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**An Analysis of Social Genocide in *A Bend in the River* by V. S. Naipaul  
and *A Grain of Wheat* by Ngugi wa Thiong'o**

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**ABSTRACT**

The Industrial Revolution was a turning point in the world and it caused several major changes for each society during its time and later. Even though it brought many benefits to England, it also ended up with harsh conditions. The thought of having an endless power created a way for Europeans to have an idea of possessing other regions with this power and brought colonization to African countries. However, colonization did not remain only as a policy and did not bring civilization to the countries as it was claimed. It changed the lives, culture, language and traditions of the indigenous people. Furthermore, this practice brought about genocide but not only physically, but also socially and psychologically because the destruction of a society's culture means destroying that society which leads to social genocide. This study aims to state "social genocide" and "societal racism" terms in post-colonial era and analyze them in the selected works, in the order of; *A Bend in the River* by V. S. Naipaul and *A Grain of Wheat* by Ngugi Wa Thiong'o. In this respect, the perspectives of the two writers about colonization, imperialism and social genocide are examined in the light of their other works and other sources related to the topic.

**Key Words:** Post-colonialism, social genocide, colonisation in Africa, industrial revolution.

## 1. Introduction

Colonialism has remained its effect even after its own time and brought political and social issues to the colonized side. The post-colonial period is a kind of process that caused many major alternations in Africa. One of the visible changes is the society itself. With the novelty of industrialization and the power, it sustained to the European people, societal racism manifested itself and ended up with a social genocide in Africa.

The Industrial Revolution activated the deep and major alternation of lifestyles which was caused by the new improvements, new business areas and need of labor. These changes led a new modern society and on the other side, it created another lifestyle which is the immigrants as labors because of the lack of need in agriculture. Although it has provided many benefits and has changed the mind of modern man tremendously, it is also true that the industrial movement has a pendulum effect. The changes in the country had great consequences and not only changed substantially the way Britons worked, but also changed the physical aspects of Britain, its political and social institutions, and the nation's overall appearance and relationship with the world. Even though there is no exact date of the start of the Industrial Revolution, in the beginning of the eighteenth century, economic and

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technological developments supported by political establishments to change the landscape of Western civilization fundamentally, and this circulation constituted a process and advanced to other societies all around the world. These determinants involved support by the competency of agriculture for rapidly growing population and the mobile society, the specialization of economic traditions and class discriminations, the mutual support of scientific research and technical innovation, and the implementation of the commercial practice. The changing society movement caused hardship for proletarians and turned into a very different life for them. The fact is, factory owners and financiers appealed to use engines. Factory owners dictated a rigid timeline system in which employees worked in shifts at certain times and performed a certain number of tasks repeatedly to attain maximum production from the machines. With such tendency, these owners and financiers turned their faces away from the working conditions of humans. Consequently, this incident caused unsafe, dirty and corrupted circumstances for both workers and the environment. In his work, *The Condition of the Working Class in England* Friedrich Engels indicated these working conditions as a kind of social murder and called all the process and the consequences of it not manslaughter, but murder.

Nevertheless, neither the progress of the factories nor the need of labor stopped developing and this inevitable improvement necessitated more manpower. The combination of two thoughts, having power and the worsening condition of working, made Europeans to discover new regions and use their power on them. This need made them sail through African countries. The reason for settling and administering in new lands was the wish to take upper hand in the markets of those lands for themselves; besides assuring and procuring raw materials. As the result of these aims, colonialism was born. Oxford Dictionary defines colonialism as “the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically”. Colonialism was a lucrative commercial operation, bringing wealth and riches to Western nations through economic exploitation of others. It was pursued economic profit, reward and riches (McLeod, 2000). On the other hand, Albert Memmi (1991) describes colonization as a government and a judicial system fed and renewed by the colonizer’s historic, economic and cultural needs. This new term – colonialism – created a new epoch for Africa and its society even after when the colonialism finished. To better understand the very conditions of colonialism it is essential to take a journey through some historical events of the African continent.

Africa proceeded to be a colonial country until the Second World War and decolonized as the third part of decolonization. In the first two parts; America, Canada, Australia and South Africa declared their independence. Unlike the other decolonized lands, Africa gained its independence thanks to the anti-colonialism perspective of locals and the military struggle. Countries within Africa obtained independency in order and the two decades (the 1960s and 1970s) became an ongoing decolonization period. During the colonization period, the culture and the values of African society had its greatest impact which has been going on since then. The effect on the society can be analyzed in two sections: one is colonization and the other is decolonization period because of the diversified results within these times.

The policy of extending European power depending on imperialism was doable with changing the society itself. The process is called “colonizing the mind” (McLeod, 2000). It was the process of making indigenous people admit their lower level in the face of the colonizer. By this means, it was easier to inject the idea of “bringing civilization” to their society by the colonizers. Aimé Césaire (1972) states

that out of all the colonial expeditions that have been undertaken, out of all the colonial statutes that have been drawn up, out of all the memoranda that have been dispatched by all the ministries, there could not come a single human value. Moreover, in each way colonization brought an end to African society which takes the subject to 'genocide'; not only killing the people physically but also taking their values, language and culture which creates a social genocide. 'Genocide' was coined and first used by Raphael Lemkin, who was a Polonized-Jewish lawyer, in 1943. The word 'genocide' means annihilation of a nation or an ethnic group. This new word, coined by the author to denote an old practice in its modern development, is made from the ancient Greek word *genos* (race, tribe) and the Latin *cide* (killing), thus corresponding in its formation to such words as tyrannicide, homicide, infanticide, etc. (Lemkin, 1944). The fact is, genocide does not specify exactly annihilating of a nation unless there is a massacre. Indeed, the genocide term refers to annihilating and destruction of a nation by itself as a result of a goal of some intended deeds. Therefore, genocide is not only a physical but also cultural and social attempt. However, genocide term was not used in a social meaning at first. According to Damien Short (2016), who is a reader in human rights at the School of Advanced Study, University of London, despite the insights of recent scholarship, to date much of the field of genocide studies has failed to appreciate the importance of culture and social death to the concept of genocide. For many years, the Holocaust, which is a genocide in which millions of European Jews were killed by Nazi Germany, was the only instance of genocide. The remarks about the Holocaust led to a view of genocide which is intentional mass killings of certain groups with the legal focus on the United Nations Convention on the Prevention and Punishment of the Crime of Genocide 1948. However in time, as the studies of human rights increased, sociologists started to view genocide from other perspectives. Sociologist Helen Fein indicates that victims of genocide are mostly the people who accept their existence and members of former real groups, thought of as collectivities or races. According to Fein, in sociological perspective, genocide is a term that should be broader when it is compared to the definition of The UN Genocide Convention, which defines the victim groups as racial, ethnic, national and religious. For Fein, these groups are ascriptive groups, which are based on birth but not a choice. However, according to sociology, there is no difference between groups that are congenital and groups, which are chosen. Fein suggests that genocide is a purposeful act that perpetrators aim to destroy the target group. This aim does not mean motive as the intent of the perpetrators consists of repeated actions and sustains as a purposeful action.

On the other hand, sociological definitions of genocide often ignored the cultural perspective of it and the relation between colonization and genocide. In 1933 at International Conference for Unification of Criminal Law, Raphael Lemkin stated and advocated that it is necessary to stop and forbid to destroy human groups physically and culturally. The reason is, an intentional destruction of a group involves killing the members of it and underestimating and changing the way of that group's life. For Lemkin, culture is the part of public memory, in which previous values stay alive and remain and all these cultural elements need to be protected. Destruction of a culture is making that culture's members forgotten individually and burying their memorials with mortal remnants. In addition, according to Raphael Lemkin, the concept of genocide is a coordinated plan of various actions aimed to destroy the lives of national groups and the significant bases of these due to exterminating the groups themselves. One does not need to exterminate or seek to exterminate every last member of a designated group. In fact, *one does not need to kill anyone at all to commit genocide!* (Jones, 2006). According to Lemkin, *genos* in genocide becomes alive with the culture and the common culture is the reason for the existence of the social group. Overall the genocide concept is a colonial attempt in substance. Furthermore, when the

colonizer annihilates the national archetype of the victim group, the genocidal attempt brings about the national archetype of the colonizer and the victim group or the colonized society is allowed to live in the colonial area due to the colonizer's own nationals. Ward Churchill, who is an American author and political activist, 'genocide' is a term that misunderstood in English language and considered as the synonym of 'mass murder'. Churchill states that when the colonial oppressor imposes own national archetype as the result of 'policy', that act needs to be considered as a genocidal attempt. As the culture integrates the society and fulfills basic needs of an individual, the destruction of it is genocide.

Briefly, genocide is the right and adequate term to define the actions of colonizers on the colonized people. Claudia Card, who was Professor of Philosophy at the University of Wisconsin-Madison, states in her article "Genocide and Social Death" that loss of social vitality is a loss of identity and thereby of meaning for one's meaning. Under the name of civilization, the procedures that brought into Africa caused a major alternation in the society. The impact on the society proceeded during the post-colonial time. These changes created a new path in the literature for African authors. Writers such as; V. S. Naipaul and Ngũgĩ wa Thiong'o devoted their works to become a sound of the society to let the entire world hear what happened to their nations and lands. Franz Fanon (1961) argued that the aim of colonized people let their voice heard and taking back their identity. Thus, the first aim was to take back their identity and past and then the second aim was to efface the idea of their own society was lower than the Europeans'. Characteristically, postcolonial writers evoke or create a precolonial version of their own nation, rejecting the modern and the contemporary, which is tainted with the colonial status of their countries (Barry, 2002). To comprehend the situation in Africa unmitigated, it is necessary to analyze African author's works. In this study, social genocide as a result of colonization is examined in *A Bend in the River* by V. S. Naipaul and *A Grain of Wheat* by Ngũgĩ wa Thiong'o.

## 2. Social Genocide in *A Bend in the River* by V. S. Naipaul

With the aim of bringing civilization, the colonizer causes a major change in the African society. These changes do not remain limited physically or economically; however, they lead to social genocide. Genocide is far more than a label or an international crime. It is a sociological concept with a rich intellectual history that connects the idea to colonization processes and their socially destructive effects (Short, 2016). In this chapter, *A Bend in the River* by V. S. Naipaul is examined in these terms and analyzed how the colonization affects indigenous people, how they are exposed to social genocide based on colonial representations and narratives of the novel.

*A Bend in the River* is considered as a post-colonial Africa novel; but it does not just express the conditions of the country, but also the psychology of the society. The society in the novel cannot be thought only as African people; in fact, the society is the combination of people from different nations. Besides giving the information about the postcolonial time, Naipaul treats the theme of finding out the real identity, the aim of life and freedom in his work. The novel starts with the departure of Salim from the east of Africa with the apprehension of any possible hazard to another side of Africa. Besides already having the impression and the feeling of not being an African, he goes through a process of creating an identity. The life of Salim is not just a lifetime; but also, the progress of Africa after colonialism. The seeking of his own personality makes him go through diverse cultures. Firstly, the environment that he is surrounded is one of the effects of colonialism for him. In addition to the

environment, each person around him is a representative of colonialism. Metty, who is the former servant of Salim and originally a half-breed, a product of the mixing of races because of imperialism, is one of these characters and hosts two identities within himself. Even though his real name is Ali, he prefers to be called Metty, which comes from French word 'metis', someone of mixed race. Furthermore, Belgian woman Yvette is another character that plays the colonization and neo-colonization role by herself. She lives in 'The New Domain', which is a separated place the ruler Big Man creates to display his supreme, and Salim meets Yvette there and after entering the domain atmosphere he does not feel like oppressed as he expresses this: "I felt myself above it all, considering it from this new angle of the powerful" (p.289). This unreal feeling is the first reflection of being colonized. As Europeans did to Africans, first they pretended like they brought the civilization. This is the same sense that Salim adopts and the first sight at Yvette brings European effect with itself. With all aspects, Yvette is the concrete status of Europe. Another identity confusion because of social genocide is Ferdinand. He already has his mixed and complicated identity before colonial effects. His father is from a south tribe different from his mother and he has spent his last years with his father away from Zabeth. Kerry McSweeney, who is a professor of English, remarks about Ferdinand in his work *Four Contemporary Novelists* "a representative figure whose birth and early years in the bush, schooling at the *lycee*, indoctrination at the Domain, and membership in the president's regime recapitulate the brief history of his nation" (p.192). Ferdinand is the rebellious side of the personality; at some point, he drowns inside the complexity of the identity, at another point he owns the identity fully. But mostly he is the man that is wanted to be created by colonialism; "the new man of Africa". However, the situation he is in makes the condition more complicated for Ferdinand and at one point he gives up and Thiong'o (1979) states this situation as:

They feel they're losing the place they can run back to. I began to feel the same thing when I was cadet in the capital. I felt I had been used. I felt I had given myself an education for nothing. I felt I had been fooled. Everything that was given to me was given to me to destroy me. I began to think I wanted to be a child again, to forget books and everything connected with books. The bush runs itself. But there is nowhere to go. I've been on tour in the villages. It's a nightmare. All these airfields the man has built; the foreign companies have built -- nowhere is safe now. (p. 281-282)

Social genocide does not only come with education or from the results of people affected by colonialism. In fact, in the first place it comes to indigenous people and lives with them throughout the life. Nazruddin is a character that symbolizes the colonial period with all his attitudes and also with his appearance. Even if the time that is mentioned in the novel is post-colonial time; his European-like behaviors are obvious because of the interiorized perspectives of the colonial times. Salim describes him as a man of his father's age, but he looked much younger and was altogether more a man of the world. He played tennis, drank wine, spoke French, wore dark glasses and suits. He was known for his European manners, which he had picked up not from Europe, but from a town in the center of Africa where he lived and had his business (Naipaul, 1979).

Besides all the samples, social genocide is not limited to the characters. Places they live in and the incidents they are surrounded with are the actual factors and these determinants create the chapters in the novel. The names of the chapters refer to specific facts and these chapters are in an order as an

order of colonial effects on people. The chapters of the novel are the main steps of the characters' personality change, in other words, they are the main steps of 'social genocide'. The first chapter 'The Second Rebellion' is a process of finding out the real identity. The time is post-colonial period and people try to survive after a rebellion against colonization. 'The New Domain', which is the second chapter, is an abstract place where Salim finds the new domain inside of himself. All the transition forms of The New Domain are the symbols of the identity crisis that Salim faces and represent the process that he goes through. The new domain is a place where Salim meets the culture of the colonizer. In this case, Yvette acts as the colonizer and the way that Salim stares at her and how he is affected by her is the description of the way in which Africans see 'the Western civilization'. The chapter 'The Big Man' is the chapter which shows that colonization maintains even though Europeans are not there. All the novelties Big Man brings and the way he recreates the town is not something different from Europeans did to the town in colonization time. All the rebellions come after a war bring another war to that territory and this is the same situation that happens within all the characters both psychologically and physically. After their own internal rebellion, all the characters in the novel bring themselves to the 'Battle'; the fact is the enemy that these characters fight is themselves. In the last chapter of the novel, the 'Battle' is more likely between the lost identity and the one which is ambiguous and changes all the time.

Consequently, all the characters in the novel are the representers of social genocide. They are the symbols of colonial times and the effects of it on people are both physical and mental. Like the river in the town, each diversified shape of it flows but it is impossible for characters to catch one and suit themselves in it. However, all the impacts of social genocide are brought together within one character, Salim. The political effects on a society form each step for the individuals. This condition creates a complication and it is caused by not having full freedom to choose the next step for their own lives. Living on the East side, in the middle of the country or in another continent does not change the mind that is shaped by the socio-political environment. Salim is like a victim; coming and going between each side of the life while trying to find the suitable identity for himself like all the other characters in the novel. *A Bend in the River* is about a homeless man as well as a lost personality. As he describes: "The World is what it is; men who are nothing, who allow themselves to become nothing, have no place in it" (Naipaul, 1979). The last part of the novel is a self-explanatory part which has symbols like passengers and insects; the society and the political forces. Salim demonstrates the hopelessness of the situation he takes place and there is no escape from this conflict. After all, as the definition of genocide states, genocide is killing an ethnicity and this description is seen in all the incidents and the characters' identities. It should be mentioned that in the novel, the acts of indigenous people are the results of European colonialism. None of the characters feel like they belong to any ethnic group and they are in an endless search for their faded identity. The ambiguity they are dealing with is the concrete result of social genocide.

### 3. Social Genocide in *A Grain of Wheat* by Ngugi wa Thiong'o

As discussed before, colonization comes to the African lands for political and economical benefits under the name of bringing civilization. Besides its political profits, colonization comprises of mental thoughts of the colonizer and in this case, the colonizer is always the superior one. And in these representations, the colonizer is the superior part whereas the colonized is the inferior one. *A Bend in the River* purports to display both social genocide and the challenge of people who do not want to be

exposed to social genocide. It narrates the situations and the incidents during the challenge of Kenya's independence. The novel tells the process and the preparations for the Independence Day of Kenya and the background of Mau Mau Rebellion. The switch between the characters in the novel shows the events from different angles. As a writer who witnessed the events during Mau Mau Rebellion, Ngũgĩ wa Thiong'o (1997) creates a source for the background of the facts. He states in his work *Writers in Politics*: "A central fact of Kenyan life today is the fierce struggle between the cultural forces representing foreign interests and those representing patriotic national interests". He expressed the problem of Kikuyu people through the novel but while using his Kikuyu language he does not prefer to use English language, because he thinks even the name and the language is a part of neo-colonization, so his rejection of being colonized led him to refuse using English language. The concern of Thiong'o evokes the concept or philosophy Pan-Africanism. The basic thought of this concept is that the union is crucial for all the values of Africa and for its economy and politics. Ngũgĩ wa Thiong'o emphasizes the importance of language in this subject and explains the role of it in colonization and social genocide. The choice of language and the use to which language is put is central to a people's definition of themselves in relation to their natural and social environment, indeed in relation to the entire universe (Thiong'o, 1986). During colonization period the use of language and the way of behavior it brought with itself has caused the change of indigenous people's perspectives about their own culture and values. This circumstance brings social genocide to the society and results with the loss of identity.

As Thiong'o mentions that colonization is the factor of the change in the society and caused social genocide. As he implies this topic in his other works, *A Grain of Wheat* is the work of him expresses every detail and background of the challenge of gaining independence and how the indigenous people face social genocide. *A Grain of Wheat* dramatizes the many salient and ironic moments when decolonization is revealed as an "empty shell," and the novel is structured by an acute opposition between the expectations raised by nationalism and realities of compromised decolonization (Gikandi, 2009). The novel also consists of the combination of political issues such as colonialism, neo-colonialism and the civil political issues like Mau Mau Rebellion which was a movement to get back the independence of the country from Britain. A great deal of the historical events surrounding the state of emergency in Kenya is also narrated through the documentary method (Gikandi, 2009). Thiong'o (1967) states the situation occurred during Mau Mau Rebellion in the first chapter of the novel: "One day people in Thabai and Rung'ei woke up to find themselves ringed round with black and white soldiers carrying guns, and tanks". Illustrations start in the beginning of the novel, with the title of it. A grain of wheat is a symbol, which represents all the individuals who struggle for the independence of their own country. They need to sacrifice themselves to create something new and free. This simile is like a grain of wheat; one grain needs to dry, becomes a seed and then it can become a new plant. In the novel, each character, who fights for his/her country's independence is a symbol; 'a grain of wheat.' For instance, Waiyaki, a warrior-leader who fought the British, is one of those people. It is stated that he was buried alive with his head facing into the center of the earth. He is the symbol as the first seed that grows into the independence movement.

In *A Grain of Wheat* all the main characters are of almost equal importance, and the people—the village people—in their motion in history, are the real heroes of the novel (Thiong'o, 1986). Multiple narrative voices facilitate analyzing the social genocide from different perspectives. In the first chapter of the novel, for example, Mugo is represented to us as the archetypal subject defined by moral crisis

and although there is no protagonist in the novel with all the information he knows about the background of the events makes Mugo the center of the events. The nationalist side of the independence movements is represented by Kihika who fought for his country's independence. Before his death, Kihika warns his people and makes an effort to make them realize the importance of unity which leads Pan-Africanism. However, he was captured and killed due to someone's delation but this act resulted in the development of the Movement and even though he dies, he becomes the hero and the symbol of independence for indigenous people. By means of changing narrator, it is known that Mugo is the traitor. Nevertheless, Mugo's exposure as a false prophet takes place — indeed becomes possible — only because independence has initiated a radical reversal of the colonial relationship (Gikandi, 2009). The situation, that indigenous people have, creates an atmosphere in which there is a need of believing and looking for a way out of that condition and in case of losing important person for the society, they create a new one as a result of the need. The reason that Mugo is seen as a hero is that he is arrested for protecting a woman from being beaten by a home guard:

In terror, Mugo pushed forward and held the whip before the homeguard could hit the woman a fifth time. More homeguards and two or three soldiers ran to the scene. Other people temporarily stopped digging and watched the struggle and the whips that now descended on Mugo's body. 'He's mad,' some people later said, after Mugo had been taken away a police van... He only saw behind the table the inscrutable face of the white man, whose cold eyes examined Mugo from head to foot. (Thiong'o, 1967, p.173)

The attitude towards indigenous people by the colonizer is the attempt of social genocide. Making them work with force and treating them in a bad way both mentally and physically is a tendency to change the society. Thiong'o (1967) states the feeling in this event as: "Most people continued digging, pretending not to hear the woman's screams, and fearing to meet a similar fate". The situations local people are exposed to and the fear that is given to them bring the feeling of being away from their own lands. Thus, this incident causes social genocide by changing the values in a society.

Furthermore, one of the real evidence of social genocide is detention camps. These camps were the places where local people taken mostly because they fought for their independence or sometimes for no reason. Detention camps were also the places where the political detainees and prisoners were encouraged to produce slavishly pro-colonial and anti-eau Mau propaganda plays (Thiong'o, 1986). The treatments indigenous people are exposed to in the camps have all the types of genocide Raphael Lemkin describes: political, social, cultural, economic, biological, physical and religious. The force that is applied to people causes the loss of all the values and this fact leads to genocide in each area. Gikonyo is another character that is forced to live under the circumstances that colonizer provided. He expresses different perspectives of the struggle with this switch while expressing the moments. The most concrete samples of social genocide by Gikonyo's perspective are the times when he is in a detention camp. Even though he is sent to the camp, he and the other people try not to lose their hope for their independence, because that is the only thing left for them, all the other things; feelings or belongings, abstract or concrete, are taken by the colonizer. Another character that is the symbol of social genocide is Karanja. As a character, he is the significant evidence of social genocide. Karanja is a man who is from indigenous people but later on turns into someone that betrays both his society and his friends. During Mau Mau movement, some local soldiers helped British officers in the

state of emergency. In that state, British soldiers aimed to capture anyone who involved in Mau Mau movement. Karanja is one of the soldiers who helped British soldiers in the state of emergency. Privileges, that British gives to people like Karanja, goad the feeling of willing to be ahead and this situation causes them to change completely against their own people and to oppose them. This situation, which is the result of colonization, causes people to be completely away from their own values and to be a completely different person. Being in that situation comes with an adaptation to the new culture of colonizer and throughout the process that local person, such as Karanja, comes over to the other side by leaving all his previous beliefs, values and culture. Raphael Lemkin mentions this adaptation as:

Gradual changes occur[ing] by means of the continuous and slow adaptation of the culture to new situations. The new situations arise from physical changes, creative energies within the culture and the impact of outside influences. Without them the culture becomes static; if they appear but are not met with adaptation of the whole culture pattern, the culture becomes less integrated. In either case, it becomes weaker and may disintegrate entirely when exposed to strong outside influences. The rise and fall of civilizations have been explained on this general basis. (Moses, 2010, p.27)

Lemkin's explanation of adaptation to another culture can be stated as the simplified and summarized version of Karanja's situation. The assimilation to the culture that is forced by the colonizer, creates a paradox between individual's original personality and the adapted one. On the other hand, the acts of Karanja make him guilty in the eyes of society. With this accusation, he is seen as the colonizer and becomes the real enemy for indigenous people. This circumstance that risen in the society against their own people is one of the results of social genocide. Losing the awareness of unity causes the interior problems and paves the way for social ambiguity.

As a character, Mumbi is another perspective of social genocide that demonstrates the events mostly from woman side of the society. From her perspective, it is understood how colonization affects each part of society; family, inhabiting and social connections. With this character, all the stages of social genocide are narrated. In addition, social genocide is seen from both colonial side and anti-colonial side with the expressions of Mumbi. She is the intersection between colonial and anti-colonial sides in the emergency areas which are the detention camps and the village. Mumbi also represents the struggle between colonial and anti-colonial forces. With her femininity and womb, which is the symbol of unborn new Kenya, she is the real fight between two forces. Each side wants her and in the novel, these sides are represented by Gikonyo and Karanja represent these sides. The race between Karanja and Gikonyo is the competition between the British and indigenous people. Each side aims to get Mumbi for himself, and this is the same situation for colonial and anti-colonial sides. One side wants Kenya to create a new one in its own way and with its own rules; on the other hand, anti-colonial side wants Kenya back to create a new and independent place to live in.

In addition to the places and characters as samples of social genocide, the moment indigenous people regain their independence is another evidence that shows the impact of it. After the society loses their home, family, friends, values and memories, they possess an identity which is an ambiguity. When Ngũgĩ wa Thiong'o images the independence moment, he describes it as an intense feeling like all the

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walls surrounded them fall apart or the mud that local people are covered leaves them when the British flag is lowered. Therefore, this moment is the one that lost identity remembers its origins.

In conclusion, in each part of the society social genocide term remains its effect. In *A Grain of Wheat*, Ngũgĩ wa Thiong'o expresses the role of the colonizer on indigenous people with the narratives of places, characters and moments. Stating all the evidences of social genocide with the switch between narrators and the time eases analyzing the impacts of social genocide. In addition, as an author who has seen the real struggles with his families during colonial times and later on, Ngũgĩ wa Thiong'o reflects all the life experiences through the characters in *A Grain of Wheat*. With all the evidences, it is improbable not to see the events in the novel because of social genocide. In addition to that, these samples of genocide show that genocide term does not only refer to physical destruction of a society but also mentally, psychologically and sociologically. Once an individual's values, lifestyle, language, living conditions, memories and experiences are exposed to change obtrusively, this incident only causes the loss of that identity. So, all the narratives in the novel demonstrate the features of social genocide transparently.

#### 4. Conclusion

In conclusion, in these two books, namely *A Bend in the River* by V. S. Naipaul and *A Grain of Wheat* by Ngũgĩ wa Thiong'o, colonialism and social genocide are covered on a large scale. In these works, social genocide is largely analyzed and accordingly, samples and evidences of social genocide and the effects of colonization are seen and examined. As in its definition, colonialism started as the policy or practice of acquiring full or partial control over Africa and it occupied Africa with settlers and exploited it economically. Nevertheless, the aim of colonization turned into another aim, which is taking control of each element in the country, and this objective led a new era for Africa and indigenous people. During colonization period, African culture and values were affected dramatically by the colonizer and its effect has remained since then. As McLeod (2000) stated the colonization process is actually 'colonizing the mind'. To reach their objectives, the colonizer attempted to change the way of life in Africa. In this way, applying their colonial acts became easier. Colonization brought an end to Africa physically, mentally and socially, which takes the subject to genocide. Genocide is a sociological concept with a rich intellectual history that connects the idea to colonization processes and their socially destructive effects (Short, 2016). Raphael Lemkin defined genocide as the infringement of a nation's right to its existence, thus genocide means the destruction of a nation. Such destruction can be achieved through the 'mass killings of all members of a nation'; or through 'a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups' (Short, 2016).

In addition to descriptions of genocide, Raphael Lemkin described the core elements of the social group as "interdependent, meaning that a change to one element affects multiple other elements" (Short, 2016). Thus, once colonization initiates the change from a point, the rest of it comes and affects all the society entirely. The effects of colonization as it happened in Africa and examined in the two books by V. S. Naipaul and Ngũgĩ wa Thiong'o started as an aim of gaining more power and control; nevertheless continued as an attempt to destroy a nation. Lemkin also described the techniques of genocide and classified under the title of "Techniques of Genocide in Various Fields" in his work *Axis Rule in Occupied Europe* (1944) which are political, social, cultural, economic, biological, physical and

religious. V. S. Naipaul and Ngũgĩ wa Thiong'o mentioned, examined and narrated these terms in their works. The samples of social genocide were indicated in *A Bend in the River* and *A Grain of Wheat*.

Besides characterizing the term social genocide in *A Bend in the River*, V. S. Naipaul narrates the atmosphere of colonial and postcolonial lands. V. S. Naipaul also implied the process of social genocide with the four chapters in the novel. Each chapter represents the alternation that the society faced. Just like the protagonist Salim, the other characters in *A Bend in the River* are the symbols of social genocide from different perspectives. Before colonization indigenous people live in their own way, however, with the colonizer's thought of bringing civilization, they are exposed to change and live a different life psychologically, physically, socially, politically, and economically.

Like *A Bend in the River*, *A Grain of Wheat* demonstrates the effects of colonial and post-colonial periods in each part of it. The author Ngũgĩ wa Thiong'o's real-life experiences and works in this field enrich the descriptions of colonialism in the novel. In *A Grain of Wheat*, flashback stories and the switch between narrating provide a better understanding of social genocide term. All the characters symbolize and describe colonization, neocolonialism and social genocide from different perspectives. Although the plot in the novel involves only four days before the independence of Kenya, each element is sufficient to show how the indigenous people are exposed to social genocide. The environments that Thiong'o states are the symbols all by themselves. For instance, the forest plays a great role for remaining indigenous people's self-being. It is a place that they can act in their own way and protect themselves against the colonizer, therefore the forest is a symbol of freedom of the colonized. Along with the environment, the characters are the real symbols of social genocide with different experiences they face. In addition, Ngũgĩ wa Thiong'o expresses the importance of each element in his previous works in *Decolonising The Mind* and demonstrates the significance of language in culture, literature and history and how these elements form and deform the society. Ngugi's assumption is that language is a 'people's collective memory-bank' of historical experience and that it is a space in which all the living and ancestral voices of a community are articulated (Brendon Nicholls, 2010). Therefore, Thiong'o emphasized European languages as a part of colonialism and it causes the cultural loss eventually.

Aforementioned paragraphs discussed in detail how the colonizer and the colonized are represented within the scope of social genocide. The initiation of a new era in Britain brought power to European countries and this power caused a worldwide change. Even though the colonizer claimed bringing civilization to Africa, they realized the aim of capturing the land by changing the society psychologically, physically, economically, politically, and socially. They created a society in a way that they desire which is creating a 'cultural stereotype'. This term refers to using stereotypes for the act of colonization of Europeans in the Orient and used for the first time by Edward Said. In this way the colonizer tried to imply the idea that the Oriental is irrational, depraved (fallen), childlike, "different"; thus the European is rational, virtuous, mature, "normal" (Said, 1977). This way of thinking starts the change within the society and brings social genocide with itself. In this study, the effects of colonization and neo-colonialism and how the indigenous people are exposed to social genocide reflected in the two literary works by V. S. Naipaul and Ngũgĩ wa Thiong'o. Besides the hardships the colonizer brings about to the society, the genocide term is discussed in terms of social perspective. Although some researchers claim the genocide as physical act, the examples in the two analysed works demonstrate that genocide is also a social act. Albert Memmi (1991) states that the most serious

blow suffered by the colonized is being removed from history and from the community. Colonization usurps any free role in either war or peace, every decision contributing to his destiny and that of the world, and all cultural and social responsibility. In conclusion, genocide is not only destruction of a society physically, but also destruction of a society or an ethnic group sociologically and culturally.

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