

**Colonial Oppression and Indigenous Response: A Postcolonial Study of Ngũgĩ wa Thiong'o's Novel, Weep Not, Child through Fanon's Lens**

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**Abstract**

This research analyzes Ngugi Wa Thiong'o's Weep Not, Child in the perspective of Post Colonialism. The study specifically aims at investigating racial discrimination, violence and persecution, and colonial exploitation in the backdrop of Kenyan colonial history. The qualitative mode of research and textual analysis is used as research method. Frantz Fanon's views were applied as theoretical framework for the analysis of the study. Furthermore, Fanon views specifically related to racism, violence and colonial exploitation from Wretched of the Earth was taken as research design. In the light of thorough analysis research results reveal that Colonialism is a fierce and ruthless demonstration of controlling the colonized masses and territories through violence and assault. The colonizers entry into the colonized territory of Kenya is illegal and based on malignity. Apparently, they come up with the slogan to educate and civilized the Kenyan people. But in reality, they had their political agenda with them to make the people slaves so that to plunder their resources and wealth, subjugate their lands and to establish their own government to impose their policies upon them. On the other hand, Kenyan people in course of time realized that this brutal mentality and attitude ought to be responded through counter violence only. Finally, this research study is highly significant for other future researchers as it provide them insight and paves the way for them to look at issues of power, economics, politics, religion, and culture and how these elements work in relation to colonial hegemony, Neo – Colonialism, Colonial imperialism etc.

**Keywords:** Racism, Discrimination, Violence, Exploitation, Post-colonialism.

## Introduction

### Background of the Study

Race is fundamentally a concept for the categorization of human beings into distinct categories; physically, biologically and genetically. First of all, the notion of race suggests that human beings are divided into unchanging natural forms, identifiable by physical characteristics transmitted genetically and allowing distinctions between pure and mixed races to be made. In addition, the term implies that human beings' mental and moral behavior, as well as individual personalities, ideas and capabilities can be related to racial origin, and the understanding of that origin gives a satisfactory account of the behavior (Baker, 1962). The term racism is closely linked with Post Colonialism. Postcolonial critique focuses on forces of oppression, racial discrimination, segregation, persecution and colonial exploitation at large. In other words, Post Colonialism is a response against 'White Man's Burden' theory. Postcolonial scholars have attempted to introduce that the colonizers have their own advantages behind colonization. Colonizers claim to show the world that they are working for the government assistance of colonized masses and to socialize the unrefined individuals. The writings of the most colonial scholars show that the colonizers have annihilated their way of life as well as destroyed their identity. Postcolonial writings speak to every one of the colonial rule and originate from different sources and motivation. It incorporates works, for instance, Samuel Beckett's *Murphy*, Gabriel Garcia Marquez's *One Hundred Years of Solitude*, Salman Rushdie's *Midnight's Children*, Chinua Achebe's *Things Fall Apart*, Tayeb Salih's *Season of Migration toward the North*, Toni Morrison's *Beloved*, J.M. Coetzee's *Waiting for the Barbarians*, Michael Ondaatje's *The English Patient*, Arundhati Roy's *The God of Small Things*, NoViolet Bulawayo's *We Need New Names*, Zadie Smith's *White Teeth*, and Ingolo Mbue's *Behold the Dreamers*, Ngugi Wa Thiong'o's *Weep Not, Child* among numerous others in this particular context (Bill, 1995).

### Brief Summary of *Weep Not, Child*

*Weep Not, Child* is Wa Thiong'o's first novel, published in 1964 under the name James Ngugi. It manages the connection among Africans and the British settlers in Africa, and is intensely disparaging of British colonial rule. In particular, *Weep Not, Child* manages the Mau Mau uprising, and the baffling dispossession of a whole people from their tribal land (Gikandi, 2000). The motivation behind composing *Weep Not, Child* is explained in the accompanying explanation made by Wa Thiong'o. "It was Africa accounting for itself, justifying itself and deciphering its past. It was an Africa dismissing the pictures of its past as drawn by the craftsmen of colonialism" (Young, 1994, p. 27). *Weep Not, Child*, is a moving novel about the illegal occupation and exploitation of the poor and sinless people of Kenya. The plot of the novel covers the brutal entry of the colonial masters and their subjugation of the lands of colonized people. Njorje, the father of the protagonist, talks about the arrival of the colonial masters with violence and their widespread intrusion in the Kenya. Furthermore, the plot of the novel deals with the Mau Mau movement and its role in the independence of Kenya. The Mau Mau is fighting the white government in the forests by the patriotic youngsters of the nation who ultimately brings victory and triumph over the cruel rule of colonial masters. This current research study focuses on the textual analysis of a renowned writer of Kenya, Wa Thiong'o's novel *Weep Not, Child* in the perspective of colonialism. It specifically aims at racial segregation, violence, and colonial exploitation of the colonized in the hands of European colonizers. Racism and Fanon's concept of racism provides a fresh perspective to the selected novel as base for theoretical framework. The researcher shall contribute to existing body of literature in the field of colonial exploitation and its consequences on Kenyan society. Theories like Post colonialism, post modernism, feminism etc. have been employed to his work but the

current research is unique to offer a lens of Kenyan resistance to colonial subjugation in the backdrop of Fanon's racism

### Statement of the Research Problem

Racial discrimination has been the part and parcel of colonial history. This specific study is an attempt to find out colonial persecution in *Weep Not, Child* by Wa Thiong'o in the perspective of racial based Manichaeism. This research anatomizes the issues of racial segregation, persecution and colonial exploitation of colonizers against colonized. Furthermore, Fanon's views in *The Wretched of the Earth* have been used as theoretical framework for the interpretation of the selected novel. Fanon's viewpoints are further narrowed in *The Wretched of the Earth* to racism, violence, persecution, and colonial exploitation.

### Objectives of the study

The study focuses on the following research objectives:

1. To investigate the elements of colonial subjugation and exploitation in Wa Thiong'o's *Weep Not, Child*.
2. To explore violence based Manichaeism and racial discrimination in the selected novel.

### Research Questions

The study tries to answer the following research questions:

- What are the elements of colonial subjugation and exploitation in Wa Thiong'o's *Weep Not, Child*?
- How does the selected novel reflect racial prejudice and violence-based Manichaeism?

### Significance of the study

The present research study targets at discussing the novel *Weep Not, Child* by Wa Thiong'o in the perspective of Colonialism. It explicitly and specifically centers upon colonial intrusion, violence, and colonial exploitation in the outburst of Colonialism. This particular examination is significant as it gives insight to know about the colonial settlers in African landmass with specific spotlight on Kenyan colonial invasion. This investigation accentuates colonial disruption and oppression in the affairs of individuals and government at large, subjugation and enslavement of local lands, violence, racial segregation and exploitation of colonizers. Various researches have been conducted by researchers on binary relations between colonizers and colonized in African mainland. However, no research has been accomplished on the analysis of this novel regarding racism, violence and colonial exploitation of colonized in the hands of colonizers. So, to fulfill this gap, the researcher initiates to examine and analyze this novel in this viewpoint. In addition, this research study is highly important for other future researchers as it provide them insight and pave the way for them to analyze this novel from the perspective of Neo-Colonialism, Colonial imperialism etc.

### Literature Review

#### RACISM IN HISTORICAL PERSPECTIVE

Racism implies a belief in superiority and dominance in one's own race. To make it more elaborate, it is an ideology of racial domination in which the one biological or cultural predominant racial group is utilized to legitimize or recommend the second inferior racial group (Kristeva, 1980). So, Race is especially appropriate to the ascent of colonialism, on the grounds that the division of human culture in this manner is inseparable from the need of colonialist

forces to build up strength over subject groups and consequently legitimize the colonial undertaking. Race was first used in the English language in 1508 in a poem by William Dunbar, *Of Ane Blak- Moir* (1459). It remained primarily a literary term denoting a class of people or objects throughout the seventeenth and eighteenth centuries. It was only in the late eighteenth century that a distinct group of human beings with physical features transmitted by descent came to mean the term. For physical purposes, people were classified by Europeans; the concept, race has always provided an efficient way to create the simplest model of human variation-color difference. Color became the means to differentiate between groups of individuals and to define the actions to be expected of them (Danis, 2015). The history of race is specifically appropriate to the ascent of Colonialism. Colonialism is the practice by which a powerful country controls another country. Race is especially important to the growth of colonialism because in this way, the division of human society is inextricable from the need for colonialist forces to gain supremacy over subject peoples and thus justify the imperial enterprise. The same drive is imbued with ethnic thought and colonialism to make a simplistic distinction between civilized and uncivilized and the same need for human types to be hierarchized. European thinkers on the basis of race initiated a hierarchy of human variation that has been difficult to dislodge through turning the reality of colonialism into a justifying theory, albeit spurious. Although, race is not specifically an imperialist invention, it quickly became one of the most supporting ideas of colonialism, since the principle of superiority that produced the emergence of race as a concept easily adapted to both impulses of the imperial mission: supremacy and enlightenment (Chow, 2013).

## COLONIALISM AND ITS HISTORICAL BACKGROUND

History shows that from time to time, the term 'colony' has changed its meaning. The term 'colonye' is derived from the Latin word 'colon-us' in the fourteenth century means "farmer, planter, or settler in a new country" (Oxford English Dictionary, 4th edition). The sense of 'farm' and 'landed' estate related to Roman settlements in conquered territories was conveyed by older connotations of the word. Roman colonists maintained their Roman citizenship, acquired land in new places, and continued to serve the interests of the Romans. Later on because they represent the most recent manifestation of this phenomenon, the term 'colonial' began to mean, 'belonging to or relating to a colony,' or, one may say, relating to European colonies. It should be noted that colonies were not always created for governing purposes at first, but for a better life. This idea of colonization was often embodied by early migrations from Europe to other parts of the world (Bond, 2006). According to Bill (1995), there are many dimensions and interpretations of the first definition of 'colonye' or settlement in a new country. Farming and cultivation depend on the interests of the farmer or cultivator and their thinking. In accordance with their perceptions of cultivation, they try to mould conditions. In colonization, much the same happened when the colonizers attempted to mould the natives according to their own wishes and interests. For the colonized individuals, they built new realities. Postcolonial theorists/writers consider these to be exploiters of the colonial people. Colonization in the modern world generally means occupation and exploitation of relatively weak territories by strong tribes or nations. In history and theology, physical colonization and exploration have strong roots, but now their directions and perspectives have been altered. People searched diverse lands for food and water in ancient times. A search for the ego fulfillment of government over individuals coupled with greed for material benefits is less exploratory and more exploitative in nature at the present time. Over the past few decades, many parts of the planet have been colonized by European nations. In colonies, small or large, Britain, in particular, had its interests all over the world. In the last two decades of the nineteenth century, direct colonization began in Africa and proceeded far into the twentieth century. Previous European interaction with Africa was predominantly connected to trade in

commodities or human beings (as in the Slave Trade). Colonialism takes on another connotation in postcolonial studies, one that projects a degree of understanding associated with colonialism, prejudice, injustice, and exploitation. Three continents were directly controlled by the British over vast regions, providing a worldwide backdrop for a measured, sustained, and deliberate assault by different means on native categories of perception and culture. It is seen not merely as a neutral political or economic condition, but as a strong displacement of native sensibilities, both cultural and epistemological. Through translations, commentaries and scholarly research, colonizers gained knowledge of native cultures, literature, belief structures, desires, norms, and customs. It was often done to improve the general stock of information for legitimate educational reasons, but more often with the covert goal of ridiculing, sabotaging, destroying, and replacing them (Memmi, 2013).

### POST COLONIAL THEORIES AS A RESPONSE TO COLONIALISM

Postcolonial theory and literature played a critical role in protecting the cultures, religions and social structures of the native people, as has been addressed. In addition, it is not incorrect to say that the colonizers inculcated their religions and languages to dominate the poor masses physically and politically in order to achieve their goals and objectives. Nevertheless, through their native cultures and religions, the colonial people still fought against the colonizers, but with the passage of time the colonizers succeeded in their goals, the notion of dominated and dominant cultures as well as colonizers and colonized came into existence as a result of this invasion (Bill, 1995). Post-colonialism is a response to the ideology of the 'White Man's Burden' theory. It shows that whites had a moral responsibility to teach, civilize, and Christianize the darker races, or even to look after them as their stronger "protectors." Postcolonial authors on the other hand, have tried to demonstrate that the colonizers behind colonization have their own desires and agenda. Colonizers pretended to show the world that the imperialist masses are working for the good of the uncivilized people and to civilize them. Most colonial writers' writings indicate that not only have the colonizers ruined their culture, but also destroyed their identity. Various Eastern writers have specifically stressed the abuse of the colonizers, such as Fanon, Bhabha, Spivak, Wa Thiong'o, Said, and Achebe. Examples of re-writing back to Western authors to protect their history and identity are written there. As postcolonial writers blame colonialism on the interests of colonizers, it has damaged their culture, social norms, traditions, and forced slavery on them. It is a fact that these postcolonial authors are both a sign of rebellion and change, since their anti-colonial voices are the product of trans-cultural studies and education under the Western system. It has destroyed their culture, social values, traditions, and forced slavery on them as postcolonial writers blame colonialism on the interests of colonizers. It is a fact that these postcolonial writers are both a symbol of resistance and reform (Kipling, 1987).

### AFRICAN COLONIZATION

History reveals that the age of discovery began in the 15th century and lasted until the 17th century in its first phase. Europeans reached out to different parts of the world during this time. European trade relations with Asia were broken by the fall of Constantinople in 1453, leading some people to look for routes by sea, thereby spurring the age of discovery. The 'Era of Exploration' is sometimes referred to by historians as spearheaded by Portuguese and Spanish long-distance maritime trips in search of trading routes for gold, silver and spices to the fabled east. This period formed a bridge between the middle Ages and the modern era, a change away from hypothetical thought to a greater reliance on concrete knowledge and a greater shift towards evidence-based, scientific ways of thinking. New standards require new technology. Inventions followed, breakthroughs were made, and conventional models were modified to fit modern



realities. The growth of colonial empires was led by European expansion. Long-distance travel developed its own requirements in better world maps. In addition, more accurate tools for position and timing determination, innovations and safety improvements for sailors, enhanced transport capacities, and enhanced weapons to fight resistance or to meet unknown challenges. So, modes and methods for exchanging goods and expanding trade. Of course, the invention of money was not new, but now it has become a question of value tokens that can be used for transactions by various nations. This could sound civilized and reasonable. African Colonization, however, was greatly underlined by crime, rape, slavery, destruction, and genocide. European nations wanted to turn those parts of Africa into their colonies so that to plunder their resources, to snatch their wealth and to exploit them for the personal benefits. On the other hand, for two different personal purposes and benefits, some African leaders were to sign treaties with Europeans. First, they saw it to their advantage to obtain European allies in some instances. There was no simple idea in other instances about what the treaties were about or what the implications of them would be. Second, when there was a great amount of opposition to colonial rule, military action was used in some situations. In this context, Kenya is in the first row where colonial masters entered with violence, remained there in spreading violence among the poor masses and ended their rule with violence (Kristeva, 1980).

### COLONIAL LEGACIES IN KENYA

Kenya, one of the colonial stricken countries, was not the first of the British colonies to experience racial discrimination. In America and the West Indies, the main British colony had undergone prejudice with the introduction of slavery. In the twentieth century, ethnic division was introduced to East Africa. Another kind of servitude was organized in Africa at the moment when most Englishmen felt that the question of subjugation had been grasped. The men who trusted and rehearsed the policy of imbalance, racial segregation, overwhelmed one portion of British Africa despite everything (Bartocchi, 1997). This is the truth about Kenyan colonial experience of racial discrimination and exploitation that emerged as a result of political, social, economic, cultural and religious exploitation from the colonial masters. The white imperialists made the blacks feel like slaves in their own land, through no fault of theirs, but simply because of their color. Kenyan people expressed their dissatisfaction through writing, public protest and armed rebelliousness. Kenyan people through writing, public protests and armed rebellion sought to express their dissatisfaction with the oppressors and exploiters. The whites bullied the blacks during the colonial era in Africa. They even defrauded the Kenyan people by manipulating them in every facet of human contemplation. They are denied the rewards and legacy of their work and toil in their own land by making them feed from the crumbs of their labor. They cannot live in descent quarters or hold descent employment and placement. Against this context of colonial practices that adversely influenced their people and the violent wars they fought to achieve independence. There was a curious taste of colonialism among the Kenyan people. In Kenya, the fight for independence was more brutal than in some other African nations. In order to get their land back, the Kenyans had to fight the colonialists. It was like taking their spiritual nature, what gives them a sense of belonging, to take away land from Kenyans. The British imperialists were occupying the lands and beginning to dominate the people. The people fought violently in defense of their country in particular through the Mau-Mau freedom fighters against foreign conquest (Copper, 1996).

### AFRICAN POST COLONIAL WRITERS

Most African postcolonial authors opposed colonialism. Possibly, Africans by the way of vilification and brutal physical suppression more endured. The post-colonial writers subverted and stole the existing European culture, so they requested a "reality" that was new or entirely

restored, free of all kinds of colonial taint. The postcolonial authors highlighted the relationship between the colonizers and the colonized, demanding that the occupant had contaminated the recovery of the native community. It is also the bone of contention that some authors claim that it is not possible to fully restore pre-colonial purity. Africans were portrayed by colonial writers as savage beings with no history, faith or valuable social norms and traditions. Before the arrival of the colonizers, who systematically set out to eradicate them, African postcolonial writers defended their earlier societies, religions and norms as useful social instruments within the African framework for peaceful living. Various authors have discussed the problem from various viewpoints. Each offers the conclusions of colonial writers with a directional rebuttal. Different Writers have analyzed the issue from different points of view. Each offers a directional reply to the suspicions of colonial writers (White, 2000).

## Methodology

### Nature of the Study

The current research study is qualitative in nature. Qualitative data analysis is the analysis, investigation and interpretation of non-numerical data. It aims at the textual analysis of Wa Thiong'o's novel *Weep Not, Child* in the perspective of Colonialism. It specifically analyses the issues of racial segregation, violence and persecution, and colonial exploitation of colonizers against colonized masses. Textual analysis is one of research methods that centers on the profound assessment and investigation of the text itself. This method of research is embraced as it serves the purpose of the researcher to firmly pursue the text and decipher it with extra textual sources. As a research tool, textual analysis requires a nearer encounter with the work itself, an evaluation of the facts without adding more conclusions to them than we can assess. There is simply no end to it. But in the course of discovering all the potential paths, there is a great deal of work to do. Textual analysis is the most flexible of all research analysis methods (Belsey, 2005). In the view of Barthes (2013), a text may be interpreted in several ways; polysemy refers to the probability of multiple interpretations within a single text. The aim of textual analysis is to clarify the variety of possible meanings inscribed in the text rather than to find one "real" interpretation. Textual analysts use a range of research styles, such as ideological, genre, narrative, rhetorical, gender, and discourse analysis, rather than sticking to a single method. The theoretical framework for the study is developed utilizing the views of an African theorist and critic, Fanon, from *The Wretched of the Earth* (1963). His views specifically on racial segregation, violence and colonial exploitation are used as the base for this research project. In the light of thorough and careful examination and assessment of the novel, the researcher utilizes the procedure of selecting the applicable excerpts/portions from the novel. These excerpts are analyzed completely in the following chapter 'Results and Discussion' in the light of Frantz Fanon's views on racism, violence and colonial exploitation.

### Theoretical Framework

This study takes the views and ideas of a leading theorist and critic, Fanon, from *The Wretched of the Earth* as theoretical framework and basis for the study to reveal and expose the pertinent topics of discussion and to strengthen the arguments. Like Wa Thiong'o, Fanon was also from African decent and origin and resembles with the selected novelist in his ideas and thoughts on colonialism and its impact on African mainland. Fanon in his *The Wretched of the Earth* (1963) has explained the entire disposition and psychology of the barbaric colonized that how they invaded and controlled the innocent occupants of African landmass. Fanon shares quite comparative thoughts with the themes of the selected novel as the plot of the novel shares a great part with the ideas and thoughts of Fanon in terms of Colonialism and its issues. According to Jean Paul Sartre

(1963), Fanon is one of the leading and renowned theorists of revolution, colonialism and racial discrimination of 20th century. *Wretched of the Earth* by Fanon is written in the perspective of colonialism. It brilliantly and lucidly throws light upon the relationship between colonial masters and innocent colonized masses of African continent. It turns the attention of the world to the indisputable fact of colonial rule based on complete unjust and brutal power. Fanon is the witness of all those happenings that took place after colonial invasion in African continent. According to Fanon, "Colonization is always a violent event. It destroyed the colonized world to such an extent that it will hardly hold back its healthy state and position" (Fanon, 1963). In the context of Racism, Fanon argues that race is major and crucial apparatus utilized by the colonizers to discriminate and separate themselves from the colonized world. "You are rich since you are White and you are White since you are rich" was the standard fixed in the colonial world for human's measurement. The colonists imposed themselves as noble, honorable and incomparable creatures with all divine powers and every perfect influence (Fanon, 1963).

According to Fanon (1963) race was the major tool and scale utilized by the colonial masters to exploit and underestimate the colonized people. The colonial masters labeled themselves as educated, sophisticated, civilized and superior creatures just because of the very fact of their White complexion. They, on the basis of color, counted black as savage, barbaric, uncivilized, uncultured, uneducated and inferior in almost every aspect of life. Likewise, Fanon (1963), states that the colonial world is split into two sectors, the world of Colonizers and the world of Colonized. These two worlds are separated from each other through power, soldiers, weapons and inhuman violence. Colonialism is a fierce and pitiless demonstration of controlling the colonized region and territories through violence and assault. Fanon argues that the colonizers entry into the colonized territory is illegal and based on bad intentions. Apparently, they come up with the slogan to educate and civilized the colonized. But in reality they had their political agenda with them to make the colonized slaves. They wanted to plunder their resources and wealth, subjugate their lands and to establish their own government to impose their policies against colonized people. Fanon suggests that this brutal mentality and attitude ought to be replied in the language of violence only.

In the context of Violence, Fanon (1963) shares his views about colonial rule and power that it was purely based on violence and persecution. From the very beginning of colonial rule till its end, the British settlers spread violence in the minds and homes of colonized masses. Almost in entire African continent, the colonizers ruled with violence. They showed no mercy to anyone who came and stand against them in their way. They kept suppressed and made silent all those voices which aroused against them through violence and brutal force. According to Fanon, 'the colonizers have made their minds from time immemorial to rule and govern with violence be the best for them in these territories (Fanon, 1963). That's why they have prepared themselves for it quite well. Fanon is the witness of the very fact that colonial arrival and existence is based on unlimited violence; the colonial masters have destroyed the indigenous social fabric and demolished the country economy, lifestyle and modes of dress. Fanon further reveals the brutal disposition of Colonial masters that the supremacy of white values in colonial world where it is imposed with extreme violence and intrusion. They implemented everything with violence and force. Fanon (1963), in terms of colonial exploitation, reveals the fact that 'the Colonial world is compartmentalized world' that is divided into two distinct sects, the ruling specie and the submissive and the subordinate natives. Their attitude made the colonized an envious man. He felt himself inferior and subordinate to the colonial masters.

On the surface, the colonial masters give impression that it is our moral responsibility to educate and civilized you but on the back they have their cruel political agenda of mal treatment and exploitation of the colonized people. The colonial masters instilled in the minds of colonized masses that since we are white, so we rich and since we are rich, because we are white. They



undertake and accomplish something terrible by using race as a catalyst and accelerating force. Moreover, Fanon expresses the notion that Europe has wealth and assists is ludicrous. The colonized have been exploited badly through different ways. Europe has stolen and exploited wealth from under developed and third world countries. Colonizers have plundered the third world countries to make themselves strong and powerful. In other words, it is the assets and resources of colonized that has been digested by the colonizers to make themselves strong. In the view of Fanon, the colonial masters used race as the standard of nobility and prestige. On the basis of race, the colonial masters exploited colonized world badly. They snatched the sources of the colonized world. They plundered the wealth from these colonial territories. Being white, they labeled themselves as civilized masters. They left the colonial world in complete disruption. Fanon depicts the colonial world that 'it is the sector without food and bread; it is the sector without light and coal, the colonized sector is a famished sector. Its economic infrastructure is far below the normal standard (Fanon, 1963)

### METHODOLOGICAL PARADIGM AS PER FANON'S RACISM

The methodology paradigm as per Fanon's racism framework is designed as follows:

1. This research study uses Frantz Fanon's theory of racism as theoretical framework which is based on his ideas about racism and racial discrimination, violence and colonial exploitation on the basis of race held by the colonial masters against colonized masses.
2. For the purpose of textual review, collection of the relevant quotes/extracts from the novel was thoroughly checked and selected for the relevant quotes/excepts.
3. The textual review of the novel was carried out according to the study's aims and research questions.
4. The fourth chapter 'Data Analysis and Discussion', in the light of Fanon's ideas on racism, colonial exploitation and colonial violence, textual exegesis is provided.
5. The conclusions were drawn separately in the last chapter as per each objective of the study in the context of the findings and discussion.

### ANALYSIS AND DISCUSSION OVERVIEW

In this chapter, text extracts related to racism, colonial exploitation, and violence have been examined separately in light of Fanon's views on racism, colonial violence, and exploitation in *Wretched of the Earth* (1963). This chapter is further sub-divided into two sections of colonial invasion and exploitation, and colonial violence and intrusion.

### COLONIAL INVASION, SUBJUGATION AND EXPLOITATION OF COLONIZED WORLD

In the context of Kenya, colonial entry and occupation was illicit and unlawful. The colonizers illegally invaded and subjugated the colonized lands and its territories without any solid reason and empirical claims. Their invasion was illegal, unauthorized and unjust. It was based on unfair and unconstitutional policy. The colonizers entered with violence and throughout their lifetime in colonized world, they ruled with massive brutal violence and intrusion. These cruel people with brutal disposition have brought violence into the minds and homes of people and got controlled over lands and resources. Weep Not, Child (1964) reveals the same story of colonial arrival and subjugation of local lands in the following words. "First the sun burnt all the lands, there was no water and the cattle died. Then the White man came and took the lands from us but not all of it at first" (Thiong'o, 1964, p. 18). Ngũgĩ, the father of the protagonist tells his sons and family members the story of the colonial invasion and subjugation of local lands. In a miserable state of mind, he reveals the fact to his sons that it was indeed the land that our God gave us is no more

with us. We are left with nothing in our own homeland and are living the life of miseries after white settlers' arrival into our lands.

After their illicit arrival, colonizers proclaimed openly that we are the masters. The colonists kept the colonized in a stage of rage. The colonist world is hostile towards colonized population. After their illegal invasion into colonized world, they begin with a harsh disposition of attitude and behavior. The colonized masses were kept oppressed from the very beginning. From the very first day, they set master-slave standards in these lands. They instilled in the minds of colonized people that we are your masters and you are supposed to follow us and imitate us in the activities and modes of life. The white settlers got control of them in every aspect of life. They are sent to First Big War forcefully and then Second Big War subsequently. The colonizers believed that we are fighting for these White settlers so that we could get our lands back and let these colonial settlers to leave our lands and people. But the result was totally opposite. They even came up with some more rigid attitude towards poor colonized. In the novel, the author reveals that with the entry of colonizers came the First Big War. Njorje explains to his sons that it was actually White Men's war but we were forced to fight for them. They used and treated us like animals. The British masters put us in dilapidated conditions for fighting them in the war. They used us for their benefits. Njorje tells his sons that;

We would clear roads for them as well as constructing roads and paths for them, whatever was possible from our side, we accomplished that. We did it Whole heartedly so that to help the British people to win this war so that we May get our reward but what happened, when we came back tired and weary From war, things went completely opposite of our expectations and hopes. We were expecting kind rewards but instead of reward they took our lands from us and snatched our resources. They gave nothing for our help; instead they took our lands and they left nothing to us. (p. 15)

Likewise when the colonists settled fully in Kenya and got expedient atmosphere, very quickly they established their own system and policies in these foreign lands. According to Kipling (1987), "Africans were portrayed by colonial writers as savage beings with no history, faith or valuable social norms and traditions". So, they implemented new laws and regulations. In case of Kenya, the most wanted resource for them was the local lands and wealth. They occupied those lands from the locals and gave it to the white settlers who had fought for them in the two Big Wars. These local people were made their slaves and subordinate to work under their command. Generation after generation the poor colonized worked for these colonist masters in indisposed manner without uttering a single word of rebel and opposition. In addition to the corruption of the colonized values, the colonist with the help of their agents of law and order also limited the space of the colonized people. They took their territories so that to show and illustrate the totalitarian nature of exploitation. The leading character, Njorje, in the novel tells his sons that the lands upon which we are working now belonging to my father. But these white masters came and took it from my father. In response, my father did nothing but desperately waited for these white people to go back. These white people did not go away but stayed even my father died working for them in his own lands. "Now, I am also working for them on these occupied lands. My father was taken from him. I too work for another exotic and strange man on the Lands that used to belong to us once in the past but now we are deprived of our lands in our own country" (p. 15).

Colonist influence upon the colonized masses was massive. In the two Big Wars, the people of Kenya were exploited to such an extent that they were forced to be sent to fight for the British in the wars. The Kenyan people spent a huge amount of time and all kind of resources in fighting and sacrificing their lives in the wars for their masters but in return, they were robbed of their lands, their possessions as well as their jobs. So, Completely surrendered to colonist forces in such a way illustrate that the colonists are exploiters, imposters and swindlers that they have

plundered our resources and taken away their lands, gold, minerals and even everything from colonized world. In *Weep Not Child*, Boro, the eldest son of Njorje, had also fought in the in Second Big War. “Boro had gone to the war a boy and returned a man. Now, he was a man with no land and no job at all” (p. 15). Now he was thinking about his lost lands and jobs while sitting in a corner in indomitable condition. He contemplated deeply on him and his people wretched and gloomy destiny. He and his people spent their entire life in providing services to the colonial masters which is not acceptable to him at any cost. It has made him completely philistine towards colonizers.

In like manner, the local lands of the people of Kenya were occupied by the colonist masters as they got full control and hold of the territories. They gave these lands to white settlers who had fought for them in two Big Wars. The colonist settlers loved and considered these lands as their own; even they loved these lands more than their children and wives. Fanon (1963) elaborates that the colonists came with the mindset to demolish and destroy the colonized world and to bury them deep with the earth and to banish them from their own territory. The author in the novel unveils colonizers greed in these words that “nothing was more significant to him than these lands. The land meant much more to him than his wife even” (p. 15). The best representation of this is the famous character in the novel, Mr. Howlands, a white settler from England who loved these lands even much more than his own wife which he has been given by the colonizers for his services in the war. These worthy lands and resources are the first of his priorities and interests.

In addition, the land and its resources were the most wanted and needed entities for the colonizers to rule upon. Bill (1996) argues that “a time came when the colonizers succeeded in their goals, the notion of dominated and dominant cultures as well as colonizers and colonized came into existence as a result of this invasion”. These truculent masters have accumulated all the wealth from these colonial territories. They loved these things above their own children and possessions. It was these things which were highly important to them than anything else.

In the colonies, the foreigners imposed themselves using canons and machines to get and obtain what they wanted. They left the colonized world impoverished and its people deadly. The author in the novel relates, “Nothing matters for this white settler even their children except these lands where he spends a huge amount of time enjoying the local farmers who are the real owners of these lands” (p. 24). This suggests that after the death of Mr. Howlands son, Peter, he cares for nothing but his lands only. After some time, he gives birth to another child but it was ‘the land about which Mr. Howland was frequently thinking. The land was all Mr. Howlands thinks about all the time.

The most crucial and wanted of all the things and gifts bestowed by God upon Africans was their lands and fields. It was a kind of life to them. It was like water and air for their survival. On the other hand, the colonizers occupied their territories and robbed them. Through violence and force, the colonizers entered the colonial world and got control of indigenous society, destroyed the country economy and entire life style to a great extent. The leading characters Kamau, Njorje’s brother listens to his father says that all this land is the property of Black people. Kamau says that this land is ours. We are the original owners of our lands and wealth. It is our country not the country of these exotic people. These are outsiders that have imposed their laws upon us “The British people have stolen everything from us. They are all thieves and bad people and so as Mr. Howland” (p. 28).

In course of time, slowly and gradually the colonized minds enlightened with the fact that these foreigners must leave their lands and country. They have no right to rule us. We are the master of our own selves. They started struggles in the shape of small strikes. Now they do not want to work for colonizers anymore. They wanted their lands back from them. The novel reveals this in the section where on the first day of strike by the colonized towards their freedom and independence, a young man who stands enthusiastically and reminds his people that this sweet

land is ours, given to us by our God. It was indeed the land of Black People but these white settlers who came here to get it from us. "The white people came, then took away their lands away from them and left them with nothing of their own" (p. 38).

In Kenya, the period of slavery, subordination and submissiveness lasted for a long time. This period of colonial rule was extremely terrible for the local masses as they were kept oppressive. They were bound to do each and everything that colonizers wanted by them. Even these poor and sinless people were sent to war to fight for these British people in the two 'Big Wars'. In return, they got agony and anguish of mind from them. Europe has taken over the leadership and authority with fervor cynicism and violence. They kept the colonized under close scrutiny in every capacity of life. Weep Not, Child depicts colonized struggle in the course of the freedom. During the strike against the illegal rule and disruption of colonizers by the black people, the young man angrily tells his people that how much our fathers were foolish to trust these colonial masters;

Our fathers were forced to fight for them in the First Big War – (The White Men's War). We, our fathers returned from war and instead of giving reward, they had taken away our own lands and became slaves in our own homeland. These white settlers set their own system of establishment and policies that were against the wishes and demands of colonized masses. The blacks were supposed to work for them and pay taxes to them which is by no means fair and just. (p. 38)

Similarly, Colonial history reveals that colonized subject and sector was the one that was completely dominated by British in all its capacities without a single glimpse of independence. The colonized world is completely wedged in the shackles of tyrannical rule of colonial masters. Colonized sector is the sector with no powers and no space. It is the sector with no coal and light. The sector that is completely disrupted with disrupted People, completely squeezed, having no power of decision and complete subordination to their white masters. White (2000) also states "that we, Africans were portrayed by colonial writers as savage beings with no history, faith or valuable social norms and traditions. They have kept us in complete darkness". In the novel, Njorje in the strike goes on to say in his speech that these white people in the Second Big War forced us to fight for them and save British Empire. It was again totally unfair;

These white masters have mal-treated us. They used us badly and in return they snatched our lands from us. They exploited us badly in every aspect of life. These white dogs have contaminated our values and standards. These cunning masters disturbed our internal relations as it has disintegrated our lives up to a great extent and accelerated animosity among us. Black is now the enemy of black. (p. 38)

On the other hand, among the colonized masses, there were indeed some traitors and white men's servants who were working for the benefits of colonial masters. These people were a massive threat and obstacle in the way of freedom. The white masters used them for their own purposes and advantages. It was the biggest threat for these colonized masses to confront these traitors. The Blacks in the clothes of white was dangerous enemy to colonized people who knew the weaknesses of their own people and who badly used and exploited by the colonizers. In Weep Not, Child, among the colonized population, Jacobo, who was from black people, the inhabitant of Kenya, working for whites, acting for them and that was the reason of him being so rich. The white people used him against the blacks to maintain animosity among them. Jacobo is used as tool to create imbalance in the colonized world. Jacobo was a traitor, not black people brother. Another battle started among the colonized masses and it was much more terrible than the confrontation against the colonial masters. 'Ngotho was on the side of blacks while Jacobo on the side of whites' (p. 39).

After the arrival of white masters, colonized world is divided into two distinct sectors. The colonists sector that is a sated and a sluggish sector. Its belly is always full of good things. On the other hand, the colonized sector is disrupted place inhabited by disrupted people. It harbors in its depth the elimination of regionalism and tribalism. They showed no pity at all towards the traditional chiefs as well as values. It suggests that after the arrival and fully control of colonized world, the British settlers established their own system and policy. They set new policies and regulations. The colonized masses were treated unfairly and unequally with extreme injustice. They rejected the colonized traditional values and norms that these are not even standard but outdated as they are uncivilized and unsophisticated. These are the people having unmannered attitude and way of living. By means of this, they exploited the colonized world and showed animosity in every capacity of life. In *Weep Not, Child*, Njeri finds Jomo Kenyatta and freedom fighters in trouble, she says that he was the one who stood for our customs and traditions but failed. The reason she gives is political corruption and exploitation that these are not our laws. These are the laws made by the white people. . “They set the laws that took our lands away from us but indeed they will not win this horrible game” (p. 50). They have made such terrible and unjust laws that do not speak in favor of us. We are blamed on the basis of our race as savage and barbaric creatures. They made such terrible laws that plundered our resources and snatched our lands from us. They did not care for anything nor do they ask about our agreement.

The colonial masters created such a big tension that the colonized periodically erupt into bloody fighting between tribes and individuals. Now they were the harsh enemies of each other. It reveals the cunning nature of the colonial masters that when they came, they slowly and gradually corrupt the interrelations of the colonized people. And as a matter of fact, they were successful in this up to a great extent. They sought their advocators. This resulted in disintegration and disunity among the affairs of colonized world. It happened that they spent a smooth period in these exotic territories for a long time. The novel tells the above facts in that section when Njeri began to cry on the surrender of Jomo. Boro says that;

It is because the white people are one; they are uniting to destroy us. This thing makes them strong. On the other hand, we, the black people have been divided by them into sects and groups. This is the reason we are now their slaves. We are by our own responsible for all these bad things happening to us. They get a huge advantage of this. They compelled us fighting for them in wars; they corrupted our life and traditions badly. (p. 51)

Apart from this, the colonized masters’ cunning move and one of the successful attempts were to weaken the internal relations of the colonized masses. “Howlands was in fact using Jacobo to create trouble between the blacks and that would stop them fighting the whites” (p. 52). They created their own people for their own purposes Jacobo, the rich black person among the colonized was appointed by Mr. Howlands to handle certain issues related to colonizers and to work for them as well as for the benefit of white masters. Jacobo, the loyal dog of the British masters in the novel is the best representation of those colonized who wears white masks among the Blacks.

### COLONIAL VIOLENCE AND INTRUSION AGAINST COLONIZED MASSES

In case of Kenya, the colonial entry was illegal and unjust. The colonizers occupied their lands and people without any solid reasons. They came up with the theory of ‘White Men’s Burden’ upon their shoulders to disturb and contaminate the customs and values of colonized people as well as for the very purpose to snatch and plunder their resources, money, gold and minerals. Throughout their rule, they used violence, continued with this and ended with this brutal disposition of mind. The Colonized have seen the violence throughout the colonial period. It had been constant and always on its edge. We have seen it exhausted itself in fratricidal struggles. *Weep Not, Child* (1964) portrays the picture of colonized masses that when they started struggle



for their freedom and liberty, they were treated inhumanly. During the strike by the colonized, the leading character, Ngotho stands and asks for liberty against the tyrannical rule of colonial masters. This slogan of liberty was extremely disliked by the colonial masters that they could not tolerate it at any cost. During the strike, a police man hits Ngotho on his face fiercely. "Njorje stumbles and again falls down. "People from his village find him unconscious" (p. 39). He needs to disappear soon, all his body has made tortured and blood is flowing from his body.

"The people of Kenya started peaceful struggle towards their independence but at the end they fought violently in defense of their country in particular through the MauMau freedom fighters against foreign conquest" (Copper, 1996). Leaders like Jomo Kenyatta and others raised their voices for pain stricken people of their country. They started rebel against the cruel and brutal rule of the white people. It was intolerable for the white masters. When they perceive and recognize this, they started to block and stop these people through violence and disruption. They care for nothing but only wanted the flesh and blood of colonized people. The colonized used a huge amount of police and military to keep the colonized under their control and to spread violence. "We are all prisoners in our own land. Nothing belongs to us, even not our own voice. We cannot open our mouths against these cruel creatures for their violence and persecution" (p. 44). It suggests that after rising freedom slogan in the days of strike, one night, Jomo Kenyatta, all his friends and leaders were arrested for their rebel. These people were kept under close scrutiny and investigation. Meanwhile, the state of emergency was declared by white people. The black people are not allowed to do anything. They were captivated like prisoners. Colonial masters showed their brutal face and appearance towards the poor masses of Kenya.

The colonized masters imposed themselves forcefully. They brought violence into the homes and minds of the colonized subjects. This illustrates that when colonizers realized that the colonial spirit for independence and power is now increasing day by day that created some serious troubles for them. They arrested the most wanted of them. And they continued killing the innocent colonized as if they are not humans. They were arrested, attacked, their women were raped, and a lot of innocent people were killed in the course of their rise for freedom. When Kori in the novel escapes from police van and reaches home, he tells the story of the brutality and cruelty of the police that they beat us terribly and I think they are to kill us all. These people do not want us to get our freedom, therefore, they attacked us and beat us and put in their prisons. "Violence is the only tool 41 they have to use upon us so that to shut our mouths. They know that through violence we can stop them from getting independence and freedom. Their policy is only and only violence now" (p. 99).

In Kenya, the great Mau Mau movement by the people of Kenya against colonial masters so that to get rid of colonial oppression and colonial rule. Mau Mau was basically a secret group which a person joins by drinking oath and then you became the member of that circle. They were also called 'Forest Boys' who would live in forests and would fight against colonial forces and people. In the revolution towards independence of Kenya, Mau Mau played a crucial role and its leaders became pioneers and founders of independent Kenya. 'Mau Mau' did not want further concession with colonial rule. The colonized have already prepared to waylay him in such a way that he will have no other solution but to flee. Now it is the perfect time to respond them in their own language. Jacobo, in the novel, reveals Mr. Howlands to send Ngotho and his sons to the detention camp as they are the initiators and important leaders of Mau Mau tribe. Jacobo claims that he is damn sure of Ngotho as the leader of the movement and while hearing Mr. Howlands responds to arrest the sons of Ngotho at any case and put them all in the detention camp as it is a great threat to them. He asserts that no mercy should be shown in this regard when he says to the police that Arrest the sons of Njorje for breaking curfew or anything.

One of the crucial obstacles in the way of colonized masses towards their freedom was their own people who were traitors and the close friends of colonizers. These cunning colonizers had used them for their benefits and advantages. In comparison to whites, these blacks who have worn white clothes were the greatest tension for the colonized. It helped colonizers to achieve the goals easily and to access and control them. A time came when the colonized sharpen their weapons. They realized the strength of their own muscles, force the leaders to accelerate events. Jacobo in the novel makes plans to catch his enemy. “Ngotho and his son are the biggest enemy and threat to the colonial power. As a result, Njeri was fined for breaking the laws and curfew and Kori was sent to detention camp without any solid proof and trail” (p. 63). It is the cunning Jacobo who does and accomplish all these to the family of Ngotho. The colonized masses raised the slogan of independence at the cost of sacrificing their lives and bodies for getting freedom from the shackles of these cruel and brutal masters. They suffered a lot for this. They were sent to detention camps. The women were raped and martyred and their houses and lands were burnt fiercely. The colonized sector is a disreputable sector with no power, space and shelter. This sector is famished sector, hungry for bread, meat, shoes, coal and light. It is a sector that crouches and cowers. Violence is the ultimate way to get rid of this. The author in the novel says that the colonized believed that there are white people who do all these things to us. These acts of violence would not be forgotten and would respond with the same blow. The novel highlights the phase of disturbance and turbulence at maximum Njorogi visits his brother Kamau and hears such terrible news from him about this own people who have been killed horribly by the white people and were found dead in the forest. They were all forcefully taken from their homes and were killed.

In the same way, colonized man is reduced to the state of animals. He is treated worse than animals. He is completely banished from his lands and homes. In the novel, British settlers targeted those who were accelerating the nation for the journey towards freedom. They left nobody alive in this regard. They targeted those who were associated with ‘Mau Mau’ and were obstacles in their way. They started their investigation to charge and arrest those who belong to ‘Mau Mau’ and to punish them with their lives. They treated those colonized worst than animals even. In their process of investigation they killed so many innocent people and made so many children orphans and wives widows;

Njorje was arrested by the police. He goes confused and unhappy. He was charged for his relation with ‘Mau Mau’ upheaval. He is confronted by two European officers inquiring him about his affiliation with the Mau Mau. The officers want to know him as he has taken the oath to be the members of Mau Mau. In response, Njorje says ‘No’. I am a school boy and do not have any association with this. On hearing this, the officer hits him badly and tears rolls down his face. The officer for the second time asks questions and gets the same response. The officer hits him again terribly on his face. He was unconscious and was all covered with blood where he was hit by those heavy boots. (p. 70)

The tortures of colonial masters were heavy, unbearable and intolerable. Their punishment was so severe that they would use different dangerous equipment to torture those innocent humans like knives, pincers and hammers to castrate those who raised their voices against them and rebel against their policies. Their only fault is to free their lands from these tyrannical masters. In the course of struggle for liberation of the colonized world, a huge amount of blood was shed and the phase has lasted long enough in the colonial world. The colonized got independence at the cost of sacrificing their precious life. The novel throws light upon this in the section;

Howlands presses Njorje with pincers and Njorje cries and screams with pain. Howlands continues to ask questions and gets the same response each time. Every time, he pressed harder with the pincers to accept and confess those things of which he is accused. Mr. Howlands, the second day, again starts the same questions from Njorje about his affiliation to Mau Mau as well

as the death of Jacobo. This time he is having pincers. He says Njorje that you will be castrated like your father. (p. 71)

The colonial master were purring and following all those who had association and affiliation with great Mau Mau tribe as it was the biggest threat for them and they had finally realized that we cannot go with it. In the independence of Kenya, Mau Mau played a crucial and vital role as it turned a solid blow against colonial powers. The author of the novel tells about Mau Mau in the following words;

The great Mau Mau movement started in Kenya by the people of Kenya against colonial masters so that to get rid of colonial oppression and colonial rule. 'Mau Mau' was basically a secret group which a person joins by drinking oath and then you became the member of that circle. Ngotho was accused for his association with Mau Mau and killing of white men's watch dog, Jacobo. Now, he is kept in a small hut, completely dark with no glimpse of light. For him the days and nights are the same now. He is in terrible pain, even he is not able to sit, sleep and talk. Ngotho was tortured for so many days. (p. 72)

Violence was widespread throughout colonial world. It was the extremity of violence upon the colonized masses only because of their slogans for their freedom. They were tortured badly through several inhuman ways. The leading character, Ngotho is a single glimpse of victimization of the brutal and cruel colonial violence. He is tortured even for no good reason. Colonial masters spread violence everywhere in the colonized world. They didn't care for humanity. They treated colonized as savage and animals. The colonial masters entertained themselves by torturing poor colonized masses. The author of the novel reveals in this regard that "When Ngotho returns home, his face and entire body is covered with cuts and bruises. He has been beaten badly. His eyes and mouth never opened. He looked around the hut when he opens his eyes but is unable to speak" (p. 75). At last the colonized people patience came to an end. They came to the conclusion that the only way to save us and our people from these white dogs is to respond with the same violence. Violence is the only valid way to send them back to their lands. The colonized masses have started preparation of sharpening their equipments to cut and tear the cruel masters into pieces and to remove this dirt from their homeland. Mr. Howlands while sitting in his office, he is waiting for the police who would go with him. Mr. Howlands forgets to close his office door. Suddenly, the door opens and he notices a gun that faces his head.

The colonized fear and hesitation was all vanished now. They openly admit and undertake the violent actions. Now they are in extreme rage and aggression. The colonized masses, specifically, the Kenyan people came to know that now is the proper time to sharpen our knives and oil our guns to teach a lesson to the cruel nature of British masters. Colonized felt happiness and joy to shed the blood of the colonial masters. They wanted their revenge at any case. Boro, the eldest son of Ngotho admits that he has killed Jacobo because he betrayed black People and helps you to kill them. The colonizers now want to take their revenge at any cost. The following lines from the novel reveal their disposition. You People have raped our women. You people have killed the innocent souls. It is you who have spread violence in the minds and homes of our people and have taken away our lands and wealth from us.

## CONCLUSION

The research at hand has attempted to investigate the postcolonial field of study, specifically that of literature, and how it is shaped by the pre-colonial, colonial, and postcolonial experiences of postcolonial societies. More precisely, racism, violence and exploitation from the perspective of colonialism are explored in this dissertation. Wa Thiong'o is a postcolonial writer dealing with the themes and characters on colonialism, anti-colonialism and neocolonialism and criticizing the

destructive legacy of colonialism in his literary works. He claims that colonialism is a brutal act of occupying the minds and cultures of colonized masses. The colonizers entry is illegal especially in case of Kenya where they came to rule illegally and snatched the right of living from the native people. In *Weep Not, Child* (1987), the author has employed various characters in *Weep Not, Child* (1987) to uncover the true roles and relationships between colonists and colonized in order to expose the true roles and relationships between them.

This research looks into Africa's sour connection with British colonialists, which is distinguished by ethnic discrimination and exploitation as well as various forms of crimes done against Africans during the colonial era. African colonial ethnic discrimination and violence are a reality as a result of colonial masters' political, social, economic, cultural, and religious exploitation. White imperialists, through no fault of their own, made Blacks feel like slaves in their own country only because of their skin color. Africans sought to express their frustration with their oppressors and exploiters by writing, public agitation, and armed revolt. Almost every work of African literature from this time, including *Weep Not, Child*, laments the heinous trend of people being reduced to slaves in their own country.

The analysis of the novel in the perspective of the selected theorist lucidly elaborated the issues of colonial exploitation, violence and racial discrimination. The colonizers snatched and plunder the capital of the colonized on the basis of color. They stigmatized colonized peoples based on their skin color, treating them as second-class citizens, far worse than animals. Colonized people were discriminated against and suffered greatly as a result of their skin color and complexion. The colonizers instilled in them the belief that since they are white, they are much superior and intelligent. They instilled in the colonized the belief that we are their masters and they are their slaves.

In the novel almost all the characters are presented to portray discrimination and exploitation suffered by the Africans. For instance; Ngotho, the head of the family reveals the real faces of the colonial masters by telling the story of the arrival of these colonial masters without any good reason to snatch the resources and lands of the poor colonized people. He has told the story of colonial exploitation by sending these colonized masses to fight for them in Two Big Wars. Boro, The eldest son of Ngotho, has represented anti-colonial views and approach towards colonial masters. He bears some bitter grudges and wants to take their revenge from these white settlers. Another son of Ngotho, Kori, who is the representation of that entire young circle deprived from jobs and is exploited badly in each and every aspect of life. On the other hand, Jacobo, belonging to elite class who among the Black works for the benefits of the White. He is the one who has made the life more difficult for his own people. Mr. Howlands is the depiction of White settlers on the lands and portrays occupation, violence, and disruption and exploitation.

The British settlers developed their own structure and policy after their arrival and complete control of the colonized world. They enacted new policies and rules. The colonized peoples were treated harshly and unequally, and they were subjected to gross injustice. They rejected colonized social values and standards, claiming that they are not only outdated but also uncivilized and uneducated. There are people who have an unruly attitude and way of life. They oppressed the colonized world and displayed animosity in all aspects of life as a result of this.

When the colonizers discovered that the colonial spirit for freedom and control was growing by the day, they found themselves in deep trouble. The most wanted of them was apprehended. They proceeded to murder the colonized as if they were not human. During their rise, they were captured, assaulted, their women were raped, and many innocent people were killed. Their attitude compelled the people of Kenya to get their freedom from them through violence and force, and that finally culminated on Mau Mau movement.

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