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**The Quest for Self in Amma Ata Aidoo's Our Sister Killjoy**

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the Requirement for the Master Degree.

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## **Abstract**

A terrible effects on Africa has left by European colonialism, the exploitation of the black continent started with the slave trade which plundered millions of people. The abolition of the slave trade led directly to European invasion, conquest and establishment of colonial rule in Africa. Under colonialism, for decades the violation of human rights was extremely spread, African chiefs succumbed to European rulers who enforced their own laws and customs to keep the people of the land under control, inferior, and exploited. The European impact include the introduction of Christianity and colonial education, cultural alienation and colonial mentality were the results of mission of civilizing Africa. The African colonized nations subjected to coating their culture, identity, and values (Naby, 2017). Societies that have been colonized are negatively affected by oppression, erasing of culture which defines the African character, The race for survival often induces environmental debilitation geared by some uncontrolled contestation for political and economic supremacy. Given the fact that African societies are longing for the development which has been linked with the notions of culture and identity (Falola,2003). After a long struggle, African nation-states inevitably picked up their independence but the consequences of colonialism were so significant that these countries are still enduring from its impacts: geopolitical breaks, social perplexity, and genuine identity crisis.

Keywords: identity, colonialism, post-colonial literature, African nation, Ghana, Independence.

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## **Chapter One**

### **An Overview about Post-colonial Literature**

## **General Introduction**

Societies that have been colonized are negatively affected by the erosion of their cultural values. A society whose cultural values have been eroded is like a one-eyed and one-legged person who has desperately lost his/her identity. For culture defines who we are, how other people see us and how we are able to be related to our natural and social environments in order to ensure our survival. The race for this survival often induces environmental debilitation geared by some uncontrolled contestation for political and economic supremacy. Given the fact that African societies are longing for the development which has been linked with the notions of culture and identity (Falola,2003).

After a long struggle, African nation-states inevitably picked up their independence but the consequences of colonialism were so significant that these countries are still enduring from its impacts: geopolitical breaks, social perplexity, and genuine identity crisis. The wind of autonomy that blew on the African landmass brought with it trusts of freedom and guarantees of solidness. However, end would before long demonstrate more substantial than vanishing trusts and fake guarantees. Within the wake of freedom, African nation-states found themselves confronting all sort of assaulting issues; the foremost vindictive being the identity crisis. The African was misplaced to his past, caught up at the intersection of occasions and subject to a social void. It did not take long for African scholars to realize the superseding need to have elective voices listened. Composing in a post-colonial context was all the more urgent, for it was the part of the writer to consider the results of decades of foreign hegemony over his individuals. It was tall time the account changed locations of production, which the African begun voicing his claim concerns.

African female writers have over a long time made significant commitments to the development of society and the extension of the literary canon through their writings. Not as it were have the works of these female writers managed with exceptionally germane issues of society, they have equally contributed monstrosly to the extending of the literary canon, particularly with their addition of a modern strand of writing since the appearance of female created works in mainstream writing. These African women look for, battle and discover a put to specific their see to their partners either in rustic but moreover in urban areas. after that clear way to others to do so. Among these African pioneers to clear way in their possess nation for women's right we have Ama Ata Aidoo.

Ama Ata Aidoo's writings such as *Our sister killjoy*(1977) is emphatically impacted by historical and political issues such as the transoceanic slave exchange and African diaspora, identity struggle coming about from a exchange which depleted millions of souls from 'Mother Africa' to America where, by presently they are still not completely recognized as portion of its financial advancement providers. African-Americans are torn separated by a every day violence, discrimination and imbalances. The novel by Ama Ata Aidoo *Our Sister Killjoy* or *Reflections from a Black-eyed squint*, a semi autobiography novel, illustrates and the real face of Africa after independence in the setting of Ghana. Where Ghana as the first sub-Saharan African colony of Britain that gained freedom from the colonizers was shown as jailed by discriminative education, Western Ideology and Brain Drain (Anne, nd). People utilized to think that racial separation in America was toppled, but it proceeds to cause destruction in display days. No need to recount the number of African-Americans who were shot dead on the roads by the police fair since of their color, the "wrong color". The mainstream wrangles about on sexual orientation and racial issues must hook with how to address expanded insecurity of male but without a doubt female African-Americans. And by utilizing imaginative composing as a weapon to form their voice listened.

## **Introduction**

Historically, the aftermath and birth of the concept post colonialism was linked to Western societies. Thus, the term is used also to describe and rethink the history of people exposed by different forms of imperialism, colonialism, and the post-historical state of colonialism as well as. In other words, post-colonialism points to a future that the colonialism may be overcome, however, new forms of domination or subordination may emerge as a result of such changes, including the new forms of the global empire. Moreover, the concept Post-colonialism was discussed people experiences such as slavery, migration, oppression and resistance, differences between black and white , race, gender, place, and the response to imperial European discourses such as history, philosophy, anthropology, and linguistics, these type of discourse was famous in western writers story types, poems, books and novels.

This chapter discusses briefly the historical context and implications of post colonialism and we shed the light on the post-colonial theory and the problems of immigrants, feminism and identity in post-colonial era followed by a conclusion.

## **1.2. Key Concepts and Terminology**

### **1.2.1. Colonialism**

The term colonialism can be defined as a form of exploitation and occupation of residents that can affect colonized nations in many regions. This has been developed by the expansion and colonization in Europe in recent decades, this term was understood that colonialism was

the most common ideology of imperialism.

Colonialism advanced an ideology that targets at justifying colonizers methods and practices onward to the ocean which had been violent and unjust below the umbrella of a civilizing task, burden, resource and obligation which paved the manner for the persevering with technique of colonialism similarly to hiding the reality that those territories in the Americas, Africa, and Asia had been spots of infinitum fierce struggles for markets, uncooked substances and agricultural colonies to develop foodstuffs with the aid of using the industrialized countries on the only hand, and that they had been visible as answers to resolve troubles along with poverty and overpopulation in the different hand.

Generally, the term colonialism meant more direct control through military conquest, belligerent. It is essentially the establishment and expansion of a colony by a powerful country. In addition, both imperialism and colonialism involve forms of subjugation of one nation by another. Some clear distinguishing features suggested by Robert Young are:

Colonialism acts as a peripheral, economically directed activity; from the government's point of view, sometimes it's very difficult to control. Imperialism, on the other hand, is operated from the center as a state policy, fueled by grand power projects. Thus while imperialism is susceptible to analysis as a concept (which is not to say that there were no different concepts of imperialism), colonialism needs to be analyzed as a practice. (Quoted in Wang, 2018, 650 )

Colonialism considered as a form of exploitation and occupation of inhabited lands that influence the colonized community or society in various fields and from different prospective .it is understood to be a specific form of the more general ideology of imperialism. To support this point of view Edward Said in his study entitled "Orientalism" which discussed widely the different travelers and orientalists whose attachment and interest push them to examine this wide field of the world, which includes among its sides various forms of cultures , customs ,civilizations , and religions,which they noticed and gathered during their resident in the

Eastern world. The Western dominance throughout time gave birth to scholars called Orientalists, who have constructed a considerable figure of literature permeated with enormous mass of information about the Orientals, which were unrealistic and imagination descriptions such as aggressive, fleshly, tropical, frightful, and strange. This has contributed to the formulation of Western false perceptions of the East in general and the Arab or Islam world in particular, for that Edward claims that, "imperialism" means the practices, theories and attitudes of a dominant urban center ruling over a distant territory; "Colonialism", almost always a consequence of imperialism, is the establishment of colonies in a distant territory" (1978. P, 9).

### **1.2.2. Post colonialism**

The term post-colonialism refers to the struggles and fight of indigenous peoples in many parts of the world in the early twenty first century. In addition, it concerns on the interpretation of the principles of self-determination and autonomy within the international system, and the status and vulnerability of the minority of these people, even in decolonized states. At that time, indigenous peoples were denied even the slightest benefit that the United Nations and the International System of Units gave to different decolonized areas in the 1970s.

Post colonialism is a term that is widely used to refer to all societies influenced by the imperial process from the time of colonization until the present. Post-colonialism refers to the continuing clashes between East and West when the colonial process began, and critically exploring the relationship between colonizers and colonized peoples, for many people who want to make the word more concise and accurate. The Empire writes back's meaning seems to be too broad and vague; others believe that we cannot assume that a nation can be completely independent without being influenced by the colonization process. (Ashcroft et al 2002-194).

The colonized nations were fighting against colonialism according to their personal manner, the situations and conditions of colonialism in every region. However, the colonized society couldn't save itself from being affected or by some means modified with the aid of using the colonizer's ideologies African novelists because the 1960's can [...] be seemed as not devoted to the nation. The newly impartial nation-state makes to be had the end result of liberation most effective selectively and unevenly: the dismantling of colonial rule did now no longer mechanically result in modifications for the higher in the reputation of women, the operating elegance or the peasantry in maximum colonized nations. ( Loomba 1998. P,11-12).

From the point above, it is clear that, post-colonialism is the opposition to colonial rule so within the post-colonial studies the peoples who were displaced by colonialism such as African-American or people of Asian as post-colonial subjects despite the fact that they belong to the metropolitan centers, it includes modern opposition to Western and imperial cultures. post-colonialism has been growing and diversifying in several ways, it has additionally institutionalized itself and installed new hierarchies, a part of that is the improvement of what post-colonial pupils have referred to as. The disturbing state of the country and its people is portrayed in the novel as post-colonial, and post-colonial culture play a major role in the protagonist's sense of alienation and displacement. The social and cultural effects of colonialism have been the subject of many post-colonial theorists. In literature and arts the post colonialism assumes the following, colonial-alienation, post-colonialism leads to the alienation of the native in his own land, this is described as a traumatic experience that evades the individual's identity, ambivalence towards authority and cultural relativism which means that the colonialists' defilement of culture is socially, morally, and politically incorrect” (McLeod, J. 2000. p, 20).

The impact of post colonialism is most obvious in the culture of ex-colonized nation, which has been passed down over generations and continues to suffer from the effects of colonialism.

### **Q11.3. The History of Migration in Ghana**

International migration has expanded in over the past decades; it may be a worldwide phenomenon which related with development of individuals from one area to another. There are two types of migration: inner migration and worldwide migration. is the movement of individuals from one put to other put in a given nation

Universal migration is the development of individuals from one nation to another in arrange to require up work to establish home or to extend in living standard.

Post-colonialism may include diverse areas of focus and involves discussion about experience of various kinds: immigration, slavery, suppression, resistance, representation, difference, race, gender, place and responses to the influential master discourse of imperial Europe.

Migrants have cleared out their homes for experiences, or since they were constrained to do so. Or they essentially had no choice within the matter: they were seized by city powers and enslaved, others were desperate in their homelands so they migrated to the colonial centers seeking for a better and new life, while others migrated looking for higher education.

"The "African Dream" thus leads people to construct this fantasy that life in a western country will be easier and filled with opportunity. Nearly always, such high expectations are never met and often a new set of problems becomes a reality for the migrants ".(Snoussi, 2022).

According to Elleke Boehmer point of view due to the large-scale migrancy that began in the late twentieth century; migrant writing is increasingly regarded as representative of post-colonial writing. Migration brings with it questions of identity and belonging, and cultural differences.which led to the emergence of a large group of writers among the migrants who dealt with the exile's problems of search for an African self-hood through the trope of journeying while subverting the context of the western representational discourse.

“Every colonized people in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality finds itself face to face with the language of the civilizing nation; that is, with the culture of the mother country. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards. He becomes whiter as he renounces his blackness, his jungle”. Frantz Fanon, *Black Skin White Masks*. Translated by Charles Lan Markman(London: Pluto Press,2008,p.9).

Identity may be an exceptionally flawed subject among African immigrants after clearing out their homeland, they battle whether to remain joined to their ancient identity and dismiss anything foreigner or, donate up their identities and embrace American identity to have more openings.

#### **1.4. The Emergence of Post-colonial Literature**

Post-colonial literature comes essentially from the broadest term post colonialism, which deals with the period of colonialism and its aftermath. The editors of *Empire light back* wrote that post-colonial literature, and general post colonialism, as a result of colonialism, as a result of intercultural discourse, and its impact on the literature produced in the post-colonial world. It states that it is related, as a literary theory for studying the literature of once colonized countries, mainly those colonized by the great powers of Europe such as the United Kingdom. The literature of colonial writers depicting colonized citizens is also taken into account. Post-colonialism has become a popular and important theory nowadays in literary studies. It “plays an important role in the growing culturalism of modern political, social and historical analysis” (Young, 2016, p.7,Wang ,Y,2018). In other words , post colonial literature is related to the different form of colonization , "Post-colonialism is a term that has been used primarily in the discussion of the geographical territory of the former colonies of the British, French, German and Portuguese Empires, but this term has emerged today as relevant in a

much broader context. At least three-quarters of the world's population is affected by colonialism and its consequences".(Shands,W, Kerstin,2008, p.8).

Several problems about the theme of identity about post-colonial literary works are explored throughout this study, as well as an examination of how components like hybridization, language, and created societal identity. Multi-cultural connections, identity forming, and diaspora have become increasingly important themes in contemporary British fiction. Furthermore, the rise of migration has paved the way for new ethnic backgrounds, religions, and races to be integrated into British society. In the fields of literature and literary studies, of course, a leap of imaginative empathy is very important. Literature can empathize with the inner and outer worlds, and the inner and outer experiences of those worlds range from reassuring, realistic to formal, sophisticated and alienated and innovative. It is a space that can be expressed by the story of the range of.

Literature is a place where subjective and collective truth can be expressed, where restorative reinterpretation and reinvention takes place, and for us as human beings without empirical or quantitative evidence. It's a place where you can explore complex problems that are elusive and elusive. Post-colonial theory and criticism is the counterpart of sensitive dialogue with post-colonial literature. As Robert Young properly states, post colonialism is characterized by the value and attention it gives personally and subjectively, and that is why their institutional origin was often in the literary sector, which provided a lonely space within an academic institution where subjective forms of knowledge were taken seriously. For example, before post-colonialism, there was much talk about colonialism, but such stories barely considered how colonialism was experienced or analyzed by its affected people bottom (Young 2001 cited in Shands Kerstin W. 2008, p13).

The African nations were a subject of colonialism's brutality; its citizens suffered greatly but didn't give up resisting literature was often used to illustrate social issues and truths. As a

result, literary works can be considered an important tool in this struggle, as post-colonial subjects strive to liberate not only their lands but also their cultures during the period of decolonization, when independence is restarted, the process of post colonialism starts ; what remains of the native people's original identity is examined, the topic of the search for the quest for self and seek to determine the meaning of the recently acquired identity is extensively studied in post-colonial literature.

To sum up , the post-colonial literature is especially successful in assisting writers in seeing the connections between all domains of experience such as social, ideological and aesthetic in way that demonstrate how in separable these definitions are in lived experience.

### **1.5. The Notion of Post-colonial Literature**

The post-colonial notions of resistance, identity, subjectivity, and difference themselves have become complex, reshaped, and expanded through feminist intervention as central to the establishment of a political system. Supported by in-depth analysis of scholarly, critical and creative literature by, among others, bell hooks, Chandra Mohanty, Chikwenye Ogunyemi, Buchi Emecheta, Ata Ama Aidoo, Alice Walker, Wilson-Tagoe's exposition of the successive stages of the formation of the discourse of feminism and feminist are clear and nuanced. It marked the impact of feminism in the 1960s and 1970s in debates about post-colonialism; criticism that feminism, as a Western political and diplomacy impact discourse.

Many African writers especially human feminists and scholars African Americans from South Asia and Africa; and the emergence of feminism as a discourse that countered mainstream feminism with its emphasis on the concrete histories, struggles, and everyday knowledge of black women and the community, Black copper. Above all, it is interested in "the helpful questions and reflections that the intersection of post-colonialism, feminism, black feminism, and feminism has inspired" in writings about women (Shirley Chew and David Richards 2010, p45).

Likewise it was the `productive interrogations` that, in its turn, post-colonialism, along with Marxism and feminism, brought to bear upon anthropology in the late decades of the twentieth century which contributed to the discipline`s reconstruction. Representatives, oppression, resistance, race, identity, migration, and gender were the themes, starting points, and factors that led to the emergence of post-colonial literature in particular.

Post-colonial literature has emerged as a reaction to the European Empire's discourse on history, philosophy, anthropology, and linguistics, and its representational experience of writing and speaking. In addition, thinkers, critics, theorists, intellectuals and writers were looking for ways to meet the European assumption that their culture was superior and authoritative. After decolonization, theory and critical approaches began to develop. The loud dissemination of their voice paved the way for the flowering of post-colonial literature, as the majority of these elites were well-educated and able to oppose European writing. Therefore, post-colonial literature exists as a product of reactivity, drawing its energy from the colonial radical literature with the aim of revealing the injustice experience of post-colonial society.

Brown's intellectual commitment is to create space for "mutual involvement" in the two areas of morality research and post-colonial research. South African post-colonial studies tend to "reproduce patterns in metropolitan areas, focus on the relatively" elitist "form of English novels, or engage in deconstructive reading of colonial / missionary discourse." There are oral and performance genres and materials in South Africa because of the underrated language. And because post colonialism generally sticks to the "peripheral" world model, "it is not possible to recognize multiple changing modes of articulation that were colonized before the stage of resistance." As a result, the verbal "is valuable as a prehistoric, only as a starting point, as a written influence, or as a kind of guarantor of authenticity and difference (Shirley Chew and David Richards, 2010. p, 6).

Furthermore, post-colonial literature portrays the identity of the colonized society; it

deals with the enormous challenge of building a national identity after a harmful experience and the way writers speak and celebrate this identity, often reclaiming it and maintaining close ties to reality people. They do this by producing literature that argues about cultural identity and critiques the change that occurred during colonization and in the current state of post-colonial societies. Post-colonial literature refers to the cultural change that occurred in post-colonial societies and resulted in interculturality in literature and society. It is clear that the characters and mostly protagonists of post-colonial fiction are often depicted as struggling to understand who they are and trying to find their place between the old vernacular and the world Empire, these literary works written by post-colonial novelists who portrayed an important issue about postcolonial writers and their people of the nature of the newly emerged identity. They raise a larger and more complex question about their place in this new world order.

These ideas become crucial imaginary to explore in the African writer makes their heroine negotiate the discourse memory of an old culture and the newer Ones, they transform into a cultural explorer and traveler which seeks to uncover hidden places and experience the possibilities within the outward space of culture by occupying and numerous spaces.

## **1.6. Post-colonial Theory**

Over the past two decades, the term and field of post-colonialism has been the subject of extensive and far-reaching criticism from the perspective of literary, political, and religious studies. Theorists have different views on this area of research. Optimistically, postcolonial theory is a challenging vehicle through which any exploitative and discriminatory practice, regardless of time and space, can be challenged. In contrast, pessimism views postcolonial theory as ambiguous, ironic, and superstitious. These perspectives create concerns that must be addressed before researchers can apply theory in their field.

The theory of post colonialism demands justice: it seeks to address the vast and terrible

psychological and social suffering, exploitation, violence and slavery inflicted on the victims. helpless colonists around the world. It challenges the primacy of the dominant Western view and seeks to reposition and empower the marginalized and subordinate “The Other” (Smith, p. 12). It repels resistance to patriarchal and paternalistic alien practices that reject local ideas, cultures and practices as homogeneous, “barbaric” and irrational (Dussel, p. 472). He identifies the complex process of establishing an identity that is both distinct and influenced by the departed settler (Kelly ,J,H, and parson ,J, 2011,p.2).

Post-colonial criticism generally focuses on the issue of cultural identity. Since the 1980s, especially since the 1990s, post-colonial theory has also had a major impact on the study of multiculturalism and English and American literature,promoting the link between culture and the building of collective identity (Lauter, 2010, p.112, Wang , 2018, p652).

Post-colonialists often rethink traditional readings and reinterpret standard literature to see if past texts have perpetuated or challenged the potential assumptions of colonial discourse. They tend to look up depictions of colonized subjects in various colonial texts. In the case of post-colonialism, culture has always been the main subject of reinterpretation of formal literature. Thus, post-colonialists do not degenerate the traditional values of these literary works. They just want to show a new perspective on literary studies from a cultural perspective. In the following, I will take up three different works for a quick analysis of cultural phenomena in literary studies.The meaning of post colonialism at the basic level seems easy to see. It is a post-colonial or post theory. However, despite the obvious temporal answer at first, it was very difficult and even impossible to specifically define post colonialism.

Moreover, post-colonial theory is a theoretical approach that seeks to confuse the dominant discourse of colonial power. Simply put, post colonialism is about colonialism and emphasizes the impact of colonialism on both colonialism and colonialists. This means that

post-colonial theory provides a perspective on the dynamics of colonialism and the complex forces that occur both during and after the colonial experience. Such a vague definition of post-colonial leads to controversy in a highly self-critical environment of post-colonial theory.

Furthermore, it is essential to mention that many black girls novelists particularly African and Afro-American girls writers use postcolonial principle of their writing so as to proportion their attitudes in spite of things that separate them, how they're wonderful from white feminists due to their race, and their skilled throughout beyond and gift subjugation of the black populace together with gift-day subtle or now no longer so subtle to manage exercised over them via way of means of the alien, Western lifestyle.

In an early definition of what's postcolonial, Ashcroft, Griffiths, and Tiffin posited, "We use the term 'post-colonial'...to cowl all of the life style suffering from the imperial manner from the instant of colonization to the prevailing day" (1989, p. 2).

The study of black women in African literature acquired a massive enhance throughout the examiner consultant essays about women in African literature today shows the ambiguous responses of critics and innovative writers well known as "Western feminism." The series of essays quantity tries to signify the variety and type of interpretations of women in African literature.' More to the point, after discussing choose African lady writers from a "feminist" perspective, the critic concedes with apparent infection that many African women writers want to claim that they're now no longer feminists, these denials come from not likely writers might be greater feminist than the writings of those girls writers, of their subject for and deep knowledge of the stories and fates of girls in society.

Practically, post-colonial theory in the academic knowledge system is rooted in colonial thinking and that the voices of colonized people are obscured. Post-colonialism is not only interested in the perspective of colonization, but also in how the experience of colonialism led to a particular idea. In the social sciences, post-colonial theory has dealt with the Eurocentric

perspective in the understanding of methodological processes and power. In literature, postcolonial usually refers to works written from their own perspective on the subject of 19th century European colonialism. Therefore, postcolonial theory is not just an explanation of time, but rather a perspective or many perspectives.

The statement is preliminary and hypothetical, as feminist fiction is still under development, but feminist fiction is a form of protest literature for women, protesting sexism and patriarchy whether male oppressors or ideological themes, is an uncompromising promotional or enthusiastic reader of women and feminist ideological women through post-colonial. A hypothesis that could lead to a novel patriarchy identified as a feminist who deals only with the sides. Therefore, post colonialism can be seen as a way to examine the impact of imperialism on society, the individual, and the discipline in which they are studied. Many classical sociological theorists and basic concepts have been criticized by postcolonial theorists and continue to present points of debate. Many postcolonial theorists have had a hard time finding their own perspective on colonialism.

Postcolonial theorists have carefully pointed out examples of how colonized subjects can exercise power in their lives. In contrast, Slemon (1995:101 , cited in Lazare and Andries, 2007p,1172) argues that colonialism arises within the concept of imperialism“a concept that is itself predicated within large theories of global politics and which changes radically according to the specifics of those larger theories.” Postcolonial theory is a contextual framework because it relates to race, culture, gender, pioneers, and indigenous peoples. In the same path , Ashcroft et al (1989:11-13101cited in Lazare and Andries, 2007. p, 1173). states that postcolonial theory "powerlessness of European theory" to effectively address the challenges of postcolonial writing and diverse cultural origins. It claims to arise from "theory". Also , Christian (1995:457-460 Lazare S and Andres, 2007. P, 1173). argues that the language used does not elucidate it, but rather mysteries the state of reaching its limits. An Important scene – Interestingly, this language emerged when the literature of colored races, black women, Latin

Americans, and African literature began to take the lead. Words like center and perimeter are useful in their own right. Christians implicitly approach the subject of neo-colonialism in the realm of science. Their delusion lies in the fact that literature, the voice of powerless people, is always "at risk of extinction or joint choice." Not because the vulnerable cannot be theorized, but because they are "always constrained by-social structure."

A product of imperialism and colonialism, Bhabha sees postcolonial criticism as a result of colonial experience. He argues that, the postcolonial perspective emerges from the colonial witnesses of Third World countries and the discourse of "minority" within the geopolitical divisions of east, west and north and south. They intervene in modern ideological discourses that seek to give hegemonic "normality" to the heterogeneous development and diverse, often disadvantaged history of nations, races, communities and people. (1994:171 quoted from Lazare and Andries, 2007 p, 1174).

As said in the Oxford dictionary of literary terms: Post-colonial concept considers vexed cultural-political questions of countrywide and ethnic identity, otherness, race, imperialism, and language, in the course of and after the colonial periods. It attracts upon post-structuralist theories along with the ones of deconstruction with the intention to resolve the complicated members of the family among imperial center and colonial periphery, regularly in approaches which have been criticized for being excessively abstruse. (Oxford Dictionary)

The African conflict in opposition to slavery and colonialism might require an entire frame of studies however this segment issues a top level view of the way Africans went together with those struggles. Thompson (1987, 107-130) offers an account of African resistance in opposition to slavery in western Africa with inside the 1560s, in the course of the "2nd slave-buying and selling voyage" (quoted from Lazare and Andries,2007,p.1182).

Postcolonial theory formulates criticisms of social history, cultural differences, and political discrimination practiced and normalized by colonial and imperial machines.

Post-colonial criticism also recognizes the anti-colonial movement as a source and inspiration for its politics. Post-colonial criticism can be defined primarily as dialectical discourse that presents the historical facts of decolonization. It allows people born of socio-political and economic domination to regain their sovereignty. It provides them with a hearing room for justice.

In addition, Women`s involvement in anti-colonial movements, in the West and mainly in the three-continent context, has a tendency to be left out In the case of Western feminism, anti-slavery changed into supported with the aid of using girls in as a great deal as they diagnosed slavery with home affairs in which in addition they fought for identical remedy from patriarchal societies.

## **1.7 Conclusion**

Through this initial chapter we discussed the three main concepts post colonialism post-colonial literature and post colonial theory, in addition, how post colonialism literature was used largely to express all societies impacted by the imperial and colonial process especially in African feminist literary. Furthermore post colonialism defines as war between East and West when the colonial process starts, and in the critical sense it is exploring the relationship between colonizers and colonized peoples. For that, post-colonialism as a literary critique differs from imperialism, colonialism, and neo-colonialism in that it focuses primarily on culture. It is a combination of literary and cultural studies that provides a new perspective for rereading literary works from a cultural perspective. With the advancement of multiculturalism, cosmopolitanism and globalization, post-colonialism will continue to be an important topic in literary studies. And the adoption of post-colonialism, especially the cultural factors it embodies, has a lasting impact on the study of world literature.

## **Chapter Two**

### **A Practical Study of Ama Ata Aidoo's "Our Sister Killjoy"**

## **Introduction**

This chapter will shed light on a very interesting issue which has a huge impact on the whole world, this issue is the search for identity, and it will try to answer to many frequently asked questions such as; Do we have an identity? Is this our origins? Did the colonizer affect our life, culture and language? if the answers are positive can we consider that immigration is one of the components of our identity?

The Ghanaian Ama Ata Aidoo have examined both the situation of the colonized African immigrants and exiles, who form a specific category of the population of London. The novelist herself is an ex-colonial educated by the British colonial educational system, she has lived in London with variant degrees of relationship to it and have used her personal experiences to portrait the contradicted modes of socialization of London and how affected immigrants behaviour, attitude, and life.

we choose the novelist Ama Ata Aidoo's with her amazing novel" Our Sister Killjoy", this author who speaks a lot about Africans, especially women that search all time for their place in the society, those women search for a suitable language to express their situation, feelings and needs. So they were confused whether to use the colonizer language or the mother tongue concerning Ama Ata Aidoo; she was among many writers who fight to be an effective person, she contributed of revealing the real situation of how Ghanaian immigrant are suffering to find their identity in different society, after years of writing, she established in 2000, Mbaasem (which means "Women's Words"), to support the needs of Ghanaian women writers. Mbaasem is a foundation provides the promotion of the literary work of Ghanaian and African women writers( Kamara, 2016).

Ama Ata Aidoo or Christine Aidoo born in 1943 in the central region of Ghana, she witnessed colonialism period and independence of Ghana, her works cannot be fully apprehended without appreciating the often ambivalent, ambiguous and contradictory realities that forge her identity in other words her literary works took her from the past inception as Christine Ama Ata Aidoo to the present inscription as Ama Ata Aidoo , as if it was a process in which a change happens through and by writings She was the first Ghanaian woman ever to venture in written literature and internationally recognized and acclaimed literary figure but to disclose Ghanaian women's determination for "positive action" against British Empire the dream of being a writer started from the age of fifteen and she has an ambition to do so. Of course the family entourage plays a great role in shaping Ama Ata Aidoo's personality and it appears clearly in her protagonists who were educated, proud, and responsible person. Her father participated in the fight against the British colonizer. When Ghana took its independence he sent her to Wesley Girl's High school in cape coast and joined the University of Ghana in Legon from (1961–1964). During this time Aidoo worked in the university's school of drama and writer's workshop and produced her first two plays and a collection of short stories (Koumagnon, Boadanon, 2018). Well, her desire to learn and write set out after her father had opened her first school in the village and was a strong power on her storytellers as she puts it herself “ I come from a people who told stories ... and my mother talks stories and sing Songs. Anowa , for instance grew directly out of a story she told me although as the play has come out, she cannot even recognized the story she told. (Quotedin, 1990).

The quotation above means that all the writings of Ama Ata A affect her life, express her opinion towards her nation and peers. Ama Ata Aidoo has many works with constituencies in mind. Those who denied themselves, the advantages of bearing in mind an African audience. Many African writers have sought to make themselves intelligible to the Western audience, for this reason Ama Ata Aidoo studied at the university of Ghana and earned a degree in creative writing and collaborated with a playwright Efra Sutherland, a

leading founder of the Ghanaian drama studio. Ama Ata Aidoo has published many plays, novels, short stories and poems since her first play (*The Dilemma of Ghost* in 1965).

" Here, think, my aims and aspirations of my society meet (...) I would be quite satisfied if my novels( especially the one I set in the past )- with all night of savagery from which the Europeans, acting on God's behalf delivered them. (Neeldam, 1995).

Also, she has pursued a career of teaching, reading and lecturing at West and East Africa and U.S. At times she has also held influential positions in education and politics such as Minister of Education of Ghana under Jerry Rawling's government in the early 1980s, and Consulting Professor to the Washington bureau of the Phelps Stokes fund's Ethnic Studies Program from 1974 to 1975. It is clearly that she supports education in all its forms.

For instance, this chapter attempts to embrace the concepts of identity, immigration and feminism through Ama Ata Aidoo's perspective, and through "Our Sister Killjoy", furthermore it seeks to explain the relationship between a virtuous Africa and demonic West which is represented by the friendship between Sessie and her German hostess Marija who nearly causes Sessie to "fall from Grace" once in Europe, Sessie fails in her first moral test, yet she managed to pass her second moral test when she refuses to "pass" her second moral test when she refuses to be involved in a homosexual relationship with Marija. and this is one of the concerns as an African woman which is far from their traditions and attitudes, more precisely, Sessie as Aidoo's story unfolds sets herself the goal of ending neo-colonial hegemony by inviting Africans abroad to return to their homelands in the hope of building them. Yet some critics have vociferously argued that Sessie is concerned, among other things with deconstructing the patriarchal order in her country. This comes in her country, for example Chiomo Opara contends that " Sessie's voice is so forceful in this novel that the whole work can be said to present, her attack on racism, neo-colonialism and sexism. The reader becomes aware of the world-wide oppression of women, situated in the Ghanaian

context by its author writings towards an ideal of women's autonomy". All these biographical elements must be used in chapter 1 or the general introduction not here!

## **2.1. Immigration for a better life**

"Many Ghanaian were as most of Africans who left their countries to other parts of the world for numerous reasons as: better education, work and other socio-economic factors. Indeed many Ghanaian believe that European countries are the most ideal place of the earth to live in (Oroskhan and Zohdi 302-03), the French author, Laurent Gaudé describes Immigration fantasies in his novel *El Dorado* (2006). He states that

"Africans are similar to the Spanish conquistadors, believe once they reach the Western lands, they will make wealth easily and realize their dreams as if they are in the mythical Latin city of El Dorado, which is full of gold beyond imagination".

Concerning immigration racism was an obstacle that faces it every where.

this toxic attitude filled with hate and rejection, sooner produce a similar reaction which leads to a cultural conflict. In Ama Ata Aidoo's "*Our Sister killyjoy* ", the presence of racism appeared in the moment when Sessie departure the country on the plan towards Europe, the idea of leaving the country to the colonizer country illustrated both the racist attitude of the white to individual and the sentiment of superiority that hurts black people generally and Sessie specifically. Also the white women when she pointed to her in the railway to Germany and talked to her daughter referring to Sessie as a black women has a lot of arrogance and paranoid complexity of the white race who sees that the black race relays inferior, regardless to their abilities. Aidoo stressed and says "unwelcome pals and decorative shaves".

it means that sissie's reflection open "into a bad dream" which prepares her for a shamanistic journey to the land of the colonizers o In Germany, immigrants react to the various Europeans they meet and play off their memories of home agent against this alien environment, it is

nearly similar to "black skin white masks", Fanon explains the detention of cultural superiority that the exile in the colonial mother country suffers from "the colonized is elevated above his Jungle status in proportion to his adoption of mother country's cultural standards, he becomes whiter as he renounces this blackness, his Jungle" (18), it means that any one wants to live in Europe he is going to pay a lot.

During her stay in Germany Sessie experienced another kind of racism with Marija, the German housewife, the ignorance of any non Western life style and culture in the German woman consideration that are other race is not Aryan race is inferior.

Moreover Sissie's name considered an exotic name according the host country individuals and this effected Sessie negatively and complicated her situation to amalgamate with the German society. The relationships of Sissie and Marija reflected to the complexity of the structure of different powers, and it is impossible to firm up a real relationship due to the imposed on Marina by class domination. Eventually, Sessie felt pity for Marija and she realized her position and took the role of male in a sexual relation, she becomes like

" One of these black boys in one of these involvements with white girls in Europe (61).

In *Our Sister Killjoy*, Aidoo alludes to the issues that face the Ghanaian college students who've left their homelands, as a way to look at in Europe. She highlights the problems and hardships they face as an approach to expose stereotypes and their effects. From the very starting of the novel, Aidoo indicates how stereotyping ends in racism and discrimination at the aircraft, a white hostess requested Sissie to visit the lower back of the aircraft as a way to be part of other black Africans college students. It became her first come across with racism and discrimination. The narrator comments "Immediately after they were airborne and instructions had come for them to loosen their belt and feel free to smoke". A neatly Coiffure hostess of the airline walked to her, she said "you want to join your two friends at the back" (10). As cited earlier, European colonizers purposefully create stereotypes, as a way to justify

colonialism and assert their superiority. In the novel Aidoo has powerfully emphasized the crucial point conspicuously, she illustrates how the to occupy extra lands and have European colonizers have used radical distinction as an excuse to occupy extra lands hegemony over the colonized countries.

"...this brings to mind our Algerian immigrants, a lot of them want to look more French or European rejecting their original names, Abdelkader turns into Kader, .... Change Par-excellence, a name is culturally marker it carries culture and identity"

The guise of civilizing missions when Sessie reaches Germany, she turns as Fanon describes the immigrants through Obioar "the free African immigrant who lived in the West for a length of time returns radically changed", in the same vein in the process of self-alienation and mimicry hybrid and sometimes deformed identities emerge in the contest of immigration"(Dr. Senoussi, 51), because of centuries the colonizer devalued and effaced the colonized past, regarding its pre-colonial era as a pre-civilized limbo or even historical void.

One of the main issues have tackled in OSK is that of the women's libération. Kofi Owusu (1999) probs "Aidoo's contribution to the ongoing attempts to rescue the African woman from the fringes of African literature and restore flesh, blood, voice and credibility to her" According to him, through Sissie, Aidoo exposes "the self-supporting, decision-making woman – the cornerstone of the African family life" instead of the usual prostitute, faceless, and voiceless woman in African literature. Owusu discusses OSK's fall under feminism umbrella , he adopts the term "womanist-feminist" or "womanist/feminist", which directly points to a blend of the womanist and feminist perspectives (Ayaba,Kumi, 2010).

Another issue which is considered as central idea is that Aidoo's novels is female sexual self-determination. Maria Olausson (2002) is deemed that Changes revolves around the idea of female sexual self-determination is the most challenging idea. What does a woman want? Maybe this isn't the question Esi's mothers are trying to answer. How much can a woman experts in men's world? ...but when Esi leaves her good husband and agrees to be her lover Ali's second wife, they literally shout at her for her stupidity and foolishness, and she chooses to act as if this didn't matter." (Ayaba, Kumi, 2010).

OSK is the inexorable glorification of the West by Ghanaians (and Africans in general). Most Africans see that the flight to European and Western countries is the massive indicator of progress and success that they should yearn to. As Sissie notes, her trip to Europe is treated as if "...somehow, going to Europe was altogether more like a dress rehearsal for a journey to paradise" (aidou, 9), and it becomes a sign that "Our Sister had made it" (Aidou, 9). Aidoo mockes this ideal perception of Europe and immediately distincts it with the bear reality of racism and pover situation that awaits the majority of Africans who emigrate to these 'promised lands'. At the dinner organized in Sissie's honour, she was anxious when she meets Sammy who had xonsidered that "she was unbelievably lucky to have been chosen for the trip ... His voice as he spoke of the fargh-off land, was wet with longing" (Aidou, 1977). This, fills Sissie with disgust and sadness instead of pleases her. Like other Africans, Sammy undergo of a lack of self-worth that is the result of colonial frightening and its conscious process of

socialization. Through Sissie's reaction, Aidoo clarifies the notion of the West as the land of opportunity and prosperity, illustrating instead that the legacy of colonialism continues for Africans who seeking their fortunes abroad where the common experience is characterised by racism, subjugation and disgrace. The concern of the Ghanaian feminist is the need to insert self-worth in a bid to deprive the mass migration of Ghanaians and Africans to the west instead of staying and developing the country and continent as a whole.( Aidou, 1977).

Aidoo notes that the immigration of African youth to Western countries to study deprives this fostering from happening. Language, therefore, becomes a form of oppression for Sissie and other African immigrants who have no choice only to use a language and adapt other's culture. According to Sissie, the legacy of imperialism still continues since she and many other Africans "have only been able to use a language that enslaved [them], and therefore, the messengers of [her] mind always come shackled"

## **2. 2 The Quest of Identity in Our Sister Killjoy**

The search for identity has always been a key issue facing mankind in its striving after significance and meaning, it means that " if Africa face its past it is to built its future"(Wangari Maathai). Environmental activist and writer. Many books have been written to display African traumatic colonial history and legacy enumerate many of problems faced by its people today stem from that past they tell of Africa's loss of identity under its trans Atlantic slavery.

The Africans identity reinvention would be the most difficult element to gain back. This

prepares Africans to a tough present and future . Avery famous examples was" the wretched of the Earth "which gives the right to Frantz Fanon to forecast the apocalyptic strategy of the colonizers against African identity - violence in colonies. It seeks to dehumanize the African people in relation, to our novel OSK; Sissies search for her identity and her fellow country men . It was very difficult mission situation, hard to represent her female identity through a journey in London ! as an educated woman, thereafter. Comes her personality, her ego and later what she has in mind as thoughts. Kauffmann argues that " identity is a permanent system of enclosure and integration of scene which basic model is wholeness"

Sessie has chosen education as a key to find herself, she, for instance has traveled to learn more about European education. In an interview with Adeola James when she asked Aidoo about education, Aidoo stressed that "Education is the key, the key to everything ..."

according to Ama Ata Aidoo by learning women can find their way to freedom it is considered to be a weapon that solve them from patriarchal society which was dominant by men. Those who believe that women are born to serve them and feed their babies. Those ideas of eliminating women from the role side by side lo men for building a good society, in which they respect each other and respect the need of the others. Consequently, this makes Aidoo's narrator a sample of a well aware owner of the value-laden conceptualization of Western education. In her letter sent by Sessie to her beloved once abroad on her way to Ghana when she felt that she is lost and can't give explanation to what happen around she to her. Sissie, Sarcastically remarks about assimilated educated Africans that "they say that after all, literature art, culture, all information, in universal. So we must hurry to lose our identity quickly to join the great family of man". Sessie the protagonist seems to be aware of the impact of western education received abroad. Walter Rodney in his How Europe under-developed Africa argues that "the main purpose of the colonial school system was to train Africans to participate in the domination and exploitation of the Continent as a whole colonial education was an education for subordination exploitation and the creation of mental

confusion and the development of under development".

As clear example that Ghanaian (Africans) lost themselves between their origins and lifestyle at their homelands and were following the Western lifestyle which cost them a lot. When Sessie meets Sammy-her country fellow, "the young Ghanaian who epitomizes the stereotype of the servile colonial subject (Odamtten, 122)". In a course of dinner organized by her own honor Sessie finally meets Sammy who was excited because she is lucky to have been chosen for the trip. However Sessie feels uneasy, "she is disgusted by his behavior and his talk", "more saliva rushed in her mouth every time he spoke" as if Sammy stripes of his origins, as if she never knew him that is to say that Sessie is not impressed by the ode Sammy makes about Europe, furthermore Dr. Senoussi in his article about immigration inferiority complex and identity he stressed that "there is much to be learned from the examination of immigration, culture and identity within literature itself...., with the rising of the migratory movements in a globalized era. Stuart Hall, the Jamaican - born British cultural theorist, argues that the post-modern immigrant has no fixed or stable identity since identity become a "movable feast" made of many components in a constant and dressed in different cultural systems (Hall, *Minimal Selves*, 46). The quote above can explain more about the situation of Sammy in London.

In addition to that, it is remarkable that all novelist use the word "Africans" instead of Ghanaian in post independence context. Leaders usually put forward notions of national identity which bring together the masses, so Aidoo's *OSK* has her trajectorial itineraries. The sojourning of African protagonist from their homeland, Africa, to western endowed Universities alarmed by the history of Western imperial subjugation of Africa and fueled by its underlying discourse, the concept of Western education has forcibly to be qualified. Education and educational Curricula are highly reflective components to their respective culture (s). Many scholars have tried to map on the relationship between education, society and culture that is to say, the encounter of different cultures, mainly if one culture thought to

be inflicting hegemonic impulse over another would lead us to targeted protagonists are samplers of a very sensitive class among their fellow people, additionally Aidoo's protagonist Sessie was confused whether being assimilated and accepted in the European countries or preserving the origin culture of those Europeans. Yet as the Aidoo's narrator says

" as if she wanted to spit on this African" (8)

"whose Voice was wet with longing"

it means that her country man lost himself. the African "been- tos" , seemed clearly in the third section of OSK that Sissie becomes more aware of the nature of her journey and the way human relationship are articulated it was a general idea to what she is going to experience lot of Sammy in the course of her visit to London "her colonial home (88)" from a Black eyed squint Sessie sharpens that many Ghanaian (Africans) neglect their native lands and try to imitate the Western European countries in eating, clothing in every single details again with Dr senoussi mentioned in his article in a forum for world literature studies.

"The African Dream" thus leads many people to construct this fantasy that life in Western country will be easier and filled with opportunities, nearly always, such high expectations are never met". Those Africans as many Sammy want to change their situation from poverty to rich as Fanon in his book "black skin, white masks" describes the concept of Americanization or Europeanization of the black African immigrants who become truly évolu  and take their place in metropolis, they are mesmerized by the Western culture.

Her vision is tainted, the narrator in OSK focuses on her thoughts and give us more insights into those thoughts Sissie was shocked by the way the Africans in London epitomize, To use Fanon's expression" The wretched of the earth", the way they are dressed who looked "ridiculous in motley of fabrics and colors" (88), she criticizes the cheap shoes they wear which were " cheap plastic versions of the latest middle - class fashions (88). Sessie commitment to her origins surfaces in this section instead of appreciating the comforts of the

developed countries where "the better schools abundances of good food and better housing" (sennoussi 38).

However, they should deal with unemployment and homelessness and should cope with some inner problems of identity deformation. Aidoo's Sessie thinks that immigration to European countries for an ideal identity has nothing to offer but slavery and oppression Aidoo when was asked about the impact of migration she answers "it often begins with education and training. Jam critical of this whole business of we foreigners coming to the West to study and work. It is really about landing ourselves it is like an incipient kind of brain drain every country needs the mind of all its people?". The reader Can notice that it was hard to leave how Africans were born in their country and how Western education affect their beliefs and minds, all they can get, but realistically the institutions are not good enough, often the money isn't there in poorer countries for a good general education system or quality higher education. So end up with some of best mind and talents coming to Europe to study, and half of time these people do not return. Then there is a gap between ordinary Africans who are not able to live and where and these lucky few who are mobile and talented and are picked off. In OSK Sissie is saying that " having our top students study is not only draining off our most valuable resources, but it exposes our people's minds to be picked. (307)

in relation with this. The narrator of Aidoo overtly denounces these Africans as agents who maintain Western hegemony over post- colonial Africa"tell us about / your people /your history/ your mind/ tell us/ Boy / how/ we can make you /weak /weaker than you have been / Giving away / not only themselves, but/ all of is/ the price is high/ my brother. " (87)

Here the problem of education discussed also by Louis Althusserl as an ideological state apparatus with its assimilationist effects on the colonized. Sissie perceives things differently that empowers her to engage in a dialogue with her fellow Africans. Sessie in OSK tries to disrupt their unquestioned assumptions.

It was hard to live in Europe and the hardest is to forget and left the African traditions and behaviors because "identity is one of the false friends, we all think we know what the word means and go on trusting it, even when it is shyly starting to say the opposite " (Maalouf, 09).

Aidoo strengthens her pan-African views and her disfavor for the self-exilic lifestyle in the contextual transition ("From Our Sister Killjoy") of the narrative, as Sissie moves to London from Germany. Aidoo's nationalistic rhetoric forsakes little room for the "transnational" and exposes a great disrespect for those who would "transplant" themselves from African to European soil. When Sissie is in London, she learns of Dr Christian Barnard's second successful heart transplant, of how a "Dying White Man had received the heart of a coloured man who had collapsed on the beach and how the young coloured man had allegedly failed to respond to any efforts at resuscitation and therefore his heart had been removed from his chest" (95). The calculated capitalization of "White man", and the leaving of "coloured man" in lower case, hints at Sissie's (and Aidoo's) resulting sentiments on the ceaseless inequality between races despite shifts in legislation and governance.

In direct contrast to Sissie's reception of the news of the transplant, Kunle, a fellow Ghanaian in London, not just defines the operation as "the most wonderful piece of news to have come his way in a very long time" (96), but he added saying that "he is sure it is the type of development that can solve the question of apartheid and rid us, 'African

negroes and all other negroes' of the the colour Problem. The whole of the colour Problem”(96). Sissie is doubtful and irritated at this reasoning and the sharp irony of the situation. She “had to confess that she still had not come round to seeing Kunle’s point: that cleaning out the Baas’s chest of its rotten heart and plugging in a brand-new, palpitatingly warm kaffirheart, is the surest way to usher in the Kaffirmillennium” (101).

Kunle’s reasoning simply eternalizes Aidoo’s refrain in the text: that of African self-exiles living in a mist of illusion, unable to believe of their non-stopped enslavement. In her discussion of the transplant, as narrated in *Our Sister Killjoy*, Yan points out that: The question about whose life was torn out, uprooted, transplanted, and moved into whose enterprises of “health and longevity” is never raised let alone explored, by Kunle. Yet his own humanity palpitating in the body of London, as Aidoo’s narrative continues to dissect, seems to be accurately a component of such a heart that was torn out of its formerly colonized body and transplanted into certain transracial and transnational enterprises that do not yield anything to cure the bleeding, open chest of the African continent(Tait, 2012).

### **2.3. Feminism in Ghanaian novel**

An examination of the existing scholarship on African women writers shows that the question of negotiating the western definition. of feminism and the Afro-American Womanism is one of the crucial discussions in African women literature and criticism. However this negotiation is hardly dealt with as an issue that can potentially lead to the

re-evaluation of African women's roles and status in contemporary Africa and literary world scene so as to break away from the nostalgia for pre-colonial women's images and roles and to cast a critical eye on Western imported lifestyles. As a social change occurs, women's position in Africa is undergoing an ever changing redefinition especially when it is considered within the larger scope of nationalism.

In Africa, feminism has been received with mixed feelings leading to the Proposal of alternative definition and terms in order to define the struggle of African women. The search of diversity in womanism that is response to the different needs of different women, especially Ghanaian women in this part of chapter we will discuss the concerns of feminine in Ghanaian writings leading to a description of the Ghanaian feminist novel, it portrays consciousness of the subjugation fears and fights of women in the Ghanaian social cultural context.

In addition to this part will give an examination and analyses to the main character in the novel *Our sister Killjoy* who is educated women, who encounter conflicts that stem from the issue of reconciling the changing roles and responsibilities of Ghanaian woman with that of traditional accepted problems, moreover, many writers appear to break the silence and report on the lives of women, silenced or disfigured by patriarchy among these writers was Ama Ata Aidoo in Ghana, the Nigerian Buchi Emercheta, the Senegalese Mariana Bã, the Egyptian Nawalal Saddawi, the Algerian Assia Djebar , their works such as *the joy of motherhood* (1979), *so Long letter* (1980), *the brutally stark woman at point zero* (1975), the audacious autobiographical *amour, la fantasia* ( 1985) and the polemical *Our sister Killjoy* (1977) this latter which deals with the experiences of Sissie either in culture, career, education or even marriage in Ghana, and how this woman deal with her educational experiences for her own liberation from more kinds of oppression.

In OSK, Sessie represents an educated African woman who expresses the concern that,

Ogundipe-Leslie requires of the feminist written in Africa .Sessie's reflection on the impact of neo-colonialism in Ghana which is a view of glorification of the west racism, the brain drain, language , sexism and how they affect women silencing women and taking active part in the development of their country. OSK portrays Sessie who travels from Ghana to Germany, England and back to Ghana, she cares about women in Ghana and tries to find solutions Sissie forever carries Africans problems on her shoulders, as though they (Africans) have"paid her to do so"(118). through Sissie, Aidoo examines the past and the current issue of colonialism, neo colonialism , racism Culture and language use and sexuality in their relationship with the west.

Asif Sessie is a tool for the month, eyes. and ears of Ghanaian women in the foreign countries she visits, she was a point to think about the third world problems and a point to discuss with the third world where people try to find solutions. Aidoo notices that many African flight to European and Western countries is an indication of progress and success. In OSK,She critiques the unrelenting glorification of the West by the Ghanaian and Africans is general as Sessie notes her trip to Europe is discussed as if...Somehow going to Europe was altogether more take a dress rehearsal for a journey to Paradise'(9).

also Sissie experiences her first racism when she asked by the flight attendant of the plane, if she wants to join her two (black) friends at the back on who were also coincidentally on the same program, more than that to this subtle racism the flight attendant called her "black girl Sissie takes time to look around and is forced do something she regrets for" the rest of her life"when she was made" to notice differences in human coloring"(13) . However the white skin people are picked to sit in the first places, when Sissie reached Germany she returns into aware of shadeation of her complexion for the primary time. Her first come across with Germans reminds us of Frantz Fanon's recollection of the little boy on an educated from Paris who shouted.

" look, a Negro " some times after which on a finally.

"Mama, see the Negro! I'm frightened"(Black skin, 112).

At the station, Sissie was puzzled when She realized that there was a woman who was telling her daughter Black girl? Black girl? (OSK, 12).

Furthermore, Sissie's feelings provide the opportunity to criticize the third world problem that is the brain drain. According to Sissie , "no one stays in "But those of us, who fear/ We cannot survive abroad /, "one reason or another" (32), this quotes explains that Aidoo was upset to what happening in Ghana or in African countries that is to say that the colonizer see them as slaves and an resources in Africa belong to this colonizer as a result Aidoo calls on the Africans in general and Ghanaian in particular in Western countries to go back their homes and help in building and developing their mother countries. Women all the time are and still concerned because they suffer from oppression and inequality as wives or mothers.

Here Ghanaian Women, feminists or " mari jata"- type of woman who then men hate are stressing the importance of maintaining and using of intellectual resources to produce development instead of losing them to the developed world because many Africans who make journey in search of better conditions experience worse forms of racism they are judged by the color of their skin Ama AtaAidoo through OSK this former education minister of Ghana fought for the rights of the women of her native land.

Sessie, after her journey feels pity after seeing her the hard situation that her fellow countryman are going through in the foreign lands so' 'the women especially were pitiful".

She saw women who at home would have been dignified matrons as well as young attractive girls looking ridiculous in a motley of it fabrics and colors.

Unused to the cold and thoroughly inefficient at dealing with it they smothered their bodies in raiment of diverse lengths, hues and quality in desperate to Keen warm". (Aidoo OSK, 88).  
from the quote above women sacrifice their comfort and needs in order to get better life also

there are lot of people left their native countries after heading to a foreign ones.

Through the protagonist Sissie's Aidoo gives an example of a responsible citizen. Sessie is never found hesitated in the foreign land in showing her for African identity, rather she seems to be proud educated woman. Aidoo as a feminist teach her people at very important lesson which is to love their country and to those women in a good way because those woman can also prosper in the field of education and know knowledge. Sessie during her journey experiences good and bitter things but she return to her native country with more responsibilities towards it. She decides to delete the idea that, women were born to stay within the four walls of the house she represents the modern grown up African woman where she plays a great role to lightening the dark side of reality.

#### **2.4. themes, Language and style in "Ama Ata Aidoo's "Our sister Killjoy**

Ama Ata Aidoo is known as an important feminist writer, her stories, novels, and plays feature strong female protagonists who daily face personal and institutionalized gender discrimination. In her non-fiction writing, Aidoo is also explicitly against gender rigid and oppressive social structures and their consequences for ordinary women. In a recent article by dissent Aidoo presents the history of oppression of women in Africa, and shows how gender divisions have come to dominate with colonial times absent in earlier historical times, in many areas with matrimonial social systems or other relatively equal gender relations, she argues that sexism does not exist in African cultures, despite accusations of racist ideology and colonialism targeting African men as the culprit. In contrast, colonialism introduced a fully developed gender system that was adapted, maintained, and exacerbated as it was integrated into various aspects of European culture.

Aidoo's diverse approaches work very well, the contrast of the prose sentences, as it presents a firm grip on how to alternate between the two cultures and it moves the story in a unique way. Many remarks, both in prose and poetry, are also excellent lines of insight, the

stories themselves performed less well; Aidoo worked best on brief observations and summaries of encounters. The longer excerpts about Marija and a section on the heart transplant by Christians Barnard's heart, among others, interesting but also appear to be trying to overdo the material and end up losing focus.

Our sister Killjoy offers a different kind of African encounter with Europe. Sissie is very confident and has no interest in adapting to please white people, She is a true tourist, an outsider in foreign lands, who does not mind her status as an outsider, but walks confidently and talks and derives what is important to her from the experience. At times she is even heartless knowing that this is not her world and that she will soon leave it. Aidoo is beautifully written and its presentation of the material is excellent, from the introduction of (just a few words per page to the style of prose used throughout the book. (Odantten ,V,1994)

The stories themselves progress unevenly and the whole thing isn't quite as satisfying as a novel, the movement fits and starts and focuses too closely on a few episodes and ignores many others would also be interesting taste and worth. Our Sister Killjoy is a four-part work of fiction, not a novel because of its prose poetic style. Speaking of its reception, Aidoo commented that it is "either hostile or people just refuse to acknowledge him". It was in the wake of criticism and post-colonial literature from the African continent that Aidoo received a response. In a speech, "unsolicited best friend and decorative slave," Aidoo addressed her male colleagues' attitudes toward her involvement in political affairs; They found her unable to speak. In the same speech, she commented, "I believe that if Killjoy or something like it was written by a man, as they say in these parts, no one can sleep a single night wink over the past two years." (Kofi Owusu, 1990, p. 342-343).

It's only because Aidoo is female that a male-dominated academy in Europe finds our sister Killjoy unacceptable. In other words, Aidoo's protagonist, Sessie, is met with her horror, that .her novel can be read as a complicated post-colonial revision. Reversing the direction of

a classic colonial genre, the travel narrative," through which Europe typically represented it's soon to be or already colonized other, also reverses the gaze that constitutes Europe and its presumed obverse. This time around it's her protagonist's "black-eyed squint", not a white, usually male gaze, that functions as the all-seeing eye" (Aidoo, 1988, 77).

Surprisingly, despite the eerie presence in Conrad's writing, reviewers have yet to delve into the specific relationship between Joseph Conrad's heart of darkness and our sister Killjoy. However, this relationship is worth exploring; Far from being a simple reversal or "totally opposite" of a generic colonial tale, Aidoo's novel offers a revision of Joseph Conrad's shadow of the heart filled with allusions, parallels and specific mirrors. Our sister Killjoy has also been attacked for being a racist book, the former for engaging in racism in colonial narratives, the latter for its reflection, racist reversed due to the inversion of colonial narratives. Accordingly, although Aidoo employs strategies of showing racism, this implicit existence of the preceding text allows us to see how the novel negotiates the racism of the preceding text; this shows how Aidoo's novel can "dehumanize part of humanity" and still be a "wonderful work of art". Our sister Killjoy appears to have been Aidoo's response to Achebe's feud with Conrad, which became the backdrop for post-colonial critics' views of Conrad's short stories and the connection between colonial literature, geographies and postcolonial (texts. (Dorothy Randall-Tsuruta,1980).

In fact, Aidoo shows through her style and novel how the west still believes in the distorted picture of Muslims as retarded, terrorists, and inferior. Westerners represent modernity and prosperity for them, while Muslims are viewed as a primitive group. As a result, other's ignorance prevents them from accepting universal humanity because they only see others' negative stereotypes criticism and prejudice toward people based on ethnicity, Religion, and skin color contribute to a sense of a person's identity being questioned, which is based on (the above variables Her/his place in the world and her/his real home. (Odantten, 1994.)

In conclusion, African writer Ama Ata Aidoo, with a postcolonial background, portrayed her cultural identity and her people's self-inquiry through his writings. By discussing her work, we can understand the diverse expressions of black or black women's oppression and the impact of colonialism on their identity. In this way, the writer shows the cultural identity of the postcolonial theme and how the writer and his people see the world. This is an important element of Aidoo's work. Due to many factors that used the colonial language as a sign that she wanted to find herself and regain her voice early in her novel, she sends a message from her writing through her novel., The language and characterization will turn out to be sufficient and will be more realistic and sharp. Black women rarely interact, but the language of one African-American woman is more or less appropriate for untrained domestic workers. The development and construction of her character reflects her quest for a once.

lost self. For African-American writers, the subject was an attempt to rediscover the past and Kain self-awareness. One would hope this quest this quest is not a one-sided effort, but more Africans live in both the old and new worlds. Black writers are really interested in re-establishing their identities and finding themselves who have been defined and controlled by others.

- also many themes appear in the novel with lot of lessons the most important themes that play great role to make the reader proud of his identity and aware about his duty and responsibility towards his country to be a good citizen that build a country which was described by Kwame of Kurmah the new president in front of over 100.000, people who gathered in Accra enthusiastically exclaimed:

" At long last the battle has ended and thus Ghana, your beloved country is free for ever... We are not waiting we shall no more go back to sleep.... today, from now on, there is a new African in the world that new African is ready his own battle and show that after all the Blackman is capable of managing his own affairs. We are going to demonstrate to the world.

To the other nations. Young as we are that we are prepared to lay our foundation(Nkumah, 106).

Our sister Killjoy has many themes and the following are most important :

### **Survival and Adaptation**

Before she had ever visible a Mercedes-Benz, earlier than she had visible the lavish, heavenly scenes of European excess, the idea perhaps she had arrived in life. She changed into competent, and after all, she changed into staggering sufficient to earn a scholarship to Germany, so it really is something. But while she arrives, she realizes that her very expertise of truth goes to need to be changed. She is all at once trapped in a adventure of survival and emotional adaptation.

### **Loneliness and Friendship**

That's what makes Marija the sort of wonderful, messianic character. When Sissie turned into lonely, Marija found out that it wasn't simply due to the fact Sissie wasn't related to a network in Europe (even though that turned into a intense situation for Sissie), however also, Sissie does not recognize life's go with the drift and rhythm on this new place. She is continuously pissed off and challenged to be triumphant with out a tools. Therefore, friendship is portrayed as an trade of tools, due to the fact Marija teaches Sissie the way to stay efficaciously in Europe.

### **Disenfranchisement and Intersectional Living**

Although Kenley is obviously a cynical voice, he raises some legitimate concerns that Sissie may have overlooked. First, there is the undeniable history of violence and racism against Africans in Europe. It tells horror stories about how cruel and racist white men harmed Africans in Germany, something Sissie hadn't thought of. Kunle tries to teach her (in a limited and very symbolic way) that she is disenfranchised in Europe. At home she is

normal, but here she is at a difficult crossroads because she has no experience of life in Germany.

## Conclusion

To sum up, Aidoo is quite different in her explanation from her contemporaries. Her protagonists serve her repressed desire, She wants the woman of her nation to be strong and bold, educated and independent enough to face the society and to keep her respect and fight her opinions, oppression, tensions and difficulties by not forgetting her duties and responsibilities towards her own country.

Similarly to women's roles and positions in African societies, issues like National identity, records in addition to the worldwide global are all handled and treated through African women writers. An critical difficulty on the subject of that is the reality that post-colonial literary complaint is directed to colonialist/anti-colonialist texts. In reality, African women discover themselves disregarded from each Western, white, middle-elegance feminist literary grievance, and the African, black, male oriented post-colonial literary grievance. Thus, the latter forget about the inner center-peripheries of post-colonial African societies, dismissing an critical range of texts which address different issues, specifically magnificence, gender and sexuality. Bryce advocates a flow past the eternal competition to the center; Post-colonial literary complaint have to flow past the center-outer edge dichotomy to greater critical difficulty with its personal peripheries. The implication of this assertion is that, in step with Aidoo, the continent have to be greater responsive to the diaspora and the brain drain due to the fact those self-exiled human beings have to be those to increase Africa's present day technologies, its capital formation instead of importation and exportation, i.e. producing capitals. She additionally blames African leaders for failing to maintain intellectuals of their countries. Worse, neo-colonial governments in Africa assist to consolidate the hemorrhage of brain-drain on purpose. She contends that many African intellectuals are in self-exile overseas because of their nations' governments. She argues that:

[i]f we get good leadership, confident leadership that has confidence in itself and in us as African people, so that would undertake the development of our environment meaningfully, not only will we be needing our brains, but we will create structures that would make the people with expertise want to stay. (Azodo. 1996, 10).

Additionally, she contends that mismanagement and corruption in Ghana, and in Africa at large, have caused a terrible output within side the agriculture and enterprise sectors, the developing pollution, deforestation, surroundings degradation, overpopulation and above all, poverty, starvation and ignorance. Aidoo rejects the belief that each one the issues of Africa are because of the West. She additionally blames African leaders for maintaining this sort of state of affairs and perpetuating the Western hegemony. She contends that “Africans without a doubt are in want of an enlightened management in each one of the fifty 4 nation-states,” (Azodo. 1999, 413), and training is a step in the direction of this improvement. Therefore, Aidoo bemoans the unlucky state of affairs of the continent in addition to the lack of management in African nations.

Her specific immersion in the general ideology of Gold Coast/Ghana, her unique background, and her education seem to have made her particularly sensitive to the possibility that her literary work might yield this kind of ideological message. The textual ideology, the message that arises from the interaction of form and content, style and idea, may in fact contradict the supposedly conscious authorial ideology – of the writers expressed or implicit agenda or intention – thus producing works that are bifocal even as they collapse textual and authorial ideologies(Odamtten. 1994, 11).

To sum up , one can say that Aidoo pinpoints all these issues as being crucial developmental issues which need more than energy to be solved; they need effective good will, undeniably, Aidoo is more than a writer; she is at once a militant and an artist whose activism as a woman gave mouth to those women who have no mouth. Azodo acknowledges

that “Aidoo [is] known as a forceful and passionate writer (...) [and] critics find her just too aggressive and brash for a woman writer.” (Ada Azodo. 1999,399).