



Fragmentation, Distortion and Dispossession of Indigenous Values: A New Historicist Reading of Ngugi Wa Thiongo's *Dreams in a Time of War*

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Abstract: Most African countries in general and Kenya in particular had an organized way of life during the pre-colonial era. Cultures were respected; virtues/morality was prime and was handed down from one generation to the other through the lore. Unfortunately, the colonial encounter distorted the way of life of the colonized. The colonized values were brought to question and the colonized was made to shun his tradition. Eventually, the colonized was compelled to follow the colonizer's trend which put the former's values at risk. This changed the way the colonized could perceive themselves. Today more than ever before, post independent states find their values in crises due to colonial contact. Ngugi (2010) captures these cultural set ups before the advent of the colonizers. He rewrites history in prose form hence; this paper illustrates and argues that colonial incursions have fragmented and distorted indigenous values thereby putting it in crisis (at the brink of extinction).

Keywords: Fragmentation, Distortion, Dispossession, New Historicism, Indigenous Cultures.

1. INTRODUCTION

The colonial encounter was such an unpleasant experience that left indelible memories in the lives of the colonized. The colonized before the encounter enjoyed peaceful coexistence with those around them as manifested in solidarity, communal life among other traditional/cultural values practiced at the time. These values alongside folktales, legends and myths constituted part of the traditional knowledge at the time. Through them, virtues of love, kindness, hard work and morality were acquired. The relevance of such values (indigenous knowledge) to a society cannot be over emphasized as they are essential for peaceful coexistence. Orality/Orature was the main medium through which the lore was handed down from one generation to the other. These practices were major artifacts that kept the people together in a bond. With the coming of the colonizers and their culture, indigenous values were brought to question. The colonized was made to develop scorn for his values as well as interrogate their practices. The colonizer made the colonized to believe that his (the colonizer's) culture was supreme and paradigm thereby occasioning a fragmentation and distortion in indigenous values, and pushing it to the brink of extinction. Colonial education was the platform on which all these saga unfolded.

The colonizers came to educate the colonized in what Fanon (2004) describes as the "civilizing mission". A process that further put Africans at a distance with their culture hence, the "civilizing mission" was to cut Africans from their roots as Wuter (2008) rightly quotes Mongo Beti to have said: the "civilizing mission" [was] "a gigantic western scheme used as a ploy to dispossess Africans not only of their wealth but also of their cultural identity (61)". This was a deliberate attempt to obliterate the cultural values of the colonized while constructing that of the colonizer. Juneja (1995) concurs this when he posits that: "The colonizer destroys the past of the colonized by changing the frame of reference of history from the colony to that of his mother country. He distorts and disfigures the historical past of the colonized to his advantage (4)". This is what the colonizer did that made the colonized to hate his language, dressing, religion, food, and other cultural values to start considering that of the colonizer. A man without a culture or history has no roots as such, the colonizer succeeded in separating the colonized from their indigenous practices. The centrality of this paper grapples with

the crises occasioned by the fragmentation of indigenous values, born from colonial incursions as captured by Ngugi(2010). The paper argues that unless a strong reconsideration, reconstruction and reassertion of indigenous values is done; contemporary trends remain a great danger to indigenous values which by extension embodies a people's identity.

The colonized since the departure of the colonizer has been unable to succinctly live his cultural life. This is because not only has his values been fragmented and distorted, it is difficult for the colonized to trace his original values. Colonial contact occasioned acculturation in a way that, retrieving the initial indigenous values is problematic. All attempts to freely flow in one's values are interrupted by foreign values that were copied. But just how were indigenous values before the coming of the colonizers?

2. ANCIENT INDIGENOUS KNOWLEDGE/ VALUES

The coming of the colonial Master to Africa and his ways of life might have been an eye opener to the colonized. The colonizer might have made the colonized to be developed and civilized as per colonial reports; but one cannot deter the fact that, had the colonized been left to naturally grow, they would have eventually been better than the way they are today. The colonized cannot stop blaming the colonizers for interrupting their natural growth rate which has forever changed the way the colonized lived their lives. This is because their natural civilization process was perturbed and not allowed to follow its natural order. What is certain is that the civilization process could have tarried but it would have definitely come. This is because, before the advent of the colonizer and his civilization mission, the colonized had their way of life that suited them. There was the believe in a supreme being, they had methods of taking care of their health, an administrative system existed too through chiefs, kings, (traditional rulers in general) as well as an educational system. These are all indications that, the colonized was definitely on the civilization track. It could have been rudimentary as per colonial description but they were efficient. This further indicates that the colonized had a culture and did not hear of it only when the colonizer came. It also shows proof that the colonized to an extent was civilized. Arguing along the same line Chinua Achebe thinks that:

African people did not hear of culture for the first time from Europeans; that their societies were not mindless but frequently had a philosophy of great beauty, that they had poetry and above all, they had dignity. It is this dignity that many African peoples all but lost during the colonial period. (Quoted by Olaniyan and Quayson, 2007: 25).

The excerpt intimates that Africans had values and practices that were dignifying but only lost them when the Whiteman came. Looking at some indigenous practices that showed that Africans were civilized or were on the civilization track; one discovers that there was the use of herbs which served as medicines. Most villagers visited herbalists or native doctors for their health challenges to be tackled/ treated. This is epitomized in Ngugi (2010) when Ngugi says:

My mother used to take me to a traditional healer at Kamiri's place near Manyuo's only tap water center. The healer would make small razor blade incisions along the eyebrows above the swollen eyelids. He would bleed them and then rub some medicine on the cuts, and some how I would feel better. (40)

This is an effective method of treatment that runs till date. Medicines are made from herbs and patients are made to take which makes them well. It is worth mentioning that these were natural methods of treatment and the medicines had not undergone any modernized process where other chemicals could have been added to cause some side effects. The herbs were natural, direct in its healing process and very effective. The colonized knew how to take care of his health through this medium and people lived longer.

Furthermore, there was the preservation of cultural lore through story telling. This was a capital medium through which education was carried out. Teaching through story telling; children (those of learning age) gathered around their parents in the evenings and they are told stories. If it had to do with some crucial cultural practice, like circumcision, marriage, special initiations, etc; particular elderly persons were designated to do such teachings. Those involved were given meeting spots where such teachings were done. Ngugi concurs this when he says that:

Every evening we children gathered around the fireside in her hut, and the performance would begin. Sometimes, particularly on weekends, the older siblings would bring their friends and it would then become a story telling session for all... It could also bring a narration of an episode illustrating the truth of an aspect of the story, sometimes such opinions and illustrations generated heated debates. (28-29)

African orality is valorized here through folklores. Story telling is a vital part of African cosmology and stands as an educational platform where vital cultural values are handed down to subsequent generations. In fact, it is worth mentioning here that, the root of African literature and literatures of other areas began with oral tradition. Pioneered by royal bard warriors, diviners, story tellers just to name but these, storytelling took different forms such as dirges, lullabies and incantations which eventually grew into elements like: folktales, ballads, proverbs and panegyrics. On the strengths of these, the role of storytelling in the teaching of indigenous values as well as the handing such values down from one generation to the other cannot be overemphasized. Ngugi recounts how learning was done and acquired. At the end of each story, the moral lesson is discussed and firm cultural legacies are passed on. Through this, children were taught moral codes and the essence of peaceful coexistence among themselves. Virtues were taught and vices castigated. The children followed keenly and the heritage is preserved over years. This is clearly seen when Ngugi states that:

Through the modulation of her voice, she would create anew their poetry and drama. She owned the stories of course we had to be nice to her, love one another and obey your parents for her to release the story in day time. If we quarreled amongst ourselves or disobeyed our mothers, she claimed that the story has run away in sorrow. (32)

The lore of the people was handed down to them through such exchanges. It was an educational platform where morality was taught. The colonized was taught about himself, identity and values. These values, whose importance cannot be overemphasized, made up the myth and lore of that society. Alembong (1996) posits that "our folktales, legends and myths... teach us the virtues of love, kindness, obedience, fidelity, solidarity, gratitude, hard work, heroism, spiritual sanity, etc" (108). To him, our folklore is used for social regulation and control which was exactly what was being done. Everything centered on indigenous cultural values with no need for foreign education. Obedience and respect for seniority were key points. Children learned to live together happily and to be respectful. This is buttressed in the above excerpt where good morals intimated well learned lessons while disobedience is considered to be immoral hence; it chases other stories/lessons. Though the educational setting was not formal and modern as the colonizer would want it upon their arrival; education was on going and that was prime.

In the same light, love and the respect for seniority are other indigenous values that were banal before the advent of the colonizers. Elderly persons were treated with reverence and the young hung unto the old to guide them. Respect was seen at all areas as Ngugi acknowledges that:

The women themselves would never refer to each other by their names: to each other, they were always the daughters of their respective fathers- Mwariwalkiga for Wangari, MwariwaGitheiya for Gacoki, MwariwaNgugi for Wanjiku and MwariwaKabicuria for Njeri. (26)

The respect and consciousness for the elderly was common at the time. Young people could not address their elders by their names as it is common today. It was a taboo to call an elderly person directly by their name. Such acts were seen to be strange and such culprits were not only seen as deviants but were also severely punished. There was some degree of understanding amongst the family members such that, should the child of one member of the family commit a crime, the child could be corrected by another without any prejudice nor quarrel from the biological parent. Indiscipline children could be punished by another person without rancor from the concerned or their parent. Ngugi affirms this when he says:

The four women forged a strong alliance vis a vis the outside world, their husband and even their children. Any of them could rebuke and discipline any one of us kids, the culprit likely to get additional punishment if she complained to the mother. We could feed from any of the mothers. They resolved serious tensions through discussion... (27)

This is unlike today's contemporary society wherein discipline has been compromised. If one punishes another's child for a crime committed, the parent(s) of the child(ren) would defend the wrong deed/s of the child(ren). Such parent/s further warn/s that, should their child go wrong, the child should not be punished but should be reported to them. Many a times, such parents do nothing about their child/ren who is/are recalcitrant. This accounts for the increase in moral decadence today. Whereas during the pre-colonial days; immorality was not as bad as now. This is because there was respect and solidarity in discipline. Stubborn children must not necessarily be punished/corrected by their biological parents. Kids could not address elderly ones by their names as commonly seen today.

In addition, indigenous African practices showed that there was the existence of a supreme being. This Supreme Being (irrespective of how he was perceived) was worshiped and a religion grew from that. As a form of worship to this god(s), people poured libation and the gods were reached at through ancestors. This became a tradition and it yoked the masses to their god(s), thereby making their bonds tighter. This is captured in the text under study when Ngugi says:

In my home, we never prayed silently and individually. When my father used to live in the compound, he would wake up in the morning, stand in the yard facing Mount Kenya, pour a little libation and say some words that ended with a loud call for peace and blessings for the entire household. (63)

The above excerpt confirms that Africans had god(s) and prayed to them as Ngugi's Dad did every morning. The libation served as a means to access the god(s). Africans have many gods (rain, sun, moon, river, fertility, harvest, etc) and praying to them today is considered pagan. This act poses a problem in our cultural heritage as these gods who are rejected today were once served / worshiped by our forefathers. And the practice eventually grew into a religion. The worship of these gods remained capital to African cosmology and enables permanent contact between the people and their god/s and or ancestors.

Moreover, the use of indigenous languages served as a unifying factor. It yoked the people together more often. Indigenous languages did not only serve as a unifying factor but it is also part and parcel of their cultural heritage. Most importantly, it is their identity. During most gatherings, the use of the mother tongue was unavoidable. It was a source of cultural pride and identification. The use of one's language was common such that there was the tendency of code switching when using another language. Ngugi affirms this when he says "It was called a thingira (9)." "Thingira" means a hut. Again, the manner in which the children called their parents as well as the elderly addressed themselves in the dialect, promotes the language (26). Legends/ heroes were celebrated through the chanting of songs in the dialect. This further valorizes their linguistic heritage. Ngugi sings:

Twafungasofari;
Twanfunga safari;
Amriyanani?
Ya Bwana,
Tufunge safari (34)

The song celebrates heroes from war at the king's orders. It is becoming fashionable today that many among the younger generations cannot talk in their mother tongue because they don't know it. With the current situation (the youths of today being unable to speak neither their mother tongue nor can they flow in the tradition) one is worried about the fate of indigenous cultures. Colonial languages are preferred over native languages, foreign meals, music, dresses, drinks and modern medicines are all preferred by many today over those from home. This situation is getting worse as the days go by such that if nothing is done about it, an indigenous cultural genocide is imminent. From these, One can see that these are serious cultural heritage which is at the brink/ mercy of modernity. The language of a community is an identity factor that yokes the people together. The inability to communicate in one's language is an indicator of rootlessness. So, indigenous people pride themselves in communicating in their dialect.

Another very important indigenous value is solidarity. It was a practice that one's problems were those of their neighbor or the entire community. This virtue is no longer the case today. Ngugi says: "The other patients were kind. The doctors were kind. The togetherness of the people in the times of sorrow was touching (41)". He further says: "The support Gitogo and Wabia get since they went blind and dump respectively is touching and is an indication that someone's problem is the community's challenge (31)". The fact that people lived together and someone's problem was that of the entire community brought a sigh of relief on the concern. Communal life was the other of the day. It was a means to oust immoral acts as people's moral behaviors were questioned and criticized when need be. As such, individuals had to watch their lives/ behaviors in a bid not to become a subject of discussion. Communal life helped to cut down some moral excesses. This is a virtue that should be harnessed but unfortunately, it is losing grounds in today's postmodern society.

The above discourse presents the state of indigenous values before colonial incursions. The Kenyan society here is well structured, coordinated with laws lived and respected by all. Culture is cherished, respected and is a source of pride to all. In fact, the love for culture and tradition by the indigenes is overwhelming. And this culture is handed down from one generation to another. It shows a people with a culture and a history; since it transcends time and space and cannot be dissociated. This is confirmed by Amuta who quotes Fanon in Ashcroft et al (2006) when he underscores that "The historical necessity in which the men of African culture find themselves to reactualize their claims and to speak more of African culture... will tend to lead them up" (159). Amuta in the same paper also quotes Cabral to have said that:

Whatever may be the ideology or idealist characteristic of cultural expression, culture is an essential element of the history of a people. Culture is perhaps, the product of this history just as the flower is the product of a plant. Like history, or because it is history, culture has its material base, the level of the productive forces and the mode of production. (160)

The above excerpt highlights the importance of a man's culture to them. Using a simile to stress on the attachment or relationship between a plant and a flower, Amuta in both excerpts tries to show how Fanon and Cabral's arguments are to intensify the reciprocal relationship between history and culture, to a point that both categories become hardly distinguishable. As such, through culture, history is seen. The characters in the text under study have demonstrated this hitherto. They have been living their lives in a peaceful and loving manner. This culture and history have made most of these characters to have and enjoy a sense of belonging while being so proud to speak of their culture as well as identify with it. So, indigenous values were intact before the coming of the Whiteman. There was the love for culture and there was the preservation of these values from one generation to another. Unfortunately, the white man and his ideology of racial superiority came in through colonisation and distorted this flow of cultural values.

Since the colonial days, the colonised has only bitter memories of the time. Fanon (2004) concurs this when he posits that: "Colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people and distorts, disfigures, and destroys it" (154). Today, more than ever before, colonial contact, cultural contact, global trends and the quest for human rights are gradually killing these values thereby occasioning a crisis in indigenous values. Most indigenous values cannot be succinctly practiced today because of its exposure to the outer world and the contact with other cultures. Such contacts have changed the way indigenous values were perceived and lived.

3. FRAGMENTATION AND DISTORTION OF INDIGENOUS VALUES

African values began losing its worth when the colonizers were accepted to dwell among Africans. African solidarity and hospitality was taken for granted. After the colonizer was warmly received, they went on to execute their hideous colonial plans. Through the bible which they used as their major weapon, they began their colonization mission by first colonizing the minds of the colonized as Fondo (2014) concurs: "The psychology of colonialism is the colonization of the mind". The colonized with a colonized mind began following the ways of the colonizers. Focus was turned to the colonizer's culture which he imposed on the colonized at the expense of the latter's values. The colonized began functioning as dictated by their master. This is buttressed by Ngugi (1981) where he thinks that:

Imperialism in its colonial and neo-colonial phases continuously [make the African to] view the path ahead only as determined for him by the Master armed with the bible and the sword... In other words, imperialism continues to control the economy, politics and culture of Africa [ns]. (5)

The colonized became a television set that was controlled with a remote control by the colonizers. Giving that African values were considered to be primitive, the colonizer taught the colonized his (the colonizer's) culture thereby putting the culture of the colonized at the brink hence occasioning fragmented values. The colonizing mission aimed at dehumanizing and brainwashing the colonized into believing that his values are mean. The process of teaching the colonized the colonizer's culture met with some strong resistance by staunch traditionalist who are custodians of traditional values and did not want to see their values lose its way to that of the colonizer. This resistance led to the split of the people into two camps: those who supported the colonizer and those against him. This denotes division among the colonized as many found themselves between African and foreign values. The division was eventually confirmed by foreign powers when they began seeking territories in Africa to colonize as Ngugi(2010) affirms this when he says that:

From the time of the Berlin conference of 1885 that divided Africa into spheres of influence among European powers, the Germans and the British had been rivals for the colonization of East African territories as exemplified by two adventurers: Karl Peters, founder of the German East Africa Company in 1885; and Frederick Lugard of the Imperial British East Africa Company, incorporated in 1888 by Sir William Mackinnon. The territories that these private companies carved out for themselves... were later nationalized, which is to say colonized. (15)

The above excerpt indicates that there was a scramble for the acquisition of territories in Africa, a process that divided Africans a lot. On the basis of this division, the colonized was compelled to either voluntarily or forcefully learn the colonizer's way of life. The learning process created a distance between the colonized and his cultural values as Ngugi (2010) opines that: "Orality and tradition lost to literacy and modernity (19)". This shows a distortion in indigenous values. The colonized was made to follow the colonizer's culture and failure to do so was detrimental to the culprit. For when the mother country (the colonizer) coughed, the colonial baby contracted full-blown flu. Formal education was instilled and only Western values were taught in the name of the civilization process. This is buttressed by Fanon (2010) wherein he states that "Europe has brought the progress of other men to a halt and enslaved them for its own purpose and glory; for centuries it has stifled virtually the whole of humanity in the name of "spiritual adventure" (235)". The bible was used as a tool to bring about the expected transformation; as children are taught to pray beginning with "the lord's prayer (63)". This new religion shocks Ngugi in Ngugi (2010) because to him, every morning his father prays in the yard while pouring libations and facing mount Kenya. This he confirms when he says: "When my father used to live in the compound, he would wake up in the morning, stand in the yard facing Mount Kenya, pour a little libation and say some words that ended with a loud call for peace and blessings for the entire household. (63)

The brainwashing process continues and the students are made to attend the white man's church and follow his religion. They are made to know that they were blind but thanks to the white man's religion, they can see (67). Forcing a people to follow another culture, education and religion from theirs is a way of distorting theirs. Followers of Christianity increased among families and many abandoned their values. This abandonment due to the new religion eventually splits families. Hatred among brothers, couples and other blood relations came to being because of the new culture. Ngugi reports that: Baba Mukuru "never wanted to have anything to do with the Kahahus who, for him represented every negation, every betrayal of tradition (84)". More division ensues. First was on land, later on people now among brothers due to the influence of the colonizer's culture. This fragmentation and distortion in the values of the colonized came because the colonizers failed to respect the values of the colonized. They rather partook in fragmenting and distorting indigenous cultures by condemning it and imposing theirs as a means to consolidate the colonial enterprise. Ngugi (1993) concurs this when he thinks that "the route of effective control is through cultural dominance (106)". The colonizer stopped at nothing to assert his culture on the colonized at the expense of the colonized culture which was eventually distorted and is in crisis today.

Furthermore, the colonizer seriously slammed the colonized values making the colonized to develop scorn for his culture. In an attempt to live the colonizer's values, the colonized is distant from his values, thus distortion. The colonizer condemned some African values such as polygamous marriages, the worship of African gods, female circumcision as Ngugi (2010) states that: "the church... had already condemned female circumcision as barbaric and unchristian (111)". Anything that was not in conformity to the white man's value was considered as evil. This was the strategy used by the colonizers to make the colonized abandon indigenous practices for colonial values. This brought about the acculturation of indigenous people and their practices. Such acculturation only results in a fragmented and distorted cultural heritage as most acculturated indigenes were unable to trace their initial indigenous trend. Margrey Fee in *The Postcolonial Studies Reader* (2006) concurs this when she says: "Indigenous people have been acculturated to popular Western literary forms and any writer who wishes to reach them is unlikely to do so with a "pure" traditional form (243)". This acculturation occasions fragmentation and distortion of indigenous values. These values are fragmented as seen in the way of life of the acculturated; many of whom are hybrids.

Today, this work of devaluing pre-colonial history and values takes on a dialectical significance. However, it has been criticised because it wipes away the native's identity. This explains why in most postcolonial states today, there is the struggle between the mainstream culture and the imported culture. This struggle to maintain national or indigenous culture continues till date. In spite of the fact that the colonized is free and under no obligation to live the colonizer's culture, the colonized takes delight in practicing the foreign culture which in turn put his at the risk of extinction.

4. DISPOSSESSION OF INDIGENOUS VALUES

The colonial encounter did not only put some indigenous values to question, it went further to dispossess the colonized of their heritage. Some of the things that identify someone or a people include: culture, identity and land. Land has a lot to do with people's value as it links them to their cosmology. When the land is taken away, not only has their value been taken away from them, but their heritage/cosmology is put at a brink of extinction. Colonial incursions made the seizure of lands unavoidable as Ashcroft (2001) concurs this: "by the apogee of Europe's nineteenth century imperial expansion, geography was indispensable to the interest of imperialism in its various aspects including territorial acquisition, economic exploitation ... which prompted such excursions (1)". Most Kenyans found themselves in the web of their lands being seized by the colonizers. This is epitomized in Ngugi (2010) when Ngugi says:

I learned that our land was not quite our land, that our compound was part of property owned by an African landlord, Lord Reverend Stanley Kahahu, or Bwana Stanley as we called him; that we were now *ahoi*, tenants at will. How did we come to be tenants on our own land? Had we lost our traditional land to Europeans? The mist had not cleared entirely. (11)

The excerpt shows that, indigenous land was seized and African land owners became tenants. Being "African land lord" denotes the indirect rule system. This was a system instituted by the colonizers to permanently control Africans through African Chiefs/kings. These kings now served as guardians of the seized land while the colonial master became the owners to dictate what happens to the land. People lost their lands to Europeans who set up plantations and controlled them from outside through the local authorities. This act of seizing lands had tremendous repercussions on the lives of the colonized. That is why Ngugi is shocked and is still to come to terms as to why they are tenants in their land. Said (1993) further buttresses this when he posits that:

Imperialism after all is an act of geographical violence through which virtually every space in the world is explored, charted and finally brought under control. For the native, the history of colonial servitude is inaugurated by the loss of locality to the outsider; its geographical identity must thereafter be searched for and somehow restored. (225)

The seizure of lands is what Said refers to as "geographical violence"; Violence because it had far reaching cultural implication on the masses as their heritage was disrupted. The people's lands were used to compensate or reward war veterans thereby pushing the masses to live at the suburbs. This is seen when Ngugi in Ngugi (2010) says: "After the first World War, which ended with the treaty of Versailles of June 1919, white ex-soldiers were rewarded with African lands, some of the lands

belonging to surviving African soldiers accelerating dispossession (17)". The whites seized indigenous lands without taking cognizance of the spiritual ties it has with the people. Such acts only put indigenous values in a crisis. Ngugi demonstrates how a lot of land was taken from the masses. He further highlights this when he says "Then after the first World War more Africans had their lands taken from them to make way for soldier settlement (127)". Again, Ngugi says "land, education and religion were dispossessed (137)". These quotations push one to ponder on how possible is it for a people's land, education and religion (which are strong cultural identifiers) to be dispossessed and their indigenous values don't suffer a crisis. It hurts and goes further to split the concern's personality. This explains why the colonized has lived in perpetual trauma after the colonial encounter. This encounter changed the way the colonized had perceived themselves; giving that their indigenous values were put at the brink; the result is contemporary inconsistency in the flow of cultural / indigenous values.

The fragmentation, distortion and dispossession of indigenous values have occasioned a crisis among the colonized and their values. The colonial contact exposed the colonized to the colonizer's values. The former was then compelled to follow the latter's ways. Eventually the colonized was caught in the web of not living the colonizer's culture well and being unable to flow in their own indigenous values. The very values that they had been made to think are barbaric, primitive and evil are much desired after they come to realize that one cannot do without their values. The long staying away from these cultural values has led to a break away in these indigenous values. Today, many are unable to identify with some of their cultural habits hence a distortion in indigenous values. Ngugi in Ngugi (2010) has re-enacted these historical truths in a novel form to show the root cause of contemporary cultural inconsistencies. Through this, the novelist tries to demonstrate that, should more neglect of indigenous values go on, extinction of some cultural practices awaits the colonized.

5. CONCLUSION

Giving that this (the novel) is a childhood memoir, Ngugi's decision to come back to it decades after, is to show how traumatizing the war periods were, how cultural contact came about and how it transformed the lives of many vis a vis their cultural values. The new trend since then has grown to the way people's cultures are received and treated today. Generations after generations take turns in losing interest in their cultural values and many younger generations no longer identify or flow in their cultural practices. Ngugi through his memoir traces the roots of this cultural chaos and fragmentation to the colonial contact; there by stating that, were it not for such contacts, indigenous values would not have been adulterated as it is now. This paper has tried arguing and illustrating that, there have been a breakaway from our cultural (indigenous) values as a result of colonial incursions. As such, unless a strong reconsideration, reconstruction and reassertion of indigenous values is done, contemporary trends remain a great danger to indigenous values which are a people's identity.

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