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The Nigerian and the Other in *Little Bee* by Chris Cleave

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Dedication

We dedicate this work to our families and friends for their encouragement and support to finish this dissertation.

I, **Ouidad Khechekhouche**, dedicate this research paper to my great mother, and my dear father. To my supportive sisters and brothers and to my priceless best friend.

I, **Nihad Kouidi**, dedicate this dissertation to my greatest mother, and my beloved father. To my encouraging brothers and sisters and to my cherished colleagues.

Finally, we dedicate this work to each other.

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Abstract

The aim of this research is to examine the issue of “Otherness” in postcolonial literature. Chris Cleave represents the existence of such issue in his novel *Little Bee* published in 2008. The dissertation follows a qualitative approach and it is sectioned into two chapters: Otherness in African Postcolonial Literature as a theoretical part is the theme of the first chapter in which the researchers provided an overview to the concept of Otherness in postcolonial literature and the changes in the Nigerian country in the period of colonialism and post-colonialism. The Second chapter is analytical and it investigates the changes that occurred within the main character named Little Bee. Furthermore, it shows the struggle of identity construction and the obstacles she faced due to the perspective of the British society. Consequently, first, the common representation of the Other as the inferior changed because the writer represented the English host society as the other. Secondly, the challenge of identity reconstruction as a refugee in the British society is continuous. This study reveals that colonized people are exposed to internal and external conflicts and struggles resulting from colonialism and its aftermath.

Keywords: Illegal Emigration, *Little Bee*, Otherness, Postcolonialism, Refugees.

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General Introduction

1. Background of the Study

Historically, many nations around the world passed through different stages of political as well as historical changes, such as Colonialism, Neocolonialism, Decolonization and Postcolonialism. Such as African countries, which were conquered by western countries, forming post-colonial countries. With the end of the late nineteenth and early twentieth century, the rise of a new literary genre named post-colonial literature gave voice to oppressed and colonized people who faced oppression for a long period.

Postcolonial literature as a field of study addresses the colonized and colonizer's relationship with more focus on the oppressed experience. Postcolonial writers attempted to use their writings as a weapon to fight, as well as a means for rising awareness to reveal the reality of the oppressor. The experiences mentioned earlier, motivated postcolonial authors whether African or not to portray these experiences in a written work. This portrayal tackled many postcolonial themes including identity issues, the Self and the Other, immigration and displacement. These themes became a focal subject of investigation for researchers in the construction of their academic studies.

The present study attempts to examine the representation of Otherness in Chris Cleave's novel *Little Bee* published in 2008. This novel is selected for postcolonial analysis. It follows the life of a young Nigerian refugee who was forced to immigrate to the United Kingdom due to atrocities of the Nigerian Oil War, to become a different asylum seeker and an inferior in a foreign country.

2. Statement of the Problem

Little Bee by Chris Cleave is a novel that provides the readers with a thorough view into the struggling life of Little Bee the Nigerian teenager of sixteen. Through which the British

successful writer, Cleave criticized the British society and their values and perspectives toward refugees and asylum seekers.

The author Chris Cleave provides readers with a main character that portrays the different feelings experienced and felt by many immigrants in postcolonial period. The protagonist, Little Bee, the Nigerian girl is living in a conflict of identity reconstruction and she struggles to create a valuable persona in the host society. She is portrayed as someone who is different as well as foreign in the British society. She is shown as someone who is hopeful in spite of the misery she lived in her country and in the UK.

Generally, *Little Bee* depicts the experiences and obstacles undergone by females in post-colonial countries in a dramatic style of writing. It conveys the sense of injustice and stereotypical generalization of western countries.

3. Research Questions

This dissertation investigates the representation of Otherness in *Little Bee* by Chris Cleave. Consequently, it aims to answer a set of questions associated with the portrayal of the Other in the novel analysed. The present study tries to answer the following research questions:

- a. How does Chris Cleave portray the Nigerian self in the novel?
- b. How does the novel *Little Bee* represent the Other?
- c. Did the identity of Little Bee change? If yes, how?

4. Research Hypotheses

In order to answer the questions raised above, a number of hypotheses is put ahead:

- a. The Nigerian is represented as inferior Other and the western as superior.
- b. The Nigerian self is portrayed as different.
- c. Little Bee chose the English identity over the Nigerian.

5. Literature Review

The representation of the Other in postcolonial literature has been advanced by the writer Edward Said in his book *Orientalism* (1978) who introduced how the west constructs the east, resulting an important topic, which is the concept of Otherness leading to the investigations for academic researches for a while. The aim of this literature review is to provide a broad overview of this research study on this topic and to identify gaps that require future investigation. This review focuses on the different portrayals of the Other in postcolonial literary works, the depiction of the self and reflects changes in identity of refugees and asylum seekers.

As mentioned earlier, these portrayals of the concept of the Other may be found in different literary studies including “POSTCOLONIAL OTHERNESS” by Anita Dimitrijovska-Jankulovska and Milica Denkovska. According to the researchers, Otherness is represented as a term used to describe elsewhere in the world meaning anything that does not fit with the European standards as one similar group characterized by ugly features. In postcolonial criticism, the word Otherness refers to the oppressed population identified to be contradictory from the European center. The authors seem to identify different definitions of the word Otherness, in addition to the identity of the Other.

Furthermore, Other/Otherness by STAZAK Jean-François highlighted that the relationship between Otherness and identity is inseparable. A principle of Othering is created to allow individuals to be divided into two groups called an out-group and in-group; the similarities of members of each group are underrated, while differences between a group and the other is overrated. The bias of one group over the other strengthens the uniqueness of each group to sustain their identity and this Otherness facilitates stereotyping.

6. Aims of the Study

This research paper attempts to illustrate the characterization of the Nigerian self and the Other in Chris Cleave’s *Little Bee*. The analyses focus on the experience of a Nigerian teenager

refugee called Little Bee, the protagonist faced two conflicts including the identity reconstruction as well as the reaction of the British society towards an African asylum seeker.

7. Significance of the Study

The representation of the Other in *Little Bee* by Chris Cleave is considered as a way to illustrate and analyse the state of Otherness in the novel. The Nigerian self and the Other are frequently used in the novel, which makes it a highly important study to examine the depiction of the Self and the Other in Chris Cleave's novel.

In brief, the significance of this research study lies within its contribution to the understanding of the historical and cultural context of the novel. In addition, it helps the reader understand how the Other is portrayed in postcolonial literature. The investigation of the depiction of the Other in the novel *Little Bee* might help future researchers in the same field of study, furthermore it may provide various visualization into the cultural and historical background in the postcolonial literature.

8. Research Methodology

This research is conducted following a qualitative methodology. It involves textual analysis of the novel *Little Bee* and other academic reports, articles, books and books chapters, for the purpose of answering the proposed questions as well as achieving the objective of this research.

9. Structure of the Study

This dissertation consists of two chapters. The first chapter is termed "Otherness in African Postcolonial Literature"; it introduces an overview of postcolonial and postcolonial African literature, in addition to the state of African countries during the 90's. The second chapter is entitled "The Analysis of the Nigerian Self and the Other in *Little Bee*. It highlights and analyses how Otherness is portrayed in the novel.

CHAPTER ONE

Otherness in African Postcolonial Literature

Chapter one: Otherness in African Postcolonial Literature

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Introduction

The term post-colonialism describes the suffering and struggle of a country's native inhabitants around the world in the early twenty first century. Post-colonial criticism appeared after the end of the colonial era. It is a theory that has been introduced mainly by western scholars. Culture, hybridity, identity and double consciousness are some of the important principles in post-colonial theory. Post-colonial writers are usually people who have been through a colonial experience, which may influence some others. This chapter aims to provide an overview of post-colonial theory and postcolonial literature. Additionally, it explains some of the basic issues faced by the colonized such as wars, immigration, and multiculturalism during colonial and post –colonial period. The central concept of this chapter is 'Otherness' in postcolonial criticism, it refers to the colonized people who are oppressed by the colonizer and considered as different and exotic from the European center (Dimitrijovska-Jankulovska & Denkovska, 2023, p.47).

1.1. Postcolonial Literary Theory

1.1.1. Colonialism and Neocolonialism

The experience of colonialism shaped more than three-quarters of the people living in the world today. According to Oxford English Dictionary (OED), the word colonialism is derived from the Roman 'Colonia' that means 'Farm' settlement, and refers to Romans who colonized other weaker nation, but they keep their citizenship.

A settlement in a new country... a body of people who settle in a new locality, forming a community subject to or connected with their parent state; the community so formed, consisting of the original settlers and their descendants and successors, as long as the connection with the parents state is kept up(Loomba,1998,p.1)

A group of people who relocate to a new region in which they build a new community governed by their home state, the indigenous and heirs of the reformed community, but keeping connection with their native land.

Colonialism can be defined as the conquest and domination of other people's land and resources (Loomba, 1998). Within this framework, this term refers to the superiority of the colonizer over the colonized. The relationship between the new settlers and native inhabitants is the most complex and traumatic in human's history because the process varies all around the world (Loomba, 1998). In one hand, colonialism and imperialism are used internally because imperialism can be considered as the highest level of colonialism. In other hand, Imperialism has its origins from a Latin term 'imprium', it means to rule. In the case of imperialism, there is no need for an existing colonizer, unlike colonialism as in the cases of the United States imperialism today.

Colonialism has many stages, as mentioned recently imperialism is the highest stage of colonialism and neo-colonialism is the final stage of imperialism. The Ghanaian leader Kwame Nkrumah first introduced the term 'Neo-colonialism', he states "neocolonialism represents the final stage of imperialism. Neocolonialism is the worst form of Imperialism: for those who practice it, it means power without responsibility, and for those who suffer it, it is exploitation without redress".

In the old forms of colonialism, the colonizers had at least to provide a justification of their actions counter the colonized, and owning the right to defend their ancestors' land. With neo-colonialism neither is the case (Nkrumah, 1965). Neo-colonialism is the controlling of a strong nation over a weak nation by indirect means achieved through the economic system.

1.1.2. Decolonization

The achievement of a fully independent and free country from any previous forms of colonialism is called decolonization. The writer Kwame Nkrumah was the first who used this term (Rahman et al., 2017, p.9), stating that unity is a necessity for the newly independent African societies to achieve their freedom. Moreover, decolonization is the challenge of the colonized that creates willingness to govern their national and international affairs. The process has the possibility either to succeed or to fail.

The Eurocentric direct and indirect control as well as the influence over the economy and culture of the colonized are mostly seen as an image of superiority of western languages over their mother tongue, written literary works over orally transmitted myths and legends and the encouragement of linguistic culture over inscriptive indigenous culture (folk culture) (Ashcroft et al., p.75). Nationalists who have expected a fundamental change in economy and culture are faced with the reality of 'globalization' that changes nothing in the modern world life aspects (Ashcroft et al., p.74).

1.1.3. Postcolonialism

After the end of colonialism, appears a new period named Postcolonialism. 'Post-colonialism' with a hyphen refers to the period after colonial domination, post-colonialism where the colonial rule ends or forced to end, allowing the colonizer's to be independent. 'Postcolonialism' is a phase where the colonizer frees the colonized from any forms of social, political, cultural and religious control (Ashcroft et al., 2013, pp.205,207).

Postcolonialism as a field of study, which addresses the colonizer – colonized relationship, their experience. This experience led to the beginning of a writing journey to many authors defending the oppressed nations. Colonialism and its influence on literature, anthropology, history, administration and science led to the considering and reconsidering of works published by colonizer and colonized authors; this form of reading and rereading is mostly used to

analyse colonizer's texts because it portrays the strategies of the colonial and unveil its ideologies (Ashcroft et al., 2013, p.209).

Third world nations are the most countries facing this oppression such as African, Asian and South American. Many politicians and historians call these states "post-colonial states" as an alternative for the "post-independence state", this name is a sign of freedom from any dominance. African countries for example and specially Nigeria and Ghana are a relevant example of these "post-colonial states" and it mirrors the colonial domination and savageness; these states are not fully independent because they are still controlled indirectly by the western countries. Post-colony is a term coined by the francophone Cameroonian critic Achille Mbembe, this term is usually used to describe these eastern states and specially violated colonized and post colonized African countries (pp.211,212).

In another context, Postcolonialism causes binaries, for instance: colonizer-colonized, superior-inferior, oppressor-oppressed, civilized-uncivilized, the self-the other... (Kehinde, Ayobami, p.108). Additionally, this binarism created different themes in African literature like; double consciousness, hybridity, diaspora, migration, and identity.

1.2. African Literature

Literature is any oral or written work, it refers to proverbs and myths (as oral literature), and short stories, novels, poems and drama (as written literary works). Literature studies people, their society, their culture and their languages. These studies mirrors the diversity existing around the world, such European, American, Australian and African literature. Traditional African literature consists of proverbs, drama. The emergence of colonialism, the false and fake western literary works presenting Africa to non-Africans caused a radical thematic change in African literature, which motivated many African writers to introduce their real image. African writers tried to spotlight "the beauty, dignity and excellence of black African life and culture"(Palner, 1997, p.126), in which they present their real image proudly. Ashcroft, Griffiths,

and Aiffin (1997) believe in the uniqueness and precedence of African literature and the diversity of postcolonial communities (p.55), following Hall (1997) the necessity to change the Eurocentric philosophy of western superiority, and the call for self-identification (p.226). The importance of self-identification creates an independent country, literature and authors, these authors are pride fully presenting their African culture and traditions to the audiences from non-African communities; these communities will be able to understand more facts about the culturally diverse continent through these works.

1.2.1. Postcolonial African Literature

Historically, Africans had "Oral Literature", such as storytelling and proverbs. Colonialism changed it into written literature. The cruelty and ugliness of the period led to the founding of postcolonial African literature, considering the western culture as a center of human cultures made eastern writers disagreeing and questioning this European ethnocentric philosophy.

Because of the stereotypical discourses of western works about the African continent, African authors started recounting their pre-colonial life through introducing their history not only society, culture (traditions, costumes and languages) religion (rituals and practices), but also the indigenous people and their social and cultural relationship.

Historical consciousness and learning about human beings' past, enables them to reshape the present and establish the future. "Sudden Maturity" is a term coined by one critic referring to the achievements of African literature through this historical knowledge (Killam, p.1). The independence of many African nations in the mid-20th century created a new literary genre called "Postcolonial African Literature".

Chinua Achebe is the main influencer in the creation, publication and reception of postcolonial literature, he inspired many African and non-African writers. Such as Joseph Conrad *Heart of Darkness* (1899), Chris Cleaves *Little Bee* (2008) and west-eastern African

authors like NgugiWaThiong'o's *Petals of Blood* (1977), Buchi Emenchanta's *The Joys of Motherhood* and Adichie Chimamanda Ngozi's *The Thing Around Your Neck* (2009), and many others (Killam, 2004).

Things Fall Apart is an African novel written in English, highlighting the pre-colonial, colonial, and post-colonial period in Nigeria, through the main character "Okonkwo" portraying the life of Nigerian men living in the village of Umuofia and presenting the traditional Ibo society. The novelist explains the social shift in Nigeria before and after the European culture and its influence on the Nigerian community. Achebe tackled postcolonial African themes such as identity, tradition, language and culture.

1.2.1.1. Language in Postcolonial African Literature

A literary work tackling the life of Africans before, during and after colonialism written in English, made the Kenyan essayist and writer NgugiWaThiong'o fighting for the survival of his native language and other African countries mother tongue. According to Oxford English Dictionary (OED), language is "a system of communication used by particular country or community", which is one of the main subjects of colonial and postcolonial period.

Opposing to Chinua Achebe, James WaThiong'o favoured the use of his own language instead of the colonizer's language arguing that using indigenous languages is obligation for the existence of African literature, the presence of this native tongue is important in expressing the real painful and harsh life during colonization and their experience with oppression, marginalization and exploitation.

1.2.2. Themes of Postcolonial African Literature

Believing that setting Europeans as standard for: superior, perfect, strong, developed and civilized and considering other nation as: inferior, imperfect, weak, under developed and uncivilized, led to the birth of a literary genre called "Postcolonial Literature" which tackled

many themes, including identity, double consciousness, hybridity, diaspora and displacement and the self vs the other.

The novelist uses the novel as an instrument to define the historical issues of Africa and Africans. According to Rashad Al Areo (2017); the mixing of two or more cultures and being multicultural person is called hybridity, Homi Bhabha (1993) says: "It is the sign of productivity of colonial power, its shifting forces and fixities, it is the name of strategic reversal of the process of discriminatory identities that secure the pure and original identity of authority, Hybridity is the revaluation of the assumption of colonial identity through the repetition of discriminatory identity effects". (The Location, p.112)

Through Bhabha the real meaning of hybridization is a symbol that the colonizer leaves in the colonized by forcing them to change their culture and traditions by reshaping their beliefs. Freud introduced the term hybridization earlier and many French thinkers like Michel Foucault, Jacques Derrida and Jacques Lacan.

Moreover, Lazarus (2004) reveals the synonyms that may be faced by some readers. "At the theoretical level, hybridity is used as a synonym for diversity and multiculturalism" (the Cambridge, p.25). Besides hybridity in postcolonial African literature there is mimicry, which is seen when the indigenous people try to imitate non-indigenous; the language, the costumes, the politics and the culture of the colonizer.

In addition to hybridity, colonized people lived another experience called "double consciousness". It is a social philosophical thought derived from the life of African-Americans faced with racism, discrimination and white-skin domination. In Frantz Fanon writings and W.E.B Du Bois concepts of double consciousness there is link, Fanon states in his work that double consciousness is a condition of not only of conquered inhabitants but of coloured people living in a diaspora as well. Diaspora is derived from the Greek meaning 'to disperse' (Oxford

English Dictionary), it is the forced or optional displacement of a group of people from their lands to new countries as a result of being colonized (Ashcroft et al., 2013, p.81).

1.2.2.1. Identity in African Literature

Postcolonialism can be defined as, the investigation of the negative side effects of colonialism; one of the main themes in postcolonial theory is "identity". Identity as a term is derived from the Latin word "identitas" which means sameness, as mentioned in the Oxford English Dictionary (1999, 10th edition) identity is "the fact of being who or what a person or thing is", however in postcolonial studies it is a difficult questionable and problematic issue. Philosophically, it is the belonging each person or thing owns only to itself, psychologically it involves the characteristics, individualities, beliefs, expressions and point of view that shapes a person or group and sociologically is one's social appearance, self-esteem and looks that make them unique and different from others, as gender, national and cultural identities.

The relationship of victimization and slavery between Africa and Europe is unending, which resulted in the dehumanization and objectification of Africans making them marginalized and worthless; and the identity continued social, economical, racial and cultural stereotypes about the continent and its indigenous people. In this context, Mangara stated "a land of despotic civilizations with no legacy of those democratic principles that have been so clear to the west's self-image"(2001:1), in other words the absence of democratic ideals and the lack of self-government provided an image of inferiority and unauthorized society besides the European imperialists view about Africa as a dark continent, this is on one hand. On another hand, Frantz Fanon sees that independence does not equal freedom because the colonial impact remains even after decolonization creating a mystified puzzle of identity (Richards 2010, p.11).

Postcolonial novelists are using "different methodologies keeping in mind the end goal to recuperate the impacts that colonialism left on the colonized peoples"(Tas2011, p.101). Postcolonial African writers considered 'identity' as one of the main themes to be discussed in

written works especially the novel, presenting their true self, colonial experience and its effects on indigenous people (Sheoran2014,p.1). These authors stressed aboriginal experiences to deal with their daily social, economic, cultural and existential challenges through portraying the suffering of original people against the challenge of initiating their own identification.

Mimicry became an interesting concept to discuss because it highlights the conflicted relationship between the colonizer and the colonized. It is a 'blurred copy' of the colonizer might be considered as a result as well as a threat for the colonizer, due to the encouragement of the western writings to mimic their culture, language, habits and values which might produce an odd product of these features. Bhabha argues that the result of this mimicry is a production of a conquered that is 'almost the same, but not quite', this copying of the conquers social and life aspects can be seen as imitating and a menace (Bhabha, 1994:86).

Additionally, as writes "discrepant approaches in order to real the effects that the colonial experience left on the colonizer peoples" (Tas,p.101), from this point of view it is clear that postcolonial thinkers tend to use divergent methods in order to recover from the influence of conflicts experienced by conquered people. Moreover, these writers form their artistic work as a counter-discourse of survival, nationalism, identity and diasporas, writing back is the core of postcolonial novels as many critics such Frantz Fanon, Bill Ashcroft and Salmane Rushdie and others. In this context, Fanon claims that any written works produced by the weak replying to the stronger, are written to gain their nationalism and particularism (Fanon, p.237).

1.3. Oil Wars in Nigeria

Africa or "The Land of Riches", the continent which enriches others and leads itself to its own poverty, it is wealthy because of its enormous and unexploited natural resources. The size of America's iron recourses are half of Africa's, and two thirds those of the Soviet Union's, and approximately two billion metric tons and coal stock enough for the coming 300 years, also

many African countries have been petroleum-rich countries and new oil fields are being discovered to exploited (Nkrumah,1965.,p.1).

One of these countries is Nigeria; it is located on the western coast of Africa and has plenteous natural resources including gas and oil. In the twentieth, century oil and wars have been always intertwined because it resulted in many political issues particularly from the beginning of the Nigerian civil wars in 1967-1970. Which caused millions of deaths and the displacement of other people, the indigenous population is categorized as refugees within their native land due to the silence of their government. This government seems to be incapable in dealing with more markets that are capable and economic forces, which increased violence in a petro-economic state. Although, opinions about 'resources wars' are different since there is a tangled connection between oil and wars and because of its uniqueness , demands and costs of its production and exploration which causes a strong long-term international relationship (Kaldoret al.,2007).

The major region of oil utilization in Nigeria is in "The Niger Delta", which is a zone located in the south of the country and it consists of nine states with a population of 28 million locals situated among 13,329 areas of concentrated population, 95% of these lands are occupied by less than 5,000 inhabitants as result of the various topographical characteristics (Lesourne al.,2009,p34); and because it is ranked the world's eleventh and largest oil producer, this production created political problems and violence stories which attracted media's attention for months (Lesourne et al.,2009,p.9).

One of these stories is the robbery of hydrocarbon institutions by kidnapping alocal or foreign worker, and deadly conflicts between the armed forces and insurgencies. Moreover, illegal acts; stealing, refining and selling thousands of oil kegs in the black market hinder Nigerians from oil perks. These acts are caused by human and ecological catastrophes, while the Niger Delta yields approximately one-fifth of the US energy necessities, half of the citizens of

the states sustain an income equivalent to 1\$ a day, this is on one hand. On another hand, fishing which is the economic base of the state is negatively influenced by oil pollution; the sabotaged oil pipelines caused it is leaking which would fill a generous amount of tanks (Watts, 2007). A "Curse" is the description of the human, economic and political disasters like respiratory and skin diseases, acid rain because of the huge amounts of toxic air inhaled and widespread among Nigerians (UNDP 2006). In this context, Natural resources are considered a curse because of their complicated political results; civil wars are one of these outcomes; which happen frequently on oil-dependent countries (Collier and Hoeffber, 1998).

Historically, oil wars and conflicts brought a new literary genre called "Petro-fiction", which was first used by the essayist Amitav Ghosh who published an essay in 1992 titled "Petro-fiction: The Oil Encounter and the Novel". This essay emphasized the need for literary works that represents the significance of petroleum on people's lifestyles, and following Ghosh's methodology, Wolonen said, "captures the flow of people, capital, and geopolitical control represented by the oil industry"(Wolonen, p.58), he stresses the importance of petro-texts claiming that these texts highlight the changes each society faces. Grame McDonald in his work entitled "Monstrous Transformed: Petro-fiction and Work Literature", asserts on "the necessary 'worlding' of petro-fiction and other resource texts"(p.291). He claims that works about petroleum and other resources need to be popularized spotlighting the need of oil frontiers focused literature because of the uneven powers.

During the Nigerian oil wars, some Nigerians became displaced while others were immigrated or killed, which inspired Chris Cleave to write about this in his novel *Little Bee* released in 2008, the main character of this novel has the same name as the work itself. Little Bee is a teenage Nigerian girl who portrays the state of the oppressed Nigerian women during oil war. The protagonist and her sister were living in tranquillity until the state became a target for British oil companies to exploit their resources, the Delta was burned and locals were turned into

homeless and others were exiled or illegally immigrated to neighbouring or western countries. Little Bee and her sister Nikruka tried to escape from the armed forces in order to emigrate from violence and subjugation. On their way to “safety”, they met Sarah who is British magazine writer and her husband on the beach, Sarah tried to help both sisters to escape by sacrificing her finger to the Nigerian soldiers. Nevertheless, they killed raped and cannibalized the other sister in front of her sister Little Bee, who successfully escaped to Britain hoping for a violence -free life.

These petro-narratives highlight the crossing between exploitative extraction of resources, hidden emigration, environmental damage and gender inequality resulting from war.

1.4. Immigration in Postcolonial Era: Causes and Consequences

In the past, conquerors colonized third world countries to exploit their human and natural resources, colonizers like: Britain, France and Italy... etc. Effected on colonized people by pushing them to seek freedom and independence. Wars, oppression, marginalization underdevelopment, poverty, rape and other social issues led many people from different countries to look for a better life and to achieve their dreams through immigration; immigration is leaving from one's homeland to a foreign land for instance; Europe and America to obtain citizenship or as asylum seekers.

Nigeria, a third world African country differs from other countries by its dimensions and distinction. It is ranked the world's ninth populous country with 130 million inhabitants. Thousands of Nigerians migrated to European countries and many of them escaped with smugglers, and others were victims of traffickers; human smuggling is involving and facilitating the process of immigration in illegal ways. While trafficking indicates the act of displacing, transporting, transforming and receiving people through violent treatment and force and other forms of maltreatment, or sometimes to benefit from these poor people financially for the

purpose of exploitation. They exploit these individuals for sexual, labour, slavery and other practices similar to slavery or organs trade. (Carling, n.d, p.10).

These two types of illegal immigration can occur in different ways and both are the result of cultural and political events, for example a clear difference can be noticed between trafficking of females from the east of Europe and from Nigeria (Shelly, 2003). Many of these women will apply to any job just for the sake of helping their families; many of them are unable to control their own destiny (Brunoukis and Tyldum, 2004).

Triggers like riots, violence and crimes can be considered as leading circumstances for many Nigerians to flee their homeland, 1999 was the year of reinstatement of democracy, which resulted the death of thousands of people because of violence in different parts of Nigeria (Isaac, 2004). Ethnic and religious variousness was not the real reason of Nigerian crises but they were an non-separable part, as an example, it is easy to call an injustice or maltreatment and religious persecution because they can easily be supported by these claims (Norwegian Directorate of Immigration, 2004), the conflicted situations might be advantageous for political, ethnic and religious authoritarians. Criminal groups for looting can exploit riots and the rareness of resources can be related to this unrest situation (Isaac, 2004).

Serious crimes and social incidents gave a better condition to militia like vigilante groups that pretend to be an ethnic organization (Agbu, 2004). As mentioned recently, one of the poorest countries in west Africa is Nigeria, besides being known by unequal societies and 10% of the rich's wages are 25 times of the poor (United Nations Development Programme, 2004). The increase of human needs' prices and the idle gross national production is a consequence of monetary crises. "Patron-client culture" refers to the inferiority of the client who is dependent on the "Patron" who is superior and stronger.

Poorness, misgoverning, trading large amounts of money and depraved legal system are characteristics that distinguishes Nigeria led to the emergence of organized crime, (Fadahunsi

and Rosa,2002;Harnischfeger,2003), these organization are multibranshed throughout North America, Europe, Asia and Africa (President's International Crime Control Strategy,2000).

1.4.1. Illegal Immigration

According to Gordon, almost fifteen millions of Nigerians live abroad such as neighbouring African countries or the US and western Europe (Gordon,2003), in 1960 –after independence- west of Africa was the destination of many Nigerians for job hunting, such as Cameroon, Benin, Ghana, Sierra Leon and Liberia, Simultaneously Ghanaians and other Africans emigrated to Nigeria (Adepoju,2004). During the 1980s, one million of each Ghana and Nigeria were extradited for employment due to the financial crisis (Gordon, 2003).

During 1980s and 1990s, many Nigerians lost hope in their own land and wanted to emigrate looking for opportunities. A monetary crisis, military violence, ethnical and religious difference, the inequality of political leaders made them suffer and the corrupted public system, all added fuel to the fire (Osaghee, 1999). In this period of time, the demand for unskilled workers increased, they found themselves in agriculture and service industry while skilled and educated Nigerians emigrated to Europe and United States to continue and develop their education which is known as 'Brain Drain', which makes Nigeria loses its highly educated student voluntarily or involuntarily (Adepoju,2004;Gordon,2003). Developed countries such as UK makes Nigerian hopeless about their land and makes them risking by illegally entering the country; i.e. illegal entry refers to unauthorized access to Europe, and they will be illegal immigrants unless they are in immigrants center detention.

The easiness of faking official documents like passports and birth certificates and the Nigerian misgoverned system are a proof of its corruption leading to illegal emigration (Norwegian Directorate of Immigration, 2004), for this reason, Nigerian documents are not trust worthy for many European countries (Ministerie Van Justice, 1999). Another way of Nigerian

forgery is while the parents make European parents adopt their teenage girls therefore facilitating the entrance to Europe (Okojie et al, 2003).

Many people can easily fly to Europe, while some others struggle to be there, the expansive use of false documents leads Nigerians to take indirect paths to their destination for attention distraction, they choose Ghana as an indirect path to send women to Italy and then to cities in western Europe. Another way is to move from east Europe to west Europe illegally starting from Moscow, and then Istanbul (Okojie et al, 2003; Prina, 2003; Smits, 2001).

As an example of the internal routs they navigate, is in Tuareg zone in the geographical borders of Mali, Niger and Algeria where many smugglers need to pay to the groups controlling the area they are emigrating through (Bensaad, 2003). They need also to pay for police officers, security and other administrators, therefore the amount of money system on one person maybe hundred US dollars (Barbulo, 2004 b; Okojie et al, 2003).

Another way is the Sahara, Nigerian women may encounter sexual violence and they might get pregnant by border police or others who are benefiting from their weakness (Baxter, 2002; Okojie et al, 2003). As an example of these European countries is Spain, it attracts many of these African pregnant women because most of them think that giving birth in the country will confirm their residence (El Pais, 2003; Okjie et al, 2003).

After successfully entering Europe, many emigrants became refugees and others asylumseekers Nigeria is listed 17th in 2000 and 15th in 2004 as Africa's greatest asylum seekers in the continent, since 1990, United Kingdom and Germany are the first to apply for asylum seeking, and by 2000 more countries were affected (UNHCR,2003,2004). As stated in Somerest (2001, 2004) asylum-seeking minor Nigerian girls in the UK, they disappear and start to engage in prostitution. Moreover, Nigerians pretend to be coming from war-affected countries, and they provide social, political and economic corrupted state as principal reasons to apply for asylum,

due to the large space of Nigeria, domestic displacement is considered one of the options to the local issues faced by native people and a reason for their rejection as asylum seekers in Europe.

Europeans view on Nigerians is always falsified by media, journals and any type of news broad casting shedding the light on in appropriate and criminal problems done by Nigerians, which make their life as immigrants uneasy. In addition to independence, being a member of the British Commonwealth increased the chance of around 170.000 Nigerians to be legal inhabitants in Europe especially in the United Kingdom, it was the destination of many of them during the 1967-1970 civil war, and by 1980s, the number grew due to the political and financial issues (Gordon, 2003).

The passage through Africa to Europe is deathly and dangerous, some emigrants can successfully enter the continent, the others might be returned to their homeland and some unlucky out goers might be faced with death. At the end of this journey, they are shocked and disappointed by the reality of new life.

1.5. Otherness

Since the 19th century, orientalism was a term that referred to the French and English description of the occident, orientalism rooted from the middle ages and renaissance highlighting the interaction between premodern Europe (or French in particular) with the orient. Orientalism was not delving into a particular pictorial style but searches into the strangeness, sensuality and fantasy of the orient, it is an artistic movement that did not only portray, but also connect Europeans with new culture and societies, helping them to change the stereotypical image about the orient, and this is from a historical perspective. (Donzé-Magine, 2017). On a geographical point of view, in Ancient Greece, the Barbarians were the Other since they opposed the Greek language; they were not able to know and learn it. They were culturally unchangeable as well; Barbarians were not related to any other civilization and culturally void. The concept of Otherness was initially shaped from the geographical dimensions, which created a hypothetical

homogenous continents, countries and zones and because the Other is defined through a civilizational hierarchy; which represents who is the more civilized and who the uncivilized is, based on a supposedly international standards for development. These geographical principles formed that the self is here and the other is far away there.(Staszak& Jean-François, 2020, p.25-31)

The Americano-Palestinian Edward Said published an important work titled *Orientalism* dealing with the idea of Othering or "otherness", he showed how Europeans or western in general viewed eastern and how they introduced themselves against the other describing orient as western, identity loss and being "The Other" is commonly known among previously or currently colonized countries due to the influence of the controlling culture over them, causing a clash in the formation of their new or post-colonial identity.

Jacque Derrida thinks that considering identity as something given and predetermined is non-sense. The person is taught to discriminate his self from the other rather than being born with hybrid identity, since education and interaction helps him understand his inner self through acknowledging the multiplicity and complexity of the identity which is influenced by the diversity of cultures, languages and history. In this context, the superiority of the occident finite the freedom of the orient; believing that the western culture is the standard for the civilized and opposing this occidental belief is forbidden (Dimitrijovska-Jankulovska&Denkovska, 2023).

1.5.1. The Other and the Self

Since the beginning of the 1980s, the problem of the other and otherness took the geographical world by storm, otherness can be defined as the consequence of discursive process in which the controlled out group by setting existing or non-existing differences for the sake of racial, colour or religious discrimination, this discrimination classifies the out group and in group into: us and them (Staszak&Jean- François, 2020, p.25-31).

In addition, in academic and daily discussion Othering is a term used to describe the phenomena of stereotyping, generalization and racial discrimination, however, the over use of the term in every day discourse might result a hazardous lack of the clarity of the concept analysis. Authors like Edward Said and Homi K.Bhabha discussed discursive and political tactics that can be referred to Othering. These practices transform other into "Others", therefore creating a collective identity-awareness, which became known due to the publication of Said's *Orientalism* in that he clarifies that the orient is a counter discourse of the occident and a base of the postcolonial theory (Castro Vera & Dhawan 2005:29). Othering is not mentioned in Said's works; however, the interpretation and analysis of this work are used as the genesis of the development of the theory.

The French psychoanalyst and cultural theorist Jacques Lacan was the first who differentiated between the Other with the capital "O" and the other, this differentiation may cause some ambiguity, however it is beneficial in postcolonial studies. "The other" shapes who or what is the self; according to Lacan, when the child looks in the mirror s/he is able to identify her/his self's individuality (Ashcroft et al., 2013, p.187). In postcolonial theory, western discourse out casted the colonized who was defined as the other, the imperialist considers them as different from the dominant culture and controllable (Ashcroft et al., 2013, p.187). Binary opposition and colonialism are both principal in the categorization of all societies, illustrating who is the other and who the self is. (Staszak & Jean-François, 2020, p.25-31)

One of the main concerns of postcolonial theory is the other, which was developed first by the writer Frantz Fanon, for him the Other is the other "not me". In a political as well as a cultural view, the self and the other are introduced as the colonizer and colonized. The other can be defined as the one with no identity, propriety, purity and no culture, it is also described as "the foreign" because they are exotic from any group, unable to speak the language (western languages) and is not dressing appropriately. They are the non-familiar, weird, controlled, odd,

bizarre and underdeveloped (Al-Saidi, 2014.p, 95).On one hand, back warded, uncivilized and barbarian in the occidental point of view are characteristics of the orient, who is in need for positive change, they need to manage and control their government because of the ideology of western superiority(Dimitrijovska-Jankulovska&Denkovska, 2023). On the other hand, colonization views the self or the "I" as the observing eye of the colonizer and sets the standards for the familiar, ordinary, controlling, civilized, typical and developed.

Anthropologically, human beings are naturally self-biased; they differentiate themselves from others whom they consider inferior. Claude Lévy-Strauss identifies the term autoethnonyms as Inuit, which means the “people” or “human beings” that are less human. Each society believes that the Self and the Other are set in different set of categorization. For instance, since Aristotle the concept of binaries and mainly a positive term contrary to a negative term was constructed such as male-female, human-animal, believer-nonbeliever, healthy-ill and black-white...etc. All of these binaries lead to the construction of the Self and the Other. In addition, colonization lead to the expanding of the western norms and ideologies, these ideas were culturally acknowledged all over the world such as identity and Otherness, which was forcibly imposed by the western creating its importance in non-western countries.(Staszak& Jean-François, 2020, p.25-31).

One of the methods in which the dominant asserts its authority is by literary writings that influences the other's culture, meanings and language,(Al-Saidi, 2014.p, 96) the aim of this literature is to enforce their cultural and linguistic norms on to the marginalized. In some cases, western writers lose their ability to dominate words and meanings, this loss results a self-dominance; the Self is no longer defined as the Self, and the Other is no longer defined as the other. (ibid)

To conclude, "other-self" are two binaries that emerged in postcolonial period and studies. These studies depicted the different perspectives of writers and experiences of colonized

people, leading to a confusion about the self and the other. These two binaries might result a many recently mentioned issues such as identity, hybridity, double consciousness and mimicry, which is a psychological conflict for the colonised; these issues are highly discussed by writers and scholars in postcolonial literature.

Conclusion

Throughout this first chapter, the researchers presented post-colonialism and its main concepts including identity, culture, hybridity and double consciousness from a literary point of view. Colonization, conflicts, wars and immigration are experiences faced by many countries creating the "Othering" and the distinction between the superiority of the self and the inferiority of the other, all of these experiences are going to be discussed in the practical chapter of this work by analysing the novel *Little Bee* by Chris Cleave.

CHAPTER TWO

The Analysis of the Nigerian Self and the Other in *Little Bee*

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Introduction

Historically and according to Plato literature functions as a bridge between reality and imagination and the real experiences of humans such as colonialism (Loomba, 1998). According to Wallerstein's definition in 1961, colonialism is a term that refers to the enforcement of power in a new area. An outlander who is the colonizer imposes postcolonial areas to new administrative rules; consequently, the colonized societies encounter savage events.

This practical chapter will deal with the savageness of these events through examining the effects of colonialism on Africa, taking Nigeria and Nigerian women as one of these experiences. It is going to examine the novel *Little Bee* by Chris Cleave, analyzing the situation of the protagonist through her struggle in finding her real identity, immigration and being refugee in the detention center. The researchers will illustrate the representation of the Nigerian self as opposed to all the others in the novels including the Nigerian others and the British Others.

2.1. Chris Cleave

Chris Cleave is a British writer and journalist. Born on May 14, 1973, he spent some childhood in Cameroon and when he was eight years old, he returned to England. He studied at Balliol College, Oxford. His first work is titled *Incendiary*, the novel is internationally bestseller and it won the Somerset Maugham award in 2006 and the United States book-of-the Month Club's First Fiction award in 2005. Moreover, it was nominated for the Commonwealth writer prize in 2006 (Mursalina, 2015). *Incendiary* is about an English woman who loses her spouse as well as her child in a stadium in London due to a terroristic attack, which was committed as a response to Osama Bin Laden considering him the attacker. Her relationship with a couple from the middle class started Otherness in the novel.

In 2008, he published the second novel named *Little Bee* in Canada and the USA; it is New York Times bestseller. In the United Kingdom, it is called *the Other Hand*, it is Sunday

Times bestseller. It was in the list of awards in the Costa Novel Award. The author's experience in a British Immigration center as well as spending his childhood in West Africa inspired him to write *Little Bee* (Mursalina, 2015). It is a novel about a Nigerian young girl who meets an English couple in the period of Nigerian Oil War, the young girl seeks their help to escape the country. She successfully arrives to London. Her life is complicated due to the struggle inside and outside the detention center. Little Bee's journey and interactions with her surroundings both in her native and host country reveal different aspects of Otherness. His latest novel about Otherness is named *Every One Brave is Forgiven*, the novel was published in 2016 and New York Times bestseller. is a story of an Englishwoman from the upper class during the Second World War, who decides to help needy people, mentally disabled and post-war children who were marginalised in the English society. (Teksen Memis, 2018)

2.2. Summary of *Little Bee*

The novel *Little Bee* focuses on the life of the protagonist Little Bee highlighting her psychological and physical changes, from naivety and innocence to maturity and from a Nigerian citizen to an asylum seeker in the United Kingdom. Using first person narration, the novel is divided into eleven chapters. The events are narrated by Little Bee, the Nigerian refugee and Sarah.

Chris Cleave spotlighted many cases and issues in both Nigerian and English societies as the main reasons leading to the writing of this novel. The author highlighted the refugee experience and the life of asylum seeking in a foreign country. He introduced the struggle in achieving the English accent and problems in communication. Identity issues are tackled in the novel as well. Love also occurs in the story between Sarah, Little Bee and Charlie. The protagonist's hope in life who always had, she is the person who was hopeful in the whole story.

Little Bee is sixteen years old Nigerian girl. She tried to escape with her older sister Nikruka from soldiers and oil industry workers who are exploiting their riches and killing their

villagers. In the surviving journey, both sisters tried to hide in the jungle until they heard the sounds of soldiers, and dogs pursuing them. On their way, they meet Sarah a British magazine editor and her husband Andrew on the beach; they asked them for help. At this moment, the hunters came to take Little Bee and Nikruka, the leader of the tea ship agrees on boarding them only if Andrew cuts off his middle finger, he does not accept. Sarah did it instead. Sarah's acceptance as well as Andrew's refusal made the leader announce that Little Bee will be taken but her sister was raped, killed and cannibalised. On her arrival to England, Little Bee became an illegal immigrant living in a detention center in Essex, England. After spending two years there, she was released with three other women without any official papers or documents that give them the right to live as asylum seekers. However, Little Bee has Andrew's business card and driver's license that allowed her to call and tell him about her arrival to his house which seems to be unwelcomed.

After a long time waiting for a taxi, the four women started to walk, until they met Mr Ayres who gave them a shelter in one of his farmhouse, despite the criminal punishment he might encounter. In the farm and at midnight, "the girl with no name" who is severely traumatized hangs herself, Little Bee wakes up, sees her body, and realizes that there will be an investigation, so she decides to leave the shelter to find Andrew's house. In his house, Andrew spots Little Bee after 5 days from her call and thinks that he is hallucinating about her existence; the remorse leads him to hang himself.

After ten days from the call, Little Bee arrives and attends Andrew's funeral with Sarah and her son Charlie, also called Batman, a four years old and wears Batman's suit all the time, she starts to live with them. Sarah tells her boyfriend Lawrence about Little Bee, he did not like the idea and told her to call the police. One day, Little Bee and Lawrence had an argument, he threatened her by handing her to the police and she warned him not to do or she will tell his wife about his relationship with Sarah.

Next day, they go to a picnic to South Bank in London, Little Bee sees the throngs of people in the streets and thinks about disappearing, she takes some steps until she realizes that she cannot leave Charlie behind and because she knows that Lawrence does not love him. While Little Bee is having fun with Charlie, she suggests if he removes his Batman suit, she will tell him her real name but he refuses to do so. Sarah tells Little Bee about Andrew's researches concerning Nigerian wars and immigration issues in England. Therefore, Sarah thinks that he decided to write about that, so she chooses to complete the researches and she quits her job.

After Charlie disappears and they think that he fell in the river, and while they are looking for him, Lawrence gives Little Bee his phone to call the police, however Lawrence finds Charlie before the arrival of the police. Their coming was the reason of her arrest.

Three days later, Little Bee is forced to return to Nigeria. While she is in the plane, she knows that Sarah and her son are on the same flight. Sarah affirms her love and support to Little Bee. She realizes that, witnessing the oil companies' genocide, they will try to end her life illegally. Sarah decides to stay with her, believing that the Nigerian government cannot kill her in front of a British journalist.

When they arrived to Nigeria, Little Bee asked Sarah to go to the sea to say good-bye to Nikruka. While they are on the beach and Charlie is playing with local children, three soldiers came. Sarah tells Little Bee to run away and she had a conversation with them. Suddenly, he pulls a gun on her, Charlie runs away to Little Bee and while he is running to her. The soldier points his gun on them but he misses the shoot. Whilst Charlie is in Little Bee arms, she requests him to remove his Batman costume so he can play freely with the other children. She tells him about her real name, which is "Udo". Little Bee felt a soldier's hand on her shoulder but she did not turn around, she watched Charlie joyfully, she laughed a lot until the sound of the sea has drowned. The author of the novel chose an open ending, leaving the freedom to the readers and

audiences to recreate and imagine the events appearing to Little Bee's life after her meeting with the soldiers in the beach.

2.2.1. Main Characters of *Little Bee*

2.2.1.1. Nigerian Characters

Little Bee

The novelist develop their story events based on the development of the protagonist; Little Bee is the main character in the novel. She is a Nigerian young girl who escapes her village with her sister who is named Nikruka meaning, "future is bright" (p, 213); she is Little Bee's oldest sister. However, she was raped, tortured and murdered by the Nigerian hunters (shmoop, n.d), because Andrew O'Rourke refused the request of the captain of the tea cargo ship to cut his finger. Little Bee risked and chose an uncertain destination through immigrating in a tea ship. Her nationality makes the reader conclude that she is black but cannot tell anything about her physical appearance. Little Bee self-describes her style, she wears a blue jean and a man's Hawaiian shirt and heavy black boots with the steel toe caps shining through the torn leather (Cleave, 2008, p.7). Her only wish is to integrate into the British society and be an English girl despite of her colour.

Her journey ended in a detention center, she say "And this woman they released from the immigration detention center, this creature that I am, she is a new breed of human. There is nothing natural about me"(Cleave, 2008, p.8), this means her transformation into an inanimate when she displaced from her homeland, this experience created a loss of enjoyment.

Two years spent in the detention camp, means two years of struggles and learning; she suffered due to her post-war trauma and was thinking of ending her life in the first six months she decided to cope with her new life by learning English language to be one of them. She uses Little Bee as a nickname; at the end of the novel, she announces her real name is "Udo".

2.2.1.2. Non-Nigerian Characters

Sarah O'Rourke

Sarah, one of the main characters in *Little Bee*. A married English woman in her thirties, she is the wife of Andrew O'Rourke a political columnist for The Times, he was depressed as a result of the affair his wife had, the incident in Nigeria and the phone call from Little Bee, his tragic life led him to hang himself. Sarah is a fashion magazine editor NIXIE in London and Charlie O'Rourke's mother; a four years old child, who wears Batman costume all the time (Shmoop.n.d).

Sarah helped Little Bee in Nigeria by sacrificing her middle finger to help her escape, she helped her in London as well, after she left the center, started living with her. In her house, she met Sarah's boyfriend Lawrence O'sborne married to Linda and has three kids, he works for the home office. Sarah risked her and her son's life by travelling to Nigeria hoping to protect Little Bee from death, quitting her job and continuing Andrew's writing journey (Shmoop.n.d).

In addition to Sarah and her relatives, there were the girls from the detention center living with Little Bee. The Jamaican girl who is named Yvette, Cleave did not provide the readers with much information about her story neither her physical appearance but she was fun and cool girl, the writer represented the scars she had due to the harsh life she experienced in the immigration center. Yvette was the reason of the release because she had an intercourse with one of the employees of the center. (Shmoop.n.d) The sexual relationship Yvette had with the center's worker, resulted to the freedom of other three girls, one of them is the Sari girl. Her real name is ambiguous as well as her story, the only information the readers know is she has a scar on her neck as an evidence of an attempt of self-murdering. The third girl is the girl with no name, who hanged herself in the farmhouse.

2.2.2. Settings

Cleave set the novel into two different settings **Nigeria** Little Bee's homeland, and the country where the story begins and ends

"The near one had an Italian flag. The other one was British, so I climbed over the Italian ship to get to it. I went down into the cargo hold. It was easy to find it because there were signs written in English. And English, you know, it is the official language of my country" (p, 135).

"She said, What is happening here is that a large number of flying machines that we call AEROPLANES are taking off and landing on a long stretch of tarmac that we call a RUNWAY, because this is a place that we call an AIRPORT, and soon one of those aeroplanes is going to set off for UM-BONGO LAND, where you come from, and you're going to be on it. Yeah? Whether you like it or bloody not. Now, has anyone else got any questions?" (P, 246).

England: Immigration Detention Center a center where she lived in two years

"For the whole two years, I did not smile or even look in any man's face. I was terrified. Only at night, after they locked the man away, I went back to my detention cell, I unwound the cloth from my breasts, and I breathed deeply." (P, 7).

Sarah's house is the house where Little Bee settled with Sarah, Charlie and Lawrence:

"Maybe I will only be able to stay for one month, maybe only one week. Someday, the men will come. However, while I am here I will be like your daughter. I will love you as if you were my mother and I will love Charlie as if he was my brother" (p, 148).

Time

"It was two years before, in the summer of 2005, that Andrew had begun his long, slow slide into the depression that finally claimed him. It started on the day we first met Little Bee, on a lonely beach in Nigeria" (p, 24).

"FROM THE SPRING OF 2007 until the end of that long summer when Little Bee came to live with us, my son removed his Batman costume only at bathtimes" (p,21).

2.2.3. Plot Summary

The novel *Little Bee* portrays the life of a young girl, who is a refugee from Nigeria to England, and having the same name as the novel's title. Her life changes in there, in an asylum-seeking center in London. The rise of actions begins when Little Bee and her sister are running away from the Nigerian soldiers and meeting with an English women and men called Sarah and Andrew O'Rourke in a Nigerian beach. Andrew is asked to cut his middle finger so the soldiers free the girls to escape, but he refuses. Sarah does it instead and sacrifices her finger for the sake of helping the sister, Little Bee successfully escapes but her sister does not. As the story develops, Little Bee is in an immigration detention center in London, she lives miserable life in there for whole two years; two years of misery, brutality, violence and suffer. As time passes, she is released from the center, and starts to live with Sarah's house with her son Charlie, through thick and thin. At the end of the story Little Bee was arrested and returned to her homeland, Sarah accompanies her to Nigeria and they both settle there. After a close reading, the book reviewers find themselves in an open end, enabling them to establish and construct their desired final events of the main character's story.

2.3. Analysis of the Nigerian Self in *Little Bee*

The concept of postcolonial literature was about colonizer's superiority and colonized's inferiority which is created by colonialism (James, 2015). In the same context, Abrams (1999) says that literature is "to conceive the universe as possessing to inherent truth, value, or meaning, and to represent human life-in its fruitless search for purpose and meaning, as it moves from the nothingness whence it came toward the nothingness where it must end-as an existence which is both, anguished and absurd". Postcolonial writers mirror human history and experiences by sharing different stories built by colonialism and their emotions.

In the novel, the author uses the story of Little Bee as a postcolonial experience, since the protagonist faced the superiority of western society over the Nigerian inferior society, this inferiority created a sense of Otherness in her.

2.3.1. The Nigerian Self and the Nigerian Other

In the novel, Cleave represented the self-image characters had, the point of view about others; either Nigerian or English and the perspective of others about them. Any host society differentiates between different people from other countries since they consider them inferior as well as different; however, some of these beliefs are a type of stereotypical generalization that judges people according to their physical appearance. This mentality refuses any sort of mimicry, as they consider any foreign to be unequal to their developed community, even though they mimic the language, the traditions and the looks, the perspective of inferiority still exist.

The first portrayal of self-image is in Little Bee's character, the protagonist chose to forget her Nigerian identity and to be an English girl by learning their language and discovering more about their culture. These discoveries made her realize the silliness of the girls from her village; she thinks about explaining the social rules in the United Kingdom and how complicated it is to do so. She lived in confusion, in every new encounter, she always imagines having a conversation with the girls from her village and how they would think about the rules in the United Kingdom. She thinks about their reaction to the topless English girls in newspaper but not on the street she says: "So do all the girls over there show them off like that? Walk around with their bobbis bouncing? In the church and in the shop and in the street? 'No, only in the newspaper'".(p, 5) This quote reflects the ideas that comes in her mind about returning to her homeland and telling the village silly girls about the British protocols and their reaction about them. In Nigeria, it is common that nakedness is taboo while in England it is allowed. Being a stranger in the host country made her easily notice the nudity and weirdness of western values, which the writer of the novel sheds a light on to criticize these western values.

The wounded leader, the hunters and the guards, are represented as the Nigerian Other counter the Nigerian self, these three are portrayed as savage Other who are opposing to the weak Nigerians. Those Nigerian are trying to kill and murder other powerless Nigerians to benefit from them physically and financially like the hunters of Little Bee and her sister as well as the captain of the ship; these can be considered as a depiction of the Otherness in comparison to the main character of the story Little Bee. In addition to the wounded leader and the hunters the writer presents some guards of the hotel that Sarah and Andrew O'Rourke settled in, they are represented as "He's only doing his job" (p, 103), they are Nigerian guards who are only doing their tasks but at the same time. There is a conflict of benefitting from other Nigerian villagers (pp.103, 108).

2.3.2. Little Bee as a Nigerian Teenager

As mentioned earlier, Nigeria as third world country was a prey first world countries, Nigerians struggled with colonialism, civil wars and oil wars. These circumstances were not an obstacle for trying to live peacefully. In the novel, Little Bee narrates some childhood memories. She portrays how they entertain simply with old equipment, even if they were in a miserable situation and it was easy to die or lose their identity due to displacement and immigration.

In a conversation with her, Sarah stated that she told her about a proverb her ancestors used to say: "However long the moon disappears, someday it must shine again. That is what we used to say in my village." (P, 44), this phrase shows Little Bee's hope and faith about life. She is a young girl who suffered from war, genocide, displacement and immigrations as well as the misery in the detention center. She nevertheless managed to overcome these challenging situations because she believes in a better future.

"In my village there were two cars, one Peugeot and one Mercedes. The Peugeot came before I was born. I know this because the driver was my father, and my village was the place where his Peugeot coughed twice and died in the red dust" (p, 82). This quote clarifies one of

Little Bee's childhood memories. In this context, the reader will understand the state of the Nigerians' village, poverty is wide spread there even cars were not seen. The protagonist father's Peugeot was a common one due to its strangeness besides another Mercedes, which was a sign of wealth and richness in the village, even though owning cars like these is normal in a city. In addition limited area and its isolation makes it less populated, villagers believed that the existence of more than fifty people in one area is a fantasy, because they were born in a region with few inhabitants, this shaped the belief that this fewness is normal. It is a fantasy since the only area with more than fifty people is "the city of the spirits", where the dead go and live together, "In my village we never saw more than that, it meant that you had died and gone to the city of the spirits"(p, 83).

2.3.3. Little Bee as a Black Nigerian Refugee

After a thorough reading of the novel, the reader is able to comprehend the story of Nigerian refugees. Little Bee is a Nigerian girl who emigrated from Nigeria to the United Kingdom, and lived in the detention center for two years. Little Bee says: "For the first six months in the detention center, I screamed every night and in the day imagined a thousand ways to kill myself"(p, 47), it is obvious that post-war trauma effected on her life, resulting six months of trying to end her life in various ways. She adds "In the medical wing, morphine. In the cleaners' room, bleach. In the kitchen boiling fat"(p, 47) she clarifies the different options possible for suicide, because many others already did that. Apparently, the harshness and hardship of the governing system inside the center created a meaningless life. In the center, she lived the two years scared of men, she did not look or even smile to them, when the night comes, men are locked and she goes back to her cell and feels free (p,6). Additionally, despite the suffering Little Bee decided to learn English language in the years spent in the center; so she does not over think and in hope to easily cope with the British society (p, 2). Her journey, and that of other girls in the detention center, was risky, they suffered from violence and exclusion, and "One the girl's brown legs there were many small white scars" (p, 9), these scars are a sign

of the administrator's brutality with the girls in a “sheltering place”. Little Bee tries to comfort the girl by normalizing and beautifying these scars by saying, “A scar means, I survived”(p, 9). These scars symbolises and highlights the protagonist and the other girls shift from victim mentality to survivor mentality as a sense of encouragement and empowerment, these scars could derive strength from pain and hardships.

This statement signifies the faithful view of life Little Bee had. She passed through difficulties and challenges; however, she did not lose hope and had an imagination of a better life and future. She believed in a better tomorrow because she did not give up creating a strong independent refugee. She tried to fight for her survival because the hurdles she faced in a very young age motivated her to resist. Her resistance and hope can be observed in the beginning as well as in the ending of the novel. The main character of the story, Little Bee symbolises hope strong people have to keep an optimistic view on life, however difficult their conditions are.

Many stories of misery and sufferance of different refugees from different countries living in western detention center. Accompanying to Little Bee there were three anonymous girls who were released from the center as well; they all had nicknames like the Jamaican girl Yvette, the Indian called the Sari girl and another one named “the girl with no name”, she lost hope in life and chose to suicide by hanging herself, which happened after their release. The closest one to Little Bee was the Jamaican girl, Yvette was not able to speak like the Queen as her friend did but her words were understandable. She is the one leading to their release from that prison, she was proud of her linguistic heritage and would not spend much time in learning the Queen’s English; this highlights her Caribbean accent and her authenticity. Yvette refused to learn the British accent, which emphasizes the cultural identity and resistance to the influence of the English language and the pride of her Caribbean accent.

2.4. The Representation of the Other

Commonly, the term "Otherness" in postcolonial theory is used to describe an individual or a group of people who are 'culturally different'. In this part of analysing the novel, "Otherness and Othering" will be presented and discussed differently. The difference can be noticed in the representation of the Nigerian as the self and the British society as the different Other will be noticed in the uncommon representation of the self in the Nigerian, and the British society as the other not "the Other". They are different because the other with small "o" is commonly the inferior, the weak, the odd, the powerless and the underdeveloped, the Other with a capital "O" is represented by Chris Cleave as the one who gives the Self its identity.

2.4.1. The Representation of the British Society as the Other

According to the 1951 United Nations convention, the term refugee can be internationally defined as "a person who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of particular social group, or political opinion, is outside the country of his nationality" (UNHCR, 1979, 18). The state of female refugees is discussed in *Little Bee*, Little Bee is a refugee in the British as well as the Nigerian society, she says, "Truly, this is the one thing that people from your country and people from my country agree on. They say, that refugee girl is not one of us. That girl does not belong (p, 7). After her immigrating and becoming an asylum seeker, Little Bee experienced a non-belonging to neither Nigeria nor Britain; she became unaccepted, unwelcomed and undesired. These resulted in her loneliness due to her separation from her family, friends and home. In addition to loneliness, Little Bee suffered from a geographical and psychological displacement from the society she wanted to fit in; she did not blend because she had different skin colour, race and mentality, she states "...I do not look like an English girl" (p, 7).

Lawrence Osborn affected negatively on Little Bee's life, he did not accept her presence in his girlfriend's house since she is illegal immigrant without any official papers, he started

threatening her by calling the police he said" whatever's going to happen to you is going to happen eventually whether I do anything or not. This isn't your country. They'll come for you, I promise you they will. They come for all of you in the end the end"(p,188), Lawrence is clearly against Little Bee's existence in Sarah's house and he wishes to put her in prison.He confirms that she will be arrested whether he called the police or not. During the conversation, Little Bee believes that if they arrest her, Sarah will help her in a way or another, but Lawrence insists that they come in darkness and quietness, even Sarah would not know.

The effect Lawrence had on Little Bee is terrible because he did not accept her friendship with his lover. He was always threatening her of being arrested and returned back to her original country, he did not trust her since she is considered a foreign in the society and the family as well. Lawrence's perspective is generalized in all western countries; racial discrimination is always against Africans and coloured people in general.

The British society did not only have a negative effect on Little Bee, but a positive impact as well. The second narrator of the story Sarah O'Rourke was the first to help Little Bee by cutting her middle finger to help in the run from Nigeria. Sarah says "she saw the white woman put her own left hand down on the hard, and she saw her pick up the machete, and she saw her chop off her middle finger with one simple chop, like a girl topping a carrot, neatly,...",the quote below spotlights Sarah's sacrifice to help the Nigerian teenager escape and immigrate through the ship, to live in the United Kingdom peacefully. It also represents the impact the white woman had on her life and how much she tried to help Nikruka and her sister from being killed by the soldiers on the Nigerian beach where they first met. After she was released from the detention center, Little Bee lived with Sarah in her house; she was with Sarah's boyfriend and son. Since the day of Andrew's funeral, she felt safe being with Sarah and Batman, Sarah says "... and Little Bee, though she was relatively safe with us ..."(p,22).

The reaction of the British society members differs when interacting or meeting refugees. After their release from the immigration detention center, the four girls called a taxi driver to drive them to their destination and after a while he came and he did not want to pick them up because they do not look appropriate to be in his car, he said “ don’t they teach you monkeys any manners in the jungle? And he drove away, very quickly...” (P, 57), this quote represents the refusal of refugee’s face from any person from the English society. The taxi driver is an individual from the lower class in Britain, however, he did not accept to pick up the girls because of their physical appearance. This represents how Cleave portrayed people from a different society classes and their reaction to refugees and asylum seekers.

After the refusal of the taxi driver, Little Bee and the other girls decided to start walking to an unknown destination, they met a tractor driver and a farm owner called Mr.Ayres, he assisted and provided a farmhouse to rest in. Although who was aware about the danger of picking up girls with no official documents, he helped them, and this represents how another member of the British society would react differently giving a hand to refugees and asylum seekers in general. The farmhouse owner insisted on sending his wife to look after the girls and their needs, “the farmer’s wife was a kind woman” (p, 77); this how the main character of the novel described Mr Ayres’ wife. Little Bee says that she brought them the food they asked for and everything they asked for. The farmhouse owner and his wife are a sample of the helpful and peaceful English members who provide help to any human on earth whether a British or from another country.The writer in his novel represented different kinds of assistance these members from different classes gave to Little Bee, Yvette, the Sari girl and the girl with no name.

Sarah’s assistance to Little Bee symbolizes the supportive friend, the sacrificing wife and the strong mother. Sarah helped Little Bee through three stages of her life, in the run from the Nigerian Oil war, in England after her release from the immigration detention center and in the return to Nigeria after being arrested. These are a sign of the attempts Sarah took to keep the

Nigerian girl safe, either in her homeland or another land. As a magazine writer, the English women tried to reveal many facts about immigration and diaspora's life in England, all of that was for the sake of helping other cases of refugees and asylum seekers such as the African young girl.

The existence of Charlie made Little Bee more mature and responsible of her and his life; she was always with him, taking care of him and helping him. She did not trust his mothers' boyfriend because he seemed to be irresponsible about him and would not take care of him, as he should. In the recounting of the story, the reader is able to understand the great impact the little child had on Little Bee, Charlie resulted the desire of Little Bee to accompany him. Little Bee wanted to change her name and run away from Sarah and her family, but her love for Charlie stopped her. Little Bee declared: "I did not trust Lawrence?" (P, 222). She decided to take care of Batman. This decision was a result of the lack of joy, love and happiness in Little Bee's life. She tried to provide him with all the feelings and emotions human needs in his childhood; she was always with him and took his responsibility.

Sarah's assistance to Little Bee continued even after she was arrested and returned to her homeland, Sarah wanted to keep her safe and peaceful. At the end of the story, the English woman helped the Nigerian girl while she was in the cell as well as in Nigeria due to the unconditional love to her. She thought her status as a journalist would protect Little Bee from being killed; the soldiers will never kill a girl in front of an English magazine writer. Collecting stories like Little Bee's is a guaranteed way to save her from danger; Sarah tells her "I don't agree. I think it's the only way we'll make you safe", the reader can understand that she was trying multiple ways to put the protagonist in a safety. One is able to understand that the British society did not only affect negatively on the central character, but positively as well.

In addition, Cleave represented the Other in different events that occurred not only between British society and refugees but British people as well. In the story, in the office Sarah

suggested writing a story about a woman from Baghdad happening at that time, to her colleague Clarrissa, but the latter refused writing about this issue. For her this will not attract magazine readers the only thing she cares about is what is trendy in the moment. In another meeting, after her husband's funeral Sarah informed her about writing an article about the state of refugees but she disagrees as well because it is not attractive for the audience, she says, "we can't be serving up morality tales while the other majors are selling sex" (p, 51). This disagreement shows how the British society react to each other and to other non-English issues

The fixity of the term Otherness is a fantasy, the definition of the word "Other" differs according to its utilization. On one hand and in some contexts, it is represented as one who is inferior, odd or unfamiliar to someone or another group; on the other hand, some writers describe the Other as the one or the society, which is known as the superior, and familiar. In the novel analysed, the representation of the Other is different since the protagonist of the novel is commonly the other to the English society, but this society is the Other to the main Character as well. It can be observed that the members of the British society are counter each other as well.

2.4.2. The Representation of Little Bee as Different

The departure after two years in the detention center, created different feelings in the main character. The existence of an African girl in a society that discriminates between any new or bizarre human in their society, created a sense of foreignness and distinctiveness in the life of the young Nigerian girl. According to her, she was "an unfamiliar face in the moon", this statement clarifies the English society's perspective on the presence of black women in the community, and she herself declares that her appearance, language and mentality looked nothing like the English girls.

According to Oxford dictionary (2008) the word different can be defined as something, which is not the same as another or each other; unlike in nature, form, or quality: it is distinct and separate known as different. The first lines of the novel are about Little Bee wish to be an English

girl, "MOST DAYS I WISH I was a British pound instead of an African girl"(p, 1), her wish was in the value of the pound. For her, the pound resembles the freedom of British in travelling; she recalls the suffering in her homeland and the struggle to escape the country. As a result, to oil war, she immigrated illegally to be an asylum seeker without identity; this loss formed a desire to mimic the Queen's English (p, 1). English as any other language in the world is fundamental in society, which is a group of people who share the same principles. The decision aimed to fit into the society to build stronger identity, since the two years in the detention center Little Bee understood the surviving trick only by learning the language, she states "to survive you must look good or talk good, I decided that talking would be safer for me"(p,6). Her choice to mimic did not confine solely to the language but acts as well, her personality changed after leaving the detention center and accompanying Sarah, she changed to be more extrovert, because her company with Sarah made her more comfortable to live and move (148).

In addition to language and behaviours, the protagonist changed her African name to European one to harmonize more with the British standards; she made a decision with her sister to change her name from Udo to Little Bee. Changing her name was for the sake of concealing her identity from the soldiers due to the common Nigerian names she owns; she said, "My name is Little Bee (p, 101). In the same context, Little Bee says, "My name is London Sunshine"(p, 221), suitable for an English girl, "Little Bee" was weird in her opinion; its weirdness will make the soldiers find her easily. Little Bee tried to mimic their way of dressing as a way to blend more into the English society and to familiar her strangeness, she started to wear dresses in summer, she says: "I wearing a pink summer dress she lent me. It was the prettiest thing I had ever worm ... I felt like the Queen of England."(P, 141). The protagonist of the novel was different in "form", because she was coloured, had fuzzy hair and did not look like an English girl, in telling one of her stories Little Bee says: "Me, I could pin a tiara on my short fuzzy hair, and I could hold up a sceptre in one hand, like this, and police officers would still walk up to me in their big shoes and say, Love the ensemble, madam, now let's have quick look at your ID,

shall we?"(P, 3). This quote explains how she is seen as an "old" and different from being a British citizen. She clarifies that any attempt to change her looks will fail because police officers would still ask for her identification card to see what her nationality is.

In a conversation with Little Bee, Lawrence approves "the different" in her by saying that she does not look anything like him. Even though she learned their language, rules, and she tried to mimic how English girls looked like, but she was always different. She is that Nigerian girl who will look like herself whether she learned the language or she learned their values. Lawrence considered himself better in appearance and superior than the young poor girl; she was clearly presented and described as a different.

2.4.3. The Representation of Little Bee as an Inferior

In addition to being different, Little Bee was that inferior girl just for being not only a refugee but also a Nigerian girl. The reader can notice the representation of the protagonist as an inferior from the first pages of the novel, she says:

Most days, I wish I was a British pound coin instead of an African girl. Everyone would please to see me coming. Maybe I would visit with you for the weekend and then suddenly, because I am fickle like that, I would visit the man from the corner shop instead – but you would not be sad because you would be eating a cinnamon bun, or drinking Coca Cola from the can, and you would never think of me again. We would be happy, like lovers who met on holiday and forgot each other's names.(P,1)

Her wish of being a British pound was a clear declaration of the desire to change her Nigerian identity to an English one. It is obvious that she wanted to be a pound so she can be seen, appreciated and respected in the society, the coin as she adds is more important than a Nigerian teenager. This quote has two interpretations. First, the way that she represented herself to the audience as an inferior less important and worthless refugee from Africa. Second, is the representation of the value of the British pound to highlight the superiority of western societies.

Conclusion

To conclude, the second chapter of this research paper provides a practical analysis of the first theoretical chapter. It analyses *Little Bee* the novel written by Chris Cleave, Cleave in this novel focused on the representation of the theme "Otherness".

The author portrayed an image of the struggle-colonized people experienced; war, displacement, immigration and asylum. This novel presents these experiences through the misery of the main character of the story "Little Bee", she witnessed various kinds of maltreatment in both Nigeria, her native country and in the refugee country, England. Little Bee is a representation of the other; as inferior, different and substandard, Othering as a postcolonial term refers to the objectification of a weaker individual or group in comparison to a stronger one(s). Cleave in his work provided a thorough portrayal to the life of a teenage refugee in the journey of search for identity. This portrayal mirrors the suffering of powerless person or a society.

General Conclusion

The African continent passed through various epochs including Colonialism by western countries, Decolonization, Neocolonialism and Postcolonialism, which involves past and present effects. These effects led to the emergence of post-colonial nations and postcolonial literature. Postcolonial literature studies the experiences of the colonized and the colonizer focusing more on the conquered experience. The latter created many issues, cases and subjects for postcolonial writers to discuss such as issues of identification, immigration, displacement and the Self and the Other. Otherness is one of the aspects portrayed in the novel examined in this research paper.

Little Bee is considered one of the most important novels of Chris Cleave. The study aimed at analysing how the Nigerian is perceived in contrast to other. The specificity of the novel lies in being written by a British who explored this theme via two narrator protagonists; one Nigerian and the other British. This dissertation attempted to answer the research questions adopting both theoretical as well as practical studies. The findings of this dissertation confirm the change in the representation of the British society as the Other not the other.

As a result, a number studies related to this academic research were analysed. This research paper is divided into two chapters. The first chapter is entitled Otherness in African Postcolonial Literature. This chapter focuses on providing a historical study of Postcolonialism in Africa including political issues such as Oil Wars, immigration and displacement. The effect of the colonizer's maltreatment to on the colonized shaped a post-colonial identity crisis that needed to be discussed and investigated in postcolonial studies.

The second chapter, The Analysis of the Nigerian Self and the Other in *Little Bee*; is a practical part that confirms the theoretical part and answers the study questions. This chapter spotlights the different representation of the Other through different Nigerian and non-Nigerian characters. Female characters in *Little Bee* by Chris Cleave such as Little Bee are portrayed as a young Nigerian refugee whose identity reconstruction is on process throughout the whole novel.

The author of the novel attempted to review the western society and specially the British society, which is the host society to the protagonist of the novel. The British writer criticized the values and point of views of the British community such as racial discrimination, stereotyping and racism towards a refugee and an asylum seeker from an African country. In conclusion, Chris Cleave portrayed the miserable state of postcolonial African countries through the main character Little Bee.

To complete this dissertation, the researchers faced many challenges and difficulties. As a primary issue, time management and balancing between academic and personal responsibilities was difficult and usually stresses the researchers. Another issue is the limitation of resources, many reliable sources were in paid websites which limited the ability to gather more information.

Numerous themes and issues have not been discussed by the researchers in the present and previous studies of the novel; researching them will enrich the novel *Little Bee*. It is a rich novel that opens horizons for future researches and investigations.

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ملخص

يهدف هذا البحث إلى دراسة قضية "الآخر" في أدب ما بعد الاستعمار. يعرض كريس كليف وجود قضية مشابهة في رواية "النحلة الصغيرة" والمنشورة عام 2008. المنهج المتبع في هذه المذكرة هو المنهج النوعي وتنقسم إلى فصلين: الفصل الأول يتناول "الآخر" في أدب ما بعد الاستعمار الإفريقي كجزء نظري، حيث قام الباحثون بتقديم نظرة عامة على مفهوم الآخر في أدب ما بعد الاستعمار التي شهدتها نيجيريا خلال فترة الاستعمار وما بعد الاستعمار. أما الفصل الثاني فهو تحليلي ويدرس التغيرات التي طرأت على الشخصية الرئيسية المسماة النحلة الصغيرة. بالإضافة إلى ذلك يبرز هذا الفصل صراع بناء الهوية والعقبات التي واجهتها بسبب نظرة المجتمع البريطاني. ونتيجة لذلك: أولاً، تغيّر التمثيل الشائع للآخر كأدنى، لأن الكاتب مثل المجتمع الإنجليزي المضيف كآخر. ثانياً، فإن تحدي إعادة بناء الهوية كلاجئة في المجتمع البريطاني مستمر. تكشف هذه الدراسة أن الأفراد المستعمرة تتعرض لصراعات داخلية وخارجية ناجمة عن الاستعمار.

الكلمات المفتاحية: الهجرة الغير شرعية، النحلة الصغيرة، الآخر، ما بعد الاستعمار، اللاجئ.

Résumé

Ce mémoire vise à étudier la question de "l'autre" dans la littérature post-coloniale, en présentant un cas similaire dans le roman "The Little Bee" de Chris Cleave, publié en 2008. La méthodologie adoptée dans ce mémoire est qualitative et se divise en deux chapitres. Le premier chapitre examine le concept de "l'autre" dans la littérature post-coloniale africaine sur un plan théorique, offrant un aperçu général du concept tel qu'il a été observé au Nigeria pendant la période coloniale et post-coloniale. Le deuxième chapitre est analytique et étudie les changements survenus dans le personnage principal du roman "La Petite Abeille" de Chris Cleave, mettant en évidence les luttes de construction d'identité et les obstacles rencontrés en raison du regard de la société britannique. Les résultats révèlent d'abord un changement dans la représentation de "l'autre" et exposent les conflits auxquels sont confrontés les colons dans la société britannique.

Les mots-clés incluent : migration clandestine, "La Petite Abeille", l'autre, post-colonialisme, réfugiés."