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Colonial Impact on the African Child: The Case of Dangarembga's *Nervous Conditions*

Luke Ndudi Okolo
Department of English Language and Literature
Nnamdi Azikiwe University, Awka
ln.okolo@unizik.edu.ng

&

Nicola Chidera Udemba
Department of English Language and Literature
Nnamdi Azikiwe University, Awka
chiderahudemba2002@gmail.com

Abstract

The African child has always been an under-explored entity in the discussion of colonialism as regards its effects on the African society. The nature and quantum of destruction colonialism exerted on African natives aside the brutal effects of slavery. This work focuses on the experiences of the African child in the colonised society in a bid to discover how colonial legacies influence the present growth and future life of Africans. Due to colonial impact, the African child is in a constant struggle to discover his or her true identity. The child is found to be a divided self and always spends his/her days in psychological stress. He or She is constantly in search of self-identity. The society makes this discovery harder because, it finds it difficult to accept the hybridised child as one of its own children. The societal ignorance of the plight of the African child in this search for identity worsens his/her psychological injuries and further alienates the child from her people, thereby leaving the child stranded in a place of confusion. Employing Postcolonial theory in its interpretation and interrogation, this study investigates Tsitsi Dangarembga's *Nervous Conditions,* focusing on the impact of colonialism on the African child. It is discovered that colonialism left Africans

culturally and psychologically dislocated; and that parents will always transmit this “infection” unto their children, who suffer the disease. This research recommends further exploration of the state of the African child in the present society and calls on the African government to help her children recover from the perplexities imposed on them by colonial extremities.
Keywords: colonialism; African child; orientalism; subaltern; hegemony.

Introduction

Colonisation, according to Erin Blakemore, "occurs when one nation subjugates another, conquering its population and exploiting it, often while forcing its own language and cultural values upon its people" (1). To Harry Magdoff, Richard Webster and Charles Nowell, it is (Western colonialism) “a political-economic phenomenon whereby various European nations explored, conquered, settled, and exploited large areas of the world” (3). Colonisation is the subjection of an area under the political control of another country. This domination is usually a declaration of might as the weaker country is forced or coaxed into submission by the stronger one. This greater country, usually the minority, settles into the land, first as visitors before eventually performing what Narogin in his poem "Talking in Hysterical Voices" calls a "penetration." Through this penetration, they "invade, enter, explore, explode, break, exploit, denude and usurp the land, taking all that belongs to a people and converting it to theirs.

African Child, however, connotes the children of Africa. They are the descendants of the progenitors of an African society. In this research, the term “African Child” is a microcosm, which represents all the children born of African parents in the African society. Therefore, an African child is the offspring of the African people. It implies all (male and female) born of African parents, whose life is structured by the various factors of existence peculiar to Africa.

One of the most important factors that affect the African child is colonialism, which effects on the African child could be better understood via postcolonialism (postcolonial theory). According to Daniel Elam postcolonialism is "a body of thought primarily concerned with accounting for the political, aesthetic, economic, historical, and social impact of European colonial rule around the world in the 18th through the 20th century" (researchgate.net).

Theoretical Approach

Postcolonial theory (postcolonialism) is the preferred prism through which the hidden aspects of meaning could be unraveled on any discuss on colonial impact on any nation and her people. Postcolonialism refers to a mode of analysis of "history, culture, literature… that are specific to the former colonies of England, Spain, France, and other European imperial powers" (Abrams and Harpham 2012:306). It is a form of master-slave perception, whereby human relations are perceived to have continued on the old colonial philosophies and politics. This concept is deeply discussed by Edward Said's *Orientalism*, where he analyses the hegemonic cultural imperialism, being always the site of tension and disaster. Referring to cultural imperialism, Abrams and Harpham (2012:306) emphasise that, "This mode of imperialism imposed by the effective means of disseminating in subjugated colonies a Eurocentric discourse that assumed the normality and pre-eminence of the "oriental" as an exotic and inferior other." In other words, it is a psychological re-coding of the locals to perceive and accept the invaders' (colonialists) culture as superior and authentic; cajoling them to drop and abandon their culture and philosophies as inferior.

Okoye (2013:1) makes a more elaborate explication in respect to its origin, forms, and contents of the literatures and their studies. According to him:

> Postcolonial literature is basically the literature written by writers of countries that have gained

> political independence from a colonial power. Naturally, such literature is made of and portrays the sentiments, culture and cultural behaviour, perceptions, etc, as a result of the colonial power's characteristics, culture, norms, worldview and the subsequent tensions, mixes, outcrops, etc, that manifest as a result of the colonial encounter.

It implies, therefore, that such literatures are reactionary literatures of resistance to political, philosophical, economic, and ideological principles of the metropolitans. It is always a literature of protest and revolution from the marginalised groups (the subaltern) and the colonized people.

African Child and the Postcolonial Experience

In "The Writer as Patriot", Charles Nnolim contends that every creative writer is "essentially a dreamer envisaging a heaven on earth, freedom from racial, colonial and neo-colonial abuse...a golden era of opportunities" (255). It is worthy of note that *Nervous Conditions* is Dangarembga's commitment towards that classical agenda bringing a golden era of opportunities to Africans. The novel is not only written by a woman, it is a narrative of Tambudzai – a thirteen years old girl – and few other women in the novel, as the protagonist narrator rightly states in the novel. Though African child connotes every aborigine of Africa; however, in the context of this work, that term refers chiefly to the female class, who are gravely affected by colonialism and its imperialism. It is opined that "women in Africa carry the double yoke of gendered poverty" and "neo-colonialism and racism are additional weights impeding the wholeness and evolvement of the African woman" (Luke Okolo and Nnenna Ogbele 158). The novel having been studied stylistically as Bildungsroman, metaphorically and culturally as political and feminist novels respectively, the postcolonial reading is holistically focused on the impact of colonialism on Africans as portrayed in the novel.

The story tells of Tambudzai's struggle to acquire education in a colonised society. We are introduced to her nuclear family - Ma'Shingayi the mother, Nhamo the elder brother, Netsai and Rambanai, the younger sisters, and Jeremiah her father. There are other members of the extended family – Babamukuru (her uncle), Maiguru his wife (her aunt), Nyasha and Chido (her cousins) and others. The novel records Nhamo's death, Tambu's relocation to Babamukuru's home at the mission, the events that follow this relocation and her relationship with her uncle's family.

In the pre-colonial society, education was neither fixed nor formal, but it was functional because it aided in the upbringing of well-behaved children and the maintenance of the society's progress. However, with the inception of colonialism, the system of education took a different turn. Safiya Garba explains that with colonialism, "the system of education was changed from progressive education to essentialist education to enable the colonialists achieve their aim of colonisation" (53). With time, folktales and songs gave way to Shakespearean texts; stories of the African heritage were supplanted with European histories; and the village square, the place of learning, became outdated as schools and classrooms became the institutions of learning. The locals lived in poverty, thereby making it convenient for the colonisers to present education as a means of emancipation and liberation, a pathway to a better, brighter future for the child and the society as a whole. Babamukuru, the protagonist's educated uncle, chooses to train Nhamo because he believes that Nhamo would distinguish himself academically and find a good profession which would earn him enough money to lift the family out of the squalor wherein they dwelled. However, as Garba opines, colonial education was only a means of enabling the colonialists achieve their aim of colonisation.

To Nhamo, Tambudzai's brother, education was a stimulant that cajoled him into abhorring his homestead. His stay at the mission

with Babamukuru and the introduction to a higher level of education made him begin to loathe his home. He used education as a means to escape from home and whenever he returned, he did not associate with his family neither did he speak his native language, Shona.

> Then when Nhamo came home at the end of his first year with Babamukuru, you could see he was no longer the same person... He had forgotten how to speak Shona. A few words escaped haltingly, ungrammatically and strangely accented when he spoke to my mother, but he did not speak to her very often any more (52).

Tambudzai hates Nhamo for having privileges that she is deprived of, especially the privilege of education. This deprivation is the reason for her opening statement in the text, "I was not sorry when my brother died" (1). Nhamo's relocation to the mission and his attitude towards his home after the relocation only intensify Tambu's hatred towards him. So great is her hatred that his death does nothing to assuage her on the things she believes she lost to Nhamo. She does not like his feeling of importance nor his disgust towards home but she too, inadvertently becomes like him when she goes to the mission. The mission in this novel represents a pathway to a new world. To the characters, it is an escape from the confinements of poverty, and a place of sophistication where refinement happens. She stops looking forward to holidays at home and works towards academic excellence which to her is an assured means of escaping the dictates of the society towards the girl child. To the boy child, the only obstacle is being black, but for the girl child, it is different. A girl child wrestles with race and gender. This explains Tambu's resilience in fighting for education even to the extent of farming and selling corn produce from her farm. According to Tambu:

> My mother said being black was a burden because it made you poor, but Babamukuru was not poor. My mother said being a woman was a burden because you had to bear children and look after them and the husband. But I did not

> think this was true. Maiguru was well looked after by Babamukuru...Maiguru was driven about in a car...She was altogether a different kind of woman from my mother. I decided it was better to be like Maiguru, who was not poor and had not been crushed under the weight of womanhood. (16)

The succeeding sentence in the novel is Tambudzai's declaration, "I shall go to school again" (17) which proves her doggedness in the decision to acquire education. She goes further to prepare a garden for the planting and cultivation of corn which she sells to gather money for her school fees. Nhamo alongside their parents are symbols representing obstacles to her success as her parents discourage her from getting educated, while Nhamo plucks her ripe corn cobs and shares same to his friends in order to thwart her efforts. Therefore, to Tambu, education is the key to unlocking the door of liberty from such hurdles.

Education unintentionally succeeded in opening Nyasha's eyes to the lies of the colonialists to the colonised African. She learns that the colonisers release some privileges to the African in order to deprive him of other things. She describes education as a process of assimilation, "intended for the precocious few who might prove a nuisance if left to themselves" (179). She explains further that education was an "honorary space" provided by the colonisers to the gifted Africans in order to keep an eye on them and make sure they behaved themselves. According to the narrative, she learns that the whites have subjected the African to grovelling. "We're grovelling. Lucia for a job, Jeremiah for money. Daddy grovels to them. We grovel to him" (200). She begins to understand that the colonisers present themselves as solutions to the Africans' problems so as to subdue the Africans to eternal gratitude to and abasement before the Whites.

Babamukuru and Maiguru are colonial tools impacting both to their children and to Nhamo and Tambu. The couple experienced

the colonialists' ways first hand, and the influence of these experiences being reflected in their day-to-day activities spikes increased quest in Nhamo and Tambu for the seemingly positive changes that succeeded colonialism. It is true that Nyasha and Chido directly encountered the white man and his society during their 5-year stay in London; however, their parents also make sure these legacies are preserved in their homes. Nyasha and Chido's inability to speak Shona are overlooked as being a minor situation. When Tambu asks Maiguru, she gets the response that, "they don't understand Shona very well anymore…They have been speaking nothing but English for so long that most of their Shona has gone" (42). The casual reply to such horrid situation bewilders Tambu because, Shona was their language and she could not understand what it meant for someone to have forgotten it. Also, Chido who spends most of his time with their white neighbours, the Bakers, is not scolded. He is even allowed to spend his holidays with friends, while the rest of the family travels to their hometown. These actions of their parents are pointers to colonial impact on African children.

Nhamo's supposed inability to speak Shona is only a ruse because Tambudzai reveals:

> when a significant issue did arise so that it was necessary to discuss matters in depth, Nhamo's Shona – grammar, vocabulary, accent and all – would miraculously return for the duration of the discussion, only to disappear again mysteriously once the issue was settled. (53)

Nhamo's pretense is not only as a result of studying in the mission with white children, but also as a result of how he sees his elders treat this minority group and their language. Therefore, he has been made to believe that Shona equalled poverty while English equalled power and growth. Due to the importance placed on the language of the white man, he assumes that speaking this language and forgetting his own is the first step to his liberation. Also, his father's pride and acceptance of this change encouraged Nhamo.

According to Tambu, "Father was pleased with Nhamo's command of the English Language. He said it was the first step in the family's emancipation since we could all improve our language by practicing on Nhamo" (53).

Just like Nhamo, Tambudzai believes that colonial education is the answer to her questions. Most times, she spends her days studying to pass exams and get to a higher level of education. However, several years after the acquisition of this much desired colonial knowledge, she reveals, "something in my mind began to assert itself, to question things and refuse to be brainwashed" (204). This refers to the time when she begins to discover certain entanglements woven in her mind by colonialism. Colonialism alters the minds of African children; it cages their minds, forcing them to think in a particular pattern – education is the key. This mind setting affects their relationship with people and their future life. Most of them grew up to learn that education was not an answer; rather it was another kind of subjugation, this time to colonial ways. Others wept for the loss of their identities and their inability to recover what is lost. This filled and continually fills the society with uncertainty.

Amongst these children, some, like Tambu, find a balance from which they navigate their hybridity, while others like Nyasha get irreparably lost in the third space of confusion that they go crazy while trying to hold on. Nyasha's raging outburst in the last chapter of the book is an effect of long years of repressing colonial domination and acceptance of lies posed as truths. Tambu recalls:

> Nyasha was beside herself with fury. She rampaged, shredding her history textbook between her teeth (‘their history. Fucking liars. Their bloody lies.'), breaking mirrors, her clay pots, anything she could lay her hands on and jabbing the fragments viciously into her flesh, stripping the bedclothes, tearing her clothes from the wardrobe and

> trampling them underfoot.... Then as suddenly as it came, the rage passed. (201)

Nyasha's crisis is a medical condition known as neurosis – a mental disorder, marked by anxiety or fear. According to Michelle Pulge, in her mental health article, *Understanding Neurosis,* neurosis is "a non-clinical term describing a spectrum of mental disorders that cause significant anxiety or distressing emotional symptoms. These include irrational fears, obsessive thoughts, compulsive acts, or dissociation (disconnection from yourself or the world around you). "She goes further to explain that neurosis is not an anxiety disorder; it broadly refers to a spectrum of mental disorders, most of which fall under the umbrella of anxiety disorders. Neurosis is the result of conflict with one's self.

Michelle Pulge reveals that the Freudian psychology of the early 20th century, used neurosis to describe mental disorders triggered by past anxieties that were repressed. Sigmund Freud introduced the three elements that make up the human personality – id, ego, and superego. According to him, these elements work together to influence a person's behaviour. The id is located in the unconscious part of the human personality and is the primary component of personality. It houses the primal, impulsive and instinctive desires of man to satisfy the urge for pleasure. The ego keeps the id in check by making sure that the id's desires are fulfilled in a way that is acceptable in the real world. The ego is the part of personality that keeps man from blindly following impulses; it reminds the man of societal expectations and proper conduct. The superego, also known as the ego ideal, is the conscience which holds one's sense of morality and guides one in judgement by weighing the rights and wrongs.

It is not inborn rather it is a construct of lessons acquired from one's parents or the society. A proper balance between these three elements promotes the health and wellbeing of an individual. However, when there is an imbalance, the individual becomes

distressed and might exhibit behaviour that affect one's relationship with others. When an individual suffers from fear, extreme depression or anxiety, it can loosen the ego's control on the id thereby making an individual act in unlikely manners.

A lot of things can cause this fear or anxiety. In Nyasha's case, she suffers from anxiety caused by her inability to become her society's definition of a good daughter. Due to her exposure to the western lifestyle, she refuses to be subdued under the dictates of her new African patriarchal society. She is, therefore, torn between conformity to the western ways and submission to her Zimbabwean culture. She constantly disobeys her father and his orders to be like Tambu — humble and submissive – who is a true representation of what an African girl should be like. Nyasha is distressed by her father's difficulty in understanding that she can never be the same after England. She desires to be the proper female but doesn't know how to. She confesses to Tambu:

> I know. It's not England anymore and I ought to adjust. But when you've seen different things you want to be sure you're adjusting to the right thing. You can't go on all the time being whatever's necessary. You've got to have some conviction, and I'm convinced I don't want to be anyone's underdog. It's not right for anyone to be that. But once you get used to it, well, it just seems natural and you just carry on. And that's the end of you. You're trapped. They control everything you do. (167)

Nyasha's statement does not only refer to her problem with her father, it is an allegory that also points to the subtle way colonisers force the native to become their "underdogs" and usurp all that belongs to them. Her fear of being kept under control and her continuous struggle to discover the "right thing" has always been an internalised conflict that Nyasha silently tries to handle. Unknown to her, her decision to bottle up her feelings puts a lot of strain on her psyche, and so when it could take no more, the

repressed feelings broke forth as an act of uncontrollable outrage that muddles her mind and further entraps her being.

Nyasha's anorexia is a result of anxiety. Obviously, her exposure to the culture of the whites taught her to seek out her own society's culture. She embraces education and the histories of the colonizers, but she also knows that this same people are a threat to her life, family and society. She desires to be a good, traditional daughter as required by her society, but she finds that she cannot because the western ways have become an inextricable part of her. Tambu's admission into the Sacred Heart convent and Babamukuru's constant warnings about boys and indecency triggers this disorder in Nyasha. Nyasha begins to force herself to vomit any meal she takes in. Tambu discovers this and asks Nyasha if she is ill. Initially, she responds, "No. I did it myself. With my toothbrush. Don't ask me why. I don't know" (193); however she later explains that it is not the food but her father.

> Imagine all that fuss over a plate of food. But it's more than that really, more than just food. That's how it comes out, but really it's all the things about boys and men and being decent and indecent and good and bad. He goes on and on with the accusations and the threats, and I'm just not coping very well. (193)

She goes on to confess:

> sometimes I look at things from his point of view, you know what I mean, traditions and expectations and authority, ... and I try to be considerate and patient and obedient, really I do. But then I start thinking that he ought to look at things from my point of view and be considerate and patient with me, so I start fighting back.... (193)

From the above excerpt, her statement, "that's how it comes out," shows that Nyasha's forceful ejection of food from her system is not because of the food; however, it is how she expresses her anger and anxiety towards her father and her environment. Therefore, to her, anorexia becomes an act of internal rebellion towards her

society, which has condemned her to such treatment from her father. Later on, after Tambu relocates to the Sacred Heart convent, one of Nyasha's letters to her contains an announcement that she has embarked on a diet "to discipline my body and occupy my mind. When you come back you will find a svelte, sensuous me'" (201). Therefore, anorexia is sometimes the patient's way of disciplining her body in a bid to control her mind and emotions. Tambu returns to find her looking "too svelte" and "definitely thin." Tambu also points out that by the end of the holiday, Nyasha "had grown definitely thin" (201) and was pathetic to see. Nyasha does not notice any of this and continues to starve herself to perfection because she has been convinced, in her mind, that her actions were just.

Colonial impact on the mind and psyche of the African child is horrible as it destroys the child and makes no provisions for treatment. The white psychiatrist in Salisbury where Nyasha is taken for treatment concludes that she cannot be ill "because Africans did not suffer in the way they had described" (201). He insists that the girl is only making a scene and needs firm hands. It is seen that the Westerners do not believe that the African mind is capable of such complex situations. Even diseases and disorders are classified into African and non-African by the colonialists. Therefore when an African experiences these "white" disorders, they are termed liars and denied any form of treatment. There are no black psychiatrists. That only worsens the situation; but Nyasha's help comes from another white psychiatrist who reveals that she needs rest and has to be hospitalised in his clinic. Tambu describes the man as being "human" because of his positive attitude to her cousin's problem.

The African man, who had spent many years being purely African, was disconcerted by the coming of the Whites. Having been a pure breed of Africa, this man is well versed in the knowledge of his culture, religion, traditions, and customs; that is to say, he already

had an existing identity before the inception of colonialism. Regardless of this firm establishment of his identity in his culture, colonialism still shook the African man to the core as he had to watch his instituted structures crumble to dust. But like Babamukuru, the African man is able to incorporate both cultures in his daily activities, making him a hybrid. However, to this kind of hybrid, the African species within him is stronger than the western species, so he is not too hybridised. To the African child, the impact of colonialism is more severe because their minds, still in the process of development, have colonial ideals impressed on them. They are stuck in the middle, trying to construct their African identities while also experiencing the strange changes that ensued with colonialism. Like Nyasha, the African child can decipher the inherent problems of the colonial era like inequality, yet, there is no other option but to acquire these colonisers' lifestyles. As a result of this, the African child is neither fully African nor fully western. Nyasha puts it thus, "I'm not one of them but I'm not one of you" (205). "Them" refers to the colonisers while "you" refers to her native people – the Africans – who are not directly exposed to the colonist's culture and civilisation.

The young minds of African children easily grasp colonial tenets; and watching their fathers submit to these strangers, do little to help the situation. The initiation of education further worsens the situation as the child spends most days under the tutelage of the colonial masters. The time spent at home is dedicated to house chores, homework and continuous practice of newly acquired skills of language and history. This puts an end to the traditional ways of learning and reduces communalism drastically. Everyone focuses on learning for themselves and uplifting their families through academics and spends little time in the farms and streams, where they normally converse about local sports and events. The language of communication even changes to English as every child struggles to learn this modern and “elevated” language.

The African child has little knowledge of his roots and no matter how hard he tries, it is difficult to acquire complete knowledge of the coloniser's culture. Therefore, the child becomes a hybrid going through identity crisis for he is displaced in the African society and neither well placed in the colonial society. To the coloniser, these changes are beneficial, but to the African society, it is a significant, irreplaceable loss. These changes cause estrangements in the relationship between the hybrid individual and his or her society. Tambu recounts, "I remembered speaking to my cousins freely and fluently before they went away, eating wild fruits with them, making clay pots and swimming in Nyamarira. Now they had turned into strangers" (42).

The family and society of the hybrid view him as disrespectful, snobbish and disobedient; however, he is only confused about the proper way to relate with them because he has forgotten and is confused. The fear of his loss keeps him unapologetically aloof. We see the likes of Nyasha and Chido who do not speak Shona because they have forgotten how to. On Tambu's confrontation about her cousins' attitude during their first visit after their return from England, Nyasha confesses:

> Actually, we were frightened that day. And confused. You know it's easy to forget things when you're that young. We had forgotten what home was like. I mean really forgotten — what it looked like, what it smelt like, all the things to do and say and not to do and say. It was all strange and new. Not like anything we were used to. It was a real shock! (78).

Even their parents who took them to England were baffled at the intensity of the change visible in them. Chido was obsessed with all things white and spent most of his time at their white neighbour's, hanging out with his sons and flirting with his daughter. Nyasha, on the other hand, became difficult for Babamukuru to tame. She picked up the habit of smoking and indecent dressing in England and found it hard to give them up. Her wilfulness, which opposes the submissive nature of the

African girl child, upsets her parents. She explains to Tambu that she desires to change but does not know how. She laments what England has done to her but has no means of effecting a permanent change. The narrator records Nyasha's statement on the situation thus:

> We shouldn't have gone…The parents ought to have packed us off home. They should have, you know. Lots of people did that. That would have been best. For them at least, because now they're stuck with hybrids for children. And they don't like it... They think we do it on purpose, so it offends them. And I don't know what to do about it, Tambu, really I don't. I can't help having been there and grown into the me that has been there... Really, it's difficult. (79)

The hybrid finds it difficult to relate with the society. Exposure to the perky and sophisticated lifestyle of the city makes it impossible for the hybrid to enjoy their society. They discover that they are unable to find joy in certain activities that used to capture their interest. For the male child, like Chido, escape is easy but it is not so for the female. When Babamukuru and family travels to their homestead for Christmas, neither Nyasha nor Chido loved the idea.

While Chido is excused to spend the holiday in Zambezi Valley with a friend, Babamukuru insisted that no daughter of his "will stay in a house all alone because such things have never been done" (123). About Chido's waning desire for the homestead, Tambu recounts, "You couldn't blame him really for not wanting to go home, because he was too old now - we all were, and too civilised too - to be amused by eating *matamba* and *nhengeni*, and by trips to Nyamarira" (122). From the narrator's comment that they were "too old" and "too civilised" for the homestead, it becomes clear that colonisation and its counterpart, civilisation, played (and still plays) a great role in the alienation of the colonised from their society. The hybrid suffers from what Ma'Shingayi called "the Englishness" (207) and this actually refers to the severe influence of colonialism on the African child. This

"Englishness" and civility are the foundation of the hybrid's detachment from the community.

Black female students at the mission also abhorred Nyasha because, to them, she was proud, loose and "thinks she is white" (95). The hybrid unintentionally displeases all around her, but she does not know how to make the situation right. This kind of strained relationship that exists between the hybrid and the rest of the society promotes the loss of the communal spirit that characterises the African society.

Conclusion

Colonialism isolates the hybridised African child from the rest of the community, turning him into an alien in the midst of his own people. It introduces negative emotions like hate, anger, disgust and anxiety, clouding judgement of the society towards the colonised African child, and thinning out the possibilities of sealing the existing fissure in the African community. Therefore, it is important for the society to recognise the struggles of the African child in discovering and restoring his identity. When this recognition takes place, the society can work together as one to liberate the African child from the colonial fetters that bind his mind, and aid him in his quest to recover his lost African essence. This way, the African child can become a true part of his community and grow into an adult that would promote the growth of his culture and not that of others.

Colonialism has always been a sore topic of discussion, especially for Africans, because it brings to mind, the innumerable struggles and losses that most people suffered during colonialists' occupation of Africa. This research, which focuses on the African child, explores the impacts of these experiences on the natives. The study traces the pedagogy of western histories and how it deforms the African child's mind. The research reveals the influence of this deformity on the child's social relationships and shows the present

state of the African child who is still stuck in the battle for identity in a colonized society that is mostly unwilling to help her restore her lost heritage.

One way of restoring Africa's heritage is through education. Formal education, though initiated by the coloniser, can be used as a leverage to introduce and internalize the lifestyle and culture of the African people into the mind of the African child. Even though people kick against formal education because they see it as a colonial tool, some people, and of course, this researcher hold the view that it should continue because, the only way to beat the colonialists at their game is by learning what they know, and not just learning it but knowing it better. By knowing their game better, it would be easier to teardown European political and socio-economic constructs and build new ones more suited to African ways. Government should be willing to provide funds to properly train select individuals in the ways and culture of the African society. These individuals will in turn instruct the African child and guide her in her journey of self-discovery.

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