

## DECLARATION

I, Jive Lubbungu, declare that this is my own work, and that it has not previously been submitted for a degree, diploma or any other qualification at this or another University.

Signed.....

Date.....

“© 2011 by *Lubbungu Jive*. All rights reserved.” Journey in the novels of F. Oyono.

## APPROVAL

This dissertation of **Jive Lubbungu** is approved as fulfilling the partial requirements for the award of the degree of **Master of Arts in Literature** by the University of Zambia.

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## ABSTRACT

This study examines the significance of Journeys in the novels of Ferdinand Oyono, Wa Thiongo Ngugi, and George Eliot with special focus on *The Old man and the Medal*, *Devil on the Cross*, and *Silas Marner*.

The study uses close textual analysis through Jung's theory of Individuation and Psychoanalytic Literary Criticism to show that these three authors have used the journey motif in their texts extensively for a didactic purpose.

The study examined Meka's journey in *The old man and the Medal* and found that his departure to the medal award ceremony encapsulates a journey of self-discovery and transformation. The physical and mental pain he suffers at the hands of the whites makes him take a critical look at himself and realizes that whites will never accept the Africans as equals because there is no common denominator between the whites and blacks. Meka's journey also allows him to interact with his fellow Africans whose sentiments expose their feelings and attitudes towards the colonizers and indeed, the hypocrisy of the colonial administrators.

The study further discovered that Meka's is not only a physical, psychological but a spiritual journey as well. His spiritual journey began the time he got baptized. The treatment Meka receives from the Whites forces him to turn against the religion and goes back to superstition. He does not even want to hear the name Jesus Christ.

Wariinga's journey in *Devil on the Cross*, clearly exposes the inequalities in the Kenyan society and by the end of her journey; Wariinga's character and her perception of the world are also transformed. She becomes a new dynamic character who does not finally accept defeat and humiliation she initially faced. Wariinga's journey is not only a physical movement but also a spiritual journey of homecoming, self-discovery, and reconnection to the roots.

The study with the intention of being comparative unfolded to examine Silas Marner's journey from Lantern Yard to Raveloe in *Silas Marner*. The major findings of the study are thus: (1) it is not only a physical movement but also a journey of self-understanding. By the end of the journey, Silas Marner has been able to develop his memory and his self-understanding. (2) It is also a spiritual movement away from the presence of God into darkness where faith becomes dormant. Silas's statement "There is no just God that governs the earth righteously, but God of lies" validates his spiritual departure from light to darkness. (3) It is also a journey towards transformation. Silas has undergone a metamorphosis. He no longer isolates himself from Raveloe community, but happy, friendly with his neighbours, and a regular church attendant.

The study concludes that in the three texts that were investigated, the journey plays a significant role as characters change radically in the course of their journeys. The characters, for instance, gain positive image, self-esteem/understanding and indeed discover their true selves by the end of their journeys.

The study recommends that a research on the journey with regard to gender be carried out. The study further recommends a re-look at the journey of the mind in depth

## **DEDICATION**

I dedicate this work to my visionary father, the late Philip Lubbungu. His vision on my education still lives on. I also dedicate it to my mother, Anna Moono Lubbungu and my beautiful wife, Florence. You inspire me to work harder every passing moment.

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