

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
University of Amar Thelidji Laghouat
Faculty of Letters and Languages
Department of English



Analyzing the complexity of Identity in a Multilingual Society
Chimamanda Ngonzi Adichie *Half of a Yellow Sun* (2007)

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Presented by:

KOUIDRI Salma

Supervised by:

BEDERINA Sarra Ahlam

Members of the Jury:

Mrs. NOUIOUA Wafa

University of Laghouat President

Mrs. BEDERINA Sara Ahlam

University of Laghouat Supervisor

Mr. SEDDIKI Mohamed Cherif

University of Laghouat Examiner

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Dedication

I would like to dedicate my graduate dissertation to my beloved family, to all my closest friends, to all those who encouraged me, supported me, and to those who contributed in the elaboration of this work.

Miss KOUIDRI Salma

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Abstract

The use of the colonizer's language by the postcolonial African writers was behind the debate among the African writers as far as this work is concerned. African writings have been questioned for it has been written in the language of the colonizer and not in the African languages. The main purpose of this research is to shed light on the issues of identity and language in postcolonial African writing employed by Chimamanda Ngouzi Adichie in her novel *Half of a Yellow Sun* (2007). Therefore, it seeks to examine the effects the complexity of identity throughout the novel's major characters under the influence of the colonial education and it emphasizes also on the shaping of the African identity under the influence of a multilingual society through Adichie's characters. Accordingly, discusses the causes that led to the African writer relies on the colonizer's language while questioning for the African identity using the new literary style which is the creation of the postcolonial African writer . This dissertation detected a real presentation of the African experience through an African voice.

Keywords: Language, Identity, Postcolonial Theory, Adichie, Colonial Education, a Multilingual Society.

Résumé

L'utilisation de la langue du colonisateur par les écrivains Africains postcoloniaux était à l'origine du débat entre les écrivains Africains en ce qui concerne ce travail. Les écrits Africains ont été interrogés car ils sont écrits dans la langue du colonisateur et non dans leur propre. La thèse est basée sur la complexité de l'identité et de la langue dans la littérature Africaine postcoloniale à travers Chimamanda Ngozi Adichie *Half of a Yellow Sun* (2007). Elle met également en évidence et analyse le sens de l'identité sous l'influence de l'éducation coloniale de la société multilingue. Elle traite des causes qui ont conduit les écrivains africains à s'appuyer sur la langue du colonisateur tout en questionnant l'identité africaine en utilisant le nouveau style littéraire. Cette thèse a détecté une présentation réelle de l'expérience Africaine à travers une voix Africaine.

Mots clés: L'identité, La langue, La Théorie Postcoloniale, Adichie, L'éducation Coloniale, La Société Multilingue.

ملخص

إن استخدام لغة المستعمر من قبل الكتاب الأفارقة فترة ما بعد الاستعمار هو أصل الجدل القائم في المجتمع الأدبي بين الكتاب و المفكرين الأفارقة، حيث يكمن الاختلاف في آرائهم بين مؤيدين و معارضين، كما أن لكل وجهة نظر و أسباب مختلفة، و الذي يطرح العديد من التساؤلات حول لجوء الكاتب الإفريقي إلى استعمال لغة المستعمر للتعريف عن هويته الإفريقية و هو وجه التناقض البارز في الأهداف التي يسعى إليها الكاتب الإفريقي. وهذا ما تتناوله رواية نصف شمس صفراء للكاتبة النيجيرية شيمامند انغوزي أديشي 2007، الدراسة تطرح عدة تساؤلات حول ماهية و مدى تأثير المستعمر على المستعمر و طمس مكونات تعريف الهوية الإفريقية. تهدف الدراسة إلى تسليط الضوء على الهوية واللغة في الأدب الإفريقي. بالإضافة إلى تحليل أبرز شخصيات الرواية حيث يناقش معنى الهوية تحت تأثير التعليم الاستعماري و تعدد اللغات في المجتمع الواحد كما يسلط الضوء على مكانة المرأة الإفريقية في المجتمع. علاوة على ذلك الأسباب التي دفعت الكتاب الأفارقة إلى الاعتماد على لغة المستعمر أثناء تساؤلهم عن الهوية الإفريقية باستخدام الأسلوب الأدبي الجديدة الذي يعتبر منتج الكاتب الإفريقي محض. اكتشفت هذه الأطروحة عرضاً حقيقياً للتجربة الإفريقية من خلال صوت أفريقي مهجن بلغتين الأصلية و لغة المستعمر.

الكلمات المفتاحية: المستعمر، المستعمر، الهوية الإفريقية، التعليم الاستعماري، تعدد اللغات في المجتمع الواحد، أديشي.

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General Introduction

After a long time of the brutal contact between the colonizer and the colonized countries, the territory of Nigeria became under the colonial influence of Britain in the late 19th century and a British colony in 1914. It united three entirely different ethnic groups the Igbo in the southeast, the Hausa-Fulani in the north and the Yoruba in the southwest. They formed three major internal units each of which had very different cultural customs and political structures.

Half of a Yellow Sun Adichie's second novel was published in 2006; it is set in Nigeria and deals with two periods. The early and the late 60's which are important in Nigeria postcolonial history. The Nigerian-Biafran War lasted from 1967 to 1970 in which the country was involved in a bloody and violent conflict. Since the novel was introduced in a sensitive period of time, the main characters deal with the portrayal of the real historical events that has captured the attention of the African writer.

In the post-colonial studies and literature the most prominent theme is identity which is affected directly by the colonial education, this later through subverting the colonized people and forcing them to learn the colonizer's language. African literature as the novel is concerned presents the western-influenced literature; it is the struggle of the African writers to regain their lost identity. *Half of a Yellow Sun*, is concerned with questioning the single story of Africa created by European colonialism. Much of the earlier African writers have been criticized for using the colonizer's language, it was seen that it is another face of colonialism or a continuation of the previous colonizer's literary tradition, as it is defining the colonizer language, culture and tradition.

The use of the colonizer's language was behind the debate among the postcolonial African writers which led to different views according to the aim of each writer, taking into consideration the influence of the cultural background of the African writer in his carrier. The African writers were divided between supporting and rejecting the colonizer's language use in their literature.

This study attempts to define the research gap by bringing an understanding to how the post-colonial writers define identity in such society under the influence of multiple languages. In addition, clarifying the changes that occurred in the African people's identity. The present research raises awareness about the shaping of the African identity under a foreign impact in terms of language and traditions. Bringing to light the importance behind the postcolonial writers relying on the colonial language, which was contradictory for their aims. The current research provides clarification behind the appropriation of the English language by the postcolonial African writers, the effectiveness of the language in their writings. Specifically, the present study aims at investigating the impact of the colonial language on the African people generally and the postcolonial writers in specific. Also, this research demonstrates the critique along with the postcolonial African writers.

Therefore, in this dissertation we attempt to answer the following questions:

- How can the meaning of identity change under the influence of a multilingual society by Post-colonial African writers?
- Postcolonial African writers were criticized for using the colonial language raising the question. Does the African language not capable or inappropriate for conveying the message of the African story?
- To what extent the English language serve the post-colonial African writers to redefine their African heritage? Was this choice adequate for questioning about the African identity?
- How did cultural and linguistic backgrounds of the postcolonial African writer affect her style of writing?

On the basis of the previous questions, the research hypotheses are:

Nigeria is known by its diversity and ethnicity it is made up of more than 250 ethnic groups with different traditions and languages, the coming of English language serves the communicative needs of these tribes they agreed on it and it became a tool of communication and the first language in use.

Identity is related to one culture, language and religion, the hybrid position of the African people between their own culture and the European culture which aren't the same presents the idea of the third space as Homi Bhabha states the contact between identity and hybridity which constitute the new identity in a multilingual society.

African writers rely on the colonial language to let their voices be heard not only to Africa instead all over the world, they use the English language to show that they aren't backward and uncivilized people as the colonizer presented them to the world. Otherwise, post-colonial writers were criticized for using the colonizer language as if they support him, one of these writers is Chinua Achebe his novel *Things Fall Apart*(1958). In addition to many other post-colonial writers who depend on the colonial language because it was their language of education. It may not be the adequate choice as it can be according to the goal of each writer.

Language is the tool that serves the communicative needs for the speakers, the postcolonial writers saw that the English language is the adequate choice to pass their African message not only to the Africans but also to the whole world, as it was the consequence of the influence of the colonial education which was the colonizer's aim.

The importance of this study lies in analyzing the meaning of identity in a multilingual society, leading to the appropriation of the English language by the African writers; seeking more clarification about the causes that pushed the post-colonial writers rely on the colonial language to redefine their African heritage rather than their indigenous African languages.

According to Kimbo-Sure and Vic Webb's book *African Voices (2010)*, the language has an instrumental function, informative function, participator function, symbolic function...etc. The language played a major role in the accuracy of conflicts where there is still evidence of tension between races in Nigeria. This is partly due to the pre-colonial and the colonial rule conflict in addition to social division. It was argued that these indigenous languages cannot play an effective role, as a result the leaders decide to promote the ex-

colonial language which is the English language consequently people in Nigeria shifted from their languages to the colonizer language.

As Morakinyo, Ogunmodimu (2015) declares in the International Journal, the Language Policy in Nigeria: Problems, Prospects and perspectives. The pre-context to the presence of the English language in the pre-colonial era was trade and slavery until the physical existence of the colonizer, the English language became the language of administration and education because of the missionaries they established schools in 1882. The colonial rule intervened in the educational system, from this point the English language became the official language in schools, the target of the colonizer was the assimilation of the African people. People in the south were more positive with this idea. It became the language of the elites and the upper classes. The situation of the English language changed in the post-colonial era wide spread in administration, education, law, trade, elites, upper classes even it used among most that ethnic groups.

According to Ngozi U. Emeka-Nwobia (2015), Journal the Place of Indigenous Nigerian Languages in National Development. Nigeria is the most multicultural nation in Africa. However, it is unified by the English language since the presence of the British colonization this effective presence of the English language in Nigeria led to the loss of the value of that indigenous languages consequently the loss of the African identity. People started using the language of the colonizer even in their daily life, this emerge the notion of gathering this lost identity by the African writers one of them is Chinua Achebe.

Achebe's novel *Things Fall Apart* provides an image on the African way of life before and under colonialism. His purpose behind choosing the English language is providing Africans and the whole world readers with a realistic depiction of their pre-colonial past. He has successfully delivering the message of his mother language through the English language. In contemporary African literature the use of the English language is often a key element of success as an African writer. The promotion of the English language in Nigeria back to the multilingual

nature of Nigeria, different language policies adapted by successive administrations and the attitude of the society towards the English language, it reflected their socio-cultural norms.

For this study, we will apply descriptive and analytical approaches in order to discuss the reason and the contradiction of the postcolonial writers rely on the colonial language in their writings. We will depend on our primary source Adichie's novel *Half of a Yellow Sun* 2007 in addition to other secondary sources are used to enhance the idea of African identity in a multilingual society.

This dissertation is divided into three chapters; the first chapter would be a reviewing of the postcolonial African novel, in addition will introduce the postcolonial theory and its main theorists and themes, as it deals particularly with the issues of identity and language in postcolonial African writers.

The second chapter would be an answer to the research questions of identity under the influence of an external culture in the society, Nigerian community. Additionally, chapter two deals with the analysis of the novel's major characters and the changes impose on their identity, either the internal or external factors that were shown in their new characters. The writer use of the war circumstances to provide the reader with a real depiction of the African history.

The third chapter will be an application of what was theoretically discussed in the previous chapters, moreover, discusses the way in which the postcolonial writer represent his African story and the consequences of the contact between the two languages the local and the foreign language, which were the author's main goal in order to reach the historical truth of her African nation that constitute the new literary style by the African writer.

Chapter One
Theoretical Background
Overview in Postcolonial Identity
and Language

Introduction

The root of the modern African literature lies in the indigenous oral traditions of Africa and the western literary traditions brought through colonization. Along the African history, ethnic and religious diversity have been characterized most of the African countries; especially Nigeria. There is much diversity of themes tackled by the African writers in their treatment of subjects. Post-colonialism in Africa dates back to the era between 1960 and 1970, during which many African nations gained their political independence from the colonial rulers. The field of postcolonialism has led to the emergence of the post-colonial theory. Post colonialism is concerned with the way the colonizer affected the colonized not only during the imperial process means the physical presence of the colonizer. But, after its departure also. In other words, it analysis literature that was under the oppression of the imperial process, literature that was considered as a response to the colonial domination, it was seen as a reaction from the colonized countries.

This chapter will shed the light on the postcolonial African literature, it will also include a bird's eye view of the post-colonial theory with a brief overview of its main theorists and themes, dealing with the issues of identity and language in postcolonial African writers. In addition, the choice of the African writer's for using the colonizer's language in order to represent their lost identity which raises the debate among the African writers themselves. Therefore, deals with main goals of the African writers behind the appropriation of the colonial language in their writing.

1. The Representation of the Postcolonial Novel in African Literature

Postcolonial African literature represents any writings after independence which tackle one of these subjects: the new cultural identity of the colonized countries that was forming after the contact between the colonized and the colonizer culture, the notion of independence, the issues of marginalization in addition to its common features shared among most African novels about the question of race which created by imperialism and the notion of freedom.

According to John Lye definition of postcolonial literature it “is often self consciously literature of otherness and resistance, and it is written out of the specific local experience”. In the postcolonial African literature the most prominent themes were identity, language issues and the history of the formerly colonized countries. Most of the African writers of this period were looking for regaining their lost identity taken by the colonizer. After the brutal contact between the colonizer and the African people, writers were conscious about the image that the colonizer drew it about them as inferior and the issue that is related to their history, it was their concern and duty to represent their African heritage in their way not the way the colonizer does, what was challenging in this representation is the language issue which most of the African writers were relying on the colonial language.

Another definition According to Depika Bahri, Associated Professor in the English Department at Emory University, in her article “Introduction to Postcolonial Studies” (1996), postcolonial is a reaction versus colonialism which embodied power on natives in order to abuse their wealth. While, many say that postcolonialism was concerned and engaged with the changes that occurred at the social and cultural levels, which is situated after colonialism precisely after Edward Said’s Orientalism in 1978. This was reinforced by the publication of *The Empire Writes Back: Theory and Practice in Post-colonial Literatures* by Ashcroft Griffiths and Tiffin (1989).

In relation to Marie Rose Napierkowski, Postcolonialism deals with the representation of the issues that are related to identity in the newly independent countries. It is the cultural product affected by imperialism, from the first connection between the colonizer and the colonized until the present day. In other words, it is the effect of the cultural attachment of imperialism during the imperial process by which the colonizer adopt new cultural issues that did not exist before as a result the colonized societies came with a new culture and identity.

The language that used mostly in the African Literature is the colonialist's language which was important in modern African literature whether it is English, French, or Portuguese. There has been a debate going back to the early part of the 20th century to the present among writers and scholars, including Benedict Walle Vila Ashcroft who think that "the special postcolonial crises of identity comes into being; the concern with the development or recovery of an effective identifying relationship between self and place". Ngugi WaThing'o of Kenya declares, people's literature could be written in another language rather than their own. By which African writers have made choices and many writers adopted the European languages rather than their own languages of their respective countries. Like Chinua Achebe and Wole Soyinka, domesticate rather using their African languages with the English they use to reflect their respective Igbo and Yoruba cultural backgrounds and the world views they represent. Ngugi abandoned writing his fiction in English in his mid-career in the early 1980s to write in Gikuyu or KiSwahili and later have his work translated into English. What was important is that the English used by the African writers informed by indigenous culture, society, environment, and individual experience. Since literature is a cultural product, it is dynamic and so always evolving (Ojaide 126).

2. Language and Identity in Post-Colonial Literature

The language debate in African literature going back to the affection of colonization and the results that it had on Africans' perceptions. Ngugui wa Thiong'o's book, *Decolonizing the Mind: The Politics of Language in African Literature* has made important contributions to our understanding of how imperialism and colonialism work to suppress groups of people, along with their languages and cultures, and maintain power on them. On the other side of the debate is Chinua Achebe, who has contributed to scholarship on language and identity in post-colonial Africa by arguing that, it is possible for Africans to adopt hybrid language and identities without losing their souls to the colonial agenda. So, according to him African people may adopt hybrid language or identity in the same time gathering their own which is somehow difficult task.

Ngugui WaThiong'o, a Kenyan writer and scholar, has made important contributions to post-colonial studies, particularly regarding language and identity. His work argues for the survival of African languages against the imperialist domination of the English globally.

Using the African languages in part of African peoples' struggle against imperialism. While, other scholars like Chinua Achebe has argued that one can use English drawn from African languages to express their cultures, and as such get the best of both worlds, WaThiong'o refutes this claim and instead wondered why it shouldn't be the other way around. Why, he asked, shouldn't we, as Africans, take from other people's languages to enrich our own? Why should we claim other people's languages while being so reluctant to claim and enrich our own? In his view we should enrich our own language instead of relying on the languages of the other, it seems as we are supporting the other language and culture and being the colonizer followers.

WaThiong'o, declare postcolonial identity defined according to various concepts that are related to construct its meaning; for instance Otherness the way the colonizer saw the

colonized countries. The colonialists strategically managed to control the minds of the colonized people through taking control of their language and culture. In addition to controlling the wealth of the colonies in Africa by use of the military forces and the physical presence, WaThing'o argues that this mind control destabilized the African's perception. He was taught that everything about him as African was inferior and backward while everything according to the white man was superior. So, he claimed "to control a people's culture (and language) is to control their tools of self-definition in relationship to others". The colonialists were able to gain this mental control by suppressing African languages and defining them as lacking, needing improvement and generally backward needs someone to civilize them.

WaThing'o cites schools in African countries that focus on teaching English and preparing students for entry into elite European or American Universities. WaThiong'o's stance on the language debate is that Africans including African writers and intellectuals should not only speak but also write in their African languages, their mother tongue instead of the use of the English language. He rejects the notion that English language makes it easier to reach a wider audience means as a tool only, instead he reclaimed that the English language rose to such a global status by means of oppression and colonization of other nations, the situation of the colonized countries under imperialism. According to him African languages, should be credible candidate for global language status as well. For English mastery have more to do with power than the language itself. WaThing'o argues that Westerners use language as a tool to keep dominating other nations while suppressing the languages, cultures and identity of those nations this was the goal of the colonizer over the colonized in order to keep ruling them either directly or indirectly.

Furthermore, according to him, even when African people learn the English language, their use of this language is often not accepted by the "owners" the native speakers or the colonizer. His response to scholars like Achebe that argue that the English can be transformed

to meet the cultural needs of the Africans is to ask, “after all the literary gymnastics of preying on our languages to add life and vigor to the English language or other foreign languages, would the result be accepted as good English or good French? Will the owner of the language the natives criticize our usage? Concerning the language issue, both of them are on opposite sides of the debate Wa Thiong’o calling for the rejection of the English language which is a phase of the colonial influence and domination on the African identity and culture, in the opposite side Achebe advancing the need for the African people relying on a hybrid language as a result hybrid identities leading to a speaker of multiple languages, including their indigenous language in addition to the English language.

Chinua Achebe’s contribution to the language debate is forced on hybridity and the embracing of both African and Western languages. Contrary to WaThiong’o’s defense for writing purely in African languages and no need for using the colonialist languages, Chinua Achebe argues that valuing English for its ability to make communication possible among people from different ethnic backgrounds. Having felt the pull of both English (and other things that came with the language, such as education) and Igbo (his native language), Achebe established a connection with both worlds and used both languages in order to create identity that fit his needs as an African writer and intellectual.

Achebe describes his classic novel *Things Fall Apart* as atonement with his past. *Things Fall Apart* 1958 is a postcolonial novel that gives an African perspective by it depicts the life story of Okonkwo, an extraordinary African man who is a wealthy local leader that despite having a lazy father, he establishes himself in his community as a warrior and respected clansman. Okonkwo is however unlucky in many ways he kills a boy who called him father and kills a fellow clansman, he is forced to go into exile. When Okonkwo returns to his village, the white man has invaded their clans. Okonkwo is ready for the war against the white man as he demonstrates when he kills one of the court messengers with a machete. But

when his fellow villagers allow the other court messengers to get away, he realizes that the rest of the clansman is not ready to go to war, and he hangs himself. The novel has been so influential not only on African literature rather than on literature around the world is written Achebe's principal purpose to provide the reader's a realistic depiction of pre-colonial African past, the most striking feature is the use of the English language, but in the same time it contains the richness of the African language and culture in every sentence.

Achebe argues that the difficulties and the ethnic tribes affected the African languages this what helps experiencing the African people on the English language rather than their indigenous languages and not the effect of imperialism but according to his view that the African were in a needy situation to the extent that people from one nation can express and understand each other. Nigeria which is known by diversity and ethnicity is reunited with the coming of the English language. The communicative needs of these tribes decreased it was a tool between them, they agreed on it and it became the first language in use in all area: education, law, elite...etc.

2.1. Identity as a Concept

Generally, identity is described as a difficult, unclear, ambiguous and complicated term that has a great function in outstanding harsh argumentations and discussions in many subfield of political science such as about gender, national, ethnic and state identity.

For John Locke, an English philosopher and physician, identity is related to the human minds and its acquisition of knowledge and also to the consciousness and the awarness of the person. Locke's philosophy shows that the individual's awareness and thought are correlative; so he theorized that whenever a person wants to know him/herself they should turn back to their identity even if time and place have been changed. Moreover, he believed that although the one's identity is expanded over time, that one is always the same one whom lived, lives and will live this life with its memories.

On the other hand, the notion of identity also takes a debatable part in the psychological field. Most psychologists define identity as the personality, beliefs, characteristics and appearance. They usually link identity to the concept of self-image from which the individual draws a pieces of information about themselves: how he sees himself, how the others see him and how he understands the others' view towards him. According to Peter Weinreich, a German sociol-linguist: "A person's identity is defined as the totality of one's self-construal, in which how construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future". (Weinreich and Wendy 80)

3. Post-Colonial Theory:

3.1.Post-Colonial Theory and the Issue of Identity:

Postcolonial theory is a diffuse interdisciplinary field influenced by various thinkers such as Edward said, Bill Ashcroft, Gayatri Spivak, Homi Bhabha, Aizaz Ahmed...etc.

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 (Ashcroft et al 2002: 8).

It is a field of literary criticism in the late 1970s , this concept was used by some literary critics to describe the emergence of a more critical understanding of the effect of colonization which seek to provide critical reflections about western imperialism. In this new context, the idea of the postcolonial entailed a rupture with the interpretations of colonialism.

Postcolonial theory has often defined as a political project designed to promote the contesting of colonial domination and to critique the legacies of colonialism. Postcolonial

literature uses the language of the colonizer including its literary forms to write about the history and the struggle of the colonized countries.

As Lois Tyson, holds that as a domain within literary studies, postcolonial criticism is both a subject matter and theoretical framework. As a subject matter, postcolonial criticism deals with literature that was the product of the contact between cultures that is seen as a response to imperialism, from the first point of the colonial contact to the present moment. Whether, was written by the colonizer or the colonized. As a subject matter, Postcolonial criticism focuses on the literature of different cultures that had developed in response to colonial domination.

The area of interest of the postcolonial theory is the issue of language, home, identity, hybridity...etc. This according to the colonizer main goal in order to control over those notions through the process of “knowing” the other, as Ashcroft said in *The Postcolonial Reader* to name the world is to know it and to have control over it. Moreover, the issues of language, hegemony that have been said before, postcolonial literature discusses the issues of place and displacement. It is also closely related to the most common themes such as the struggle for independence and national identity.

It is built around the concept of resistance and struggle, it examines and presents the relation in which the colonizer affected the colonized counties in terms of identity, language, culture. This period is commonly defined by using the English language which is the colonizer’s language this later presents the contradiction between the use of the colonizer language while the aim of the African writers was questioning the African identity.

According to Nelson Fashina (2009), the postcolonial era highlights the evolution of the African literature. During this period African thinkers and writers began their search for authenticity and literary identity for the African literature that was missed before. Its evolution was in the same time with Foucault’s idea of revolution and the courage of truth

(Foucault17). PhebeJatau (2014) states that postcolonial literature dates back to the creative writings realized from the colonized countries.

As a literary theory, according to Bill Ashcroft (1995), postcolonial theory is an engagement with contestation of colonialism's discourse, power structure and social hierarchies. Postcolonial theory is applied to describe colonial discourse's analyses about the third world and experience of the subaltern groups as Gayatri Spivak named them which are the groups of people who were marginalized or subjugated according to their race, gender, class, religion or a combination of these in the first or third world. The theory also interrogates knowledge constructions of the west and call for a rethinking of this knowledge which has been constructed by the west. Postcolonial theory defines grand narratives.

For Sunday Bamgbose (2013), postcolonial theory concerned with the writings of the margin, it shed the light on the way the literary and cultural issues are manipulated to impose the hegemonic position of imperialism. Postcolonial theory is a reaction versus the colonial discourse and its aftermath. It is the voice by which the colonized nation deals with the issues of race and ethnicity created by the colonial discourse, which gives the margin a chance to articulate their voices toward the center.

On the other hand, postcolonial theory focuses on the experiences of the colonized people and their disconnection that feel from their own identities, the fragmented sense of their identity. It also focuses on attempts the colonized societies to reassert the identities which they wish to claim, taking into consideration the national and the cultural identities. It is used to examine the products of colonization, it focuses on the request of the individual's identity. The aim of postcolonial study then is to restore the history, the dignity, and cultural issues.

Post-colonial theory is a set of theoretical and critical strategies used to examine culture, literature, politics, and history of former colonies. It deals with both phases the

reading and writing literature which was set in pre or during the colonization process or literature written in the colonized countries, which is concerned either with colonization or the colonized people. Thus, a postcolonial critic examines the nature of the relation between both the colonizer and colonized in terms of literature, in addition examines whether the work is anti or procolonialist ideology by giving clarification and arguments. In short, the postcolonial critic explores the dynamics of colonization through literary works.

3.2. Hybridity as a Concept

Hybridity is a post-colonial term that refers to the creation of a “new transcultural forms within the contact zone produced by colonization” (Ashcroft et al. 118). It is the result of the integration of various aspects of the colonizing and the colonized cultures that generate a new one which is a mixture of both. Thus it involves hybrid members with linguistic and behavioral manners that are combinations of those distinct cultures. This new cross-cultural context is referred to by the critic Homi K. Bhabha, the works of whom the term hybridity is mostly associated with, as the “Third space of enunciation” which is the result of the mutual influence of the colonizing and the colonized culture to produce a space that is between the two. Accordingly, another definition is given by Bhabha to the term hybridity:

All forms of culture are continually in a process of hybridity. But for me the importance of hybridity is not to be able to trace two original moments from which the third emerges, rather hybridity to me is the third space which enables other positions to emerge [...] the process of cultural hybridity gives rise to something different, something new and unrecognizable, a new area of negotiation of meaning and representation (qtd. in Sharif 4).

In other words, according to Bhabha, the cultures of the different nations are not stable. They are rather continually influencing each other and what matters the most is the

new cultural product instead of the original combined aspects. For a better understanding, the conation hybridity can be illustrated through samples from the African continent where many countries suffered from colonization expansions and therefore their cultural identities were affected. For instance, this concept could be seen in Nigeria that experienced the British invasion, through the presentation of some characters in *Half of a Yellow Sun*. The character of Ugwu his detachment from who was before and who is now in his new family, he is an example of a hybrid person who is African keeping his traditions and values yet is still influenced by his new environment.

3.3. Identity as a Theme in Postcolonial Study

The issue of identity is a prominent theme in post-colonial studies. Most of the contributors and theorists of the post-colonial theory dealt with at list the issues of identity in their works it was their first concern. In talking about Orientalism, Said dealt with the misrepresentation of the orient about the African and also the Asian societies as inferior backward and uncivilized. Bhabha's work on hybridity is also about the post-colonial individuals' identity that dealt with living with more than one culture and language through the colonial influence. And Spivak's work on the post-colonial representation of the subaltern's voice, how their voices can be heard and how to articulate their voices in the public space which concerning the groups that are subjugated or subordinated according to their gender, race, class which is a part of their subaltern identity. In more obvious ways, Wa Thiong'o, Achebe, and Fanon's works on language and culture are about identity as well. Concerning Bhabha's work he tries to suggest a co-existence between the two identities the colonizer and the colonized closer together. Gandhi highlights that there is a "postcolonial desire for extra-or post-national solidarities". Moreover, scholars like Bhabha are trying to

suggest alternatives to anti-colonial nationalism by forward indigenous courses of hybridity and ideas of mixed cultures.

However, Gandhi also noticed that the celebration of hybridity in general refers to the destabilization of the colonized culture. He warns the celebrations of the cultural diversity and enlightened hybridity. His views concerning hybrid theorists that there is no pure identity that separates the identity of the colonized from the colonizer, rather there is continuity between the two identities. He agreed with this idea. The colonizer's oppression victimize and decivilize the colonized.

4. History as a Context in Adichie's Novel

One of the post-colonial theory key elements that provide the reader a clear understanding of the contextual frame work of the novel is dealing with the history of a nation. The question of authorship, and its relationship to history, is one of the central issues in *Half of a Yellow Sun*, the writer engage with fiction in order to touch the issues of marginality, race, conflict, cultural struggle and the way in which the historical incidence imposes changes on one's life.

Throughout *Half of a Yellow Sun* the conflictual crisis of the war was presented by the characters whether internal lading to the liberation of the character after long straggle, or external between the character and the external circumstances of the Biafran war. Adichie uses the novel to voice her own views on the history of Nigeria, who should write it, and how it is constructed. The question is complicated further in the African context because of the presence of the white colonizer who has had influenced the dominant narrative about the continent and its history under the status of power.

Conclusion

On the whole, this chapter has attempted to explain both the role of the African post-colonial writer through his writings which emerged as a reaction towards colonial discourse. First, it has been shown how the postcolonial writer has used his production through his writings. Then, this section has identified the effect of the relation between language and identity.

The current chapter examined the complexity issues that had direct relation to identity and language in postcolonial Africa. The African writer argues that is not a convincing reason to reject the English language that according to them it serves an important role in African literature in specific. So, it is important though for an African writer to maintain the voice of his own Africanness, his own experiences since the aim is using the English language not as a native speaker rather to serve a particular voice and culture.

To sum up, The English language serve the postcolonial African writers to maintain their voices.

Chapter Two

Identity in *Half of a Yellow Sun*

Introduction

Chimamanda Ngozi Adichie's novel *Half of a Yellow Sun* depicts the early and the late 1960s, it presents the issues of identity, history as a tool to share the African people experience. It emphasizes the influence of the colonial education on the African people during the colonial process and after independence, postcolonial period. It portrayed class, culture, ethnicity and war conflicts through its main characters male and female, under the struggle between rejecting and adopting a foreign culture, and looking for preserving their own traditions, culture, and their African heritage, as a result being hybrid¹ between different cultures. Adichie's characters emphasized the importance of the above issues on highlighting the influence of the British education. She introduced a vivid image to the reader about the Igbo society and the colonial discourse.

In this chapter emphasizes on analyzing the complexity of identity in such society which is multicultural. Therefore, we shall focus on the changes that occur on the African identities under the colonial education and treatment on a period of the Biafran war². Then, we shall discuss the woman status in the society.

¹Refer to the creation of new transcultural form within the contact zone produced by colonization, being between two different cultures.

²The Biafran war also known as the Nigerian Civil War (06/07/1967- 15/01/1970) was a war fought between the government of Nigeria and the Secessionist state of Biafra.

1 .The African Identity Under the Colonial Education (Odenigbo)

During the colonial period African people got influenced by the colonizer's culture through the colonial education which was the pre-text of the colonizer presence in Africa. The way that the African people were presented to the world, as backward, uncivilized, and living in darkness, as a result the colonizer or the white man's role is to help them be civilized in all areas: politically, economically, and even in religious side. The ethnicity of the African continent especially Nigeria was a helping point to the colonial domination over the society, the author explores the political and personal senses of identity in post-colonial Africa through Odenigbo's character.

Adichie's novel *Half of a Yellow Sun* centered largely around the Nigerian civil war, it exposes also the adaptation of the African community for another foreign culture which imposed different ingredients, that affected the African people's identity as it presented to the world the effect of the Biafran war on the African people personalities, the novel started as a love story then moved into how the war pulled its people apart, it presented the effect of the colonial domination or discourse³ in precise its culture over the African society and the way the African people reacted against whether by adopting this new culture which differs from their own or rejecting it.

Through Adichie's characters each one has reacted differently, the thing in common between all characters was that every character had his own way to improve his Africanity⁴ under the colonial influence in terms of culture and tradition. In other words, each character had its way of searching for his African identity since it is an independent issue from one another this of course under the existence of the colonizer effect .The main goal of the author as all the postcolonial writers is defending and representing their African heritage to the world.

³ The way the colonizer describes the colonized nations.

⁴Africanity mean being an African or having an African origins

The author of the novel as many African writers uses their colonial education to rewrite their African history not the same as the colonizer presented it to the world but, as they have experienced it. Hence, Adichie used her western education through the novel's characters to tell her African story by her own voice, relaying on the English language to pass her message, the whole novel moves around the suffering and struggling of the African people during and after the war.

Adichie picked out her personage from different classes and tribal ethnicities in order to create the diversity of the Nigerian society in reality. Odenigbo, an educated African man he is a professor at the University of Nsukka who is considered from the elites of the society. The paradoxical issue is that he would not achieve his level in the society without his British education.

Yet, he was proud of being an Igbo man despite his western education and his life style not the same as the traditional African people. He was proud of his Africanity he stated:

“Of course, we are all have white oppression in common,” Miss Adebay said dryly. “Pan-Africanism is simply the most sensible response.”

“Of course, of course, but my point is that the only authentic identity for the African is the tribe,” Master said. “I am Nigerian because a white man created Nigeria and gave me that identity. I am a black because the white man constructed black to be as different as possible from his white. But I was Igbo before the white man came”. (Adichie 22)

As if he states that before the white man created Nigeria and he named the origins blacks to create the differences between the two races black and white, he was an Igbo man means his culture and tradition has existed before the white man came to Nigeria, and it is not the creation of the colonizer or the white man.

Odenigbo was not affected by the western culture and way of life since his years of education, concerning his thoughts he was supporting his Africanity not the same as his

friends. He shows confident in his African traditions he believes on an independent African country. While, he believes that his western education gave him a chance to have an overview about the other's culture no more. As previously discussed the idea of Chinua Achebe the use of the colonial education and language as a tool served the African people. His purpose behind choosing the English language is providing Africans and the whole world readers with a realistic depiction of their pre-colonial past. Not the assimilation to the colonizer's culture and tradition.

As an Igbo man origin, Odenigbo rejects that the white man categories the African race according to their skin color, Odenigbo who was proud of his Igbo origin at the same time his western education gave him a chance having an idea about the others culture and civilization, but he was confident in his African identity he was seen as an active personality somehow, his character changed after the death of his mother which directed his life on a dark path of alcoholism and depression.

She wished Odenigbo had not gone to work so she could tell him about it and trace his gently indulgent smile as he listened, the smile that said he did not need to agree with her to believe her. But she had not seen that smile since his mother died, since he tried to go to Abba and came back clutching a shadow, since he began to leave the work too early and to stop at Tanzania Bar on his way home. If only he had not tried to cross the occupied roads, he would not be so gaunt and withdrawn now; his grief would not be burdened by failure. (Adichie 324)

The reader seems to face another character and not the first personality of Odenigbo, not the same strong tribalist ambitious character, his mother was a tribal traditional woman who believes on the superiority of the man over the woman, the male hegemony on society. As she was against the relation between her son and Olanna, she did not care about the class and the position of Olanna as an educated woman. I illustrate from the novel:

“Do you cook of ensala well?”

I have never cooked it.”

“Why? My son likes it.”

“My madame has never asked me to cook it.”

“She is not your madam, my child. She is just a woman who is living with a man who has not paid her bride price”. (Adichie 212)

Her death affected him. The author presented the African traditions through Odenigbo’s mother, and she is the one behind Odenigbo’s stuck to his African heritage and traditions as if the writer raises the concern on the African traditions, and her mother’s death was behind his instability of and direction towards the dark path, being an alcoholic man as a result getting away from his Igbo traditions.

2. The Shaping in Identity Under the Influence of Multilingualism (Richard vs Ugwu)

The novel characters Ugwu and Richard demonstrate the suffering and oppression of the Igbo people during the years of post-independence. In effect, the author appears to present the effect of colonialism even after independence. The novel shows the way which Richard and Ugwu construct their new identity under the influence of colonialism within a multilingual society, the way differ from Ugwu’s character towards Richard. One of the main Adichie’s characters is Richrad, as a white British character with a shy nature. This character throughout the novel the reader feel curious to know about his presence, his situation, his dreams and hopes, going to the events of the novel Richard seems to be alienated from the society he is lonely, alienated, and get bored. The influence of a foreign culture emphasizes through Richard’s character.

Richard has met Kainene the twin sister of Olanna, he felt attractive about her charisma, she is independent, she takes decision independently without fear or favor, Richard admires everything about her she was another thing in the eyes of Richard not the same of the

African people her self confidence attracted him. Throughout the novel's event Richard shaped in his personality from a timid journalist to be a writer, he moves from living with Susan his girlfriend with the comfortable life and being with Kainene the twin sister of Olanna who was his new love, which were a brave change and a turning point in his life. He enjoyed the nature of Nsukka, his new life with Kainene changed him to be more Nigerian than English white man. From Richard character we can clearly depict that the influence is not related to one way direction from the colonizer on the colonized. Rather, it may have another direction from the colonized to the colonizer. Richard the white man affected by the Igbo language as he tried to pronounce the words as an Igbo man.

Richard relationship with Kainene is damaged because of his affair with her sister Olanna as his affair was behind the separation the two sisters Olanna and Kainene, his affair with Olanna was because of Odenigbo's betrayal to Olanna. Richard has begged for forgiveness and even when Olanna and Odenigbo have come to Port Harcourt for reconciliation, Olanna's sister was not ready for forgive them, as he wasn't the only responsible because he wasn't the one who made the first move rather than she was Olanna. However, Kainene didn't bear the total responsibility for his betrayal. Because of his betrayal and the circumstances of the Biafra war Richard's life came down and took an opposite direction.

The novel presents tow major characters with different dimensions, on the other hand, Ugwu first introduced to become a servant to a master. His status changes through the novel's events from a naive village boy towards an active houseboy who makes decisions by himself a total change as if it was not the same character.

The circumstances that Ugwu grew in pushed him to work at an early age from the age of thirteen. The author seems to present through this character the young African generation that was neglected or ignored from the society or as the theorist Spivak call them the subaltern

as mentioned before, they were subjugated and marginalized from the society, he became a true man after all incident of the civil war and the creation of the new republic Biafra which created by the Igbo in addition to his new family who taught him how to become a responsible man.

Ugwu, was the personal project of his master, Odenigbo was looking to reform his personality from a naïve African boy who was subordinated into a truly man, Odenigbo provides him with education and support especially when his mother falls ill. On the other hand, Ugwu was grateful for the way that Odenigbo treated with in comparison with other houseboys it has a great influence on Ugwu's personality changes, the nature of his personality which was calm and tranquil provokes and motivates Odenigbo in order to develop in his character he gave encouragement especially when he was telling him "my good man". I illustrate from the novel:

"Master said. "And the only way you can get their respect is to be the best. Do you understand?"

"Yes, sah!"

"Sit down, my good man" (Adichie 12).

His character turned from careful servant houseboy into an educated person, the new way of life changed him in addition to his education helped him become an ambitious man. Ugwu use of the English language was a sign of an appropriate education in comparison with his first naïve personality, he benefits from the nightly political conversations in Odenigbo's house with his friends. But he always prefers Odenigbo's English it was a symbolic language of power. His new life in the city developed him and gave him a sense of responsibility not the same as before.

The betrayal of Odenigbo and Olanna has affected him he was thinking of what will happen to his new family. After the coming of Odenigbo's baby, life changed, not Olanna's

life only but also Ugwu's life, he became more responsible than before he started feeling that he is one of the members of the whole family with the sense of existence, there were other incident that gave him more self confidence like his success in the military and winning the title of the "Target Destroyer" all these events were a reason for the change toward the better with another meaning of life.

"Ugwu shivered. Beside him, a soldier held up a few guns and was shouting.

"Let's go!" Ugwu called out, wiping his bloodied hands on his trousers. The others thumped him on the back and called him "Target Destroyer!" as they trooped to headquarters to hand in their cables" (Adichie 356).

Through Ugwu's character the author raise the concern on the impact of a foreign culture and language throughout the colonial education over the African people. Ugwu's character changed totally, he is no longer the naïve village boy as we met him in the first chapter he has experienced a lot from his surrounding atmosphere either by the war circumstances or with his new family where he lived. By the end we realize that the writer of *The World was Silent When we Died* is Ugwu, by his book we can realize as if he is giving a voice to the unvoiced people subalterns from the African society his experience helped him in portraying the story he retched all the classes in his experience in life the lower, upper and mid class.

3. The Portrayal of the Woman Status in Adichie's Novel

As a postcolonial novel, *Half of a Yellow Sun* deals with the issue of feminism⁵. It tackles several topic from a feminist perspective, it depicts the women as subalterns searching about the change, the author writes about polygamy, Ugwu's father has two wives, which is a tradition from the African society, also the status of the women in the African society as subordinated, which was different from one character to another according to the development

⁵Movement in literature during the 19c aims to establish equal rights and legal protection for women

of the novel's events the common thing between all of them, the circumstances around them changed their decisions as a result their characters from feeling strong to weak and vice versa. It portrayed a detailed picture of the war influence in the society especially women who are searching for liberating themselves.

From the very beginning of the novel, we discover the protagonist character Olanna descendent from a very rich family, she is educated as she finished her higher education in Britain, she was presented as a romantic personality, she was an active and sociable woman, through the development of the events she was rejected by Odenigbo's mother because of her status. But, she tries always to be closer to her and named her Mama. His mother is a tribal traditional woman who rejects Olanna's relation to her son. Despite, her rejection Olanna still showing respect to Odenigbo this clearly presented through their discussions, as she dealing with Ugwu the houseboy with a very kind manner, she was guiding him and teaching him how to cook.

Despite her position in the society as an educated woman she forgives Odenigbo's infidelity with another woman and she kept his daughter as if she was her own, she is an example of passion, forgiving and loving woman at the same time Odenigbo's daughter made Olanna be more responsible than before. The war circumstances also affected her personality even though she has the opportunity to escape to Europe with her rich parents but she refused and she preferred to stay and take care of her small family moreover she puts herself many times in danger during the civil war concerning the way to get food, she was present and patient with her husband when his mother dead he entered in an isolation and be an alcoholic man as she sacrificed to help other refugees, she was an example of a true woman while the loss of her twin sister Kainene changed her life.

Through Kainene character the author presents a strong woman personality who is able to participate in economy and business the same as the man do using her education and

intelligence by this character the reader may understand that the author giving an equal opportunities to the woman as man, she can occupy even the professions which are considered to be suitable for man than women in society. It is the representation of the African strong and successful woman who led people around to respect her presence, by the developments of the events Kainene doesn't know about the affair between her sister Olanna and Richard until Harrison Richard's houseboy, talks about Odenigbo's quarrelling with Richard, this love affair between the two breaks her, she punished the two of them, she decided to push her sister out of her life and concerning Richard she burned his project book and never told him one word to forgive him. After the war Kainene decided to stay in Biafra where she has invested in, the other side of her personality was shown when she forgives the two of them.

According to the novel, Postcolonial African woman presents a double colonization from the British colonialist and the man in society, as patriarchal society who colonized her mind. Olanna's character presented a well educated woman who is rejected by Odenigbo's mother because of her education in the United Kingdom.

Odenigbo's mother was searching for a woman who can only take care of him, even if she will be not educated at all or not educated enough, this because of her mentality of the man position or superiority over the woman in the society. Another face of subjugation of the woman shown even though Olanna's level and education her father presented her to a wealthy business man in exchange for a business deals but she refused while her mother convinced her to sleep with him. This action shows the treatment of the woman by man because of his position in the community. The author presented through Olanna's character the strong African women who made her decision based on her choice and not be taken as a tool for sexual relations. This was a result of her character development under the circumstances that she was living in, she is able to decide and choose the suitable man to complete her life with.

Through the novel the writer seems to raise her concern over the male hegemony in the society, and the subjection of the woman she is treated as subaltern⁶ doubly marginalized she is a victim manipulating by man, the author of the novel has beautifully affirmed that a woman is a living entity and not the appendage of man and she is an independent. Adichie presented the differences between classes she presented a clear distinction between social classes. In the event when baby falls ill that was during the war Olanna takes her to the hospital, the doctor at the hospital was an old friend to Olanna in order to avoid waiting, with the other Olanna used her English accent with the nurse telling her that the doctor is an old friend to her and it is a terribly urgent. Adichie shows the difference between the two classes it is clear that Biafran occupy a subordinate position as an inferior and this classification of classes was made by the colonizer.

⁶The term first used by the theorist Gayatri Spivak to people Who are subordinated from the society according to their race, gender and class.

Conclusion

Adichie's novel *Half of a Yellow Sun* was a reaction to the western presentation of the African continent. The author used the English language in her piece of writing her purpose was delivering the message of her mother town Nigeria. This chapter dealt with the analytical issues of identity, emphasized on the interpretation of the major characters, and the message dealing with in order to impose to the reader the real image of the African Nigerian society, their culture, tradition and history with an African voice.

The author presented a various women African personalities between traditional and educated characters, which were affected by the surrounding circumstances. Consequently, this affectation was shown in the development of each character's entity from the first we meet the character until the end. As if the writer told the whole world that before the coming of colonialism to African community there was an educated woman and she was not the appendage of imperialism, she gave an image before, during, and after the Biafran war in Nigeria. In other word, the novel gave a vivid image of the African people and provided the reader with a realistic depiction.

The novel presented the struggle of the woman in patriarchal society and how the woman articulated her voice in the society. The analyzing of the novel's characters helps the reader to get the writer's aims to fulfill behind the writing of the novel here purposes and the hidden message that the writer wanted to pass throughout her presentation to the events and the novel's characters.

Chapter Three
The Representation of the African
Experience Through the English
Language

Introduction

African literature is a responsive to social phenomena dealing with different themes from cultural and political issues. As a postcolonial African writer Chimamanda Ngozi Adichie used her colonial education to represent her African story by her own African voice in order to break the usual single story imposed by the white man. She successfully portrayed the ethnicity of the African society using her mother tongue and the English language. Her novel *Half of a Yellow Sun* is characterized by linguistic diffusion and significant cultural diversity within regions in Nigerian society. This mixture of the two languages within a single story provides us with a new literary style and a real presentation of the Nigerian society. Her novel lies on the portrayal of the authentic African identity.

In this chapter we shall focus on the way the postcolonial African writer deals with language to present her single story by different character's views. Therefore, it is contradictory for the postcolonial African writers to tell her African experience by relying on the colonizer's language. So, we seek to depict the aims of the African writer behind her using to the English language for questioning about her African identity. We shall also provide to what extent Adichie's cultural and linguistic background effect her style of writing. Also identify to what extent the colonizer language serve the postcolonial African writer rather than the native language, and whether this choice is adequate for her purposes.

1. The Way the African Story is Portrayed in Adichie's *Half of a Yellow Sun*

Half of a Yellow Sun is a story that was presented in a sensitive period of a historical change in Nigeria, which is during the Biafran War. Adichie demonstrates the whole image of the historical Nigeria. The novel told by different characters, the author has an aim behind this latter, telling her African story from different angle by using different characters and give to the reader as much as she can the true image of the British colonialism in Africa.

The writer tries to break the stereotype of the British colonialism and the danger of the single story. The novel is about to open the African people's vision about the colonial authority over the African continent using her original narrative structure. In order to convey the history of Biafran war, in the novel Adichie uses the original narrative structure by mixing truth and fiction to provide the reader with a realistic depiction of the period in which Nigerian politics were influenced by the ethnic division, as a result of colonialism and violence acts in addition to its aftermath conflicts. Adichie's *Half of a Yellow Sun* as Achebe's *Things Fall Apart* has been argued that it reinforces the western stereotypical misrepresentations of Africa.

As it was the concern of many postcolonial African writers Adichie also aimed to seek the truth by telling her African story throughout different characters and break the stereotype of the British authority of the single narration using her colonial education. In other word, the African people who were presented as inferior can't tell their story by their own narration instead relying on "Orature"⁷ that was under the oppression of the colonial discourse, the African people were marginalized, inferior, backward, living in dark and needed civilization which was the mission of the white man.

Like many postcolonial African writings, For instance *Ama Atta Aidoo Changes: A love Story*. Engaged with the historically oppressed woman, under the beliefs and the behavior

⁷Oral literature also called Orature have flourished in Africa for many centuries and take a variety of forms including myths, epics...etc.

of the African society that made the African woman under subjugation with the sense of inferiority in comparison to the man position in a patriarchal society, for example according to the novel the subject of marriage, polygamy and divorce, In addition to the woman struggle in her way to liberation and salvation. Aidoo portrayed her women characters not only just an African woman victim of the circumstances around rather their fragmented structure of their characters.

Adichie dealt with the diversity and the ethnicity of the African experience, she did not present Nigeria as a unified national identity which was characterized by showing different views using different characters without neglecting the differences in race, gender and class. Addressing to the main goals: the struggle of the Biafran War, and the national identity which were the main focus of the characters in the novel. In order to keep relating the past with the present, the author provided the reader with many different versions of telling the truth.

Adichie as an African writer her concern toward her nation is giving the reader the real image about the African society providing the reader to live the experience by himself, in her novel she demonstrates different classes and tribal ethnic characters in order to embody the real situation of the Nigerian society, in the same time living the marginalization status of the African people during that time of colonization and even after. Her novel gave to the subjugated African people a voice as we discussed in the chapters before at the same time breaking the stereotype around.

Postcolonial thought has often emphasized on the *Half of a Yellow Sun*, the author used metaphors for the public history of Nigeria, she narrated the condition under which the war circumstances that produced a massive suffering among refuges and migrants. It educates the readers about Nigerian's colonial and postcolonial period through the conversations among faculty members in Nsukka and Ugwu's book *The World was Silent When we Died*. The British colonialism support the existence of the tribal division of the Nigerian society for

the sake of imposing its authority over the whole society which of course a helping point for the colonizer.

The novel paved the way to the African and the whole world readers to reach the truth of the Nigerian history during the British imperialism. The author's goal was to eliminate the authority of the single story imposed by the colonizer using his powerful position in that time, by relying on recounting her African story through different characters and depicting the real image of the African culture and history before the creation of the British colonialism.

I illustrate from the novel:

“You would not have asked me if I were not white.”

“Of course I asked because you are white. They will take what you write more seriously because you are white. Look, the truth is that this is not your war. This is not your cause. Your government will evacuate you in a minute if you ask them to. So it is not enough to carry limp branches and shout power, power to show that you support Biafra. If you really want to contribute, this is the way that you can. The world has to know the truth of what is happening, because they simply cannot remain silent while we die. They will believe a white man who lives in Biafra and who is not a professional journalist. (Adichie 308)

Through the novel the superiority of the colonizer apparently had shown in comparison to the colonized which was considered as inferior, and made them supporting their position. In other words, living with this sense of marginality without questioning. Adichie's novel celebrates the ethnicity of the Nigerian society according to her it was not the reason behind the war conflict in the African community.

Throughout the novel's characters Ugwu and Richard, the writer aims to shed the light on the powerful status imposed by the British colonial discourse concerning the stereotype of the story-telling in comparison to the oral tradition. As if the writer by the representation of the white man Richard aims to represent the authoritative status by whom history will be

constructed, through the entire course of the novel Adichie based on retelling her the African story and history from many different angles and interpretations. By Ugwu's character the reader will approach the war from personal, historical, economical and political angles.

The author emphasized different side of the war dealing with first a love story than turned to political issues of the whole Nigerian leaders. Cope with the economic situation at a time of the Nigeria independence, also dealing with the human intervention and influence in the war. Through Ugwu character Adichie concentrated on how narrative technique used to retell the Nigerian story, to what extent historians were involved in this process of history-making. The writer used Ugwu to retell about the writer herself interpretation of the war events and history in a specific period of time.

Half of a Yellow Sun portrayed the physical, emotional and psychological violence suffered by the Igbo people during the Nigerian Biafran War, while the existence of the colonizer and after its departure. Adichie's characterizations help and re-enforce to well present the theme of violence especially on women whether she was educated or traditional woman, who was double marginalized from the colonizer and the man superiority in the society.

The psychological violence was well defined with no humanity in the war. Moreover, the themes of violence, the identity crisis, corruption, sexual issues. Identity was the major issue in a world defined by the western epistemology. Though the various debates that took place in Odenigbo's house the identity of the black man was emphasized. The novel dealt with a sensitive treatment of race, ethnicity and identity issues.

Very interestingly, *Half of a Yellow Sun* has drawn the attention on the way the postcolonial African writer in general and Adichie in special used the fictional rewriting of the national history implicated in non-fictional, concerning the postcolonial writing in the

African world in generally and Nigeria particularly, presents its history violence, inter-ethnic tribes conflicts and the mixture cultural struggle among the Nigerian different regions.

Adichie's aim was clearly proved where she calls for post-independence Nigerian nationalism. The novel sums up the thematisation of nationalism, throughout the novel's characters and the way of retelling the Nigerian civil war by involving the reader to the experience and not being just an audience. At the end of the novel the reader live the struggle of Olanna, her action when searching about her sister Kainene using a bottle with Kainene's photo, the author shows how the individual traditions was different and important in people's life even after a traumatic experience .

2. The Representation of the African Story by the New Literary Style

Through the novel *Half of a Yellow Sun*, Adichie presents the idea of how people construct the image of other people by the story told about them under the status of power, those people who are in position of power over the others, as Fanon highlights between language, culture and oppression. He states that the dominant language always valorized over the native language, the colonized people was with no way obliged to speak the colonizer language in schools. The novel portrayed in a sensitive period of Nigerian people historical change. It was seen since her generation that the English language is no longer the language of the colonizer but her own language. To sum up, colonialism in Africa doesn't relate only to the physical presence of the colonizer rather than through the troops of power of language and culture. I quote:

“There are two answers to the things that will teach you about our land: the real answer and the answer you give in school to pass. You must read books and learn both answers. I will give you books.”

Master stopped to sip his tea. “They will teach you that a white man called Mungo Park discovered River Niger. That is rubbish. Our people fished in the Niger long before Mungo Park’s grandfather was born. But in your exam, write that it was Mungo Park”. (Adichie 12)

Even though, the diversity of the Nigerian society, the colonial presence was behind the reunited of the community instead the conflicts that took place between the Nigerian tribes the main goal of all Nigerians became the white man who is the colonizer. Adichie’s hybrid nature of the literary expression of African resistance to the colonial experience is evidenced on the way the author combine the two languages in order to recover her own story, her new literary style by using the English language and frequently untranslated Igbo words and sentences gave the novel an opportunity to more audience including the colonizer himself. The way Adichie used both languages puts her in between-position of two worlds and engaged her between two different cultures her origin and the colonizer’s culture.

As we all agree that the use of the English language which is the colonizer’s language portrayed the deep effect of the colonial discourse over the colonized nations, it is also argued that the use of the English language in the Nigerian context differs from its usage in its real context, evidently selecting the appropriate use of the language expression by the postcolonial African writer is a very difficult task.

Adichie as many postcolonial African writers identified the role behind the use of the English within frequently Igbo words and sentences and concentrates much more on the story telling and not the language in use, since her concern is the message to pass about her Africanity and not the tool used on that. She illustrates by using Igbo words and proverbs without corresponding the reader with the translation meaning, as if the writer want to preserve its meaning in order not to be lost in the process of translation, in the same time giving the reader the real sense of being an Igbo and live the experience of his Africanity. By the same author the novel *Americanah* (2013). Which dealt with the issues of racism, identity

crisis, language and immigration of the African people. The portrayal of race and minorities treatment in the United States, through the protagonist Ifemelu struggles between new cultural adaptation and preserving her own identity, and her questions to be more American. I illustrate:

“Very soon you will start to adopt an American accent, because you don’t want customer service people on the phone to keep asking you ‘What? What?’ You will start to admire Africans who have perfect American accents” (Adichie 106).

Americanah as other postcolonial writings focus on how the literature of postcolonial nations can involve their voices and identities.

The language in use by the postcolonial African writers cannot be discussed outside its context it has a goal to fulfill within its context, the oppression that led many postcolonial writers rely on the colonizer’s language which was contradictory for their aims of regaining their lost identity. It may be another phase of colonialism, not the physical presence of the colonizer rather it was the colonization of the mind concerning the previously colonized people or it is the neocolonialism⁸. The choice of the language and its use is centered to people’s definition of their history and experience it has a dual character it is both a means of communication and the influence on the carrier of their culture.

Adichie adopted the English language, in the interview taken by Women’s Caucus of the African Literature Association in 2008, when asked about the reasons for choosing both the English and Igbo language as the medium of the expressive writing, she replied:

I come from a generation of Nigerians who constantly negotiate two languages and sometimes three, if you include Pidgin. For Igbo in particular, ours is the Engli-Igbo generation and so to somehow claim that Igbo alone can capture our experience is to limit it.

⁸ The control of less-developed countries by developed countries through indirect means. The term was first used after World War II to refer to the continuing dependence of former colonies on foreign countries.

Globalization⁹ has affected us in profound ways. I'd like to say something about English as well, which simply that English is mine. Sometimes we talk about English in Africa as if Africans have no agency, as if there is not a distinct form of English spoken in Anglophone African countries. I was educated in it; I spoke it at the same time as I spoke Igbo. My English-speaking is rooted in a Nigerian experience and not in a British or American or Australian one. I have taken ownership of English. (Ada 2)

So, as the writer mentioned she affirmed that her use to the English language as many postcolonial African writer as a tool. In other words, her goal is not the assimilation to the British or American English, she states that the English in use by the Nigerian is the Nigerian-English as the Igbo language she easily shifting from Igbo to English language which is the language that educated on it.

As a reader of the novel *Half of a Yellow Sun* and by the use of non translated Igbo words the reader will be engaged with the African life, he will be much more interested not just in reading a text these words will be understood from their context. This mixture of both languages was a prove about the nativization of the English language by the Nigerian people, it is a real image of what exist in reality, it gives the reflection to what extent the colonizer had an impact over the colonized people's identity by constructing a new hybrid identity the idea of Homi Bhabha the third space the contact between hybridity and identity which construct a new hybrid identity within a multilingual society as we mentioned before in the previous chapter.

Adichie the same as Achebe use of the English language, which is the colonizer's language, has been criticized as a silent medium of neocolonialism¹⁰, but claims that:

⁹ A process of interaction and integration among the people, companies and governments of different nations

¹⁰The control of less developed countries by developed countries through indirect means. The term was first used after World War Two to refer to the continuing dependence of former colonies.

On the other hand, many indigenous writers from former British colonies prefer to write in English because that is the language in which they first learned to write. As a Nigerian writer Chinua Achebe observes, “[F]or me there is no other choice I have been given the language and I intend to use it” (Morning Yet on Creation Day 62). Some also argue that English provides a common language for the various indigenous people within the Third and the Fourth World nations, who speak a number of different local languages, to communicate with one another. And they point out the English, as a world language, facilitate the emergence of those nations into global politics and economics. (Tyson 404)

As most postcolonial African writers, who adopted the English language as a result of their influence by the colonizer, since his presence and through the colonial education and missionaries. The author as many African writers following the same way by presenting the African story according to different characters in a period of a great change in Nigerian history. In fact, Adichie’s protagonists Olanna and Odenigbo can be seen as Westernized characters, yet in the same time they fight for their Africanity their own African tradition and culture as we can see it as what is mental decolonization¹¹ the idea of Ngũgĩ WaThiong’o. According to him when the Christian missionaries came to Africa they imposed their power over the African people and enforced them to speak the European language, through the colonial education by setting schools for children and teaching them the European languages with forbidden them to use their native language, the colonizer target was clear to take the African people away from their own culture, tradition and history. As a consequence, they will be alienated from their own culture at the same time they will be also treated as inferior according to the colonizer.

Ngũgĩ WaThiong’o emphasizes on the freedom of the mind rather than the geographical freedom, he argues that writing in the native language is a step towards

¹¹Decolonizing the Mind : the Politics of Language in African Literature 1986

preserving the cultural identity and it is also a kind of rejecting and not supporting the colonizer's culture and tradition, as he highlights the importance of the language in use by the African writers his argument about decolonizing the mind, as he determine it by writing in the native language of the African writers.

African Literature which is concerned with the influence of other culture and language may provoke the sense and of nationalism, and this what clearly evidenced through most Adichie's characters in her novel, as the role of the African literature can be seen as questioning the "single story" of Africa created by European colonialism as it founded on its linguistic medium and themes.

Adichie portrayed the different ethnic tribes focusing on the Igbo society her concern is protecting the cultural dignity of the Igbo people especially their suffering during the war and even after the departure of the colonizer, as she illustrates the impact of the colonial discourse over the African continent through her novel *Half of a Yellow Sun*.

Contrary to other African writers who claimed that the continuing use of the English language is another phase on colonialism, Adichie concentrates on the context of the postcolonial African literature rather the emphasizes on the language in use, she denies the idea of Ngugi Wa Thiong'o that the African literature should be written in the African language, she has the same view as the novelist Achebe concerning the use of the English language, that it was a tool served the postcolonial writers to maintain their voices, to be heard, and pass the message about their African history and culture.

The novel highlights the aim of the postcolonial African writers for using the English language in rewriting the African heritage and the African people's identity. Therefore, showing the consequences of the colonial existence in Africa particularly in Nigeria from different angles. Also, presenting the hybrid culture which was the result of the contact between the native and the colonizer through the colonial education.

Adichie uses *Half of a Yellow Sun* In order to give voice to her own views on the Nigerian history and traditions, the way as she wants to demonstrate and not as the white man constructed to the whole world as a dark place. According to her as a postcolonial writer and as many others it is the experience of the African people and it must be written by an African, the use of the English language in African literature particularly postcolonial period contributes to the new literary style which is considered as the creation of the postcolonial African writer.

Conclusion

History and culture intersect in many different ways in the novel particularly in the depiction of the major characters. This chapter has provided analysis on the influence of the English language which is the colonizer's language on representing the African story by the postcolonial African writer. The way the African writers especially the postcolonial writer adoption of the English language in order to transmit her story with its hidden message by using it as a tool to serve her needs of communication.

Adichie beautifully fictionalized the representation of the Nigerian history in her novel *Half of a Yellow Sun*. In addition the depiction of Adichie's characters which involve the reader to live the experience of the African people rather than being just an audience. The novel brings a new lesson of real history. According to the writer and the novel it is not the fact of ethnicity and linguistic diversity of Nigerian society that constructs the social problems in the society moreover ethnic diversity and multilingualism are themes that are part of the nation since its creation, Adichie's novel *Half of a Yellow Sun* vividly articulate the essence of postcolonial identity by adopting the English language as most postcolonial writers to serve their literary aims of articulating their African voice in the public space.

This chapter has dealt with an analysis on which the English language used as a tool In order to regain the African lost identity, Adichie's reaction throughout the novel *Half of a Yellow Sun* was against the stereotypical authoritative status of the British colonialism by the single story, as she portrays the effect of the colonial education on the African people through her characters. Through the author's language is clear indicator of her status within two different worlds, she demonstrates her novel from different characters and angels as a result different opinions of saying the truth and preserving the tribal heritage of the African society, and seeks to break the colonial ideas about the tribal ethnicities in the Nigerian society for it was the cause behind the entire civil war. As we aim to identify the effectiveness of the new

literary style used by the writer by mix the two languages Igbo and English in one context in order to reach the changes that imposes on the African identity under the multilingualism in the community.

General Conclusion

Adichie's novel *Half of a Yellow Sun* deals with an African experience which portrayed the conflict of Nigerian Biafran War during the 06-07-1960 until 15-01-1967. As it provides a realistic depiction of the African society by an African voice following the postcolonial discourse, it is characterized by dealing with cultural diversity and being determined by the use of the colonizer's language. Still, the problem of choosing the appropriate language to convey the message of their own African story existed.

The English language in Nigeria was adopted by the postcolonial African writers Chimamanda Ngozi Adichie is one of them. In order to break the stereotypical European portraits about the native African people by unfolding the devastating effects of colonialism on the life of the Igbo people pre-colonial and during the colonial Igbo land through *Half of a Yellow Sun*. Adichie has successfully demonstrated the value and the authenticity of the Igbo traditions, Adichie was one from the writers that uses the new style of literature that enables her to express her views as an African writer. While, the use of the English language is often a key element of success as an African writer it is also seen among the African writers as a contradiction.

The result of the study also reveals through the novel the British imperialism resulted in the global spread of English language, the nativization of the English language in Nigeria where people started expressing English language naturally in a way that reflects their socio-cultural norms which presented through the novel's characters. The promotion of the English language in Nigeria can be attributed to several factors such as multilingual heterogeneous nature of Nigeria as a medium of communication.

Half of a Yellow Sun is not just a story concerned only with the idea of the Nigerian civil war, but it is also a representation of the human brutality, betrayal of love, and the brutalities and effect of war on the Nigerian people.

Adichie as an African writer has witnessed both versions of Africa especially Nigeria before and after independence, as many postcolonial African writer aim to represent her African heritage by an African voice and not the same way as the colonizer drew the image of the African people. It was her duty to provide the whole world with a realistic depiction to her African story.

Furthermore, as any postcolonial African work the use of the new literary style by mixing the two languages the Igbo and the English language affirmed the creativity of the African writer. Moreover, the author was clearly presented her Africinity by the choice of the novel's period and characters. She has presented the relationships between identity and multilingualism through her novel.

The use of the English language by the postcolonial African writers was behind the debate among the African writers themselves, between supporting and rejecting the English language. Therefore, in our dissertation we aimed to emphasize the causes and factors that let the postcolonial writers rely on the colonizer's language to redefine their African heritage rather than using their own mother language. The importance of our research lies in analyzing the use of the language and the manner on which the African writer tackled. Also, in this research we aim to shift the importance on the changes that occur on the African identity under the influence of the multilingual community.

Highlighting the aim of the postcolonial African writers to represent their African heritage while using the colonizer's language will raise more questions about the meaning of the African identity. For this research we focused on the issues of both African identity and the contradiction of using the English language in postcolonial writing. Also, a different study could be applied on analyzing the meaning of identity in a multicultural society the issue of religion as an example.

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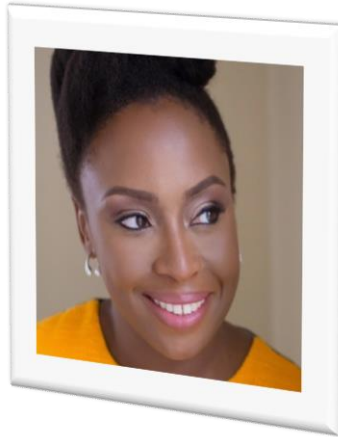
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Appendices

Appendix A

Adichie's Biography



Chimamanda Ngozi Adichie is one of the youngest members of the third generation as she is a Nigerian author, she was born the fifth of sixth children to an Igbo family in Nsuka her father was a professor at the University of Nigeria and her mother was the university's first female register. Adichie was born the 15 September 1977 in Enugu, Nigeria. Her first novel *Purple Hibiscus* was published in 2003; the book has received wide critical acclaim. Her second novel *Half of a Yellow Sun* was released in 2006, and is set before and during the Nigerian- Biafra War. In 2009 Adichie published a volume of short stories named *The Thing Around your Neck*. And *Americanah* in 2013.

Chimamanda Ngozi Adichie is an author who is mainly concerned with the ongoing effects of colonization Africa, and more importantly Nigeria. She grew up in the university town Nsukka, where both of her parents worked at the university. Her parents have deeply affected her writings. She studied medicine and pharmacy at the University of Nigeria. Then, she moved to the United States of America to study communications and political science at Eastern connection State University. She gained an MA in Creative Writing from Johns Hopkins University, Baltimore. Adichie was a Holder fellow at Princeton University during

the 2005-2006 academic years and earned an MA in African Studies from Yale University in 2008.

Her second novel is *Half of a Yellow Sun* (2006), won the 2007 Orange Broadband Prize for Fiction. It tells the story of the Biafran War through the perspective of the main characters. Adichie is currently married and has a daughter. She spends her time between Nigeria and the United States where she regularly teaches writing workshops¹².

¹² Tunca, Daria. "Biography." *The Chimamanda Ngozi Adichie Website*, 2019, www.cerep.ulg.ac.be/adichie/cnabio.html. (Accessed April 24th 2018)

Appendix B

Plot summary of *Half of a Yellow Sun* by

The story takes place in Nigeria partly before and during the Nigeria Civil War (1967-1970). The effect of the War is clearly shown through the event's development of the novel it was in relation to its main characters who are the twin daughters Kainene and Olanna, Odenigbo a professor in the university of Nsukka, Ugwu the houseboy, and Richard the white man. After Biafra's declaration of secession, changes started take place in their lives between the brutality of the War and their own struggle in life.

The book events take place during the early and the late 1960's the effect of the war is shown through the major five character's, then a tribal and religious feud divide the people of one nation. A military rebellion and hatred between people of Hausa and Igbo also takes place which was due to the colonial plan. Then we witness the change on the novel's characters and how their lives became because of those events.

First, the reader gets engaged with a conversation between Ugwu and his aunt who takes him to work as a houseboy in university professor's house. So at list he could eat meat everyday .Ugwu is a simple, naive village boy, whose main purpose is to be a houseboy. Despite his background, he succeeds in the new environment and being clever he seems not the same character in the end. From being an ignorant village boy to an educated English speaker houseboy.

Through Ugwu's character, the reader will meet Odenigbo, the professor a well-educated African man, is civilized and proud of being tribal Igbo man. Olanna is his sweetheart who represents the example of a well-educated and patient Nigerian woman.

On the other hand, Olanna's twin sister Kainene, smart business woman who falls in love with an Englishman his name is Richard. Richard is a writer and a journalist reporter. He

considers himself as an Igbo man because he gets to witness the birth of the new republic of Biafra, and for mastering the language of the natives which is Igbo language.

Throughout the novel's event the reader gets interrupted by a different story. But it is told by one of her main characters mean by an African voice *The World Was Silent When we Died*, the title of the book written his country the way he has experienced¹³.

¹³ “*Half of a Yellow Sun* Summary.” Edited by Ben Florman and Justin Kestler, *LitCharts*, [www.litcharts.com/lit/Half of a Yellow Sun /symbols](http://www.litcharts.com/lit/Half-of-a-Yellow-Sun/symbols). Accessed 12 April 2019.