be viewed as an appropriate vehicle for language learning and development since the focus is now on authentic language and authentic situations. According to Lazar (1993, p.3) the main objectives of teaching literature in the classroom are:

- a. to teach our students to read literature using the appropriate literary strategies.
- b. to pinpoint how far literary language deviates from ordinary language.
- c. to explore ethical, moral concerns and connect them with the struggle for a better society.

- d. to make teaching assessable for the students
- e. to plan materials and tasks which help them to do different classroom activities
- f. to provide excellent opportunities for the learners to express their personal opinions, reactions and feeling.
- g. to use the text as the basis for generating discussion, controversy and critical thinking in the classroom.

The playfulness of language makes the language teaching class more interesting. When the students read the literature they can develop the level of their creativity. The personal experience also gets access in language classes.

### **2.1.3 Genres of Literature**

Genres of literature are important to learn about. The two main categories separating the different genres of literature are fiction and nonfiction. There are several genres of literature that fall under the nonfiction category. Nonfiction sits in direct opposition to fiction. Examples from both the fiction and nonfiction genres of literature are explained in detail below.

- **Essay**

An Essay is a form of literature in which the writer establishes his/her view about the world. The essayist attempts to persuade the readers. Although the essay may be descriptive, meditative, poetic or narrative, the objective of essay writing is to make belief to the readers. According to Abharams (2005, p.87), “Any short composition in prose that undertakes to discuss a matter, express a point of view, persuade us to accept a thesis on any subject, or simply entertains is an essay.” Thus the aim of essay is to express a point of view about the world. In the terms of Comley and Sliverman (1991, p. 3), “Essays are completely practical pieces of writing designed to report something, or explain something, or make for something.” Essay is a type of practical writing

where a writer establishes a case to justify. The writer uses the word to entertain the readers. For example “The Death of Moth” by Virginia Woolf.

- **Poetry**

Poetry is verse and rhythmic writing with imagery that evokes an emotional response from the reader. The art of poetry is rhythmical in composition, written or spoken. This genre of literature is for exciting pleasure by beautiful, imaginative, or elevated thoughts. The persona meditates on certain issue in the poem. As a result it becomes difficult for the readers to understand. According to Mill (as cited in Mikics, 1961, p.237), “The truth of poetry is to paint the human soul truly: the truth of fiction is to give a true picture of life”. So the objective of poem is to paint the human feeling in the form of words.

According to Ferguson et al., (1996, p.ix), “A poem is a composition written for performance by the human voice”. In a poem a poet uses persona to deliver his/her ideas. For example “At the Temple” by Prakash Subedi.

- **Short Fiction**

A short fiction, sometimes called the short story, is a popular form of written literature. Short stories must tell a complete story, including set-up, conflict, and resolution, in a brief form, often less than 10,000 words. The narrator presents the world of imagination in his/ her story. The pure form of fiction is narration. Abrams (2005) defines short story as “A brief work of prose, fiction and most of the terms for analyzing the component elements, the types and the narrative techniques of the novel are applicable to a short story as well” (p.295). It is taken as a brief part of long fiction/novel. It has all the components of story. Plot character, setting, point of view, theme and language style are the major components of short story. Comley and Sliverman (1991, p. 121) say, “ a fiction is a made up story which covers a lot of territory and includes the home made lies, casual jokes, retell as polite conversation as well

as great works of literature”. Fiction has a made up story which brings issues from different works of life. It is in the form of narration.

- **Drama**

Drama is the genre of literature that uses characters and dialogue to create a world. Some realistic plays reflect the social reality in the stage. This genre is stories composed in verse or prose, usually for theatrical performance, where conflicts and emotion are expressed through dialogue and action. In the terms of Comley and Sliverman (1991, p.773), “A play is a fiction made out of words. It has a plot, character and dialogue.” All the character in the play is made by the words. There is chronology of events, dialogue of different characters. The essence of play is to create interlocution among characters. According to Abrams(2005, p.69), drama is “The form of the composition designed for performance in the theater, in which actors take the roles of the characters, perform the indicated actions, and utter the written dialogue.” So drama is written to act on the stage. When the readers go through the words of drama they imagine character and their actions. Characters, setting, plot, dialogue, conflict, and theme are the components of drama. The sole purpose of drama is to create a dialogue situation.

- **Novel**

A novel is a fictional piece of prose that is typically written in a narrative style and presented as a bound book. Novels tell stories, which are usually defined as a series of events described in a sequence. The novel has been a part of human culture for over a thousand years, although its origins are somewhat debated. According to Abrams (2005, p.197), “The novel is now applied to a great variety of writings that have in common only the attribute of being extended works of fiction written in prose”. Regardless of how it began, the novel has risen to prominence and remained one of the most popular and treasured examples of human culture and writing.

A novel is a long prose narrative that describes fictional characters and events in the form of a sequential story, usually. The genre has historical roots in the fields of medieval and early modern romance and in the tradition of the novella. The latter, an Italian word used to describe short stories, supplied the present generic English term in the 18th century. Its form and presentation tends to change with the times, but it remains an essential part of the literary cultures of nearly all societies around the world. Every novel has these five elements: plot setting, characters, theme/message, and point of view.

Among the different types of genre of literature I studied the novel *Onitsha* from postcolonial perspective. Like other novels it has a long story of domination and violence. Through the different fictional characters the author depicts the plights of native people during colonization in Africa.

#### **2.1.4 Postcolonial Literature**

Post-colonial theory involves discussion about experience of various kinds: migration, slavery, suppression, resistance, representation, difference, race, gender, place, responses to the influential masters' culture (colonizers' culture). It also studies about the cultural, physical as well as linguistic violence committed by colonizers' upon native people. According to Ashcroft et al. (1995, p.3), "we use the term postcolonial to represent the continuing process of colonizers suppression/ violence throughout this diverse range of society". The post-colonial theory studies the suppression and violence of colonizers' upon native culture and people. While they were in Africa they dismantled the temples and shrines made by local people.

The colonizer is constantly inflicting violence upon the colonized, Fanon (1967, p.225) argued not only is colonization itself an act of violence, but for the colonizer to maintain his power over natives, he must constantly assert it through violent acts.



Meanwhile, as the colonizer turns the colonized toward self-hatred, his forced poverty in a marginal world where survival is success turns him against his fellows, who are oppressed like himself. Fanon (1967, p.226) says:

Exposed to daily incitement to murder resulting from famine, exile from his room for unpaid rent, a mother's withered breast, children who are nothing but skin and bone, the closure of a worksite and the jobless who hang around the foreman like crows, the colonized subject comes to see his fellow man as a relentless enemy.

The colonized are dominated and exploited by colonizers. Native people are killed, tortured by colonizers.

Fanon (1967, p.231) further writes, "It is the violence of the colonizer that has created the colonized." They have destroyed the social fabric of native life, i.e. economy, lifestyle and modes of dress. If the colonists can say that the native is an animal it is because their violence has reduced him to an animal-like existence. Violence is not a legitimate tool to achieve political ends because of its inherent unpredictability, and because it is just as likely to engender a more violent world as to achieve the ends.

Fanon envisioned the postcolonial theory to study about the effects of colonialism. It also designates to the experience of the world both during and after European colonization.

According to Ashcroft et al. (1998, p.193), "The postcolonial studies refer to the vast field of literary, social, cultural, historical, political inquiry and investigation developed in the late 1970s and the 80s." Post colonialism is thus a name for a critical theoretical approach in literary and cultural studies but it also as importantly designates a politics of transformational resistance to unjust

and unequal forms of political and cultural authority which extends back across the twentieth century. It focuses on the indirect result of colonial violence, which violates, denigrates, and essentialists the tribal, unique and idiosyncratic facts of local culture.

Ashcroft et al. (1995) analyze the term with ambiguity and complexity of the many different cultural experiences. They say:

Post-colonial Literatures are the result of this interaction between imperial culture and the complex of indigenous cultural practices. As a consequence 'Post-colonial Theory' has existed for a long time before that particular name was used to describe it. Once colonized peoples had cause to reflect on and express the tension which ensued from the problematic and contested, but eventually vibrant and powerful mixture of imperial language and local experience, postcolonial theory came into being. (p.1)

In their analysis post-colonialism implicates and addresses all aspects of the colonial process from the beginning of colonial contact. By this we see post-colonialism as a precise and continuous process of resistance and reconstruction. The encoded values of colonial culture are decoded in order to recode the deconstructed social and psychological infrastructure of imperial culture or mode of production.

The European colonizers focused on universal culture (singular culture) but the other independent countries rejected their ideas. According to Hume (1994, as cited in Ashcroft et al. 1995), "All kinds of reasoning consists nothing but a comparison , and a discovery of those relations, either constant or inconstant, which two or more objects bear to each other" (p,403). It means the Europeans

try to identify according to their understanding. They always try to compare their cultural values with the cultural values of poor countries. They try to justify the superiority of their culture.

The colonial and racial discourses have defined cultural values with the difference. The 'othering' of vast number of people by European colonialist thought, and their construction as backward and inferior has fault. According to Loomba (2005, p.91) anti-colonialist and postcolonial critics are preoccupied with uncovering the way in which they work in colonialist representation. Anti-colonial discourse had to create new and powerful identities for colonized people and to challenge colonialism intellectually.

According to Chatterjee (1993, as cited in Loomba, 2005, p.160), "Anti-colonial nationalism all over Asia and Africa was not modeled upon simple imitation but by also by defining its difference from Western notions of liberty, freedom and human dignity." The Asian and African challenged the definition of nationalism liberty, freedom and human dignity. This is a form of resistance.

The main subject matter of postcolonial theory is cultural one. It studies the individual make-up, which is defined by the community, the culture as it reacts to change. In such scene, we see the society threatened by change, and could not be furthered from the tradition. Therefore, cultural facts are the part and parcel of postcolonial theory. According to Bhabha (1994):

Cultural hybridity is the fact of postcolonial studies. This is inevitable because colonized culture cannot just remain as one side traffic of colonizers' culture. Rather the non-West culture seeks certain possibilities of the third space upon which they stand not a vulnerable human to colonizers rather a strong human to colonizer thereby striking back to colonizing culture" (p. 56).

The term 'hybridity' has its biological etymology which refers to the offspring of two plants or animals of different species or varieties. The first application of the term in horticulture refers to the cross-breeding of two species by grafting or cross-pollination to form third 'hybrid' species. Hybridization takes many forms: linguistic, cultural, political, racial, and so on. But here the present researcher's emphasis is on cultural one. In a simple level, we understand it as a cross-cultural exchange. It is understood simply as a process through which colonized people mimic the colonizers language, politics and overall cultural artifacts. For Bhabha (1994):

Hybridity occurs in post-colonial societies both as a result of conscious moments of cultural suppression, as when the colonial power invades to consolidate political and economic control, or when settler- invaders dispossess indigenous people and force them to assimilate to new social pattern. It may also occur in later periods when patterns of immigration from the metropolitan societies far from other imperial areas of influences continue to produce complex cultural palimpsests with the post-colonized world. (p.183)

Said (1978, p.26) uses the term 'Orientalism' in several different ways. First, Orientalism is a specific field of academic study about the Middle East and Asia, albeit one that Said conceives quite expansively to encompass history, sociology, literature, anthropology and especially philology. He also identifies it as a practice that helps define Europe by creating a stable depiction of its other, its constitutive outside. Orientalism is a way of characterizing Europe by drawing a contrasting image or idea, based on a series of binary oppositions (rational/irrational, mind/body, order/chaos) that manage and displace European anxieties. Finally, He emphasizes that it is also a mode of exercising

authority by organizing and classifying knowledge about the Orient. This discursive approach is distinct both from the materialist view that knowledge is simply a reflection of economic or political interests and from the idealist view that scholarship is disinterested and neutral. Following Foucault, Said describes discourse as a form of knowledge that is not used instrumentally in service of power but rather is itself a form of power.

In this way the postcolonial theory is a lens to look at the past in new way. Thus postcolonial is a theory, a tool and perspective to study about the effects of colonialism during colonialism and after colonialism. The westerners' colonial perspective has clearly shown in the novel *Robinson Crusoe* where the English man begins to rule over Caliban. The same type of perspective and violence is shown by colonizers in African country, Nigeria. Colonizers control the property and consciousness of native people through the use of violence. As Fanon said the native people also reject the colonizers as far as they could. The colonizers not only violates physically but also culturally and linguistically. Colonialism results ultimately into hybridity. The native people are inflicted by the culture and language of native people. Like that the colonizers are also equally influenced by the cultural counters of native people.

In the Novel *Onitsha* the British colonizers went Africa to dominate and rule over African people. During their mission they not only violated the culture and language but also the religion and social harmony of Africa. They also destroyed the religious shrine of god Aro Chuku. Mainly Geoffrey Allen and his family members as well as Sabine Rodes were involved in violation. This research analyzed the violence from postcolonial perspective.

### **2.1.5 Features of Violence**

During the time of colonization, the colonizer agents not only attacked upon the religious, cultural beliefs but also attacked upon the values of society. They also destabilized the society of colonized countries. Different types of violence

are found in the articles which depicted the colonizers' tendency upon the colonized. In this novel *Onitsha* different features of violence are found. Some of them are as follows:

1. Extreme physical torture
2. Forcing people to work
3. Depriving food
3. Abusing female
4. Attacking the religious shrines
5. Disrespect upon the native people's god
6. Destruction of termite's nest
7. Distortion of native people's language

#### **2.1.6 An Overview of the novel “*Onitsha*” by J.M.G.Le Clezio**

Different critics have reviewed *Onitsha* from different angles.

Anderson (2006, pg. II) says:

It is full of atmosphere insights, sounds, and smells and at times the author's sentences seem to flow with the dreamy language of the writer. But J.M.G. Le Clezio never lets us forget the harsh realities of life nor the subsequent tragedy of war. A startling account and indictment of colonialism, *Onitsha* is also a work of clear, forthright prose that ably portrays both colonial Nigeria and a young boy's growing outrage.

Anderson points out to an uncharacteristically accessible and dramatic narrative about Europeans in Africa in the plot in *Onitsha*. For her, Fintan's fascinated absorption into Onitsha's tribal cultural, described with irresistible sensuous immediacy, is the most scenic episode in Clezio's fiction.

Likewise, Jennifer Reese expertly counterpoints against Fintan father's self-destructive obsessive with Africa's legendary past and convincingly motivates a criticism of the injustices of white colonialism that is all the more powerful for its seamless coexistence with a richly imagined story and consistently engaging characters. Reese (2009, p.5) writes:

The most surprising work of Le Clezio's long career, and one of his best, *Onitsha*, offers a compelling contrast between the white mistreatment of Africa's and occasionally dangerous natural beauty surrounding the village of *Onitsha* on the bank of Niger River. Fintan never forgets the harsh facts of his childhood years, and readers will not forget this novel.

Reese's review of *Onitsha* also includes a scathing critique of colonialism, through the voice of Maou, who increasingly speaks out against the ways the white masters treat the locals. She anticipates that Clezio's writing always moves back toward the richness and the responsibilities of the present, highlighting the necessity of undergoing a veritable apprenticeship enabling one to experience the present fully.

Jean-Marie Gustav Le Clezio, writing under the pen name of J.M.G. Le Clezio, is a French writer who was awarded with the Noble Prize in Literature in 2008. He is an incredible writer of more than forty books among them twenty novels. Clezio's novel '*Onitsha*' is an excellent woven story of South Africa in its

colonial period, describing the sufferings of native Africans as well as the pains of generous whites like of Geoffroy Allen and his wife Maria Luisa.

The story starts with a dialogue of a young boy Fintan and his mother Maria Luisa. He calls her Maou. Leaving Italy, they come to Onitsha in South Africa. They are so attracted by Onitsha, a virgin land in the heart of vast South Africa, as well as so eager to meet Geoffroy Allen, Maou's husband who is working and waiting for them there. There is no limitation on Fintan's excitement as he is going to meet his father for the first time. Maou says, "*Onitsha was a very beautiful, very mysterious name, like a forest like meandering of a river*" (p.33). Maria Luisa is equally enthusiastic to see her husband after a long time.

After a month-long journey in the ship, the Surabaya they reach faraway land. But their previous eagerness crumbles down when they meet rude, cold, rough and strange Geoffroy Allen. When they meet him he only said, "Are you right, boy?" (p.43). Fintan never wants to say "*my father*" (p.51) to Geoffroy. Maou's dream of beautiful time with her husband in a virgin land is worn out when she witnesses his cold nature and his ignorance of her. Her heart breaks into pieces to see the miserable condition of African slaves. She finds them being chained and assigned for certain work without proper food and water even in scorching middle sun in the house of District Officer., she said: "*But you must give them something to eat and drink, look these poor fellows, they are hungry thirsty!*" (p. 60).

Fintan meets native, Bony, who familiarizes him with river, gods, jungle, and any mysterious places of Onitsha. One day by pointing out to the sky where the falcon has been tracing its circles above them in the sky Bony says, "Him God" (p.55). White officers Gerald Simpson and Sabine Rhode enjoy luxurious life in that remote place by sucking the blood of helpless South Africans. They are the examples of white cruel colonizers. When Allen's family shows their pity



towards native people, the other colonial agents begin to treat them like natives or animals but ultimately other colonial agents begin to respect African culture.

White colonizers exploit Oya, a young black girl who is supposed to be the goddess of river. She becomes pregnant but nobody knows her husband. Allen's family tries to free her from the hand of Sabine Rhodes, a colonial agent. They return to France with not only bitter experiences and dreadful images of Onitsha but also with Onitsha culture and religion, which is existed in mystic reality. When Geoffroy is sacked from his job, he wishes to do research on African culture and traditions which remained incomplete with his death. He always dreams of an African Queen who is in her journey, defeated, without crown.

Unlike other European agents, Allen's family is fascinated by Onitsha culture. Fintan is so much touched by African culture that he begins to worship termite and falcon like his mother. Although his post restricts him to follow Onitsha culture, he goes on running after Onitsha mystery. Allen himself is inflicted by river culture of Onitsha rather than native people. Therefore, Onitsha highlights cultural confrontation, which resulted into Creole culture. It proves that at the time of colonization colonizer's culture also could not be remained untouched.

Cultural interaction between European agents and native African in the period of colonization does not only make the native vulnerable to colonial culture but at the same time it tends to inflict the contours of African culture into the lives of Europeans like that of Geoffroy Allen, Maou and Fintan in Onitsha resulting into Creole culture. Geoffroy Allen's family is ostracized by polite society due to their love with African culture. The twelve year old Fintan, one of the narrative consciousnesses learns new father and his language as well as African river culture upon which the Europeans have overlaid a colonial culture. He listens with delight to the native voices, which suggests vast new linguistic possibilities to him. But there are other new languages too, such as

English, the language of colonial rulers. That is Fintan father's native tongue; however, Fintan turns towards Bony rather than Allen for advanced instruction in English and other languages as well.

One of the principal features of the novel Fintan is grown up in feminine universe, ruled by his grandmother and aunt as well by his mother. He is French, but his mother is Italian and his father is English. In Onitsha, he is enfranchised in European circle as well as on the society of Bony and other African boys. He tries his best to know the pidgin language and culture of Africa by the help of Bony. Like Onitsha people, he begins to worship termites nest and falcon. When he returns to Europe near the end of the novel, he is sent to English School, there he becomes an outsider. Therefore, his existential status is outsider. Thus, Fintan could not speak the language of power, his exclusion from power, coupled with his sharp reorganization that his marginalization emanates from a highly dubious center which enables him to survive. Neither Fintan totally forgets his own culture nor could he totally accept African culture. Thus, Fintan is living in in-between space. So, his space gives birth to new culture which exercises in colonizer's and colonized society. This celebration results into multicultural society.

The next consciousness of the novel Geoffroy Allen, distribution agent for United African Company runs after the river culture of Africa. He is so much engrossed by the mystery of black Egyptian queen or Queen of Meroe: the last representative of Osiris, the last descendant of the Pharaohs. While he becomes increasingly remote from daily life, he is absorbed in his search for clues as to locality along the Niger River of the lost Meroe Empire, refuge for the descendents of the last empress after they had to abandon the ancient city of Meroe in Upper Egypt. He runs to Aro Chuku to discover the long assumed mystery about Africa. There he discovers only abandoned temples, standing stones like giant phalluses against the sky. He returns from there destabilizing European myth. He says, "*There is no paradise*" (p.160). Being a colonial

agent, he himself subverts the colonizers' hierarchy like Fintan, he could neither forget colonizer's culture nor he comes in the conclusion about African river mystery. But he conceives with African mystic reality which is the culture of Ibo people. In this way, Allen is living with double consciousness i.e. he becomes syncretistic. He is white man living with African consciousness.

Maou by another kind of intuition connects with the female psyche of native queen. She shows pity upon native prisoners who are forced to work under scorching sun without any food and water by the district officer" (p, 60). Maou demands food for prisoners and freedom of African girl, Oya from the hand of Sabine Rodes due to which Allen's family was outcasted from colonizer's society. Maou is aware about the available cultural options: imitation, rejection, and ambivalence between these two. Maou uses third option, which is best for appropriating certain Europeans with Onitsha culture. She is oscillating back and forth between these two cultural poles without belonging to them. When she returns to France, she names her newly born daughter from African origin i.e. Marima. So, like other characters she is living in third space which belongs to neither side.

### **2.1.7 Implications of Colonialism in English Class**

The Students of English in English as second languages countries, can be aware of their language. As English is colonizers' language, they will know to respect their own culture. The issue of identity crisis, cultural crisis and religious crisis of native people due to the westernization and modernization can be easily understood. People in third world countries imitate the culture of Westerners easily. It ultimately leads their identity crisis. But this theory makes us to be aware for all the aforementioned issues.

## 2.2 Review of Empirical Literature

The review of empirical literature is the actual experience of the researcher in which researcher reviewed by the information and theories currently available concerning the topic and the historical background of the topic. It was to show that the problem being studied had not been done before or land not been done before in the way proposed by the researcher.

Pokhrel (2008) carried out research on “Strategies used in teaching fiction in master level.” He used questionnaire and observation for his data collection. According to his research there is no any fixed strategy to teach fiction. Teaching fiction is sometimes based on history and domination, and in some of the cases the theme is focused.

Adhikari (2010) carried out research on “Cultural Syncretism in *Onitsha*”. The main objective of his research was to identify the cultural influence of colonized upon colonizers and vice versa. He has shown that the colonizers are also influenced by the religion and culture of natives’ culture. It results into multiculturalism. Thus colonialism is two way process. The colonizers cannot remain far from the effects of native culture and values.

Poudel (2010) carried out the research on “A postcolonial Study of the novel *The Mimic Man*”. He identified that the imitation of Westerners’ culture in postcolonial countries exists aftermath of colonization. Imitation leads them to the identity crisis. Thus the cultural identity of native people falls in crisis due to imitation.

Bhatta (2012) carried out research on “The Bell Jar: From the Feminist Perspective”. Her main attempt was to identify the theoretical aspect of feminism in the novel Bell Jar. She used checklist method as a tool for data collection. She has shown patriarchal domination upon the female. The

domination is structural as well as cultural. Unknowingly the gendered structures control and guide the females unnecessarily.

Although various researchers have done research in Department of English Education, no one carried out research on this novel. Similarly different critics who are mentioned above studied the novel *Onitsha* from other various perspectives but not from the angle of colonizers' violence. So this research attempts to carry out the novel *Onitsha* from the perspective of colonizers' violence.

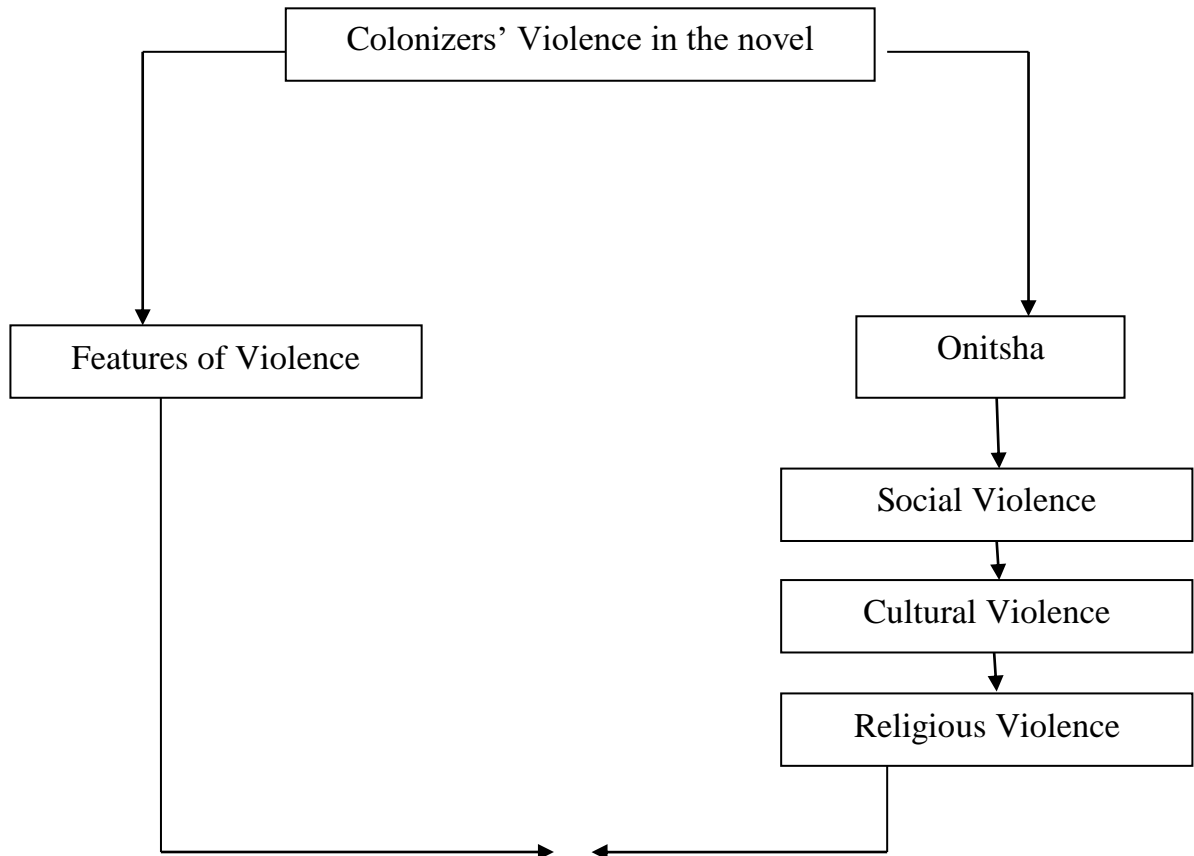
### **2.3 Implications of the Review of Study**

The novel *Onitsha* has been studied from different perspectives. Critics looked it from the perspective of cultural hybridity. Critics also had seen the influence of colonizers upon colonized. The researcher has also got a chance to study postcolonial theories and other theories. Although the novel has criticized from different perspectives, it has not been seen from the violence of colonizers upon colonized. So this issue becomes her research topic.

From the different scholarly articles and research as well as the researches the researcher came to know that Post colonialism designates a set of theoretical approaches which focus on the direct effects and aftermaths of colonization. It also represents an attempt at transcending the historical definition of its primary object of study toward an extension of the historic and political notion of "colonizing" to other forms of human exploitation, normalization, repression and dependency. Post-colonialism forms a composite but powerful intellectual and critical movement which renews the perception and understanding of modern history, cultural studies, literary criticism, and political economy.

## 2.4 Conceptual Framework

A conceptual framework is an analytical tool with several variations and contexts. It is used to make conceptual distinctions and organize ideas. Strong conceptual frameworks capture something real and do this in a way that is easy to remember and apply.



## **CHAPTER THREE**

### **METHOD AND PROCEDURES OF THE STUDY**

This research is an attempt to study *Onitsha* by J.M.G Le Clezio from postcolonial perspective. To achieve the objectives of the study, the researcher used the following methodology.

#### **3.1 Design of the Study**

For the research study qualitative research method was used. The researcher tried to uncover the reasons for behaviors, attitudes and motivations, instead of just the details of what, where and when the event has happened. In it researcher deeply studied the effects of colonization in native people. The researcher also saw the resistance of native people to save their cultural and religious values.

Qualitative research is a broad field of inquiry that uses unstructured data collection methods, such as observations or documents to find themes and meanings to inform our understanding of the world. Beside in the field of education, qualitative research can be conducted across many disciplines, such as social science, healthcare and business. Just like all research, qualitative research is a type of research that seeks answers to a question; is systematically conducted and involves the collection of evidence. However, the uniqueness of qualitative research is that the researcher may produce findings that were not determined in advance and also the findings may be applicable beyond the immediate boundaries of the study. It is especially effective if researcher wants to obtain culturally specific information about the subjects involved; i.e. the values, behaviours, and opinions of a particular population. However, the term qualitative research is a general definition that includes many different methods used in understanding and explaining social phenomena. The following are some definitions by prominent scholars in the field:

According to Best and Kahn (1993, p.204), “Qualitative research focuses on in-depth interviews, observation and document analysis.” Thus qualitative research is a deep study of text which can be analyzed from different perspectives.

According to Denzin and Lincoln (1994, p.47), “Qualitative research focuses on interpretation of phenomena in their natural settings to make sense in terms of the meanings people bring to these settings.” Qualitative research involves collecting information about personal experiences, introspection, life story, interviews, observations, historical, interactions and visual text which are significant moments and meaningful in people's lives.

In a world of methodological pluralism and mixed-methods, qualitative researchers can take a pathway of pragmatic curiosity by exploring their research interests and the possible design and methodology choices to create studies that not only allow them to pursue their investigative curiosities, but also result in coherent and effective systems of procedural choices. Chenail (2011, p. 1725) offered ten steps for researchers to conceive and conduct qualitative research projects that are both responsive to research goals and objectives and defensible to criteria of quality and critics of utility. The ten steps are:

**Step One: Reflect on what interests researcher:** It helps researcher to find a design that fits his/her passion.

**Step Two: Draft a statement identifying preliminary area of interest and justifying its scholarly and practical importance:** A researcher compose a simple sentence or two in which he/she states her/his beginning area of curiosity and explain why the topic is significant, relevant, and worthy of study.



Step Three: work on focused topic: A researcher focus the topic by considering the choices he/she needs to make in order to design his/her study.

Four: Compose initial research question or hypothesis: Based upon researcher's answers to who, what, where, when, why, and how questions, compose initial research question.

Step Five: Define goals and objectives: Focus on the overall goals of researcher's potential research.

Step Six: Conduct a review of the literature: qualitative researchers explore the literature to learn what is not known about a phenomenon and then formulate questions which will guide a discovery.

Step Seven: Develop research design: A researcher develops a research design which will allow her/him to address research question or hypothesis effectively and efficiently.

Step Eight: Conduct a Self-assessment: The researcher conducts a self assessment in order to determine strengths of study and to complete research.

Step Nine: Plan, conduct, and manage the study: research projects involve careful management of four different yet connected studies: (a) the study proposed, (b) the study conducted, (c) the study reported, and (d) the study of these studies.

Step Ten: Compose and submit report: the researcher presents the report in the following format:

- Introduction and review of literature
- Methodology
- Findings or results
- Discussion of implications and limitations of the results

The researcher selected qualitative research method for the in-depth study of the novel *Onitsha* to find out the effects of colonialism. The researcher has followed the aforementioned steps to conduct her research: “Colonizers violence: A Postcolonial Study of Novel *Onitsha* by J.M.G Le Clezio”. Researcher composed initial research questions, designed goals and objectives of research, conducted a review of the literature. Then she designed a plan, conducted a self-assessment in order to determine strength of the study and completed research. At last researcher compiled all the evidences and submitted in the form of final draft.

### **3.2 Population, Sample and Sampling Procedures**

To conduct this research the researcher selected those novels in which colonization is depicted as the population similarly the novel *Onitsha* is selected as a sample. Then she selected the characters who are either the representative of colonizer or the representative of native people. The researcher selected only those characters who were guided by colonial psyche like Geoffroy Allen, Maou, Fintan, Sabin Rode, Gerald Simpson. The characters like Bony, Oya and other native workers represent the suppressed people. The researcher selected these characters who were socially, culturally and religiously dominated and exploited by the colonizers. Thus purposive non-random sampling is used.

### **3.3 Areas of the Study**

The area of research is postcolonialism through the perspective of colonizers violence. Postcolonialism is a response to colonialism. It also studies about the effects of colonialism. When the colonizers invade the colonized people they destroyed the religion and culture of naïve people. The native people also challenged the colonizers through the medium of violence. In the novel *Onitsha* when colonizers questioned the religion and culture of native people it gave birth to violence which became the research field of researcher.

### **3.4 Data Collection Tools**

For collecting required data the researcher adopted checklist as a tool for data collection. She read the novel *Onistha* based on postcolonial theories like Barker, Radhakrishnan, Aschroft. She used these books to obtain the required objective of the research. For check list she designed several questions such as:

- 1) Is there cultural domination of colonizer upon the colonized in the novel?
- 2) Do native people imitate the culture of colonizer?
- 3) Do the colonizers involve in social violence?
- 4) Does the colonizer's son imitate language of native speaker?
- 5) Do native people resist violence?
- 6) Do colonizer agents destroy the temple of native people?

### **3.5 Data Collection Procedures**

The researcher has searched the materials related to the novel *Onistha* which were studied through the lenses of effects of colonialism in different reviews. This research was based on reading, quoting, analyzing, describing and comparing. I adopted these different activities in the process of data collection.

- The researcher read the novel intensively.
- The researcher out some extracts related to the resistance of native people and attempts of colonizer to destroy native culture.
- The researcher analyzed the novel from the perspective of social, cultural as well as religious violence.
- The researcher analyzed aftermath of colonialism.

### **3.6 Data Analysis and Interpretation Procedures**

This research analyzed phrases, expressions, text quotes, and utterances of the novel through the lenses of colonizers' violence which is cultural, social as well as religious.

## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION**

#### **4.1 Results**

The researcher found different features of violence, which are related with cultural, social and religious beliefs of native people, through the study of the novel *Onistha*.

##### **4.1.1 Cultural violence**

Different features of cultural violence are found in this research. The colonizers destroy the cultural values of African Society.

- **Destruction of termites' nest**

In Africa there is culture of worshipping termites as god. But the son of colonizers' agent Fintan destroy the termites' nest.

- **Destruction of Falcon**

Geoffroy Allen shoot upon the falcon which is taken as god and African people have the culture to worship it.

The British colonizers' agent involve in different activities to destroy cultural, social and religious values of colonized. Some of these were done knowingly but some of them were performed by them unknowingly.

##### **4.1.2 Social Violence**

The colonizer agents are responsible for the following situation of native people:

- **Extreme physical torture/ working without food**

Gerald Simpson who is the agent forced native to work in the scorching sun without any food. They have been frequently beaten by colonizers.

- **Abusing Female**

The native girl, Oya conceived the child of colonizer forcefully. Her name is associated with the name of African goddess, Oya.

The social values of Onitsha were highly questioned by agents. Although the agent of colonizers forces the native people to work for Gerald Simpson, he does not like to pay him. Instead of paying them he chains them and punishes. It shows how they have violated the societal norms of African society. The native people work under the scorching sun.

#### **4.1.3 Religious Violence**

- **Disrespect upon the native god**

The colonizers agent disrespect the itsi sign and other gods of native people. They also disrespect the god, Osiris who is the heart of religious belief of African people.

- **Destruction of shrine of African God**

The colonizers also challenged the religious beliefs of native people. To dismantle the religious beliefs of native people they destroy the shrine of god Aro Chuko and other holy places. All these activities show the violent nature of colonizers.

## 4.2 Discussion

The novel *Onitsha* has been discussed from cultural, social and religious violence which was performed by colonizers in Africa.

### 4.2.1 Cultural violence

In the novel, Fintan goes to visit his father, Geoffroy Allen in Africa. Allen is a colonizers' agent in Africa. He as well as his family violates the culture and religion of native people knowingly and unknowingly. Through the study of this novel, it is found that the colonialism is a violation which is imposed by colonizers upon the colonized. To highlight their cultural, religious and linguistic supremacy they dominate and exploit the native people. The colonizers agents like Geoffroy Allen, his son Fintan, Sabine Rodes, Gerald Simpson involve in different activities which ultimately violate the cultural, social and religious values of Africa. They do not look at native people as they are also human.

- **Destruction of Termites' nest**

In *Onitsha*, Fintan is admitted into the society of Bony and other African boys rather than colonizer's society. He tries his best to know the pidgin and culture of Africa by the help of Bony. For native people termite is a god. They should save the nest of termites. One day "*Fintan picked up a stick and begun to strike the termites' nest*" (P.56). Fintan destroys the termites nest. "*Fintan attacked the termitaries one after another wildly*" (p. 56). He does it to show his power. In Africa Fintan who is a son of colonizers' agent destroys the culture of native people. It becomes unbearable for a native boy Bony. The angry look of Bony at Fintan clarifies his perspective upon a boy who has destroyed his god.

Fintan shows nearness with Ibo culture there at Onitsha. Termites' nests are valueless in Europe but in Africa, they have culture to worship as gods.

Unknowingly Fintan destroys the nests of termite then Bony in fury says, "*You ravin' mad, you crazy*" (p. 57). Bony, taking larva from the ground says, "*This is god*" (p.57). Though there is not any religious meaning of larva and termite for colonizers, they are cultural and religious symbols of native people. As Fintan enters he involves to destroy the culture and societal values of native people.

- **Disrespect upon the native people's god**

Onitsha is a type of city where global and local cultures could play at a time. On the one hand, Ibo or Yoruba cultural people are exercising their culture, sometimes in their own model and sometimes in new way. On the other hand, colonial agents are exercising their culture. Fintan who is son of Geoffroy Allen goes to the house of Bony at Omerun, where he comes to know about Oya, who is supposed to be black river goddess in African cultures. On the way back to his home, he reads on *A long Voyage*, "*Now the black queen was called Oya; she was the one who reigned over the big town on the riverbank where Esther arrived*" (p. 77). The African girl Oya conceived the baby of colonizers. It refers that the colonizer forcefully attacked a girl whose name is like the name of river goddess of Africa. To attack Oya is an attempt to destroy the values and culture of Africa.

Geoffroy Allen is also a hunter. One day while he is outside his house he had seen a falcon. "*Geoffroy placed his rifle on his shoulder, fired, and the bird fell*" (p. 55). Bony has seen the scene in which Allan had killed a falcon. "*He was angry, his eyes no longer laughed*" (p.55). When Bony goes there with Fintan he looks at the open sky and points where falcon has been tracing in its circle. "*He says, 'Him god!' It's god he said repeatedly. He says the bird's name, 'Ugo'*" (p. 55). In native Africans' culture Ugo (falcon) is god. To kill



falcon is like to destroy a church. Allen tries to destroy the culture of native people. The colonial agents participate in these activity which destroys the culture and social structure of native people.

#### **4.2.2 Social Violence**

- **Extreme physical torture**

In Onitsha Maou, Fintan and Geoffroy Allen visit Gerald Simpson who is a district officer. There is big gap between native people and colonizers agent. Maou has seen as,

It was tea time, and the heat was sweltering. The black workers were prisoners that Simpson had obtained through Rally, the resident because he could not find anyone else, or because he did not want to pay them. The workers arrive at the same time as the guests, bound by a long chain that was linked by rings to their left ankle; in order not to fall they had to walk in steep, as if in parade. (p. 59)

Although the agent of colonizers, Gerald Simpson, forces the native people to work, he does not like them. Instead of paying them he chains them and punishes. It shows how they have violated the societal norms of African society.

The native people work under the scorching sun. *“Maou could hear nothing else but hammering against the hard earth, the sound of the convicts’ breathing, the clanking of the rings around their ankles”*. (p. 59). District Officer is swimming in the pond while native people were hammering in the field. They never felt that the native people are also human beings and they also feel pain. They violate the human rights of native people.

While Maou is in the house of District Officer, she has seen the pathetic condition of native,

At the end of the garden near the grill which acted as a fence, the black men were burning beneath the sun, sweat, glistening on their backs on their shoulders and always the sound of their breathing, a hunh! Of pain each time they struck the earth (p.60).

The Europeans do not show any kindness upon native people. They always violate the social rights of native people. They force native workers to work without getting any food and drink. When Maou, mother of Fintan and wife of Geoffroy Allen sees the convicts who are forced to work under the sun without any food and water, she says to District officer "*But you must give them something to eat and drink, look these poor fellows, they are hungry and thirsty*"! (p. 60). In this way she exercises love culture on the ground of colonialism

Bony's village lay across the mouth of Omerun. The stream water was smooth and transparent, reflecting the sky. Fintan had never seen such a beautiful place. In the village, there were no houses belonging to the English, not even any tin- roofed huts like in Onitsha (P. 75).

Colonizers do not think about the life and progress of native people. For the continuation of their rule in Africa, they overlay their power upon native people. It is because of colonizers' violence and domination native people cannot progress a lot. Only the wharf made roofs of native people show the poor condition of them. Native people do not like English people.

Sabine Rodes, one of the colonial agents working at Nigeria has been impressed by other Yoruba or Ibo Ethnicity. He has collected big amount of book to study their history and myth. He studies the cultural history of native people to dominate them through their culture. He says to Fintan, “*No one ever comes in here except your father from time to time, to see his Egyptian goods And Okawho*” (p. 79). To make Fintan feel inferior, he brings native to show his library.

On the one hand, Okawho, a black boy is a servant working in the house of colonizer but on the other hand, Sabine Rodes gives his all properties to Okawho. He said, “*Everything here is his*” (p, 79). It is just a pretention of colonizers. To inferiorize the native people and mock at the poverty of native people Sabine Rodes commits to provide his library. In his library he has set the book of colonizers and objective of their colonizing mission. It makes native people to be loyal to colonizers.

- **Depriving food for native workers**

When the workers (native people) demand food and water while they are working in the house of Gerald Simpson, he orders his army to capture them. “*The convicts sizes one of the guard and drowned in the hole full of muddy water: then no one knows exactly how some of them got free of their chain instead of running away*” (p.167). Thus when native people demand for their rights to get food and water, they are captured by colonizers. In response, they attack upon Gerald Simpson and his English relatives. When some of the workers attack the colonizers’ agents the soldiers follow them. “*The soldiers were running up the hill, their gun pointed ahead of them, and in an instant they were upon the convicts and made overcome them*” (p.168). In this way native people are suppressed by the use of power. The colonizers violate the human life of native people. Fintan has seen the scene and says, “*They were shooting, they killed them, they shoot the man in chains*” (p.169). The voice of

native has been silenced by the use of barrel of gun. The colonizers kill the native who are captivated by them.

*“When Fintan arrived there the woman called out insults and threw stones at him. They laugh; they made fun of him in their language”* (p.75). When native people get chance they do not miss a time to insult English people. They also violate the societal norms.

- **Abusing female**

Maou demands liberation of Oya, a girl who is working in the house of Sabine Rhode. *“Sabine Rodes was beyond morality and propriety”* (p. 124). The colonizers’ agent like Sabine Rodes not only destroys cultural structure of society but also the social structure of African society. He makes Oya as his captive. Oya is a river goddess for native African people. When Maou shows some kindness, Oya began to visit her. Like that:

In this way, one day, Oya made her feel the child she was carrying in her belly; she guided Maou’s hand through the low opening in her dress to the place where the fetus rippled, almost imperceptibly, as light as a nerve trembling beneath the skin. Maou left her hand for al long time against Oya’s full belly, not daring to move (p. 125).

While she is captured and slaved by Sabine Rodes, she is raped by him. As a result she becomes pregnant. To rape a girl is to question the societal system of the country. On the one hand Oya is a river goddess for native people on the other hand she was the symbol of purity and virginity which is destroyed by colonizers.

To challenge the religion and culture of native people Sabine Rodes makes Oya as his slave. Maou respects Oya as the *“goddess of river”* (p. 142). It is all

because of local culture the white woman respects a human body as a god. She goes to native people to share ideas and feelings. As “At the end of each afternoon, after Oya’s departure, Maou would watch the rain’s arrival; it was dramatic. *There was a muffled burst of thunder from the direction of the high plateau where the sky was as black as ink*” (p. 126).

Similarly, there is effect of colonizers on the life of native people. Oya , who is supposed to be river god ultimately goes to clinic to give birth to the child. “*Oya did not want to go into the house. She sat outside on the ground*” (p.123). It is because of shame Oya hesitates to go Maou’s house. Although she gives birth to a child on the pirogue respecting the suggestion of Maou, she goes for medicine at hospital. It is not Oya’s culture. When Maou has shown her kindness to Oya Sabine Rodes visits the house of Maou and says, ‘*signorina*’ (p. 140). This title is used to mock at the unmarried Italian woman. While talking with Maou he further says,” *we are colonizers, not the benefactors of mankind*” (p.141). To violate societal norms is a religion of colonizers for Sabine Rodes.

When Oya came in the house of Maou, Sabine Rodes says,

Look at her, Signorina Allen, she is the one who hunts your husband, she is goddess of river, the last queen of Meroe! Obviously, she’s utterly unaware of that. She is mad and mute. She arrived here one day out of nowhere, wandering along a river from town to town, selling herself for a spot of food, for a cowrie necklace. She moved on board the George shotton. Look at her; doesn’t she look like a queen? (p. 142)

His expression about Oya clarifies his perspective upon native female and culture. They take the benefit of her inexperience and innocence. To mock at Oya he questions to Maou. She is angry with Sabine Rodes and said, “*Leave*

*her alone, she is not a queen, and she is not mad. She is poor, deaf and dumb girl everyone takes advantage of; you have no right to treat her like a slave!*" (p. 142). Maou strongly shows her disagreement with the behaviors of Sabine Rodes upon Oya.

### **4.3 Religious Violence**

- **Disrespect upon gods of native people**

The next character of the novel Geoffroy Allen, distribution agent for United African Company runs after the river culture of Africa, is a man of white skin. He is engaged by the mystery of "*black Egyptian queen or Queen of Meroe the last representative of Osiris, the last descendant of the Pharaohs*" (p.96). While he becomes increasingly remote from daily life, he is absorbed in his search for clues as to locality along the Niger River of the lost Meroe Empire, refuge for the descendents of the last empress after they had to abandon the ancient city of Meroe in Upper Egypt. He runs to Aro Chuku to discover the long assumed mystery about Africa. "*There he discovers only abandoned temples, standing stones like giant phalluses against the sky*" (p.145). The site of Auro Chuku is destroyed by colonizers during the time of colonization. The first attack of colonizers used to be the religious and cultural values of colonized.

Actually, Onitsha is a Nigerian city from where Europeans rule over whole Nigeria. Onitsha is the land of Ibo tribe. Since 1902, when British Army destroys the shrine of God Osiris, which is the heart of religion and cultural belief of African people. "*The army torches the villages' houses and finishes leveling Ojis palace. The child watches as his father house burns.*"(p.175) Europeans have been ruling over these Ibo and Yoruba tribes through their religious violence. Geoffroy Allen, father of Fintan, and is working in Trading Company in Onitsha. He is English man but he has passion of African river culture, the religion, as well as the mythic destination of black queen. Allen

could be taken, as a man of comprador class who willingly loves native people and their culture. To know about them, he himself learns pidgin due to which he could share ideas with native people. *“Geoffroy Allen tries to speak to them a few words of Ibo, phrases in Yoruba, in pidgin”* (p. 71). Geoffroy Allen also uses pidgin to climb up the ladder of native people.

Geoffroy Allen is in Civilizing Mission in Africa. Officially, he is there to teach the African people about how to be civilized. West has created binary opposition to rule over the rest like civilized/barbarous. But he knows African river, Nile is regarded as a place from where human civilization begins. If so African people are already civilized, there is no need of White man to teach them. Their lives are whirling with god and myths. When he reaches to Onitsha he begins to search the secret of the myth. *“Geoffrey Allen cannot tear his eyes away, not even for a moment, he cannot dream another dream. It is the face sculpted with the marks of the itsi, the marked face of the Umundri”* (p.71).

When he reaches Africa, he sees itsi sign into the skin of the men’s faces like writing upon stone. It is sign, which is entered him, is touched his heart, is marked him, too, on his too white face, on his skin where from birth there has never been the mark of burn. These itsi marked people are Ibo. *“They are Umundri, the Ndinze, the ancestors’ the initiated”* (p.71). He knows people of Chuku, the sun circled on their forehead. Allen has remained in this town, despite the horror inspired in him by the offices of United Africa. Despite the climate, despite the routine of white and separation from Maou and Fintan, he continues his aim of study African culture and river culture. In this way Geoffroy Allen analyzes every sign according to his cultural terms where ‘itsi’ refers just a type of tattoo for British is also a type of violation culture and religion.

Ndri carves faces of native people fascinates Geoffroy Allen. Their faces force him to go near with them. It is the time when other colonial agents are trying to

create unbridgeable gap between two cultures, Allen goes with Ibo culture. He spends his important moment of life to study the cultures of these native people.

- **Attacking the religious shrine**

Although Geoffroy is British, he begins to believe on myth and gods and he sees reality in myth. On his way of studying about Aro Chuku, one day, he meets old man called Moises. He says Geoffroy the story of the first Eze Ndri:

There was nothing to eat, and men were forced to eat earth and grass.

And so Chuku , the sun ,sent Eri and Namaku down from the sky. He

had to wait on the anthill, because the earth was nothing but a swamp.

He lamented. Why do my brothers have food? Chuku sent a man from

the Awaka, with tools from the forge-bellows and a grate with its

embers-and the man was able to dry the earth. Eri and Namaku were fed

by Chuku, they ate what is known as the Azu Igwe, the black of the sky.

Those who ate it never slept. (p. 72)

Geoffroy Allen knows that Aro Chuku is the God of Ibo people who help them in the difficulty. From the man he further knows that Eri dies and Chuku has stopped sending Azu Lgwe, Ndri becomes hungry. He appeals for food to Chuku. Chuku said, “*Obey me without thinking, and you will receive your food*” (p.72). Ndri becomes ready to accept Chuku. Then Chuku said, “*You must kill your older son and daughter and bury them*” (p.72). Ndri cannot accept this terrible thing. Then Chuku sent Dioka, who had carved first itsi sign up to their faces to Ndri. Ultimately, Ndri killed his children and for them he dug two graves. Three weeks of four days went by and young sprouts appeared upon their graves. On the grave of his oldest son, Ndri unearthed yam. He



cooked it and ate it. After it, he falls into a deep sleep. On the next day from his daughter's tomb, he has unearthed a koko, he eats it and fall asleep. For this reason yam is called son of Ndri and the koko root is called daughter of Ndri. Geoffroy comes to know Yam festival is grounded on the myth of Ndri and his children. Today in Africa, Ibo people mark itsi sign on their faces in memory of first children who brings food to man.

Therefore, when Geoffroy sees itsi sign, signs of sun and moon on the forehead, the plums of the wings and tail of falcon, something opens up in Geoffroy's heart. He thinks these signs liberate them. These people remain far from the evil eyes of the enemies. The colonizers cannot chain these Ibo people. Western people are governed by the logic of science. They do not believe on mystic reality and their cultural applications in day-to-day life. They disobey itsi sign and tease these people who make itsi sing on their forehead. They frequently call native people not to believe in myth. Myth is a way of life of native people which is questioned by colonizers. In this way colonizers violate the religious base of native people.

While studying the religious history of native people, he comes to know that Nuba were the last inhabitants of Meroe from Ethiopian mountains, following the underground flow of the river, at night; they find all the water they need. Geoffroy Allen knows the history of Meroe then tells it to Fintan as:

Meroe, the city of black queen the last representative of Osiris, the last descendent of the Pharaohs. Kemit, the black country. In 350 Meroe was sacked by king Ezana of Axum. He entered the city with his troops, mercenaries from the Nuba country, and all the people of Meroe, the scribes, the scholars, the architects, went away, taking their herds and

their sacred treasures; they walked behind the queen , searching for the world....(p.96).

One day Moises, who speaks all the languages of bay of Biafra, says to Geoffroy, “*The people of Agbaja call the signs tattooed on the cheeks of young men Ogo, that is, the wings and the tail of the falcon. But all of them call god Chuku, that is, the sun*” (p.99). Therefore, Chuku is the god who sends rain and harvest. Geoffroy does not accept Chuku as the god of rain, harvests. Geoffroy violates the religion of native people through his disrespect to the gods of native people.

When colonizer has forced colonized to feel inferior in comparison to them, and then they begin to imitate powerful culture. They think when they encountered with civilizing nation; they could improve their jungle status. It is due to hegemonic power, colonized people take their culture as jungle culture. It is all because of ruling mentality of West; Rest has been presented as barbarous, emotional, and illiterate in their texts. This hypothesis functions in *Onitsha*. Allen is British man who is going on his study about African River culture, which is the pivot of African culture around which their life moves. Geoffroy further knows the people of Adamawa call the sun Anyare, the son of Ra. The Ibos of the South say Anyanu, the eye of Anu, which Bible calls ‘*On*’ (p.100).

On the discussion with Geoffroy reveals the other mystery, which now becomes culture of African people. He says:

In the past, the chiefs of the tribe in Benin were jealous of the Oba, and decided to seek revenge on his only son calls Ginuwa. The Oba, once he understood that after his death son would be assassinated by the chiefs of the tribe, had a great chest made. In the chest, he locked away seventy

two children from the chiefs of the tribes, and he made his own son go into the chest, carrying food and a magic wand. Then he had chest carried to water at the mouth of river, that it might set sail towards the sea. The chest floated upon the water for days, until it reached a town called Ugharegi, near the town of Sapele. Therefore, the chest opened, and Ginuwa stepped out on the shore, followed by the seventy –two children. (p. 100)

So, there is only one legend, one river, has set the enemy, has helped by seventy two accompanies, locks in a chest makes in his image and seals the chest with molten lead. Then he throws the chest into the Nile that is carried to the Delta and to the sea. Moreover, Osiris rises above death and becomes god. A common person can win the death through this ideal process. Native people take one of their gods as their idol. He repeats the ritual greeting like words of magic formula, the ancient words of Ginuwa, “*Ka ts’I ao, ka ts’I so...Until the sun rise again...*” (p. 101). Geoffroy Allen denies accepting a River culture and mystery of Ibo couture in his life.

In his dream, Allen sees a black queen surrounded by her people with their cattle. The men of north have chased her. There is golden circle of Osiris on her forehead. She has been walking with her people to the place where the sun disappears in each evening. He further knows that:

When the day of departure arrives, the black queen gathers her people on the square at Kasu before the smoking ruins of temples torched by the warriors from Himyar, the soldiers of Axum, of Atbara. The high priests of God, their heads shaved and their feet bare as a sign of mourning, are crouched down on the square. In their hands, they hold

the insignia of power and the eternal strength of heaven bronze mirrors and sacred stones. In a wooden box, all the books are locked away, the book of the dead of resurrection and the judgment. It is before dawn, when the sky is still darker than the earth. (p.103)

But enemy armies wait everywhere, ready to wreck their vengeance upon the last inhabitants of Kasu, the sons of Aton, the last priests of the sun. To the south and east, the red warriors, the soldiers of the king Aganes have come from the mountains of Ethiopia, from the distance city of Axum. Geoffroy Allan amazes to know that people of queen before leaving their place, they sacrifice their castles and set the fire on their homes. So enemy will get only ashes. Then they head for Mnu Mountain after getting the blessing of Aton. From this story, Geoffroy knows that People of Meroe are not ready to accept the supremacy of other group of people. They never accept domination. Death and destruction is bearable than other people's domination. The native people are forced to blaze fire at their houses and shed to deny the destruction of colonizers. Colonizers kill people of Black Queen while they invade her city.

Geoffroy Allen goes for Omerun with African boy, Okawho who is also supposed to be a god. The boy brings Geoffroy to the mountain or the shrine of Osiris, which was destroyed by British colonel Montanaro in 1902. The army has destroyed the palace of Oji, the king of Aru Chuku and seventy feet deep and sixty yards long, and fifty yards wide statue of Oracle. After this torture the children of Ndri has begun their wandering, begging for food on the marketplace from town to town traveling on the long fishing on pirogues. Okawho grows up in this way until he meets Oya. Okawho, who is working on the house of Sabine Rodes becomes a friend of Geoffroy on Omerun.

There Geoffroy Allen identifies all the statues. "*These statues were brought from Cameroon by the power of the great magicians of Aro Chuku*" (p. 157).

Aro Chuku is truth who is still beating the heart of Allen. There Allen recognizes Anyanu, the eye of Anu, the hugely dilated pupil of Us-iri carried by the wings of the falcon. It is the sign of Meroe, the last sign written on the face of men in memory of Khusu, the young god of Egypt who wears the drawing of the moon and sun tattooed on their forehead. Then Geoffroy Allen remembers the words from the book of The Dead as translated by Wallis Budge, "*The city of Anu is like him, Osiris, a god. Anu is as he is, Ra. His mother is Anu. His father is Anu, he himself is Anu, born in Anu*" (p.157). After his deep study although Geoffroy knows the religious importance of different gods and goddess in the lives of people, it becomes too late to accept. The colonizers have already attracted at the heart of religion of native people. Through the religious violence the colonizers establish their regime in Africa.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND IMPLICATIONS

#### 5.1 Summary

The novel which is written by French Writer J.M.G. Le Clezio brings the issues of cultural, social and religious violence which are performed by colonizers in Africa. Geoffroy Allen is a colonizing agent working at Onitsha. Fintan, son of Geoffroy Allen destroys termite nest. For native people termite is a god. They should save the nest of termites. Geoffroy Allen is also a hunter. He kills a falcon the native people have culture to worship the falcon which is destroyed by Geoffroy Allen. The life of native people depends on culture of myth which is also questioned by colonizers.

The colonial agents participate in the activities which destroy the culture and social structure of native people. The colonial agent like Gerard Simpson makes the native people to work under the scorching sun without food and water. When native people demand for their rights they imprison native people and at last the colonizer agents kill them. On African soil the agents of colonizers violate the social harmony and structure. They violate the human rights of native people.

The colonizers also violate the religious structure of native people. The agents like Sabine Rodes makes Oya as his captive. Oya is a river goddess of native people. Like that the site of Auro Chuku is destroyed by colonizers during the time of colonization. The first attack of colonizers becomes the cultural values and societal values of the colonized. Through his deep study Geoffroy Allen comes to know that the shrine of god Osiris is destroyed by colonizers. They also compel the black Queen to leave her city through their violence. In this way the colonizers violate the cultural, social and religious structure of colonized.

## **5.2 Conclusion**

Colonialism is a process of forming a community in a new land necessarily with aim of un-forming or re-forming the communities that existed there already, and involved a wide range of practices including trade, loot, negotiation, warfare, genocide. Therefore, colonialism is the conquest and control of other people's land and goods. Colonialism is a process of violence which is overlaid by colonizers upon colonized. Postcolonialism studies the effects of colonialism. Throughout the novel *Onitsha*, the writer opens up the episodes of violence which were performed by colonizers in Africa. The religious sites become the first attack of colonizers. Gradually they violate the cultural, societal as well as linguistic norms of African society. Although social, religious and cultural issues are interrelated, the social violence remained more dominant during British colonization in Africa rather than religious and cultural

## **5.3 Implications**

Implications of this research study have been summarized under three different headings: policy level, practice level and further research

### **5.3.1 Policy Level**

The countries like Nepal should be conscious about the effects of neo-colonialism. Through the medium of multinational companies the colonizers always leave their effects upon the poor countries like Nepal. They influence the governments of poor countries through their fund. The colonizers persuade the people of different countries to follow Christianity for their economic success. So the government must implement these policies and plans which discourage the colonizers to extent their area in Nepal. Thus, the novel like *Onitsha* could be suggested to include in courses of higher level

### **5.3.2 Practice Level**

To know English language which is the language of colonizers becomes the only language to know about the happenings of the world. To handle the modern gadgets one should have command in English. We are forced to get education in English to maintain international standard. We should promote our own culture through contents that we teach. We should be conscious in prescribing books published in foreign countries. It helps to study the effects of colonialism in different performances of Nepal. Hindu people have belief in fortune telling and myth. But western people do not have belief in them. So, they try to mock at. Thus we should be conscious about their activities. We can include colonialism and its effects in language teaching process.

### **5.3.3 Further Research**

This research will help those researches who study the different types of violence which are overlaid by colonizers upon native people. It shows the cultural, societal, and linguistic as well as religious violence which was performed by colonizers. It also helps these researchers who try to level up the voice of suppressed people. It helps for critical analysis of a text from postcolonial perspective. It also helps to study the effects of colonialism in different texts which are written during and in the aftermath of colonialism.



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## Appendix-1

- Do colonizers abuse females?
- Do the colonizers overlaid extreme physical torture upon native?
- What are the results of colonial violence?
- Do native people resist violence?
- Does Oya suffer in the house of colonizers' agent?
- How is the condition of native people?
- Is there cultural domination of colonizers upon the colonized in the novel?
- Do colonizers agents destroy the temple of native people?
- Do native people imitate the culture of native people?
- Does Fintan imitate the language of native people?
- Do British colonizers destroy the shrine of god?
- How does Geoffroy Allen destroy the religious belief of native people?
- Did colonizers' agent offer water and food for the workers?
- Why does Fintan destroy the termite's nest?
- Why does a native boy Bony have sense of hate to colonizers?