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**Gender Representation in Postcolonial  
Literature: The Case Study of "The River  
Between" By Ngugi Wa Thiong'o**

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## **Dedication**

I thank Allah Almighty for the strength and patience he has given me to accomplish this work.

I dedicate this work:

To my caring, generous parents Mohammed and Zahra.

To my loving, tender Sisters Fouzia and Souria.

To my supportive brother Haroun and his wife Nassira.

To my darling little brother Nour Ellail.

To my dearest cousines Zoubida, Kenza, Iman, Aïda...

To my best uncles...

To my wise and lonely Aunt Massouda.

To my brothers in-law Belkacem Kh. and Rabië.

To all of my family members Both Granna and Sellami.

## **Dedication**

All praise go to Allah the most grateful and compassionate, the almighty Allah who provided me with the strength and patience to pass through existing process of this research.

I dedicate this thesis to the light of my life, my precious parents for all the sacrifices they make each day and of being a source of encouragements. I'm grateful that i know where i come from

To all my family. To my lovely brothers: Mourad, Ammar and Fateh may Allah bless them now and forever thank you for being such a wonderful brothers to me all my life.

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## **Abstract**

Gender is one of the most prominent topics introduced in modern literature including the Postcolonial one. The main focus of this study was to examine how gender issue is conceived and articulated in postcolonial literature as well as to highlight the main role of Postcolonial writers in representing gender issue. This study is realized through the Qualitative research paradigm that is based mainly on analyzing the selected text based on the content analysis. The text being analyzed presents how females were oppressed by males during colonialism . The study found out that the Postcolonial women experiences all forms of discrimination, oppression, lack of opportunities, and marginalization during the colonial and Postcolonial eras by both colonial invasions and then their indigenous traditions that were somehow distorted due to the western's values and modernity. Overall, it emerged that postcolonial women are disillusioned by the fruit of independence.

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# **General Introduction**

Literature is the body of writings that aims to be creatively experiment with language in order to suggest images, and ideas which engage the readers' imagination that is the central discussion of Literature, and gender mostly, Rosenblatt (1978) said : " in aesthetic reading, the reader's attention is centered directly on what he is living through, during his relationship with that particular text." (P.23-25). So when we refer to the study of the two it means Literature, and Gender, we don't just means Literary analysis of texts with regard to the sex (male, or female), or sexuality of authors, but the wider study of Literary text as they are written, read, or interpreted within the socio-cultural constructed characteristics of women and men, such as norm, roles and relationships of and between them that will play a major role in interpreting gender.

In common usage, the word Gender most typically refers to ways of seeing, and representing people, and situations based on sex differences (Biological category : Male, or Female) ; it means the word gender refers to the perceived, and natural differences between man, and woman. In a similar vein, Eckert and McConnell-Ginet (2003) opined: "As we age, we continue to learn new ways of being men and women." (p. 30). However, In literary studies, The term more specifically refers to how individuals define themselves, and how they are evaluated by others on the basics of Gender that is often associated with : feminism which is women's activism against gendered oppression. Feminists those who study, and advocate women's equality, and women's studies which is interdisciplinary academic programs dedicated to the study of gender, and women's gendered oppression. With regards to postcolonial literature, which is the mirror documents of values of the postcolonial era, Edward Said's seminal study "Orientalism" itself accorded little attention to female agency, and discussed very few female writers, also Homi K. Bhabha's work on the ambivalence of colonial discourses explores the relationship between a "colonizing" subject and a "colonized" object, without reference to how the specifics of gender might complicate his

model, because postcolonial as a term suggest resistance to colonial power, and their discourses that continue to shape various cultures, Joan (1972) stated : “No human contact, but relations of domination and submission which turn the colonizing man into a classroom monitor, an army sergeant, a prison guard, a slave driver, and the indigenous man into an instrument of production.”, (p 20-25). Hence, some critics point out that postcolonial theory is a male-centered field that has not only excluded the concerns of Gender, but also exploited women. Thus, the discussion upon Gender Representation In Postcolonial Literature emerged.

### **Background of the study**

In twentieth century, the term “Postcolonial” had effectively turned into subverting the colonizer's discourses by which they attempt to inscribe their inferiority to colonized people to exercise total control, because of changes brought by independence upon individuals and their respective nations after a very long time of experiencing suffering, and a brutal contact with the colonizer, Dirilk (1994) argued that it was thus being used “as a literal description in formally colonial societies”, and “as a description of global condition after the period of colonialism”, (P.332). Once independence gained, the process of post colonialism begins in much of the world, with further acceleration, and growth of generation, where the colonized people find themselves unconsciously incorporating aspects of the colonial ways in their original identity, hence, postcolonial subjects attempt not only to free their lands but also to free their cultures, within the emergence of postcolonial literature, Bertens (2007) argued "In the course of 1980s, Commonwealth literary studies become part of the emerging and now vast field of literary, cultural, political and historical inquiry that we call postcolonial studies."(p. 200). Thus, postcolonial literature emerged as a kind of literature which addresses the problems and consequences of the decolonization of a country, especially questions relating to the political and cultural independence of formerly subjugated people, barry (2006)

said : “characteristically, postcolonial writers evoke or create pre-colonial version of their own nation, rejecting the modern one, and the contemporary, which is tainted with the colonial status of their countries.” (P. 194). Prominent authors of that lit though they had different lands, nationalities, and social backgrounds, they create their own distinction in producing wonderful works of postcolonial literature, like: Chinua Achebe of Nigeria with his first novel, "The Things Fall Apart" (1988) writes about the tensions between the people and the values of the native Igbo community and the Christian colonizers, Salman Rushdie also is an Indian postcolonial writer who explores the intersections of history, religion, culture and identity. while postcolonial theorist continues struggling against the colonial discourses that aims at representing colonies as inferior, the discussion begins to take another way trying to cover question of representation of gender in postcolonial literature, although it is difficult to generalize about thisso, the outcome for those who worry about it, is that it is not representation that is no longer necessary or possible, but rather that a certain sort of uncritical, and unreflective representation is no longer sustainable, if it ever was. Spivak’s injunction still hold true: “Representation has not withered away. The female intellectual as intellectual has a circumscribed task which she must not disown with a flourish” [Spivak 1988,P. 308]. For all that one might agree to this responsibility, however, it has been challenging for scholars to maintain comfortably this double session of representation. Hence, Gender and postcolonial literature were occupied with similar question of representation, however Postcolonial lit fail adequately to consider gender issues, in favor of supposedly more significant goals such as decolonization, and nation-building, Anne McClintock (1995) notes that “ Nowhere, she ruefully observes, has feminism in its own right been allowed to be more than the maidservant to nationalism.”(P. 386). Thus, Postcolonial feminists repeatedly draw attention to the relationship between colonialism, patriarchy, and capitalism. Again Anne McClintock (1995) observes that “ Nationalism is ...constituted from the very

beginning as a gendered discourse and cannot be understood without a theory of gender power.” (P. 355). Therefore, postcolonial figures claim that question of gender representation in postcolonial must be framed in a theoretical and material context that is both global and local, which would confront the dilemma of the feminist arguments which portrays an awkward and negative image of gendered roles, while the projects of decolonization and nation-building are still under way, because women are perceived to be peaceful and weak, and men are the opposite, however Campbell (1992) highlights that gender norms have helped in constituting the norms of the statecraft and provided discipline to other identities. Gender norms have ‘normalized’ security studies and secured the content and confines of security without imposing a hegemonic rule of enforcement. Generally, Gender is a social construction, and the most important lens through which we view people and life, however the recent usages of the term in postcolonial era appear to connote challenges of women in every field of life, and even the possibility to dispense her, Goffman (1977) opines that even walking into a public toilet does gender, including “third world woman ” (P.316). Although she is classified as the most category that had experienced the histories and struggles of postcolonial women against colonialism, racism, sexism, and economic forces, the inequities still continue to impact women adversely in postcolonial era, the thing that arises many critics, particularly those with French feminist thought originating with Simone de Beauvoir (1972) about the representation of gender -women- in that era, as a result of the politics of equal rights that were closely related to political feminism, whereas in literature postcolonial feminist critics such as Chandra Mohanty, Gayatri Spivak, and Sara Suleri have variously attempted to rescue this category of Women along with postmodern theories of identity, and an understanding of “difference ” as the hallmark rather than the exception of any categorical grouping. Hence, on par with malewriters in postcolonial literature, there are notable female writers, have contributed in a greater extent, where they wrote about women’s experiences, and the effects

of patriarchy and colonialism, which create favorable conditions for gender studies to develop. Different generations participated in the discussion about gender and the predominance of man over woman in society, such as GayatriChakravortySpivak the Indian woman, and an important figure in postcolonial theory said innes (2007) : “The four names appear again and again as thinkers who have shaped postcolonial theory: Frantz Fanon, Edward Said, HomiBhabha and Gayatri ChakravortySpivak.” (P.5). Gayatri is fully feminist critic of the era, Because she makes harsh comment on the male dominant society and shows the secondary position, inferior role given to women in patriarchy. according to her, women are doubly exploited and under estimated in post colonial literature. Subaltern is a military term, but Spivak used it to denote the lower rank, and marginal status of women that was explored by literature. “ Spivak can be said to be the first postcolonial theorist with a fully feminist agenda. That agenda includes the complicity of female writers with imperialism...Spinvak’s insistence on the importance of feminist perspectives is part of a larger role that she has perhaps unintentionally played over the last two decades: that of the theoretical conscience of postcolonial studies. Her work has as much addressed theoretical shortcomings in post colonial theorizing as it has focused on postcolonial issues itself.” (Bertens. p. 211).

Ultimately, and as the necessity to consider The Gender issue come, some feminist criticsraises a number of conceptual, methodological and political problems involved in the study of representation of gender in postcolonial era, postcolonial literature, and Gender come to share a tense of relationship, because women come to resist the control of colonial power not only as a colonized subject, but also as a woman under oppression, in which her colonized brother is no longer her accomplice, but her oppressor, who even exploits her by misrepresenting her, and postcolonial feminist approach scans the grid of postcolonial feminism totally, where the true picture is portrayed by diasporic writers, and their feelings

about women and the status she is suffering. According to Schwarz and Ray «Postcolonial feminism is an exploration of and at the intersections of colonialism and neocolonialism with gender, nation, class, race, and sexualities in the different contexts of women's lives, their subjectivities, work, sexuality, and rights » (Ray, 2005). Only to say that The colonized women are also a sensitive touch in the postcolonial literature, and The feminist criticism scrutinizes the women representation, and even move forward, to prove all the assumptions about these women wrong – of the society and literature evidently.

### **Statement of the Problem**

Gender issue becomes actual in postcolonial literature, Some writers of postcolonial era primarily concerned with representation of Gender in postcolonial lit and the question of women position has always been discussing due to their marginalization, discrimination, and oppression although they suffered on par with males. Thus, they simultaneously experienced the oppression of colonialism and patriarchy “double colonization” (a term coined by Kirsten Holst Peterson and Anna Rutherford). Beauvoir (1949) said : “Man is defined as a human being and a woman as a female – whenever she behaves as a human being, she is said to imitate male”. So this qualitative study analyzes the roles of Postcolonial literature in representing gender issue through how Postcolonial writers overlook the question of sex, and ignoring it's social, historical and cultural contexts while voicing the concerns of the colonized women previously in third world. The data to be gathered in this study may provide readers with information related to How postcolonial writers exposed gender themes, which it would be a subset of feminism but not in mythical brains.

### **Research questions**

- 1- Where do Postcolonial woman fit the traditional or modern Postcolonial world?

- 2- How postcolonial literature treat gender issue ? And in what ways gender representation is interrogated?
- 3- Does postcolonial literature reject the colonial influence, or just a kind of colonial memory that is implanted in the minds, and hearts of postcolonial societies by postcolonial writers ?
- 4- Does postcolonial writers succeeded in arousing the voice of the colonized women previously?

### **Aim and significance of the study**

There seems to be scanty literature on the literary representation of gender issue in Postcolonial literature. Therefore this study contributes to the body of knowledge creation and dissemination of the culture of Gender on the social side not the biological one in Postcolonial societies. The study also intended to encourage further exploration of gender issues in Postcolonial literary works and other genres.

### **Methodology**

The primary research method for this study is Qualitative design through using the qualitative content analysis paradigm. This study will first review Postcolonial literature generally and Gender issue in particular. Based on this understanding, this study will also seek to makes sense of Gender representation in Postcolonial literature. In the second stage of this study, Gender issues will be identified based on a comprehensive review of previous studies and academic researches. Finally, This study opts for Content analysis paradigm to give an analysis to the issue of gender in postcolonial literature, as well as to gain a better understanding of how gender is represented and treated in the literary work of the Kenyan writer NgugiWa Thiong'o "The River Between" (1965).

# **CHAPTER ONE**

## **Theoretical Background**

## **Introduction**

Postcolonial literature has been a very wide field which deals with the period of colonialism and its aftermath. Many theorists state that postcolonial literature in general, deals with the results of colonialism and the effect it makes on the literature produced in the postcolonial era. Our work is in fact framed by the postcolonial discourse which was the result of the work of several writers such as Homi Bhabha, Frantz Fanon, Ngugi Wathiango, Edward Said, V.S. Naipaul.

Thus, in this chapter we are going to provide the theoretical background of post colonialism and postcolonial literature. The first element to be dealt with is the post independence issues and colonial memory on how colonized countries transform their own independent identity as well as we are going to see how different scholars identify the concept of postcolonialism which led to the emergence of the postcolonial theory. After dealing with the key concept of postcolonialism, we have to determine what is meant by postcolonial literature. As well set a variety of its pillars and themes to understand the main issue of gender in postcolonial literature and which category of writers discussed this issue. All these ideas are going to be discussed respectively through this chapter.

## **1. Use of literature to restore identity distorted by the colonizer**

In post-independence era, Literature is considered as a feasible and useful mode through which authors present their commitment, and involvement with the painful problems of their societies whose still suffering due to the colonizer's attitudes that have not been fully removed from the colonized societies and people's minds due to the corrupt political system and unjust social practices. Agho (1993) stated the following:

"Post-independence Kenya like many other countries in Africa , is faced with another rift: a horizontal rift dividing the elite from the mass of the people. Contemporary Kenya has not only witnessed the frustration of the peasants who had hoped for a better lives after independence, but their deepening impoverishment and exploitation" (P. 121).

Under the present conditions, The ex-colonized people started again a new battle pure of using arms where it is generally associated with a group of people relook their roles as authors such as: Chinua Achebe and Wole Soyinka from Nigeria, Salman Rushdie and Arundhati Roy from India, Derek Walcott from the Caribbean, so as to express their anger, and disappointments that replaced the earlier promises, and overcome both the aftermath of colonization and the oppression of the ex-colonized brother who is running the country through highlighting every issue or practice that demonstrate the Bourgeoisie of the colonized which they considered an indirect colonization. Bhat (2014) claims "The new indigenous ruling African class involved itself in practices that were not different from earlier colonizer"(P. 17).

Thus, the century has witnessed an extraordinary flowering of fiction, poetry and drama from countries that were previously colonized, where the colonized tried also to restore their identity and reclaim their past arguing that the colonized are highly diverse in their habits and traditions also have different tone from others .They also shaped their personal experiences with colonialism (Ashcroft et al.) and attempt to deal with cultural and social problems and focus on how the literature of the colonizing culture distort the facts experiences and the realities of the colonized people. Mohamed (1985) argues: "if the west in order ,rational, masculine, good, then the orient inchoate, irrational, feminine, evil, simply to reverse this polarizing is to become totalizing and identity destroying power"(P.59-87).

Additionally, postcolonial writers built their writings around the concept of resistance and associated with different ideas such as freedom, liberty, identity and individuality, however they faced so many problems with the fact of producing literature which helps in reconstructing the identity of the colonized people because according to them producing cultural or national literature was mostly a foreign connotation which doesn't exist on their traditions, while the western denied any writings of colonized people, consequently it have been very difficult for them to transmit the concept of nationality and identity in the cultural traditions of the colonized people.

Moreover, the postcolonial authors were writing in language which is neither their language nor their own genres, hence they faced up some complexity and confusion because of the difficulty of writing in another language to be judged later on saying that how can the colonized reclaim or reconstruct its identity throughout language which is not his own. But the solution was producing literature in the same way as the people of particular colonized area speak such as the Igbo dialect used by Chinua Achebe in "Things Fall Apart"(1958) and J.M Coetzee's "disgrace" (1999) which set in south Africa.

In a kind of reaction and as the Europeans colonizers moved to the new landscapes, they established new myths and struggled against the colonized people through producing a kind of literature in the colonized countries in which the colonists writers imposed their language and culture to describe the colonized uncivilized, primitive, and savage in need of civilizing, enlightening, and even humanizing. Boehmer (2005) says: " Always with reference to the superiority of an expanding Europe, colonized peoples were represented as less human, less civilized, as child or savage, wild man, animal, or headless mass"(P.79).

"Heart Of Darkness" (1899) was one of the famous examples of literature that reflects aspects of dominated world including colonialism and imperialism by the greatest novelist Joseph Conrad. The novel is regarded as the most greatest novels in English languages as it based on Joseph's own personal experience in the Belgian Congo. Throughout the novel Boehmer claims that the novel is in fact about the Europeans only, where the non-European are denied and marginalized, or described in horrible cases, even their environment appeared in their narratives only in a very corrupted way . That's why he believes that those literary works have taken the values of the westerns due to its success, where they define themselves not only superior but also masculine believing that this so characterized through colonialist actions.

In similar vein, Boehme (2005) argued that one of the main functions of literature is to reflect the social and historical moments, however he defines the colonial literature as that kind of literature which was:"written by and for colonizing Europeans about non-European lands dominated by them...colonialist literature was informed by theories concerning the superiority of European culture and rightness of empire..."(P.03).

It means that the postcolonial writers using myths symbols to describe the cultures they dominated to show its civilization and superiority, and consider their writings very civilized therefore they defined the native people undeveloped or even savages. Lois Tyson (2006) writes: "colonialist literature was based on the colonizers assumption of their own superiority which they contrasted with the alleged inferiority of native (indigenous) people of the lands they invaded." (P. 419).

Throughout different writings of the related era in which the colonized and the colonizer struggle each other, Literature was considered as a beautiful art that reflects all aspect of social life, cultural values, and serves as a tool through which a number of postcolonial writers tries to correct the false image was given to the colonized countries by the westerns and opened a wide door for postcolonial writers to tell their own stories from their own perspective.

Ngugi (2012) one of the famous figures of them said: " Literature acts as a mirror in which human experiences can be viewed. It stretches the mind, deepens one's experience and heightens awareness of the surroundings. Through literature, communities get to understand themselves better." (P. 60). It means through literature writers describe the present conditions in a given society, as well as, give memberships a chance to live those moments which can not be offered for them in the practical world. Also Literature teaches morals, opens eyes, and minds through creating an image that influences the human feelings.

Moreover, literature is not detached from society because authors have an artistic way in linking the past to the present through reflecting detailed experiences of their time which they lived and deliver it to the readers in order to awake on them a desire of making change and move their nations to a broader and green future, as Ngara (1985) claimed that "Literature

enables us to see the nature of the ideology of an epoch because it is socially conditioned" (P. 21).

## **2. Post-colonialism traces**

In the second half of twentieth century, many scholars from all over the world noted that the role of literary works is fighting the aftermath of colonialism, and the role of authors in articulating the socio-economic, and the political concerns of the era, such as: corruption, inequality, and unemployment.

In similar vein, Emmanuel et al. (2013), Malaba (2015), and Melber (2004), argued that the most African writers do not agree upon the notion of 'arts for art', which means that, Literature for the most of those authors was not only that beautiful art which allows them to express human attitudes, and experiences either to have fun or to benefits.

However, Literature deemed as a functional and useful tool to spell the bitterness of the rulers who betrayed their nations, and their populations, throughout the characterization, tone and the language of their writings because the position of each word is used artistically and had the ability to influence the soul of the recipient specially in difficult situations and even guide him to rebel different issues linked to their lives in society.

Thus, the colonized and the colonizer authors traced the beginning of postcolonialism along with India's independence where literary works witnessed the publication of many texts which deal the social, political, and economic concerns which was a direct critics to what was published, such as:

George Lamming (1960) "The Pleasures Of Exile" which criticized Shakespeare's play "The Tempest" from a postcolonial perspective, the next year (1961) Frantz Fanon published

"The Wretched Of The Earth" Where he highlighted the binary opposition of white versus black, good versus evil, and rich versus poor, after a period of time Albert Memmi (1965) published another work titled "The Colonized and The Colonizer", which gained a lot of interest later on.

Post-colonialism have been defined differently according to many authors and scholars due to its ambiguity in its different forms weather hyphenated or unhyphenated term and also as a temporal concept weather it signified the period of colonialism, the end of colonialism or after independence thus the definition of "post-colonialism" or "Postcolonialism" have been further complicated in accordance with its spelling.

The hyphenated term "Post-colonialism" refer to the various connotations and significances that signal a historical period that puts the end of colonialism and the starting of a new period of life in peace, in the same instant Sawant (2012) observes that "the hyphenated term 'post-colonialism' marks a historical period as is suggested by phrases like 'after colonialism', after independence..." (P.120). it means that post-colonialism with a hyphen is a term that has been primarily signified the period of end of colonialism and the period after independence in certain geographical areas of the former colonies like: the British, French, German, and Portuguese empires

In such period, people start to examine powers between cultures and psychological transformation either by force or by choice throughout the imperial influences. Ashcroft, Griffiths, and Tiffin (2004) maintained that the "semantic basis of the term 'post-colonialism' (with hyphen) might seem to suggest a concern only with the national culture after the departure of the imperial power" (p. 1). It means post-colonialism deals only with the national

culture of the previous colonies since they get their independence whether they adopted the cultural legacy of colonialism, or they overcome it already through independence.

On the contrary, the unhyphenated term 'Postcolonialism' has turned out the meaning in a wider context. Sawant (2012) again observes "... whereas the term 'postcolonialism' refers to all characteristics of a society or culture from the time of colonization to the present" (p. 120). It means that the term used so as to study the European colonies since the beginning of colonization to the present day of independence, it means the way colonies reacted to the colonial cultural legacy.

Furthermore, the term "Postcolonialism" widely refers to the representation of race, ethnicity, culture and identity in the modern era; mostly after most of colonies get their independence, that is to say that 'Postcolonialism' is connected with cultural legacies of colonialism and imperialism from the moment of colonization because it has been used also to describe the situation of the newly independent countries.

Moreover, the term was included in critical theoretical field to describe any culture or country influenced by the colonial process from the day of colonization to the present day, Siegel (2006) claims that postcolonialism refers to "a collection of theoretical and critical strategies used to examine the culture of former colonies of the European empires, and their relation to the rest of the world". It means that postcolonialism is a critical theory which focuses on the colonial experience from the colonized society's point of view in reference to colonialism, myth and history, language and landscape, self and other ingredients

The term has been appeared also as a sub-title in very famous books Such as Bill Ashcroft, Gareth Griffith, and Helen (1989) in their influential book "*The Empire Writes Back*", in

which they argue that any culture affected by colonization can be seen as part of a postcolonial geography because a large number of the colonies' population has been affected by colonialism and its aftermath. which would mean that the third world consists of postcolonial countries such as: Algeria, Ghana, Nigeria , Kenya, India,... Hence, Postcolonialism is considered to be too radical and revolutionary.

Thus, the term "Post-colonialism", and "Post-colonial" were used heavily in both the academic, and popular discourses to analyze colonialism's discourses and to reexamine its history from the perspective of the colonized through the works of so many important figures who dared the dominant culture by refusing silence and choose to speak always for not one culture but many through drawing discussion about their understanding to reality and society in addition to believing that they can make cultural change. Like: Fidel Castro's speech "History Shall Absolve Me", Frantz Fanon's novel "Black Skin, White Masks" (1952), and "The Wretched Of The Earth" (1961), Chinua Achebe's novel "Things Fall Apart" (1958).

Postcolonialism then has been developing and diversifying in several ways Like national conferences and anthologies, it has also institutionalized itself and established new scales, part of which is the development of what postcolonial scholars have called the 'Postcolonial Theory' works by Edward Said, Gayatri Spivak, and Homi Bhabha.

### **3. Postcolonial theory:**

One of the main famous figures which were the factual reason in the foundation of Postcolonial Theory is Frantz Fanon, who was actually writing about the damage of the French colonialism upon millions of people in their colonies Hadidi (1993) commented on:" as the psychological doctor who analyzed deeply what the imperial culture reflect"(p.79-80).

Edward Said also considered Fanon as the defender of the postmodern narrations of liberation. Homi K. Bhabha by turn took off his ideas and tried to work on them, and Gayatri Spivak looked to him the truthful convinced, and simple picture which portrays the real colonial and postcolonial world.

Fanon provided the postcolonial theorists with two influential publications: the first one is: "Black skin, White Masks" in (1952). Where he used psychological theory to deal with the mechanisms of colonialism and its major effects. So Fanon examined the cases of the Blacks under the European colonial rule through drawing their suffering when they travel outside the African countries to the European ones due to their black skin because the Europeans people see that their culture superior and have a great authority rather than the African which seems for them abnormal and inferior in addition to the challenges of the intellectual blacks to prove themselves human and equal the whites from their perspectives, Fanon (1952) Writes:

"There is a fact: White men consider themselves superior to black men. There is another fact: Black men want to prove to white men at all costs, the richness of their thought, the equal value of their intellect. How do we extricate ourselves?" (P.10)

In the second book "The Wretched of the Earth" Frantz Fanon analyzed the personality of the colonizer and the colonized in three aspects psychology socially and historically and followed this relationship since the colonization era to independence. Through the book Fanon argued that the colonial world is a binary world in which blacks are evil and whites are good, and each side tries to defeat the other. In order to overcome this binary system Fanon calls for violence process as the appropriate way to end colonialism and denied any attempt to communicate between the two parties either talks or settlement. He (1969) insists that "decolonization is always a violent process" (P.27)

In addition to that, Fanon developed one of his major concerns which is the problem of "the native bourgeoisie" which is represented by the Middle class that includes a group of rich people who already benefit from colonialism, and also rulers of the independent nation who look to the mass and peasants as obstacles break out the building process, and the nation prosperity thus this class assumed power and replaced the colonial army after it was driven out from the nation to finish the economic benefits of both of them upon "the native proletariat" whose still in a worse situations than before colonialism.

Thus, Frantz Fanon's thesis considered a key text in the foundation of postcolonial theory which was established directly through an important key text called "Orientalism" which authored in (1978) by a Palestinian theorist and critic called Edward Said in addition to the Indians theorists Homi K. Bhabha and Gayatri Spivak.

Throughout the book Edward stresses that Orientalism is a cognitive tool used by the west to control the so called the east by using power basing on the argument that they bring their civilization through the colonial literature. Hence he stated very important points which signed the establishment of postcolonial theory as follow:

- The west claims that the east inferior and unable to control talk or represent itself so the east have to gain trusteeship upon it to represent the east in the international occasions.
- The west's binary and the creation of a non-European stereotypes to describe the so called Orientals thoughtless, indolent, and demented and qualifies through their unconscious desires for power, wealth, and domination, not the nature of the colonized

subject. And Edward Said 's orientalism was the first step in destroying this binary and the idea by which the postcolonial theory work on for years.

Edward Said asked a question: who writes history ?to open a new topic for postcolonial critics on Historiography. The example was Napoleon's campaign against Egypt when he argued that the westerns write history but Orientals wrote their literary works about the event but they never call or consider it war or conquest even in the Arabian and Egyptians history books.

The second theorist continued the march of Edward Said in the establishment of the postcolonial theory is the Indian theorist Homi K. Bhabha who shared some ideas of Said specially the first one which that the west imposed its power discourses and civilization to dominate the east but he contrast his way in separating the relationship between the colonizer and the colonized because he sees the possibility of intersecting these two factors through the concept of hybridity.

The last theorist and founder of postcolonial theory Gayatri Spivak throughout her interesting and famous article: "Can The Subaltern Speak?" published in (1985) she discussed a variety of topics such as: Marxism Feminism and Deconstruction and tried to challenge legacy of colonialism by the subaltern she means the oppressed people or those of 'inferior rank'(P. 283); and discussed the following:

- The subaltern's voice is muted because there is always the elite's voices which speaks about him and always represent him.
- The Subaltern is a colonial fabrication through the western's imperial.

- There is a deep concentration on the content of the subaltern's discourses and a completely ignorance to the artistic side.
- Lack of the subaltern's discourses and doubt in its credibility and the extent of the elite intervention in their achievement.

These points are gathered together to make Spivak question a logic and legitimate question asking "Can The Subalterns Speak"(p.283) .

The three theorists were sequenced in their ideas and build the postcolonial theory however Bill Ashcroft Gareth Griffiths and Helen Tiffin's book (1993)"Post-Colonial Studies: The Key Concepts" helped critics to have a general look on the fields of this theory in addition to so many affairs like: Otherness, Centre/Margin, Cultural Diversity, Decolonization, Ethnicity, Hegemony, Hybridity, Imperialism, Nationalism, Negritude and Orientalism.

#### **4. Themes of postcolonial literature:**

Whenever we hear the names: Chinua Achebe, Homi Bhabha, Ngugi wa Thiong'o, Wole Soyinka, Gayatri Spivak, Frantz Fanon, we directly think of postcolonial literature that appears to be a various and wide debatable topic among scholars. It seems challenging to understand the term fully and how it has been defined by different scholars and theorists because it is associated with the background and context of that literature. It has been defined according to Stein (2004) as :“Europhone literatures that have arisen in the wake of European colonialism”(p.201). Another important definition is that of Ashcroft et al (1998) who claimed that postcolonial literature is used to describe the literatures interested in the national culture after independence; and often its dealing with issues such as decolonization or the independence of people formerly subjugated to colonial rule.

As well, in the Oxford dictionary of literary terms, we find this definition: "postcolonial literature, a category devised to replace and expand upon what was once called Commonwealth Literature. As a label, it thus covers a very wide range of writings from countries that were once colonies or dependencies of the European powers."(Oxford Dictionary). Another different definition is that of Napierkowski (1998) who argued that "postcolonial literature seeks to describe the interactions between European nations and the peoples they colonized". . Else Gandhi (1998) defines it as follows:" a contentious category which refers [...] to literatures in English, namely, to those literatures which have accompanied the projection and decline of British imperialism. This academic privileging of postcolonial literature is informed by recent critical attempts to postulate the colonial encounter primarily as a textual contest, or a bibliographic battle, between oppressive and subversive books."(p. 141).

Postcolonial literature is considered as a wide and range topic because it deals with various issues and it is also a significant one because it produces new literary styles and new views. In the MA English-Literature essays, they say that postcolonial literature represents all writings after independence which treat one of these subjects: the new cultural identity of the colonized, the concept of independence in itself, and the issue of marginalization and alienation to confirm this idea we can look at what Drabble and Stringer (2006) claimed : " post-colonial literature consists of a body of writing emanating from Europe's former colonies which addresses questions of history, identity, ethnicity, gender and language" they add that postcolonial literatures relied on popular resistance to finish colonial rule. Moreover, Lamming, Patrick White, Derek Walcott, Raja Rao, R.K. Narayan and many more, have been the writers of post- colonial literature; the writers were in the mood of experiment, specially enhance narrative modes. They mixed genres and they wrote with different ideology and meaning for example, Naipaul's : In a Free State (1971) and Rushdie in Midnight Children

(1982). The post colonial literature was dominated by the themes of nationalism and euphoria of decolonization. R.K. Narayan preferred realism as the method of literature; Wole Soyinka and Chinua Achebe dealt with the themes such as Nationalism. What is important according to what Ashcroft(2002) claimed is that these literatures share the characteristic : "that they emerged in their present form out of the experience of colonization and asserted themselves by foregrounding the tension with the imperial power, and by emphasizing their differences from the assumptions of the imperial centre"( p. 2.).

Furthermore, history has become an important interest by writers of postcolonial literature and we can observe that through its definitions with a view that it comes as reaction to the colonizer's discourse. So, the inclusion of literary texts with cultural and ideological interest became important in postcolonial studies; where the postcolonial writers based on text as a tool to prove the identity of the society and to deny the fact that it has no own history or literature. This leads to the variety of themes in postcolonial literature such as: place and displacement, language, identity, resistance. Other scholars amongst Bill Ashcroft say that the postcolonial writers tried to break down the colonial discourse by including some techniques in their writings, such as telling a story that happened to one of the oppressed person from it's view as it is; this fact generally recognized that the main characters in postcolonial literature are always struggling to build and represent their own identity which become a central theme to postcolonial literature since it is the result of colonialism; this identity is created by the colonial history that affected the postcolonial identity and postcolonial writers. As Paolini (1999) claimed : "If postcolonialism forms part of a struggle over discursive power in the constitution of identity, then history, in particular colonial history, also pay a significant part."(p.51).

Aside from the issues that have been discussed before, postcolonial literature discusses the issue of place and displacement as Ashcroft et al (2002) claimed: "the special post-colonial

crisis of identity comes into being; the concern with the development or recovery of an effective identifying relationship between self and place" (p. 8); in addition Ashcroft (2002) supporting this concept by asserting that the active sense of self resulting from different experiences as: immigration, slavery, and the destruction of their personalities which led them into depression; and the debate of place and displacement is always a feature of post-colonial societies which created by the process of settlement. In the last decades of the twentieth century gender and sexuality have become common themes in Literature. Gender and role of women in the post colonial nation has been the focus in the writings of several writers.

## **5. Critical views of postcolonial literature**

In the field of critical literature, according to Figueira (2000), there is no clear agreement among scholars on how to make criticism to postcolonial texts . She claims that the Critical literature means that there is no clear agreement between theorists and scholars on how to make and the postcolonial text. So, to know the reasons behind this disagreement and to make the idea clear ,we shall shed the light on several definitions of postcolonial criticism to understand the reasons behind this disagreement and criticism. Ashcroft et al (2008) argue that: "postcolonial criticism covers all the cultures affected by the imperial process from the moment of colonization to the present day" (p.31). Mishra and Hodge(2008) , on the other hand, say that postcolonial criticism "...foregrounds a politics of opposition and struggle, and problematizes the key relationship between centre and periphery" (p. 31).

The Post-colonial criticism's definitions which are given, debate the reasons that lead to this criticism and disagreement between scholars, as Figueira and others. According to Figueroa(2000) the postcolonialism that concerns itself with the study of colonization and analysis of history, culture, literature and modes of discourse in the third world countries in

Africa, affected by the postmodernism, which supports the use of decorative styles and emphasis on local historical styles; this rejection was especially in issues like fixed meanings and stable identities this means that postcolonial criticism arises from the developmental studies of art. Also, It identifies that the native cultures has no relation to the western aesthetics and styles it deals with the ethnocentric view, this means that they give preference to their ethnic background and viewing one's own ethnic group as superior to others; Kamada cited (2010) what Young observed that "since Sartre, Fanon and Memmi, postcolonial criticism has constructed two antithetical groups, the colonizer and the colonized, self and Other ... a Manichean division threatens to reproduce the static, essentialist categories it seeks to undo"(p.128).

Besides, the majority of postcolonial scholars put a worldwide interest on postcolonial criticism, since it enhances the audience to read in translation; Figueira(2008) claimed that the task of postcolonial critics is to clarify and show the "themes of citizenship and the modern state"(p.33); in addition Figueira(2008) claimed that if we study the literature which is concerned the postcolonial criticism, we would find to which extent the ideological attitudes "reifying critical jargon and strategies of self-representation"(p. 38). Figueira (2000) argued that postcolonial criticism never intended to study directly the problems which facing the Third-World societies and addresses them, but rather has been focused on the structure power of the colonizer; so this resulting for the text is only a text and it refers to no historical action and no fact proof the colonialism just talking about power. Hence, Post-colonial criticism also questions the role of the Western literary rule and Western history as dominant forms of knowledge by producing the terms "First World," "Second World," "Third World" and "Fourth World" nations , are critiqued by post-colonial critics because they reinforce the dominant positions of Western cultures.

Figueira (2008) adds that, postcolonial criticism socialists hold the position about the "mutually reinforcing significance of class, gender and ethnicity as dimensions of hegemony and domination" (p.52). Therefore, Dirlik(2002) said that the recent postcolonial criticism refuses the Third-World divisions, it also supports the marginalized persons of the excluded societies. Dirlik adds that: postcolonial criticism has moved past "Manichean" divisions between the colonizer and the colonized, [...], to stress "borderlands «conditions, where the domination of one by the other yields before boundary crossings, hybridities, mutual appropriations, and [...] the everyday resistance of the colonized to the colonizer.(p.433). On the other hand, Fegueira criticized postcolonial criticism by saying that it removes the postcolonial people from their historical identity which leads to the progress of racism. While Parekh and Jangne (1998) criticize postcolonial criticism claimed that: "indigenous language expression to the background, paradoxically by an inflation of its role as source and resource to the Anglophone written tradition" (P.4), this showing the impact of the domination of European languages. On this aspect, Dirlik (2002) says that the reason behind the spread of postcolonial criticism : contemporary postcolonial criticism derives much of its force and plausibility from radical changes in the world situation, changes that are in part consequences of decolonization, and also of transformations in capitalism provoked by ant colonial struggles of the past (p.439).

However, Ross Murfin and Supryia M. Ray(1998), argued that the origins of the postcolonial criticism that has been influenced by Marxist thought, by the work of Michel Foucault and his discourse which centered on power relationships and the deconstruction of the East and west and the view of superiority. Postcolonial theorists and authors amongst them Chinua Achebe who might disagree with the perspective that the novels of Europeans are based on describing Africans as savages and as a mass of ambiguous as well as uncivilized people under the idea that Europeans are the civilized ones. The problem that

criticised is one of representation as Figueira (2000) claimed: "Auto-minoritized (note: not necessarily minority) subjects assume roles as spokespersons for minority communities regardless of their own socio-economic status and privileges, they speak as/ for minorities and as representatives for a minority community and its victimization".(p. 249)

## **Conclusion**

From what has been said before, we come to the conclusion that the conflict between the colonizer and colonized through using arms, or just using pen.

Hence, literature was one of the ways to restore not lands only, but identity; because colonized writers raised their pen to challenge the colonial discourses that aim to up root or distort the cultural identity of the colonized people for ultimate economic gain of the Western World.

Therefore, the colonized literature considered as a tool to build the nation and national identity in postcolonialism, and put an end to the continuum of subjugation of the colonized people through neocolonialism and the creation of a postcolonial personality which is not trapped in a Western civilization.

Thus, postcolonial theory started in reproducing human societies and tries to formulate them according to cognitive and cultural patterns far from imperialism.

So, the term postcolonial literature was used only to determine the historical background of colonialism's period and independence that many postcolonial writers expressed through their literary works. However, this term is vast than that since the European languages are not the only means of expression of this literature.

This term also requires, through what has been seen in the debate through its meaning the representation of gender since the moment of colonization till the present day.

## **CHAPTER TWO**

### **The exploration of gender issue in postcolonial literature**

## **Introduction**

Among the most prominent subjects that postcolonial literature deals with is that of gender. This issue shaped through postcolonial perspectives along with traditional experiences which are influenced by the colonial ones.

In this chapter, the first element to be dealt with is a kind of conceptual analysis that separates the concept “Gender” from “sex” to determine that Gender has no biological connotations, rather it refers to socio-cultural institutions that are raised from postcolonial society to show the differences between men and women and the priority of one sex upon the other.

The second element discuss how Postcolonialism covered all the cultures affected by the action of imperial process, including the puzzled question of gender through a study of a very famous thinker lady so as to show some elements of the basics that gender issue in postcolonial Literature and postcolonialism.

That is to say that gender issue was a part of Postcolonial literary studies to show what is the real women and depicts major features that affect her like colonialism. Thus, postcolonial writers try to present this quest of gender in their literary works and depicts how the woman in the post colony was limited in many ways.

We are going to discuss how different writers perceive this notion.

## **1. Gender between biological and social-cultural category: (conceptual analysis)**

In simpler time, people usually use the word 'gender' to refer to the distinction between male and female in terms of the biological differences which determine a given category within society saying that all the differences between them are results. Biologically, in addition to that people also used the word 'Gender' itself to point out the social category which categorize people into men and woman in terms of the roles, responsibilities and obligations in which they are involved in their societies thus the word 'Gender' was expanded in many sectors and fields.

With further acceleration, a large number of psychoanalysts and researchers struggled with such belief arguing that there exist a nuances in the meaning of the terms 'sex' and 'gender' even they are used interchangeably that's why people get confused between biological and social-cultural categories. Therefore, Glover and Kaplan (2000) claimed that the American Psychoanalyst Robert Stoller (1968) was the first person who distinguished between 'sex and gender' through using 'sex' to categorize peoples into two categories: 'male' and 'female' and the word 'gender' in the area of Sexology and psychology for the first time.

Thus, sex-gender distinction started. At the same instant Macionis (1989) claims that sex refers to the division of humanity into biological categories of male and female; which means that sex is something natural that the individual was born with determined biologically and never change it means once the person born female is always female it is fixed and exclusive to a particular sex. Thus sex defined as a biology fact which distinguish a state of being male or female according to certain physical characteristics such as the genitalia the person was born with, reproductive organs and so on.

On the contrary, 'Gender' mentioned in analytical mode for understanding social practices and processes that affects human-beings behaviors or positions. In similar vein, Gita (2002) defined 'Gender' as: " a set of characteristics, roles and behaviors patterns that distinguish women from man which are constructed not biologically but socially or culturally" (P.01). that is to say that 'Gender' is a concept constructed socially according to the way in which society is organized, and not in terms of the biological differences between them. So, 'Gender' is not something natural results biologically or something fixed because it may change depending on traditions, behaviors, or way of thinking , but something arises from different roles, images, positions and responsibilities which are expected by society of men and women due to their way of thinking and behaving.

Thus, the word 'Gender' start to deny any influence of biological differences in determining the roles of man and women, or their behavior, Stoller (1968) claimed that the word gender used to highlight the complexities of the largest areas of behavior, feelings, thoughts, and fantasies that are related to the sexes and do not have yet biological connotations. It means that the word 'Gender' indicate the various components of social life like: behaviors, feelings, thoughts...which reinforcing each other despite the fact that they may be interpreted in different directions. So the term 'Gender' have no biological hints rather it refer to the socio-psychological and cultural differences between man and woman in a society according to their categorical sex (male or female).

On the other hand, a large number of linguists have agreed with psychoanalysts and the rest of scholars claiming that 'Gender' is a fundamental category of human cognition based on physical-biological characteristics on which social and cultural features are attributed and also natural and dual division begins on the moment when the individual born from a simple question. Gleitman et al. (2000) asked : "Is it a boy or girl?" (P. 499-500).

It means 'Gender' doesn't tend to refer to something within the person himself (their 'sex' organs or genitalia they were born with) to be categorized into male or female, but it refer to the social practices that underlies those peoples mostly through socialization process or acculturation. Such as the rules that they have learnt socially which by turn classifies them as man or women like: traditions, and the roles of culture which are associated with biological category like: Blue color for boys.

The improvement were made in terms expressed that people tend to confuse between the two terms 'sex' and 'gender', and a number of researcher put their hands so as to make the distinction clearly. Stoller (1968) says if the proper term for 'sex' are 'male' and 'female' the corresponding terms for 'gender' are 'masculine' and 'feminine' these later might be independent of biological sex. It means that the word 'sex' indicate the biological differences among people, and they use for it's distinction the words 'male' and 'female' whereas the word 'Gender' indicate social differences and acquired through the mechanisms of social learning the words 'masculinity' and 'femininity' equally to 'male' and 'female' distinction .

Therefore, the term 'Gender' imply that biological differences have never tend to influence the behavior of 'males and 'females, also that 'masculinity' and 'femininity' are about what they feel or what they want for themselves. Additionally, Bella Abzg's says that the distinction between sex and gender has evolved to show the reality that women and men roles and status are socially constructed and subject to change. Which means that the distinction of one's biology perform tasks, roles and responsibilities that are built socially through particular social and cultural group whose consider them appropriate for males and females and may even change over time along with the development of their society. In that sense Walter and Manion (1996) claimed "Within society; males are socialized to be masculine as females are taught to be feminine".

Thus, 'gender' word used so as to built a full distinction in the social and the cultural side where its function is to distinct social and cultural differences between "men and women" through a great correlation with 'sex' construction 'male or female' the raison why the word 'gender' becomes very complex specially when it is used as a theoretical tool because Gender Theory looks upon 'Gender' as a constituted category to show how psychological differences between men and woman come about and serves as a fundamental tool for the differentiation in the roles, norms, and expectations where culture by turn plays a great role.

However, the use of the word 'gender' has been deeply overlapped with the issue of women whose acquire qualities of submissiveness, unintelligent and sensitive always dependent to men for protection and guidance. Harlambous (1995) stated: "women because of their biological differences play a separate role as compared to counterpart male" (P.586). which means that women are weak and unfit for any works rather than cooking the food, washing vessel and clothes, cleaning houses in addition to other household works. Thus a significant issue a raised again across the boundaries of sexual segregation due to the honor of males which lead to the rejection of females arguing that men are more muscular and stronger than the ambiguous woman.

Therefore, many psychoanalysts argued that Gender studies are interdisciplinary in both its roots and its methods, which means that there is an amalgamation and combinations of many disciplines within the concept of gender and its studies because they have been arisen in every literary and cultural theories, also in sociology, anthropology and psychoanalysis, and what's more important the different points of view in a very sensitive fields that touch women generally, because it examines the oppressive history of gays, lesbians, and other erotic groups including gender representation.

## **2. Postcolonialism and marginalization of women**

Post-colonialism was a political concept, then it have been transformed into implemented term that acts in many fields, such as: Literary, and critic fields, so as to analyze colonial discourses and re-read history from the colonial perspective.

Although “Post-colonialism” did not address women or gender issue in particular but it imposed a new awareness on women subject through the analysis of the colonial domination inspired by a set of publications, Like: “The Colonial Harem “ of the Algerian Malik Aloula, “Myths of Europe in the East” (1980) by the Syrian researcher and writer Rana Qabbani, in addition to other works that based on stereotypes that touch women in postcolonial society and their negative positioning which is dominated by the erotic and patriarchal system in societal context.

Likewise, a part of post-colonialism approaches indicates that in history of previous colonies gender issue was the result of kinship, racism, and class discrimination, through examine the roles and relationships of men and women over more than four centuries of European domination of Third World. Where Gender roles express social expectations of appropriate cultural duties and practices for both men and women, especially with regard to politics, and economic.

Thus, “Post-colonialism” dealt with several studies in which their pioneers interest on Gender and women role in most postcolonial nations as it is well known that the participations of girls and women are lower due to various historical, cultural and economic aspects that reflect power relation based on always on total marginalization. Jennissen and Lundy (2001); Larkin (2007) points out: “Women are seen as being inferior to men in various realms of life” (Routledge Handbook Of Sports Development, P.355).

As result there was an integration of gender issue into various postcolonialism works, studies and approaches. Among of which "Subaltern Studies" which appeared in the early of eighties by a group of Indian researchers who sought to make a critical reading of Indian History through studying conditions of marginalized or Subalterns. At the same time it dealt with the effects of colonialism on cultures and peoples who suffered actually colonial rule.

As time passes, "Subaltern Studies" appeared in several and worldwide studies, and became a new approach linked to history and not limited to a specific geographical region. One of the famous pillars of this study was Gayatri Spivak (1942), through her influential essay "Can the Subaltern Speak?".

The Indian thinker Spivak has devoted her research criticizing the male culture established through western intellectual discourses, also addressing colonial influences in formerly colonized world, as well as the marginalization of women and its social, cultural, and educational structures in third world. She also addressed the situation of the Indian women who were viewed from two contradictory perspectives, the first one was colonialist view; it means British colonization which seeing Indian women victims wronged by religion and patriarchal society, the second one was national view, it means Hindus whose seeing women as loyal waves, pious, brave, and heroine.

Thus, Subaltern lost their voce, and he became unable to express himself, more specifically, she argues:

“Between patriarchy and imperialism, subject-constitution and object-formation, the figure of the woman disappears, not into a pristine nothingness, but into a violent shuttling which is the displaced figuration of the “third world woman” caught between tradition and modernization.” (P.306).

It means that, the subaltern is rendered the victim twice over; first in the elite's exploitation of her, and then in the elite's rewriting of her subjectivity as a dependent object. But always dependent to male dominance. Where the case was raised from the Indian widows who were portrayed as victims of Barbarism, none asked their opinions, or hear their voice no matter how their voice was realistic.

Further, Spivak noted the absence of gender in the studies of the marginalized and the subaltern from the perspective of the elites who believe that colonialism in their countries was a project of modernity, civilization, and liberation. From here, the marginalized began to turn strongly the postcolonialism to deconstruct post-nationalist, especially after they began to speak, see, and rebel.

### **3. Gender in postcolonial literary studies**

The history of the emergence of the postcolonial studies started through many opinions specifically the Marxist thinker Frantz Fanon who was one of the most important theorists of this theoretical perception, also Edward Said's theories of "Orientalism", where he played a major role in dating the era of the epistemological and existential perceptions as its pioneers dealt with it as an intellectual perception that is focused on dismantling powers that arose after the colonial period in various files from literature to sociology, art, history, feminist studies and others.

In a wide-ranging movement, Said's book "Orientalism" launched the issue of the colonized women where he sought to dismantle colonial and oriental visions of women in formerly colonized countries, especially those associated the eastern women, patriarchal, and eastern suppression of women titled on the concept of Gender. Thus, the post-colonial studies considered as a mean which directed to break the cognitive structures that colonialism

formed, and sought to create and represent the gender issue through discussing various topics around different experiences on woman.

First, Gender as a concept and as a term has evolved extremely over decades even before the postcolonial era. In similar vein Glover and Kaplan (2000) remark that gender is “a busy term” (P.09). It means that the concept is a very active term in various fields, topics and experiences due to its fast prevalence, thus the term gender was the most powerful and asserting factor in all modern literary studies, where it appeared a number of literary works that treating gender theme during postcolonial era. She (2009) writes, “For postcolonial women of color, it is impossible to escape the body and its reconstructions as we negotiate our embodied social situations” (p. 235).

Hence, very large number of postcolonial pioneers, theorists and writers claimed that due to colonization women were oppressed, marginalized, and neglected because before they were in power. In the same instances, Ngugi’s *The River Between* (1965) indicates:

“Long ago women used to rule this land and its men. They were harsh and men began to resent their hard hand. So when all the women were pregnant, men came together and overthrew them. Before this, woman owned everything. The animal you saw was their goat. But because the women could not manage them, the goats ran away. They knew women to be weak. So why should they fear them?” (p.11)

On the other hand, they argued that gender inequalities, especially the social ones which are associated with the suppression of the colonized women in patriarchal societies. As scholar Connell (2015) writes, “to understand violence against women in postcolonial Africa we must understand the violence of colonialism; and to understand that, we must start with ‘gender relations and gender violence at the imperial source’ (Connell 2015, p. 53). Therefore, they

have loudly challenged these inequalities, and introduced the word 'Gender' in order to illustrate the socio-cultural construction of men and women status in society and explain all forms of discrimination against women.

So, they tried to reestablish the image of the colonized women which is presented negatively by some male writers who write about women from Eurocentric point of view, among of them Sembene Ousmane (1923-2007), Ngugi Wa Thiong'o and Nuruddin Farah (1945) who explicitly present negative and positive aspects of women's life. They also challenge the social and political dominance of patriarchy and strongly support women's issues, in addition they argued that women whose considered to be foolhardy became aware of their rights and started to dismantle inequality in gender relations.

In doing so, certain recent studies of the postcolonial era have gone far especially in extending theoretical and empirical material for understanding women and postcolonial politics. However, they argued that women especially the black ones during postcolonial era were consciously trapped in many ways, where Considered woman as unintelligent, weak, and she always depends on him when she needs protection. He also believes that woman is unfit for any work unless procreation of children, cooking the food, washing vessels and clothes, cleaning houses and other household works.

Thus, a large number of recent studies seeks about the different features of "Post-colonial feminist intellectual productions" in order to highlight the dark side of postcolonial society because men deprived women from their rights which are entrusted to them before independence, thhat's why women still suffer all kinds of discrimination and prejudices inside her society in particular, due to male dominance or the elite who leads thought, existence, and creativity claiming that they work to re-establish new cultural identity systems especially for

women, as well as, to approach every stereotypical and projective cultural notations about gender in the postcolonial world.

In this context, Postcolonial people began to address specifically the issue of gender imbalance across the globe. Where it became increasingly clear that gender interfered in all sectors of society, and it would not close until women participated in decision making and powers such as in the struggles against colonialism. In doing so, several declarations ratified calling for a very large number of women rights, and her participations in different forums, starting from Africa where the Khartoum (1988), Arusha (1990) and Abuja (1995) declarations called for the full participation of women in governance.

Finally, Arguments for gender equal representation in postcolonial studies, and literature have been forcefully made even though progress is slow during postcolonial era. Where they insisted that women should be part of nation-building, or any other governmental project first as a matter of social justice since women comprise at least half of the population in every nation, and also because women's perspectives and experiences add new dimensions to deliberations. Further, It is known that women bring different styles and concerns to politics where male perspectives alone leave political deliberations incomplete.

#### **4. Gender representation in postcolonial literature**

The postcolonial literature has emerged in the societies which were formerly colonized by the European power where representation, suppression, resistance, race, identity, migration and gender were core themes and starting points that led to the appearance of postcolonial literature in addition to many other factors .Postcolonial Literature, as a branch of literature has a significant role in representing the problems and the interests of a society, Achroft, Griffiths and Tiffin (2002) claimed : "If considering only the semantic meaning of the term postcolonial Literature could easily be misinterpreted as a restricted label only Reserved the

literature which was written in the wake of the colonial Power's with drawl from the colonies in the period after independence has been obtained".(p.01).

In postcolonial literature, gender and sexuality have become prominent themes in the last decades of 20th century; indeed, gender and the women question in postcolonial countries have been the focus in the writings of Anita Desai, Ama Ata Aidoo, Suniti Namjoshi, Buchi Emecheta and Nawal El Saadawi, where they tackled gender inequality from the pre-colonial to postcolonial period from the part of literary narratives. Gender and the woman question have been at the heart of postcolonial studies from its very beginning with the broad concerns of postcolonialism and marks the early prominence of gender in the colonial project as Ngugi Wa Thiongo in his novel "Wizard Of The Crow" which paying attention to various strategies which women use to respond to patriarchy where men hold primary power . So he presents the woman in the post colony as a person who is limited in many ways and she is trapped in the patriarchal and the colonial past as well as by the emerging male elite, also Ngugi in his novel captures the position of the African woman as complicated because of oppressive forces to make her situation unique and different from that of the woman from the western world.

Besides. The Rushdie's novel "Midnight children" (1981) in the first chapter all the important women characters suggests in different ways that there's an identification between the feminine and the national, as Innes (2007) argued that : "an identification which recurs in the nationalist rhetoric during India's struggle for freedom, when as Ranjana Ash says, 'Bharatmata, Mother India, bound in chains waiting for her children to free her, became a popular figure in the literature, music, and art of the period".(p.137). On the other hand the fact of identifying the nation with a female figure is not limited to the colonized and postcolonial countries only, also the colonialist writing frequently depicted both the country and its inhabitants as feminine. Thus Joseph Conrad in "Heart Of Darkness"(1902) he contrasts between two mistresses "one white ( European) and one black (African)", and the

African mistress symbolizes what Europeans conceived of as a dark and mysterious continent: "She was savage and superb, wild-eyed and magnificent; there was something ominous and stately in her magnificent progress. And in the hush that had fallen suddenly upon the whole sorrowful land, the immense wilderness, the colossal body of the fecund and mysterious life seemed to look at her, pensive, as though it had been looking at its own tenderous and passionate soul".(p.05).

The literature of last centuries witnessed a flow in the analysis of gender inequality of postcolonial period from the writers of literary narratives in which their role is to characterize female gender that was underestimated through practices like: patriarchy, tradition, culture and gender. This means that the presentation of the female gender is mostly biased, as an example the African literature is full with write-ups that present the male dominance and inadequately support about the case of the African woman as well encouraged the marginalization of women. Chukukere (1995)claimed that the male writers often acts the real female character within the framework of her traditional roles as wife and mother and the social values such as love and respect that women should deserve is related to these roles. However, also Chinua Achebe in *Things Fall Apart* presented the position of women as subordinate and upper one: "...we all know that a man is the head of the family . . . A child belongs to its fatherland and not to his motherland, and yet we say 'Nneka''Mother is Supreme '! Why is that? (121 – 122); in this context the women's role as mothers particularly is take care of children as giving them food and many other roles in addition to the management of house, the woman situates powerless and voiceless victims of ever deepening oppression fixed under layers of male tradition and domination.

## **Conclusion**

As a conclusion, we confirm the fact that Gender concept is used recently so as to replace different terms that appeared frequently in feminist's wave to show socio-cultural, political and even economic differences associated with men and women within Postcolonial society.

We also came to conclude that the term gender became a cornerstone of the different feminisms whether male or female in postcolonial field because Gender representation in postcolonial literature is so vast and involves many subthemes like : Gender identity, Gender roles, Gender Oppression, in addition to Gender and culture.

So, Gender according to the majority of Postcolonial writers like : Ngugi Wa Thiong'o, Jamaica Kincaid, Chinua Achebe, Gayatri Spivak is considered as a central theme in postcolonial literature as the result of culture which is affected by the colonizer and as a result of societal institution and not biology.

However, it's obvious that some of Postcolonial of them tried hard to resist that influence, others assimilate the colonial experiences through acknowledge the existence of some differences between men and women. Hence,

Finally, it's important to note that Gender Representation in postcolonial literature araised from psychological influences after wars, and terrible fighting against violence, marginalization, and Oppression of colonialism, that constructed unequal platform for the colonized women previously.

**CHAPTER THREE**

**Research Methodology**

## **Introduction**

In order to answer the research question that motivated this study, this chapter provides the suitable research strategy that was implemented with justifications. It discusses also the text selection and explains the technique used in data analysis. Finally, it concludes with the analysis of the phenomenon of Gender representation in postcolonial literature.

### **1. Research design and approach**

The present study adopted a qualitative approach to analyze Gender Representation in postcolonial literature. The study attempts to present a complete exposition of selected novel which were analyzed to determine how Gender issue is viewed and exposed by one of the major postcolonial writer.

Qualitative research is defined differently according to many scholars, Punch (2003) defines it as " empirical research where the data are not in the form of numbers" (P. 4). It means that Qualitative research is the collection Analysis and interpretation of comprehensive narrative or visual documents that based on narrative description without using numerical data, or statistics.

Furthermore, this kind of research aims to expose or explore natural phenomenon that deals with different aspects of life from societal context and that cannot be measured. Then, it becomes clear that Qualitative Research deals with qualities not quantities.

This study interpreted gender issue by thematising gender representation in postcolonial literature. In addition, it didn't rely on quantitative presentation of the research findings, but they interpreted the meaning of the data collected by means of content analysis to establish how postcolonial authors address gender issue in their writings.

Concerning the samples in Qualitative study, many researchers claimed that this kind of research doesn't involve a large sample scale like in quantitative one, where it needs a few

participants because it focuses much more on depth, details and interpretations. In some instance, Bui (2014) observes that a few participants offers time and opportunity for the researcher so as to make an extensive interaction with the text being analyzed.

This point was actually important in this study because it allowed to analyze postcolonial literature, and calls for a wide array of issues which are common in almost postcolonial societies because all the themes analyzed addressed in the novel being studied digging deep into concepts that gives a complete understanding of Gender issue in postcolonial Literature.

Finally, the data in the present study are obtained through qualitative study from the perspective of the participants not the researcher himself. It means from the novel under study, therefore, the results of this study regards objective, reliable, and valid.

## **2. Text selection:**

The current Qualitative study is based on analyzing the phenomenon of gender inequality in the selected novel 'River Between' . The latter was written in 1968 by the Kenyan writer Ngugi wa Thiong'o. Because the novel is based on the basic effects of the African colonialism on both African people and African societies in their everyday life and shows how they are being affected with giving attention to Gender issue in one of the most African societies which is the Kenyan one as he payed particular attention to issues that demonstrate women's oppression, segregation, and family disintegration as well as aspects involving identity. Similarly, the novel went far by incorporating Gender issue through misrepresentation of the black African women in the literary works of that era. References was also made to secondary sources such as journals, internet sources, text books, previous studies, and all relevant sources of information as instrument that informed this present study.

### **3. Content analysis paradigm :**

This study employed content analysis in the examination and analysis of Gender Representation in postcolonial literature in the selected novel "The River Between" (1968), by Ngugi Wa Thiong'o. Content analysis is a research tool used to determine the presence of certain words and concepts within a text, these texts can be: books, book chapters, essays, interviews, discussions, newspaper headlines and articles, historical documents, speeches, conversations, advertising, theater, and novels. When the researchers use the content analysis he is going to analyse the meaning and the relationship between these concepts.

Content analysis can be briefly defined as the systematic and objective analysis of message characteristics. Content analysis is a highly method used by researchers that has been utilized widely in research and information science studies with different goals and objectives. The method of content analysis enables researchers to include a large textual informant and identify them into properties. So, content analysis is considered as a technique for putting many words of text into fewer content categories based on rules of coding, (Berelson, 1952; GAO, 1996; Krippendorff, 1980; and Weber, 1990). Holsti (1969) offers a definition of content analysis as, "any technique for making inferences by objectively and systematically identifying specified characteristics of messages". Also Busha & Harter (1980) defined content analysis as: "a procedure designed to facilitate the objective analysis of the appearance of words, phrases, concepts, themes, characters, or even sentences and paragraphs contained in printed or audiovisual materials."

Content analysis can be both quantitative (focused on counting and measuring) and qualitative (focused on interpreting and understanding). In both types the researcher categorize and coding words, themes, and concepts within the texts and then analyze the results.

A study by Ary et al. (1996) categorized qualitative method into two forms. The first participant observation, where the researcher is one of the participants of the study, the second non-participant observation, where the researcher observes but does not participant, where he can uses the content analysis approach. Content analysis in qualitative research it is about the communication between the researcher and its subject, using different materials such as: transcripts of interviews/discourses, video tapes and written documents for communication. Where he use a methodological control and step-by-step analysis of the material. In other words every element in the data collected is categorized into themes which will be identified. The method of the analysis includes the following 8 steps:

- 1- Preparation of data: there are several ways by which the researcher can collect the data for content analysis and the data should be transformed before the analysis start. However, everything should be transcribed at the beginning to save time during analysis.
- 2- Defining the unit or theme of analysis: means classifying the content into themes which can be a word, phrase or a sentence, and the unit of analysis selected, one theme should present an “idea”. Furthermore, unit or themes should be based on the objectives of the study.
- 3- Developing categories and coding scheme: Next step is to develop sub-categories and coding scheme for the analysis. the categories and codes needs to be developed based on the approach selected.
- 4- Pre-testing the coding scheme on sample: In order to ensure consistency, the researcher need to code the sample after the existing data.
- 5- Coding all the text: After the coding consistency in the previous stage, in this step it is important to apply the coding process to the data.

- 6- The consistency of coding employed: After coding all the data set validity and reliability should be checked.
- 7- Drawing inferences on the basis of coding or themes: In this step, the researcher has to draw inferences on the basis of codes and categories gathered. It is important to explore and identify the relationship to present the analysis.
- 8- Presentation of results: in this step the researcher should present the results under each theme with conclusions and the results should be supported by data and quotes from the developed code. In the analysis, the researcher can also present the results in the form of graphs, charts. The results should be presented in a way that the reader can understand.

#### **4. Data analysis**

Gender Representation has been one of the major themes in the works of postcolonial writers as an outcome of their own experiences on their societies. Through writings postcolonial writers doesn't communicate only their feelings about Gender issue but also the experience of their people on the issue.

Ngugi Wa Thiong'o is one of the well known postcolonial writers who stressed this notion through a number of his work among of which 'River Between', in which he discussed some themes of Gender Representation in Postcolonial Literature as a consequence of colonialism such as: Gender Roles, Gender Oppression, Gender identity, Gendered practices and Culture.

This section shall include some hints that clarify juxtaposition of Ngugi Wa Thiong'o on the quest of Gender.

Moreover, It includes also Gendering practices that demonstrate women's harmed by masculinity practices on par with gendered configurations that made of society conflicts.

Consequently, it shall explain also some major components of Gender identity in postcolonial society which seemed very important in the Ngugi's point of view.

Furthermore, it will deal with a very expressive example about Gender oppression through Ngugi's text that was taken from everyday African life that a wide range of postcolonial writer experienced.

Finally, it shall discuss the language through which Ngugi rely so as to debate his point of view and opinion concerning the notions of Gender.

### ✓ **Ngugi and the quest of gender:**

Ngugi views that colonialism and post-colonialism to a large extent are responsible for oppressing African women. He obviously shows the issue of patriarchy and how it effects woman in pre-colonial, colonial and postcolonial societies, he presented the fact that women are marginalized and considered to be thoughtless in his novels. Ngugi believes that the colonizer was responsible for destroying the social and political structures of the colonized societies. In the Ngugi's novels, women struggle to free themselves from the domination of male in their lives; so the Ngugi's aim is to present the real image of Africa as it is and he wants to restore the fact of the African women in literature unlike other some African male writers, and he tries to present the negative aspects of the lives of women.

In the " The River Between" by Ngugi Wa Thiongo, the author depicts clearly the gender roles for both men and women in a male dominated patriarchal society. Ngugi does not forget to present women as active members in social life, he describes some of the duties made by women such as: cooking food, bearing children and in addition to obey and respect men. In the novel the Giyuku people have a patriarchal society where men hold authority positions and women are just members of the tribe; men benefit from this social fact and they don't it to change, while women are suffering in their lower positions. In this society, men and boys are taught from their childhood that women are inferior. In the novel Chege takes Waiyaki to the

sacred grove and explains to him the roles of men and women in Kameno: "Long ago women used to rule this land and its men. They were harsh and men began to resent their hard hand. So when all the women were pregnant, men came together and overthrew them. Before this, women owned everything. The animal you saw was their goat. But because the women could not manage them, the goats ran away. They knew women to be weak. So why should they fear them?" It was then Waiyaki understood why his mother owned nothing".(p.15). So, Chege teaches his son that women are the weaker gender and they can't have authority, Chege believes in the traditions of a patriarchal society and he wants to pass this thought to his son. This image gives an example of how males in the Giryaku tribe carry on the social construct of gender where man are dominant over women.

Another example of male dominance is shown in the house of Joshua which is a Christian house and his wife Miriamu follows her husband Joshua in everything: "Your father says this- ' and she expected his children to do that, without fuss, without resentment. She had learnt the value of Christian submission, and she thought every other believer had the same attitude to life". (p.34). Miriamu believes that to be a good Christian wife she must obey her husband and her daughters should do the same.

However, two major issues in "The River Between", that create problems in the traditional roles of men and women in this society. Both daughters of Joshua faced the authority of their father in the novel, these issues led to the appearance of gender relations. The daughters want more rights, freedoms and they want to be more independent:"Look, please, I — I want to be a woman. I want to be a real girl, a real woman, knowing all the ways of the hills and ridges."(p.32). In the first place, Muthoni wants to become circumcised as other girls of her age:"I want to be a woman made beautiful in the tribe"(p.44), the desire of Muthoni goes against the values and traditions of her father who believes that Christians should not be

circumcised because its a sin, but Muthoni runs away to her aunt in order to make the circumcision against her father's warning.

On the other hand, the second major issue that emerge to change the gender roles, is that of the other Joshua's daughter Nyambura where Waiyaki and Nyambura fall in love with with each other, this considered as a problem to Joshua for many reasons because mainly Nyambura will follow the traditional beliefs and norms of Waiyaki and she will forget her Christianity, so Joshua forbids Nyambura to see Waiyaki: "If I hear that you have been seen with that young devil again you will no longer live in this house".(p.166), but after a period of suffering Nyambura eventually decides to marry Waiyaki and she goes against her father. Besides, in both circumstances Joshua if his daughters disobey his orders he will disown them, as in Muthoni's case he said that he can remove all the familial relations with her: "She ceases to be my daughter" (P.36). These two examples of the two girls show that woman can proof their ability to face this patriarchal society and they can bring change to their society, the examples also present the domination of the patriarchy as Mariamu the wife of Joshua don't have a personal views or opinions in anything because the Christian wife must obey her husband, she remains silent throughout the Joshua's decisions to banish his daughters even she loves them.

Ngugi presented the feminist perspective in this story of the Giyuku people. He shows how societies are traditional and oppressive in their view in the gender issue and roles of men and women, but then he shows that women in the age of colonialism struggling for their freedom and proof their presence in a patriarchal society and they are not obliged to be under the domination of man and they have a right to be equal in the society as men, all these characterized by the two girls Muthoni and Nyambura that are presented in the novel. Ngugi in his novel tried to examine the traditional gendrer roles of the people by talking about a real events and women's perspectives from the societies such as female circumcision and

marriage. Through treating these issues in his novel, Ngugi can change the way of the people thinking and it can be a starting point to bring a real change to the society.

✓ **Gendering practice and gendered configuration withing Society through Ngugi's work:**

The discussions of gendering practices and gendered configurations within the Kenyan and African societies considered as a central theme in Ngugi wa Thiong'o's novel "The River Between", the Kenyan writer Ngugi Wa Thiong'o points to the strong position that women presented in his works over the years. Most of his literary works focus on women's issues and the Kikuyu culture to show the women's role in liberating themselves and the society from male domination in pre-colonial and postcolonial eras.

The present chapter is considered as an analysis to one of Ngugi's novel which is "The River Between" 1965, to present women characters and their important roles in the patriarchal societies as well as the effect of colonialism on the female characters. "The River Between", presents the woman in the postcolony as a person who is trapped in the patriarchal societies and the colonial past as well as by the emerging of the male elite in the Gikuyu tribe.

The novel captures the position of the African woman as complicated due to the oppressive forces of man. Ngugi Wa Thiong'o also does not forget to show women as an active factor in their societies in order to free themselves as victims of both patriarchy and colonization, also to maintain the traditions and customs of the Kikuyu culture alive. Women play a significant role to keep the traditional Kikuyu culture active, as the circumcision ceremony which is one of the most important traditional customs of the Kenyan-Kikuyu society because when the Kikuyu people be circumcised they will pass the childhood period and they become adults. Through circumcision, male gets a total freedom to be able to enter all fields of the society and they will have the ability to access in the tribe's secrets, else for women's case they become eligible for marriage to become wives.

The Ngugi's novel focus on girlhood as an especially confusing category, taking Muthoni the daughter of the Christian leader Joshua, who argues that the colonial modernity change and affect the concepts and attitudes of girls in girlhood period like Muthoni who were captured between the limbo of Christian modernity and ethnic cultural practice, these girls interacted with and moved between Christians and traditionalists. Ngugi portrays Muthoni the female protagonist of the novel as an assertive character, she wants to be independent from the limitations of her society, she is a Christian but she wants to improve her femininity. Hence, Mathoni represents a crisis in conceptions of girlhood, in taking girlhood as a point of passing to another stage in life which is womanhood but the social changes which take place during the colonial modernity imagines a girl as a lesser womanhood. So, Muthoni in "The River Between" explored its strange emergence and transformation within colonial modernity, saying two important statements to her sister Nyambura, The first is "I want to be circumcised." The second is "I-I want to be a woman. I want to be a real girl, a real woman, knowing all the ways of the hills and ridges" (26).

Muthoni's desire to be "a woman...a real girl...a real woman", confirms the fact about the impact of colonial modernity on gendered practices and it affects woman especially, also produces improperly gendered between man and woman as well as threaten to unmade notions of equality in sex and gendered differentiation. Finally, Muthoni does her circumcision, but she gets ill and she dies in the hospital.

Owing to the Muthoni's death, the native people of the Gikuyu tribe realized that the minds of the people have been affected by colonialism. So, the Muthoni's death become a changing point for the people of the ridges. At the end, the novel brings out that the protagonist female characters are courageous because they can bring change to their society, and there are interested and believing in their cause and they can die for them.

## ✓ **Gender identity and boundaries of traditionalism in Kenyan society through Ngugi's Text :**

Ngugi's 'River Between' talks about the white European settlement that challenged the traditional way of life of Kenyans people and their identities, where he explained that the colonists imposed new ways of life that is too far of ones of Kenya's which caused a shift in minds of the local communities (Ngugi 2015).

This is actually expressed in the novel through the character Jushua a Gikuyu Christian pastor who belongs to Mukuni tribe that symbolized a stance opposition to Gikuyu tradition. Unlike the Kameno tribe which kept Gikuyu tradition that realize the true Gikuyu traditional activities that realize the true Gikuyu identity and distinguish the Kenyan people from the white settlement's tradition, attitudes, and religion.

It is obvious that the colonial rule is the direct reason in almost all postcolonial crises within Kenyan Society including reducing women's rights, and gender oppression where in postcolonial era male domination made the Kenyan women disabled socially and caused gender conflicts which undermined the stability of Kenyan Society.

Hence, Ngugi's novel presents women as the strongest person in the Kenyan Society that challenged the cultural values imported to Kenyan people in the Postcolonial era which caused social problems marked by the growing of the divisions in society due to traditional, social and religious attitudes toward so many notions.

The Ngugi's text expresses women position in postcolonial society through the story of a younger daughter of Jushua labeled Muthoni who was more attuned to Gikuyu practices in terms of identity, tradition, and customs on the same time she believes in God and Jesus (Christian faith). Her father Jushua was a Gikuyu Christian pastor and on the top of modernists who influenced by modernity the colonizer brought.

According to Ngugi (1968) circumcision act «was the central rite in the Gikuyu way of life" (p. 37). It means that it is a tribal identity where it symbolized traditional Gikuyu identity and customs because if the person is a boy or a girl he cannot be a proper Gikuyu adult if s/he is not circumcised. Also it symbolized unity and integration of the two villages.

The story starts when Muthoni admit that she wants to be circumcised to her sister Nyambura in order to feel complete and no longer in conflict with her identity also to maintain that the oppositional ideologies can be integrated together to form a hybrid identity. However, the elder sister was influence by Christian faith as she follows her father Jushua's version of Christianity is harsh, unyielding, patriarchal, and righteously angry. Hence, the elder sister tried hard to prevent her sister to be circumcised.

This actually appeared through the father's reaction on his daughter desire to be circumcised where he considered her decision of being circumcised a big evil, and he called her to give up her decision through her elder sister, he says: "For once, I give you permission to go to Kameno. Go to that woman you call aunt. Tell Muthoni to come back. If she agrees we shall forget everything. If she does not, then tell her that she ceases to be my daughter." (Ngugi p. 36)

However, Muthoni didn't change mind arguing that she can not be real women unless she practice her Gikuyu traditions which gives her a grounded cultural identity. as Christianity is something so new for Kenyan society and Gikuyu people.

She added that even she is circumcised that would never change her Christian beliefs arguing that even her parent's embrace of Christianity but they have done. Ngugi (1961) stated through Muthuni who said :

“Father and Mother are circumcised. Are they not Christians? Circumcision did not prevent them from being Christians. I too have embraced the white man's faith. However, I know it is beautiful, oh so beautiful to be initiated into womanhood. You

learn the ways of the tribe. Yes, the white man's God does not quite satisfy me. I want, I need something more." (P.26)

Hence, Muthoni submitted to the tradition despite her father's threats to disown from her, and she have been circumcised on the same day with a Gikuyu boy from Kameno called Waiyaki.

Finally, Jushua's strict opposition to female circumcision symbolized adherence to tribal customs and identity, The reason why Muthuni was a woman of great character, wise in her decisions, and strict in her choices where she told her sister Nyambura after being circumcized that she finally felt entire, and even when she was dying during the surgery complication she declared that she is so happy because she have integrated her Christian faith with her Gikuyu customs because Christianity does not offered her a complete sense of Gikuyu identity or traditionalism.

#### ✓ **Gender oppression and the limbo of Christian modernity and the ethnic cultural practices in Ngugi'sText :**

'River Between' explores the ways in which patriarchal relations shape the institution of the modern Kenya after colonialism not only the social side, but also the religious one because according to the novel the division between the two villages grows up through Christian modernity as a result of British colonialism and the ethnic cultural practices of Gikuyu village in eastern Africa.

First, The opening lines of the novel offers a description of the two villages that sits on two ridges separated by a river in rural Kenya; Ngugi Stated : " The two ridges lay side by side one was Kameno, the other was Makuyu...They were like many sleeping lions which never woke. They just slept, the big deep sleep of their creator"(p. 01). Ngugi through these lines expresses that the two villages were united by their dependence on the same river for water and agriculture.

On the same time, Ngugi attempts also to demonstrate in indirect way the division, rival and antagonism of the two villages that hide some danger which may arise a very deep attack between the ethnic cultural practices, and the Christian modernity, that caused a great partition among Kenyan society during post-colonial era because the novel employs elements from the Kenyan Gikuyu tradition that opposes to the colonialist ones in addition to the close relationship of the indigenous people to it, and how men and women are related in terms of tradition and religion.

The best example of the division and conflicts in the novel was between the traditional Kameno and the Christian Makuyu which is expressed firstly through the conception of circumcision, which is an ethnic cultural prejudice of Gikuyu tradition of both males and females to denote their entrance to manhood and womanhood. where Kameno was doing for both to male and female on equal platform as a continuum street with ancestors tradition, but Makuyu raised a stance opposition to female circumcision as westerns considered it a sign of barbarous act.

In the novel, Muthon's death due to surgery complication after being circumcised represents a more significant and a deep conflict not between the colonizer and the colonized but among natives themselves, due to the Christian values which were not in consistency to the African's ones and used to replace them as a result of the impact of the colonizer culture on the indigenous people. It means that women's lives and experiences were a part of the societal affairs and gender utilized in order to understand the way in which men and women operates to overcome all the conflict in their societies.

The death was interpreted differently according to different perspectives. Where the Christians including her father considered her decision to undergo the operation a shameful act where he disowned her and regards her death as warning for those who rebel against their

parent's will, and the law of God. Whereas rationalists view advantage through her death to protect their tribal customs and argued that her death was an anger on the Christian Jushua, he said : “ Had clearly shown that nothing, but evil would come out with any association of the new faith” (P.58).

Thus, the novel explores the implications of family and public life within postcolonial Kenyan society due to the influence of colonialism on people because Muthuni was born in more elite family in which she is supposed to have the opportunity to acquire a good education and prestigious career like the one of the whites, however as she chooses to undergo Gikuyu tradition keeping on her Christian faith she experienced all forms of discrimination from both traditionalists and Christian followers.

The ostensible gender oppression appears in the novel through elder from Kameno tribe named Chege, who is in opposition to Jushua through the novel where he considered the falls of Jushua’s daughter (Muthoni) in line of circumcision against his will which ends by her death a punishment to him and warning to embrace the new faith and stick to their tribal tradition.

Therefore, Chege as a leader of traditionalists leader never thought that Muthoni was the best example of true traditionalists and never mentioned her solid Gikuyu background who went into her way to get a real Gikuyu identity even her family opposed her, but she challenged them so as to hold this identity firmly, although she characterized solidity and confidence but they marginalized her participation to prove the true Gikuyu identity.

In addition to Muthuni, The elder sister Nymbora was the second feature who Express women’s oppression, discrimination, marginalization, and subjection. In the very beginning of the novel Ngugi draws some hints about Nymbora under her Christian appearance and her

submissiveness to her father Jushua who works hard to convince her to abandon all the awful Gikuyu tradition and don't stand on her sister way.

Nymbora was not in that courage or resolve unlike her younger sister Muthoni where she kept loyalty to her father, and she never tried to think about circumcision, but she felt in love with Waiyaki, Chege's son who is born with a sign of nobility and admired by most of the people in his village.

Chege believes that Waiyaki must understand the white people in order to defeat them, so he sends his son to study at the school in the nearby town under a white missionary. From his first appearance in the novel, when he accompanied Muthoni to the hospital and influenced by her death he is depicted with a strong personality that drives him instinctively to his land. Nymbora's love to Waiyaki seems to be impossible because it would be affected by both Tradition and Christianity, where she claimed that her father would never accept him because of his belonging to the Gikuyu tradition.

Jushua's wife Miriamu was the third character who experienced all kinds of oppression. The mother and the wife was suffering in silence and this is actually expressed in the novel where Ngugi gave some hints that Miriam embraced the white man's religion as a result of her submissiveness to Jushua's will rather than her actual conviction so it is her fear that compels her to go on her husband's ways.

Therefore, She does not pronounce one word of opposition to Joshua concerning her daughter Muthoni despite the hurt it causes to her heart after her death. Thus she tried hard to convince her daughter Nymbora to move away from Waiyaki because her situation with him will end in a dilemma.

Thus, Miriamu presented in the novel as the marginalized women by her husband, who stays with a deep passion in the most difficult situations, very weak her choice made by fear

and not preference because she does not have her daughters' courage, all she cares about was having a peaceful family that lives without any problems.

On the other hand, Nymbora also symbolized the real women that keep certainty on her faith, however she recognized that faith is not enough for her to complete her life, but she refused Waiyaki because she was afraid of her father to disown from her as he did with Muthoni. As she also received the refusal of Waiyaki's people and tribe as she was not circumcised. Which means that women's oppression results from everyday practices of the struggle of Christianity and Gikuyu tradition which made women still abused, raped, and objectified on their point of view, needs, or even happiness?

#### ✓ **The language debated for Ngugi's views and opinions:**

Ngugi wa Thiong'o is a Kenyan writer, he was born in January 5, 1938 in Limuru, Kenya. He studied at Makerere University in Kampala, Uganda where he published his first short stories and received his bachelor's degree in 1963. Is considered as one of the most prominent African anti-colonial authors, he lived during the British colonial power in Kenya and he experienced all the period when the British colonizer destroyed his village where he lives in very early age. However, the consequences of the colonialism in Africa has an impact on Ngugi, he started to write in the Bantu language of Kenya's Kikuyu people in 1977 and he stopped to write in the English language no longer and he requested other African writers to do the same because he arguing that the English language is a colonial one to the African writers. So, he decided to publish the majority of his novels in "Giyuku" his native language, and one example could be his novel, "Caitani Mutharaba-ini"(1980) which was written in Kikuyu and he translate it to the English language for his foreign fans.

As mentionned in the previous chapters, there are many postcolonial writers select to use the "colonial language" as a way to make their issues popular in the whole world and send their voices too, while others see that the use of the colonial language by some writers as a

way to forget their identity and forget their origins. Ngugi Wa Thiongo is one of the most known postcolonial writers who started writing using the colonial language, but later on he started to write using his mother language. One of the main reasons that push him to write on their mother language because he thinks that language is a good way to transmit his culture, traditions and more importantly because sometimes when translate some texts to the mother tongue the meaning will lost, and Ngugi (1986) illustrated : "We therefore learnt to value words for their meaning and nuances. Language was –not a mere string of words. It had a suggestive power well beyond the immediate and lexical meaning. Our appreciation of the suggestive magical power of language was reinforced by the games we played with words through riddles, proverbs, transposition of syllables, or through nonsensical but musically arranged words. So we learnt the music of our language on top of the content."(p.11).

So, the language can verify the best way to show the people's identity and who they are really, and where they come from, Ngugi tried to prove that it is not necessary for the writer to write with his mother tongue to make his voice heard and all world read his works, and he argued (1986) that : "I am not dealing so much with the language policies as with the language practice of African writers. I should here point out and reiterate that there are many writers all over Africa who over the years, over the centuries, have written and continue to write in African languages." (p.11). To continue with the same context, Ngugi changing his opinion in writing with English and he chose to write with the Gikuyu language which is the choice of the audience, Ngugi argued (1999) : "When I came to *The Devil on the Cross*, two things have happened. I changed language ... I had to shift the language to Gikuyu .... When you use a language, you are also choosing an audience ... When I used English, I was choosing English-speaking audience .... Now I can use a story a myth, and not always explain because I can assume that the [Gikuyu] readers are familiar with this .... I can play with words, sounds and images, I can rely more and more on songs, proverbs, riddles, anecdotes ...."(p.163-64).

Moreover, Ngugi thinks instead in writing with the target language he choose to write with the language of the Gikuyu audience which can understands him easily without translate words or expressions; Ngugi admits that the English language helped him to be a novelist and to build his career, but this did not make him forget his own mother language and who is really, and he said that he is uncomfortable in writing with the European languages through saying (1986): "I was becoming uneasy about the English language. After I had written A Grain of Wheat I underwent a crisis. I knew whom I was writing about but whom I was writing for? [...] \_I have reached a point of crisis. I don't know whether it is worth any longer writing in English." (P.72). But Ngugi said that the fact of choosing a language by by the writer in a postcolonial state is not an easy thing because the postcolonial writers find themselves already affected by the colonizer's thoughts, so they find themselves mixed between the colonial language and their mother tongue.

Ngugi calls the writers to come back to their original identity, because when the audience read his works he will know who is and from which place; Ngugi else thinks when a writer is not using his own mother language in his literary woks you may not know him neither African nor European, because literature is considered as a tool to create identity, Ngugi argued (1986): "Kenyan writers have no alternative but to return to the roots, return to the sources of their being in the rhythms of life and speech and languages of the Kenyan masses if they are to rise to the great challenge of recreating, in their poems, plays and novels, the epic grandeur of that history. Instead of being suppressed [...] they should be accorded all the encouragement to write literature that will be the pride of Kenya and the envy of the world."(p.73) .

## **Conclusion**

In this chapter we identified the research design used in the current study as well as the method of analyzing data. In addition, it offers an analysis of the selected text shedding the light on the phenomenon of gender representation.

# **CHAPTER FOUR**

## **Interpretation and discussion of the results**

## **Introduction**

This chapter is an interrogation of Gender issues in postcolonial literature in the selected text namely 'River Between' (1965). The contention of this chapter is that gender issues are the pervasive preoccupation of the postcolonial writer whose novel is under study. The chapter does not intend to discuss each problem in the selected novel, only those that are addressing the gender issue.

The major questions which guided the thesis findings were :

- How do the postcolonial writer portray gender issues in postcolonial literature ?
- What are the most prevalent Gender issues addressed in the Novel ?

### **1. Gender In postcolonial literature :**

Throughout the study, we found that the form of gender issues takes place in postcolonial nations reflects a continuation of policies and forces established during the colonial era. Despite women's contributions to the struggle for political independence and rhetoric in favor of equality for.

Because the national liberation did not bring about the emancipation of women. They were complimented on their sacrifices and their contributions to the liberation movements and expected to join their male compatriots in the national struggle for development, but they were not given equal power and responsibility to be full partners in the formation or operation of the new state.

The reason why examining the gender dimensions in Postcolonial literature was further complicated for us because the modern lit has gained new roots in the colonial experience because it didn't emerge from the indigenous structures only, but it imported some colonial interferences due to the very long period of experiencing imperialist agendas that distorted the native's values and influenced Postcolonial people.

Hence, postcolonial pioneers in the very beginning claimed that postcolonial gender relations were transformed during the colonial era to further European economic and political exploitation of postcolonial nations, such distorted and unfair policies often continue to be justified by postcolonial leaders as a kind of modernity.

Since independence, postcolonial literature reflects the Western gender ideology and practices that promote male dominance and female dependency that have been imposed on postcolonial nations. Also explains how male leaders have continued to add some colonial strategies they inherited from their colonial masters to the patriarchal structures to support the Western international investors and donors whose "development" assistance mostly goes to men.

All to say that Postcolonial literature portrayed the image of Postcolonial society with all the good and bad values in different landscapes as a result many Postcolonial writers used their pens as a peaceful weapon to struggle against the injustices that prevailed women on their respective nations so as to cast the light on all what happening and tackle the big and complex issues of the time.

In that sense, Postcolonial writers were expressing the ongoing fight for freedom from the colonizer legacies and it's roots within their countries also they tried hard to end the western exploitation of the colonized woman previously in all spheres of life. Hence, Most of them talked about the consequential effects of such exploitation on the lives of Postcolonial women and Societies especially on the socio-cultural spheres.

Because, Gender bias or gender discrimination is thus a fundamental cause of poverty, because in its various forms it prevents the postcolonial women from obtaining the education

Thus, available evidence indicate that the problems of gender inequality, bias or discrimination in Postcolonial literature could not be fully explained with theories or

theoretical framework, this enables us to search for an alternative analytical framework to be used in writing this study based on one region of postcolonial of world which is Africa because many women in Africa and are still suffering from underdevelopment, marginalization, dependency, and gender inequality since their nations independence.

## **2. Gender representation in text selection :**

In this study, the available evidence are collected through the work of Ngugi Wa Thiong'o' 'River Between' (1965) as one of the best example of Postcolonial African Literature that explores the features that forge the postcolonial African identity, because Ngugi believes that the European colonialism was responsible for destroying the social, political, and economic structures of the African society and desabilitizing the traditional system of life. Because Ngugi himself lived in a middle position between his native culture and the colonizer one.

The central conflict of the novel was between two contradicted worlds the first is authentic world with its ancient civilizational and cultural heritage extending Back to the indigenous civilizations. However, the second one is bright modern world with its contemporary culture which is coming from the North through the European expansion into Africa during the colonial period which undermined sources of autonomy that strengthened elements of indigenous male dominance or "patriarchy."

Thus, Ngugi's 'River Between' (1965) was one of the best novels which described the form of gender inequality that takes place in Africa through both the indigenous and European influences due to the partition of two villages Kamen and Makuyu sited on two ridges and separated through the river in one of the African societies which is the Kenyan one and explains their conflicts within socio-cultural domain as a result of Traditions and Modernity.

It means that, the exploitation or oppression of African women is even more intense due to both the legacy of Western imperialism that introduced social and cultural changes by

colonial force, and later imposed by natives themselves because it's considered more development like Christianity. And Gikuyu traditions which is culminated in socio-cultural dependency through ancestors.

We concludes that both colonialism and post-colonialism are the direct reasons in the oppression of the African women and emphasizes that both traditionalists through the Character Chege and modernists through Jushua have a great role on the marginalization of the black women in Kenyan society and brings out how women are sexually, physically and mentally exploited, oppressed and ill-treated moreover he explains how besides colonialism, patriarchy deprived women from their gender role as active agents in the society.

In addition, the 'River Between' reestablish the positive image of the African women in literature which is negatively presented by some of both African and westerns writers who write about women from negative perspective. In doing so Ngugi presented the females characters Muthuni, Nymbora and their mother Miriam as a full partners either in the family or in society by their strong personality, loyalty to their masters, and their faith which they retain it, despite the miserable conditions widespread in society such as inequality, oppression, lack of opportunities, and so that makes life difficult for them.

With regards to patriarchy dominance, Ngugi noted that class, and opportunities of the individual women are highly drivers at generalizing gender issue on the African societies. That is, girls (Nymbora) born to more elite families (Christian modernity) will typically have the opportunity to acquire a good education and prestigious career, but since she is unlikely to undergo the ancestors traditions (Circumcision).

As a result Nymbora was not prime candidates for marriage to the African man who do wield power and influence (Waiyaki) because she was not circumcised his father and all the

tribe opposes in terms of the usual conflict of tradition and modernity, but Waiyaki's father sent him to study at the school under the white missionary.

On the other hand, Joshua and his followers oppose the marriage because Waiyaki was the former leader of traditionalists and they represent modernity, but they were circumcized too before years. The results are that women will still suffer opposition and discrimination even though they got higher class, and better living conditions simply because she's a woman.

### **3. Practical recipe for the dignity of an African women:**

The European invasion of Africa has generated a state of socio-cultural reactive influences of the foreign domination that reinforced male roles in society. The African people have confronted those new values and habits that have targeted their women background. Therefore, literature used to mirror the crisis of the African Women in her society focusing on literary works as integral part that reproduce the African culture.

As a result, We found that some African writers during postcolonial era have adopted various resistance modes to oppose the colonial invasion and the Marginalization of the African women that appeared due to the heavy influence of the Western invading ideas., They also focused their works on the social and cultural movements struggling for proving the Postcolonial females through Gender Representation in postcolonial literature.

Therefore, it becomes clear that postcolonial writers and novelists are considered a history teller and cultural landmark of postcolonial societies where they has been waged a literary war to fuel the social commitment and protest the system of patriarchy through fiction. Thereby, we found that they have started to assert the super-opposition of the Western values to the national ones and the struggle between them.

Ngugi's 'River Between' is one of the clearest examples that portrays the struggle of western values and the traditional ones that deformed the image of the African women. Ngugi

like other African novelists tried to celebrate the cultural and social aspects his society calls for. He also manifests what is good and served women in his society but he also unlike other writers, unmask and denounces the unhealthy traditions and inhuman rituals that discriminate and hurts them.

The reason why in the 'River Between', Ngugi classified to have an ambivalent view through the youthful character Waiyaki who portrayed as major character because he tries unifying pattern of the community after the colonizer parted it than anything else.

Ngugi at once united the two tribes by Christian concepts and biblical references which are integrated with the Gikuyu culture. And on the other side he divide them by the use of natural concepts (the Honis river, ridges, mountain, rain) through which he distracted the novel name that indicates the infusion of two cultures in the novel.

The aim of this integration was to synthesized the authentic feminist's situations that present the African woman position and ethos toward her indigenous identity, and culture on par with the westerns one whereby he described the authentic African feel pride by her indigenous identity and cultures, and still sticking all the ancestor's customs and tradition that considered awful acts by the colonizer despite all the obstacles that aims to hinder the Black women to prove her real African identity.

This is actually mentioned in the novel through the female character Muthuni and the way in which Ngugi's portrayed her strong personality and desire to regain the Black's women identity through the cultural and traditional norms. In doing so, he highlighted the background of the African women value and force.

#### **4. Data presentation and analysis of gender representation in the text:**

This section of analysis examines specific examples to show the extent of balance in Ngugi's novel "The River Between" (1965) in presenting male and female characters. The author depicts clearly defined gender existence for both male and female in the patriarchal society. In the Gukuyu tribe the elder men are the leaders and they are responsible for making decisions of the large community, the Gukuyu people considered as a patriarchal society because men hold all authority and have a total control over

Two major issues emerge in "The River Between" that lead to problems in men and women's roles in this Kenyan society. Joshua who portrayed as a Christian convert of Makuyu and he is one of the Waiyaki's antagonists. He is the father of Muthoni and Nyambura, but both Joshua's daughters disobey their father's authority in the novel. The two issues that emerged by the daughters challenge both gender and family relations, Muthoni and Nyambura although they love their father they want more freedom and rights as females and they faced their father's strict rules.

Muthoni, the protagonist female of the novel she wants to be independent and she does not want to be controlled by the society, as well as Muthoni considered as a symbol of reconciliation because she a Christian woman but she wants to follow the rituals of her society, at the same time she wants to be circumcised to be a woman : "I want to be a woman made beautiful in the tribe" (44), but this goes against her father's values and instructions. Joshua believes that Christians should not be circumcised and he tells his daughters if they make this circumcision they will be sinners. But Muthoni she is assertive and insists on her demand to get circumcision despite the warning of her sister and father that is a pagan rite. Muthoni wants to combine the traditions of her society with Christianity and she goes away to her aunt and get circumcised, but later Muthoni becomes ill and the elderly men of the society

said that she is cursed by her father, even Waiyaki wonders if she is paying for her disobedience.

Nyambura (Muthoni's sister) and Miriamu (Muthoni's mother), wait a long time before visiting Muthoni because Joshua forbidding them. Their mother Miriamu is always in agreement with her daughters, but she does not want them to disobey their father because she wants her family to live peacefully: "She {is} a peace-loving woman and she never {likes} unnecessary tension in the house."(34), because she knows her husband is a strict man and he always punishing the sinner, this shows Joshua's male control over females in his family.

On the other hand, Nyambura the other daughter of Joshua decides to go with Waiyaki because they love each other and she holds Waiyaki's hand in front of her father and tells him : "You are brave and I love you."(35). Then Joshua tells Nyambura: "you are not my daughter.....you will come to an untimely end. Go!"(36), at least Nyambura goes against her father and decides to marry Waiyaki.

Through both of these examples, Ngugi shows that the two women can empower themselves to face this patriarchal society. The two examples also show the oppression of patriarchy over women. As Miriamu (Joshua's wife), is unable to decide on her own opinions because she must be an obedient wife in a submissive Christian house, although she loves her daughters she didn't do anything throughout the Joshua's decisions to banish them.

Ngugi in his novel draws the perspective of patriarchy as well as social and political relations in this story of the Gikuyu people. He presented how the people of this society is traditional in its views towards the roles of men and women. Ngugi goes through his novel presented two women challenging these roles in the age of colonialism. Thus, the Ngugi's perspective viewed to be that women should not obey or follow male but they must treated as

equals in society, these points portrayed in two major challenges against the authority of male by Muthoni and Nyambura which are presented in the novel.

This Ngugi's view doesn't mean that he want to omits all the traditional gender roles of the people in society, but he was to examine these gender roles by presenting and treating real examples as: circumcision and marriage about the role of women in the society. Ngugi wrote his novel and presented these issues in order to make people thinking again again about this issues, the Ngugi's novel may may be the starting that can bring change to societies. Ngugi through his text tries to show that woman is not just an obedient human and she can face oppression and subjugation of the male elite, he characterised all this through his female characters in "The River Between", as powerful who can bring change to their society as well as family in addition they can make their own decisions.

Besides, Ngugi states that woman is subjugated in the Kenyan society even is a wife or daughter, being a mother means : " bearing on one's shoulders all the sins and misdeeds of the children."(40). Ngugi presents that all Christian men as well as non-Christian have the same b view to woman, as Joshua the Christian woman who looks with a down view to his wife Miriamu.

Joshua sometimes asking God to forgive him for marrying a circumcised woman: "God, you know it was not my fault. God, I could not do otherwise, and she did this while she was in Egypt."(39). Through Muthoni's character Ngugi shows that woman can bring change to their society, the Muthoni's death was the cause of changing the native people of Gikuyu where they become more conscious that their minds are affected by the colonialism. We can say that the death of Muthoni considered as a turning point that change the way of thinking to the people of the ridges, "The power of hate and the ever-widening rift, generated, as it were, by Muthoni's death, was enough to worry anyone."(44). Thus, through the Ngugi's novel

"The River Between", he shows the role of women in their societies as important one, where they want to be independent as well as free themselves and fight against both male domination and oppression in addition to colonialism.

## **5. The significance of circumcision and the understanding of tribal culture**

In this novel, circumcision appears to be one of the most significant traditional practices of the people in the Gikuyu tribe because for them it is the only way to recognize someone as a real man or woman, they think that men or women can't say that they are grown fully or become complete without passing through this rite of circumcision.

We can therefore already observe the fundamental role that circumcision plays in the society of the tribe, It treats almost as a point to jump to another stage in the classification of the society. Without it, one can't marry or work, this is clearly portrayed in Ngugi's novel through the character of Chege when he told his son Waiyaki that he should be loyal to the tribe's attitudes about marrying a non- circumcised girl : "Who had ever neared of a girl that was not circumcised? Who would ever pay cows and goats for such a girl? Certainly it would not be his son"(37).So, this means that the chance to exist uncircumcised girl in the tribe it may unacceptable thing.

However, the Christian society at Makuyu is completely opposite to that. The circumcision is as sin, anyone who practicing that is guilty and sinner as well he deserves the punishment of god.

Hence, this conflict between the two ideologies make it impossible to collect between them, throughout the Ngugi's storythe ideological difference between Christianity and the other religion of the tribe, the virtual of circumcision considered as a central cause of conflict between Makuyu and Kameno.

## **6. The River Between In the thought of Ngugi Wa Thiong'o:**

The last argument to be discussed in this novel, that the issue of reconciliation carried out by Waiyaki in "The River Between", symbolizes the core of Ngugi Wa Thiong'o's aim to explore, as well as to set the native literary works that really presented the Kenyan and African identity.

Waiyaki in this novel was faces by two powerful forces, on one side, there were the force of his native tribal norms that obliged him to follow its way saying that are the true ones. On the other side, there was the force of the Christianity brought by the colonial 'white man'. Ngugi does not want to follow totally the Christianity nor ways of the tribe. The fact that he wants to do is to resist the effects of colonialism. Therefore, the solution in his view would be the creation of proper education, cultural and ideological narratives which presents the real identity of the Kenyan people, in addition to social norms and religious beliefs, as a challenge to the colonial narratives addressed by the colonial powers, where they describe and present Africa just through their views.

### **Conclusion**

This chapter provides summative exegesis of the gender in Postcolonial literature, paying particular attention to the selected text namely, 'River Between' (1965). This chapter, therefore regarding the major findings of thesis.

# **General conclusion**

This research attempted to examine the field of postcolonial literature as an area of study, and how it is shaped by pre-colonial, colonial and postcolonial experiences in postcolonial societies. More precisely, investigate how the issue of gender is represented and explored in the postcolonial writings.

Since independence, postcolonial societies were living in a world of constant changes that contain multiple cultures and identities because it appeared two contradictory worlds the traditional world and the modern one, that was strange for them through the colonial experience and continued through the process of imperialism. Thus, the postcolonial women find themselves in a dilemma as to which world they fit, and they were always seeking new opportunities in their societies, here too, women often find their opportunities circumscribed they are not given the same opportunities as men. So, postcolonial writers tried to present how the colonizer oppressed their societies, as well as the way that their identity is distorted throughout their writings, also they depicted how the colonizer subjugated all members of society especially women.

As a result, the notion of gender is considered to be an important interest for the postcolonial writers. This notion was shaped by the colonial experience. Thus, Postcolonial writers worked to represent females during that era through their roles, opportunities, relationships, situations and positions in their societies so women gained their representation in the produced literature under the concept of gender including the dilemma of finding a place in the two worlds.

Therefore, gender representation in postcolonial literature touched the crises of gender issue in the Postcolonial societies through depicting the most prominent themes and sub-themes in addition to the elements that are crucial in forming this issue especially those who

has been affected by the imperial process and the people went through with out bothering themselves about striving females opinions or opportunities.

Postcolonial literature tried to depict the notion that stands on all the changes occurred in Postcolonial societies. Whereby we found that some Postcolonial writers considered these changes as a kind of distortion in the postcolonial identity, culture and societies including the gender issue through addressing struggles, actions and situations on their characters. However, others treated the problem as a kind of modernity into the Postcolonial societies because they are in need of such development, especially those who have sensed and lived on the heart of the imported culture and have its education we distinguish this group through those who writes in the modern language rather than their traditional language.

Although the existence of two contradictory worlds on postcolonial societies, gender question has been very important subject to postcolonial writers on both of them and in a very professional way we found that Postcolonial writers depicted the socio-cultural issue that opposes the colonized women previously in their independent countries.

As mentioned before in the dissertation, all the discussed elements could be portrayed through the work of Ngugi Wa Thing's "The River Between" (1965), the writer explores the question of gender through his novel. Ngugi in his work tried to present the idea that postcolonial writers tried to prove the women's existence in the societies that were affected by colonialism. He also suggests some solutions to this crisis of gender through many prominent aspects.

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## Résumé

La recherche sur le genre est un thème très important dans les études et la littérature postcoloniales. Cette notion explorée par des écrivains postcoloniaux comme nous Ngugi Wa Thiong'o, à travers la présentation du fait de l'oppression des femmes dans les sociétés postcoloniales, ainsi que ces auteurs discutent de l'influence du colonisateur sur l'esprit des gens. Leur tentative est de reconstruire la position des femmes dans leurs communautés et de réinventer une nouvelle identité. En discutant du travail de Ngugi avec son point de vue personnel sur la question du genre, nous verrons comment il voit ce sujet comme un écrivain postcolonial et se forgera une perspective personnelle à travers son travail "The River Between" (1965), et comment il explora ce thème à travers son roman. Nous essaierons d'abord d'aborder le thème du postcolonialisme et sa relation avec la question du genre, puis nous essaierons de discuter la quête du genre lui-même liée à la littérature postcoloniale. Nous essaierons également de discuter la manière dont Ngugi traite cette question dans son travail à travers ses personnages .