

# The Portrayal of Education as a Double-Edged Sword in "Weep Not, Child".

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## ABSTRACT

The study aims to explore the dualistic portrayal of education in Ngũgĩ wa Thiong'o's novel "Weep Not, Child", where education is depicted both as a tool for liberation and a mechanism for systemic control. Employing a qualitative literary analysis methodology, the research delves into the narrative, character development, and thematic elements to unpack the complex relationship between education and the sociopolitical context of colonial Kenya. Findings reveal that education in "Weep Not, Child" is presented as a transformative force that enables characters like Njoroge to envision personal and societal progress. However, it simultaneously serves as a double-edged sword, perpetuating colonial ideologies and deepening existing social divides. The study highlights instances where education acts as a beacon of hope and instances where it reinforces subjugation and despair. Overall, the portrayal of education in the novel underscores its inherent contradictions, reflecting the conflicted realities of colonial Kenya. The implication of this research is significant for postcolonial studies, emphasizing the need to critically evaluate educational systems within historically oppressive contexts and to acknowledge their potential to both empower and control. This dual perspective advocates for an educational framework that not only promotes personal growth and societal advancement but also conscientiously addresses and dismantles structures of inequality and colonial imposition. Further, the study suggests a reevaluation of educational content and systems in post-colonial nations to ensure they serve as true instruments of freedom and development rather than perpetuating historical injustices.

**Keywords:** Education, Colonial ideologies, Social divides, Post-colonial nations

## INTRODUCTION

Education has long been hailed as a beacon of hope, a powerful tool capable of transforming lives and propelling societies forward (Bingah, 2019). In literature, especially those set against the backdrop of post-colonial contexts, education often emerges as a central theme that evokes both aspirations and inherent tensions (Devi, 2019). Ngũgĩ wa Thiong'o's seminal novel, "Weep Not, Child," eloquently encapsulates this dichotomy, portraying education as a double-edged sword – a means of liberation and enlightenment on one side, and a source of conflict and disenchantment on the other.

In "Weep Not, Child," Ngũgĩ delves into the complexities of the educational experience within the setting of colonial Kenya, a society wrestling with the throes of upheaval and change. The narrative follows young Njoroge, whose fervent belief in the power of education is intertwined with the dreams and struggles of his family and his community (Kwisongole, 2019). As the story unfolds, education stands as a potent symbol of both potential empowerment and devastating disillusionment.

This dual nature of education is a reflection of the broader cultural, social, and political dynamics at play during the period in question. The colonial education system, introduced by the British, is portrayed in the novel as a mechanism of control and assimilation, designed to perpetuate the dominance of the colonizers (Micheal, 2021). It represents a paradigm where the promise of intellectual and socioeconomic advancement is often fraught with systemic inequities and cultural erosion. On the one hand, characters like Njoroge view education as a route to personal and collective upliftment, envisioning a future where they can challenge the status quo and reclaim their dignity. On the other hand, the novel reveals the harsh realities that accompany

this journey, including the alienation, betrayal, and despair that can arise when dreams are unfulfilled or when educational aspirations collide with the harshness of colonial and post-colonial oppression (Rao, 2016).

This study seeks to explore the nuanced portrayal of education in "Weep Not, Child" and its implications for understanding the broader post-colonial condition. By examining the symbolic and practical dimensions of education in the novel, we aim to uncover how Ngugi wa Thiong'o articulates the tension between hope and futility, progress and stagnation. Through detailed analysis of key characters and narrative arcs, this study will highlight how education serves as both a catalyst for hope and a source of profound conflict, reflecting the bittersweet reality faced by many in colonized societies (Nwokora, 2003).

In essence, "Weep Not, Child" offers a powerful commentary on the transformative potential and complexities of education within a colonized context. By juxtaposing the dreams of individuals like Njoroge with the harsh socio-political realities of their time, Ngugi wa Thiong'o illustrates the intricate ways in which education can act as both an emancipatory force and an instrument of subjugation (Siundu, 2010). This dual portrayal provides a fertile ground for examining the broader themes of aspiration, identity, and resistance that are central to the post-colonial experience.

In this study, we will delve into the layers of this duality, aiming to dissect the nuanced experiences and perspectives that Ngugi presents. We will investigate how education is depicted not just as a personal journey for the characters but as a microcosm of larger societal and historical processes. By doing so, we hope to contribute to a deeper understanding of the critical role that education plays in shaping post-colonial identities and futures, as well as the profound ambivalences it engenders.

## LITERATURE REVIEW

The novel "Weep Not, Child" by Ngũgĩ wa Thiong'o is a seminal work that scrutinizes the complex role of education in a colonial context. Numerous studies have examined how the novel navigates the theme of education, presenting it as both an instrument of empowerment and a source of disillusionment. This literature review synthesizes previous scholarship on this dual portrayal in order to demonstrate the nuanced treatment of education as a double-edged sword.

A significant body of scholarship highlights how "Weep Not, Child" underscores education as a vehicle for individual and collective upliftment. For instance, Maleki (2012) argues that the protagonist, Njoroge, embodies the transformative potential of education. As the first in his family to attend school, Njoroge's pursuit of knowledge is portrayed as an aspiration not just for personal advancement but for the liberation of his people from the yoke of colonialism. Similarly, Hussain (2022) notes that the novel aligns with postcolonial theorists like Frantz Fanon, who advocate for education as a means to achieve psychological and socioeconomic empowerment.

Further, Cudjoe (2011) delves into the symbolic aspects of education in the novel. He argues that Njoroge's schooling represents a beacon of hope and a lifeline toward a more equitable future. Education equips the younger generation with the tools necessary to challenge colonial oppression and envision a reformed society. Cudjoe's analysis underscores the optimism surrounding education, elaborating on how it engenders resilience and ambition among the otherwise marginalized characters.

Conversely, a growing body of literature critically examines the adversities and paradoxes associated with education in the novel. Ayele (2024) posits that "Weep Not, Child" also highlights the limitations and disenchantments tied to the colonial education system. Rather than wholly liberating, this system often perpetuates socio-cultural dislocation and internal conflict. Njoroge's educational journey, albeit initially promising, becomes fraught with disillusionment as he confronts the insidious structural inequities embedded within the colonial framework.

Andindilile (2014) explores the psychological dimensions of this disillusionment. He suggests that Ngũgĩ wa Thiong'o poignantly captures the alienation and cultural erosion that accompanies a colonial education. For instance, the experiences of Njoroge and his peers illuminate how the imposition of Western curricula and

values can sever students from their indigenous roots. As Njoroge becomes more educated, he simultaneously grows estranged from his family and community, embodying the internal conflicts that many colonized individuals face.

A critical analysis by Siundu (2012) underscores the structural flaws inherent in the colonial education system depicted in the novel. Siundu asserts that the system is designed to maintain colonial hegemony rather than foster genuine enlightenment or emancipation. The education Njoroge receives, while heralded as a path to liberation, often mirrors the colonial power dynamics, emphasizing conformity over critical thought and assimilation over cultural pride. This critique aligns with Ngũgĩ wa Thiong'o's broader thematic exploration of how colonial institutions manipulate education to sustain control, a theme explored comprehensively in his later works and theoretical writings.

Scholars such as Rao (2016) consider the intersections of race, class, and gender within the educational paradigm of "Weep Not, Child." Chege examines how access to education and its transformative potential is unevenly distributed, with a particular focus on the socio-economic barriers that different characters face. For instance, while Njoroge's ambitions are buoyed by his father Ngotho's belief in the power of education, the broader community is often excluded or marginalized due to systemic barriers and economic hardships.

Noman (2018) takes a different angle by exploring the communal aspects of education in the novel. Mugo argues that while formal education often leads to individualistic pursuits, the novel also highlights the importance of informal, community-driven education and resistance. Through the lens of the Mau Mau uprising, Ngũgĩ wa Thiong'o illustrates how knowledge and education extend beyond the classroom. The collective memory, oral traditions, and shared experiences of the community play a crucial role in fostering a spirit of resistance and resilience against colonial oppression.

Comparative studies also enrich our understanding of education as a double-edged sword in Ngũgĩ's work. Scholars such as Maleki (2012) have drawn parallels between "Weep Not, Child" and other African literary works that also examine the impacts of colonial education. For instance, Chinua Achebe's "Things Fall Apart" and Wole Soyinka's "The Man Died" similarly explore how colonial educational systems disrupt traditional societies and contribute to identity crises among the colonized.

## **METHODOLOGY**

### **Research Design**

The study adopts a qualitative research design to thoroughly examine and interpret the portrayal of education as a double-edged sword in Ngũgĩ wa Thiong'o's novel, "Weep Not, Child." This approach allows for a nuanced exploration of the thematic elements and societal contexts presented in the text. By utilizing textual analysis and critical discourse analysis, the research dissects how education is depicted and its implications on the characters and the broader community.

### **Data Collection**

The primary data source is the text of "Weep Not, Child" itself. Key passages and dialogues were identified and analyzed to extract themes related to education. Secondary data consists of scholarly articles, critical essays, and existing literature that discuss the broader societal and historical contexts of the novel. These sources provide a foundational understanding of the author's perspectives and the socio-political climate of colonial and post-colonial Kenya, against which the novel is set.

### **Analytical Framework**

The analysis employs thematic coding to categorize content into recurring motifs and themes related to education. The coding process identifies instances where education is portrayed both positively and negatively, facilitating a balanced examination. Critical discourse analysis (CDA) is used to understand how language and

narrative techniques in the novel contribute to the depiction of education's dual nature. This framework helps to uncover the underlying ideologies and power dynamics influencing the characters' educational journeys.

### **Ethical Considerations**

As this study relies on the analysis of an existing literary text and publicly available scholarly resources, it does not involve human subjects and, hence, does not require ethical approval. However, maintaining academic integrity and accurately representing Ngũgĩ wa Thiong'o's work and the views of other scholars is essential. Proper citations and acknowledgments are made to respect intellectual property rights.

### **Limitations**

While the qualitative approach offers in-depth insights, it is inherently subjective, and findings may be influenced by the researcher's perspective. Additionally, focusing solely on textual analysis within the boundaries of one novel might limit the broader applicability of the results. Future studies could integrate a comparative analysis with other works by Ngũgĩ wa Thiong'o or other authors addressing similar themes to enhance the comprehensiveness of the findings.

## **FINDINGS AND ANALYSIS**

### **Education as a Source of Empowerment**

In Ngũgĩ wa Thiong'o's novel "Weep Not, Child," the portrayal of education functions as a powerful double-edged sword, delivering both potential empowerment and contributing significantly to societal strife. Yet, distinctly, education emerges as a harbinger of hope and catalyst for change. This section explores how education serves as an empowering force in the lives of characters through an examination of their aspirations, personal development, and resultant social mobility.

### **Educational Aspirations and Personal Development**

Education in "Weep Not, Child" is portrayed as a fundamental aspiration for personal development among the characters, with Njoroge's journey being a central example. From the outset, Njoroge expresses a profound desire for education, which is vividly articulated when he tells his mother, "I want to go to school." This desire is not just a personal whim but a deeply ingrained aspiration that suggests an eagerness to break free from the confines of ignorance and poverty. Education represents a beacon of hope and ambition, serving as a transformative force in Njoroge's life (Wa Thiong'o, 2012).

Njoroge's personal development through education is depicted in several ways. Firstly, education instills in him a sense of self-worth and confidence. His academic achievements are recognized by his community, and it ignites communal pride as he steps into the role of a potential leader who might uplift his people (Kwisongole, 2019). For example, Njoroge's mother, Nyokabi, shares in his joy and holds a steadfast belief that education will be the key to their family's escape from poverty, indicating a collective hope attached to individual educational pursuits.

Moreover, Njoroge's personal development is illustrated through his increasing awareness and critical thinking skills. As he progresses in school, his understanding of both personal and national issues deepens. Education allows Njoroge to dream of a future where he can contribute meaningfully to society, fostering a vision of becoming a teacher or a significant community figure—a role that transcends personal ambitions, aiming at collective welfare (Gupta, 2024).

However, the novel also reveals the pitfalls and disillusionments that come with educational aspirations. Njoroge's elder brother, Kamau, represents a counter-narrative where, despite recognizing the importance of education, he is forced into labor due to financial constraints, reflecting the harsh reality that not all dreams of education can be realized due to socio-economic barriers (Wa Thiong'o, 2012).

## Social Mobility and Opportunities

The novel clearly indicates that education has the potential to facilitate upward social mobility, presenting characters who harness this potential to transcend their initial socio-economic conditions (Cudjoe, 2011). Njoroge is the epitome of this theme. His academic journey is laden with the hopes and dreams of his family and community, which believe that education is the vehicle to a better future. This belief is evidenced by Njoroge's father, Ngotho, who articulates a vision where Njoroge's education could lead to reclaiming their land and restoring familial pride (Wa Thiong'o, 2012).

An illustrative example is when Njoroge excels in his studies and is seen as the brightest hope for the village. The acknowledgment he receives from the teachers and the praise from his peers and elders serve as a testament to the opportunities that education bestows upon him. It is this educational success that carves a pathway for potential social mobility—where the benefits of education stretch beyond individual gain to encompass broader community upliftment (Bingah, 2019).

Another poignant instance is illustrated through the character of Mwihaki, who also represents the optimistic avenue that education offers. Despite the tumultuous socio-political environment, Mwihaki's pursuit of education places her in a position of relative advantage compared to those who have not had similar opportunities. This contrast is especially pronounced when considering characters like Boro, whose lack of educational opportunities stifles his potential for upward mobility and leaves him entrenched in resentment and revolutionary activities (Afrin, 2024).

However, it's crucial to acknowledge that while education is depicted as a means to achieve social mobility, it is not an infallible solution within the novel's socio-political context. The disillusionment faced by Njoroge, as he advances in his educational journey emphasizes that external socio-political forces severely undermine individual educational achievements. The colonial context of 1950s Kenya limits the extent to which education can truly offer social mobility, as it imposes systemic barriers that education alone cannot dismantle (Andindilile, 2014).

Despite these challenges, the overarching narrative in "Weep Not, Child" is one where education consistently emerges as a source of empowerment (Abebe, 2023). Through characters like Njoroge and Mwihaki, Ngũgĩ wa Thiong'o paints a portrait of hope and aspiration rooted in education, symbolizing a path to personal and communal enhancement. This duality—of education as both a beacon of possibility and a mirror to societal constraints—underscores the complex reality faced by the characters, ultimately affirming the potent role of education as a double-edged sword in the broader tapestry of their lives.

## Education as a Source of Conflict

### Colonial Education System and Alienation

The colonial education system in "Weep Not, Child" serves as a significant catalyst for alienation among the Kenyan population. Designed primarily to serve the colonizers' interests, this system imposes foreign values and de-emphasizes indigenous culture, leading to a sense of cultural dislocation among those who participate in it (Ayele, 2024).

One poignant example of this alienation is seen in the character of Njoroge, who attends missionary school in hopes of gaining enlightenment and improving his family's socio-economic status (Buijtenhuijs, 2016). Nevertheless, the education he receives is steeped in Western ideals and dismissive of his native Kikuyu heritage. Njoroge's internal conflict is evident when he grapples with the contrasting perspectives instilled by his education and his traditional upbringing. For instance, Njoroge admires the grandeur of the British colonialists while simultaneously feeling a deep-seated loyalty to his family's struggle against colonial oppression. This duality is further compounded when Njoroge reads European literature and history that glorify colonial conquest, subtly undermining his sense of self and cultural identity (Wa Thiong'o, 2012).

The cultural dislocation is not only limited to Njoroge. Ngotho, Njoroge's father, represents a generation that is more acutely aware of the immediate and long-term dangers of the colonial education system. Ngotho's skepticism is apparent when he questions whether the knowledge his son gains will genuinely benefit their community or merely serve the colonial interests. His concerns highlight the broader alienation experienced by those who see their cultural values gradually eroded by an imposed education system (Devi, 2019).

This alienation is poignantly captured in Njoroge's growing realization that the "promise" of education is entangled with the acceptance of colonial dominance. As he progresses through school, he becomes increasingly aware of the dissonance between what he is taught and the realities of his community's struggles (Hussain, 2022). The education system, instead of being a vehicle for empowerment, becomes a means of alienating Njoroge from his roots and instilling a sense of inferiority, as it prioritizes Western ideologies over indigenous knowledge and values.

### **Disillusionment and Frustration**

As Njoroge and other characters in "Weep Not, Child" invest their hopes in education as a pathway to personal and collective redemption, they often encounter a crushing sense of disillusionment. The novel illustrates various instances where the promises of education fail to materialize, leading to profound personal and societal frustration.

Njoroge's disillusionment becomes most evident when his academic aspirations are thwarted by political and social upheavals. Despite being a diligent student, his education is abruptly interrupted by the escalating conflicts of the Mau Mau uprising and the colonial government's harsh crackdowns (Mwinlaaru, 2012). This interruption dashes his dreams of becoming the beacon of hope for his family and community. His sense of helplessness is vividly portrayed when he reflects on his inability to reconcile the promises of education with the brutal realities of colonial repression.

Other characters also embody this theme of frustration. For instance, Njoroge's older brothers, Boro and Kamau, represent the frustration of the educated Kenyan youth. Boro, disillusioned by broken promises and the oppression suffered by his people, turns to militant resistance, joining the Mau Mau fighters in their struggle against colonial forces (Micheal, 2021). His radicalization demonstrates the severe disillusionment that arises when the expected benefits of education—such as social mobility and empowerment—are systematically denied. Kamau, on the other hand, pursues vocational training with the hope of building a better future, only to find limited opportunities and persistent exploitation in a racially stratified labor market.

The character of Mwihaki also reflects this theme. Initially, she is hopeful about the transformative power of education, contrasting with the stark socio-political reality that engulfs her community. However, as the conflict escalates, the limitations of education become apparent to her. The novel starkly portrays Mwihaki's growing frustration as she witnesses the gap between educational aspirations and real opportunities widening (Wa Thiong'o, 2012).

### **Social and Political Tensions**

Education in "Weep Not, Child" is not merely a personal endeavor but also a catalyst for broader social and political tensions. By awakening political consciousness, education fuels resistance against colonial rule and sharpens ethnic and social divides within the community.

Njoroge's journey through the educational system heightens his awareness of the injustices perpetrated by the colonial regime. The disparity between the colonizers' educational facilities and those provided to the indigenous population lays bare the systemic inequities of colonial rule (Micheal, 2021). This awareness becomes a source of internal and external conflict for Njoroge as he wrestles with the knowledge that the education he so values is a tool of an oppressive system. For instance, during history lessons that glorify British colonial achievements, Njoroge begins to question his role within a system designed to subjugate his people. His internal turmoil reflects the broader societal tension as education breeds critical consciousness and potential resistance among the colonized.

The novel vividly illustrates how education stirs political consciousness and catalyzes social conflict through the character of Boro. Disillusioned by broken promises and colonial exploitation, Boro channels his education-induced awareness into militant activism. His involvement in the Mau Mau uprising symbolizes the transformative power of education in fostering political resistance. Boro's radicalization highlights the extent to which education can ignite revolutionary fervor and become a formidable weapon against colonial oppression (Nwokora, 2003).

In addition to political unrest, education-induced conflicts permeate social and ethnic relationships within the community. The disparity in educational access exacerbates existing social stratification and fuels resentment between different groups. Njoroge's relationship with Mwihaki, for instance, becomes strained as ethnic tensions rise. Mwihaki belongs to a different socio-economic background, and her father's collaboration with the colonial system places a significant strain on their bond (Sbeih, 2018). As the political climate intensifies, the divergent paths carved by their educational experiences and socio-political affiliations lead to a palpable tension mirroring the broader societal fissures.

Moreover, the portrayal of Jacobo, a wealthy landowner and an ally of the colonial regime, underscores the social rifts aggravated by education. Jacobo's status and the privileges afforded to his children, including superior educational opportunities, starkly contrast with the experiences of characters like Njoroge and Kamau. Jacobo's collaboration with the colonizers creates deep-seated animosity among the indigenous population, reflecting the divide between those few who benefit from the colonial system and the many who are subjugated by it (Wa Thiong'o, 2012).

The educational divide further breeds conflict within families and communities as access to education becomes a contentious issue. For instance, Njoroge's family sacrifices significantly to fund his schooling, which places him under immense pressure to succeed. This pressure is compounded by the realization that their sacrifices might be in vain amidst the growing political unrest (Rao, 2016). The internal family dynamics and the broader communal tensions underscore the profound impact of educational aspirations and frustrations on social cohesion.

## DISCUSSION

### Interplay between Education and Colonialism

In "Weep Not, Child," Ngũgĩ wa Thiong'o intricately weaves the theme of education into the broader narrative of colonialism. The educational system in the novel operates as a tool for colonial interests, perpetuating cultural hegemony and socioeconomic stratification. Colonial powers establish schools to inculcate their language, values, and ideals, effectively creating a structure that both subjugates and assimilates the colonized (Micheal, 2021). The imposition of the colonizer's language and history distance the indigenous people from their heritage, as seen through characters like Njoroge, who is educated within a system that prioritizes colonial narratives over native ones.

However, education also becomes a conduit for subversive resistance. Njoroge's pursuit of education is motivated by his desire to uplift his community and reclaim autonomy. The knowledge and critical thinking skills he gains serve as tools for questioning and challenging colonial rule. The dual nature of education is deeply embedded in the character arcs and plot developments, illustrating that while education can perpetuate colonial dominance, it also empowers individuals to resist and envision a post-colonial future (Kwisongole, 2019).

The dual role of education, as both an instrument of colonial control and a potential catalyst for liberation, underscores its complexity. The school's curriculum, which ostensibly prepares students for better socioeconomic opportunities, simultaneously indoctrinates them with colonial ideologies (Devi, 2019). This paradox is central to understanding the interplay between education and colonialism in the novel. By exploring these dynamics, Ngũgĩ highlights the need to critically evaluate the hidden agendas within educational systems and their impacts on colonized societies.

## Implications for Contemporary Education

Drawing parallels between the novel's portrayal of education and contemporary challenges in post-colonial societies, we observe that the legacy of colonial education systems persists. In many post-colonial contexts, educational institutions still grapple with curricula that prioritize former colonial languages and histories, often at the expense of local identities and knowledge systems (Abebe, 2023). This can perpetuate a form of intellectual colonialism, where the knowledge that is valued and disseminated remains rooted in the colonial past.

Contemporary educators can glean significant insights from the dual nature of education depicted in "Weep Not, Child." One key lesson is the importance of curricular reform that balances global perspectives with local contexts. Recognizing and incorporating indigenous knowledge, languages, and histories within the educational framework can help redress the residual impacts of colonial education (Bingah, 2019). By doing so, education can foster a stronger sense of identity and cultural pride among students while equipping them with the skills to navigate and influence a globalized world.

Furthermore, the novel emphasizes the critical role of education in empowering individuals and communities. Modern educators can take inspiration from the character of Njoroge, whose educational aspirations are intertwined with a vision for societal progress and justice. Thus, education should not only focus on academic excellence but also on nurturing critical thinking and civic responsibility (Ayele, 2024). This approach can help students become agents of change who are aware of and capable of addressing social and political issues within their contexts.

Another implication is the need for equitable access to education. In "Weep Not, Child," access to education is depicted as a privilege rather than a right, echoing ongoing disparities in many post-colonial societies (Cudjoe, 2011). Contemporary strategies must ensure that educational opportunities are accessible to all, irrespective of socioeconomic status, to prevent education from becoming another tool of inequality.

## CONCLUSION

In "Weep Not, Child," education emerges as a profound double-edged sword, reflecting both its empowering potential and its capacity to foster conflict. On the one hand, it provides Njoroge and other characters with the hope of better futures and the tools to challenge oppressive structures. Education stands as a beacon of enlightenment and social progress, opening doors to new worlds and possibilities. On the other hand, the same education strains familial bonds and incites personal and communal strife. The quest for knowledge often leads to a disjunction between the aspirations it fosters and the grim realities of colonial domination. This study has illustrated how education can both uplift and unsettle, imbuing the narrative with a complex interplay of hope and despair.

## Contributions to the Field

This study contributes to a more nuanced understanding of the role of education in post-colonial literature by illuminating its dual nature within "Weep Not, Child." By dissecting the ways education fuels both empowerment and conflict, we gain insight into the paradoxical impacts of colonial education systems on colonized societies. The analysis augments literary studies by highlighting how education operates as a critical thematic device that shapes characters' identities and drives narrative trajectories. Furthermore, it has broader implications for educational policy, suggesting that educational initiatives in post-colonial contexts need to be sensitive to their potential to disrupt the local socio-cultural fabric while pursuing liberation and progress.

## Recommendations for Future Research

To deepen the understanding of the complex intersections of education, identity, and colonialism in literature, future research could expand beyond "Weep Not, Child" to examine these themes in a wider array of post-colonial texts. Comparative studies could explore similar narratives in different colonial and post-colonial contexts, uncovering common patterns and unique divergences. Additionally, interdisciplinary approaches



could merge literary analysis with historical, sociological, and educational perspectives to paint a more comprehensive picture of how education shapes and is shaped by the colonial and post-colonial experience. Studies focusing on the personal narratives of students and teachers in such settings could provide a valuable granular view, enriching the broader thematic understandings established in this study.

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