

A Critical Analysis of the Representation of Western and African Education Systems in Chimamanda Ngozi Adichie's *Purple Hibiscus* (2004)

Felistus Kaingi Kuvulya^{1,*} and Kimamo Githui²

ABSTRACT

Adichie is a prolific author from Nigeria, a central figure in postcolonial literature. Adichie's works juxtaposes Western and African education influences. Her debut novel *Purple Hibiscus* has been globally acclaimed. This article explores African and Western education and gender stereotypes in *Purple Hibiscus*. On one hand, the article focuses on Western form of education aspects on natives. On the other hand, sightsees African indigenous education aspects. The article employed qualitative method of data collection and textual analysis technique for data analysis. Qualitative method sanctioned researchers to make known the inconsistencies in which Western and African systems of education operate in the context of the novel *Purple Hibiscus*. The article explores place of modern African woman in a patriarchal society of educated but brainwashed educated elites. Adichie juxtaposes the African and Western systems of education and demonstrates that material wealth and possessions do not guarantee happiness. The article argues that education is not all about job security but for nurturing critical, creative thinking, and problem solving. Accordingly, education is an emancipation for women, chaffing under the yoke of patriarchy. The article challenges westerners educated elites prejudices on one hand. While on the other hand ridicules some African educated elites for nurturing neo-colonialism on their subjects. Accordingly, the article invites scholars and leaders to hold equity for both male and female genders empowerment and treatment of universal human being with dignity.

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¹Independent Researcher, Nairobi, Kenya.

²The Catholic University of Eastern Africa, Nairobi, Kenya.

*Corresponding Author:

e-mail: fkuvulya@yahoo.com

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1. INTRODUCTION

The late Nelson Mandela, the first black president of democratic South Africa, noted "education is the most powerful weapon one can use to change the world" (Mandela, 2014, p. 9). Apparently, African literature points to the fact African novelists embrace "African education values" (Dirks, 1992, p. 15). This affirmation is exemplified by Adichie's in her novel *Purple Hibiscus* which this article explores. Though modern African literature is informed by African history, developed from the circumstances that went on in the continent, especially during Africa's encounter with the outside world. Seemingly, early African writers were primarily concerned with using the colonizer's language for several reasons. First to negotiate

their way to world literary industry. In addition, to correct colonial misrepresentation of Africans' lived experiences, and shun outdated customs of patriarchy. Gikandi (2007, p. 58), seems to echo the above position when he asserts "African writers in English imaginative works were created with a collective aspiration to array writing equal to smudge Africans' civilization and argument entrance to principles of contemporaneity." This is a positive aspect of Western education.

Arguably, not everything about Western education negatively affects Africans. An earlier California report summarized the zeal at which Africans pursued Western education, stating that "Knowledge was for numerous African societies vital and sought after as such and at

all costs since it appeared to open the treasure house of the contemporary realm” (Afigbo, 1985, p. 496). Notably, while Western education can be viewed as a tool for colonial subjugation is moreover, a means to liberation and freedom. Consequently, there is a need to reinterpret both forms of education in ways that do not diminish but concede the significance of other central pillars of education. These include but are not limited to enriching our minds, expanding our intellectual horizons, understanding ourselves in relation to the world around us, and extending our ability for compassion. The ability to step into the shoes of other people to appreciate the globe from the perspective of other races.

When this viewpoint is applied to the analysis of *Purple Hibiscus*, it unveils diverse visions of education collective to women writers as armament to promote different perceptions of societal vicissitudes. In the novel, Adichie validates critical and creative thinking and problem-solving values of realistic education were not engaged in sanctioning Nigerian educated elites.

1.1. Literature Review

This article reviewed literature to outline on the intervention of education in Africa as elucidated in Paulo Freire’s *Pedagogy of the Oppressed* (1970), Gaytri Spivak’s, *Can the Subaltern Speak* (1993), Frantz Fanon’s *The Wretched of the Earth* (1963), and *Black Skin White Mask* (1982), Ngugi wa Thiongo’s text, “*Writing against Neo-colonialism*” (1988), and Simon Gikandi’s seminal essay, “*African Literature and the colonial factor*” (2007). Fanon (1999), conveys his argument on the function of education to influence human discernment a step further when he argues that:

The legend of black people’s antiquity is among the chief provisions of race predispositions in Western form of schooling. Unpredictably in its effectiveness, it vindicates perception of interaction between Africans and white men. It powers the determination of a strategy everywhere Africans are involved in (Fanon, 1999, p. 2).

Spivak’s (1993) seminal essay ‘Can the Subaltern Speak?’, questions the subjective views of ordinary people or subalterns. Indeed, one is not always sure when the oppressed voice is uttered, the voice is not, “spoken to by the subjective position they occupy within the larger discursive economy” (Owomoyela, 1996), authorized by dominant classes. This article reviewed scholarly works on African and Western Education in literature and unfolded that African values are clarified in African indigenous education. The article underscores the best way to teach values to train a young receptor. Gates (1992), echoes same observations that our world is alienated by jingoist and prejudices. Hence, the way to harmonious coexistence is to cherish our cultural diversity. The values of education should be requisite to realistically solidify the rival’s susceptibility and the prospect of adjustment. Gates implies that education should unite and not create divisions. Adichie

postulates that educated elites have nurtured global classism by manipulating educational values. The by-product of the bred classism is global economy destruction.

The article therefore, interrogates the impact of the neglected African education values by brainwashed African educated elites and Western education bigotries influence on elites. Accordingly, African women are placed in African and Western educational spaces. Undeniably, African and Western forms of education have values and shortcomings, and for that reason, not all the two forms of education are values. This article argues that any authentic education ought to eradicate impunity and embrace self-respect, honesty, impartiality, and inclusivity. In view of this, education should not be defined on the basis of job prospects but integrity.

1.2. Theoretical Framework

This article is based on the postcolonial literary theory, which is heterogeneous. The theory has several strands. Cultural strand challenges oppression based on cultural identity and enrich readers with diverse experiences and rich heritage of all groups. Ethnicity strand deals with regional affiliations, shared customs, and language (Okpilike, 2012). Gender perspective strand focuses on materialism emphasizes and the role critic can play in revealing the domination and implementation of societal transformation in the sense:

Creative works are examined for reflections on dominant values and oppressive belief systems. Moreover, it explores how images and cultural identity review essential edifices through which society made meaning as well as how these structures must change if cultural sanction of oppression is ever to end (Bhabha, 1994, p. 98).

The postcolonial feminist perspective ascertains that the word-based exploration of physical differences that groups and cultures consider socially significant, origin can function, and prepare grounds for affirmative practices for collective revolution later (Bhabha, 1994). Arguably, exploring Adichie’s novel *Purple Hibiscus* that expresses the oppression of women a critique can help change the future.

Post-colonialists’ Fanon (1959), and Said (1978), challenge domination based on ethnic individuality in the quest for people’s indulgence of varied practices and opulent customs of all individuals and societies. African literary novels are concerned with the neutralization of colonized identity an insight of great importance in this article (Artsmark, 2019). The article argues that it is vital to embrace what encourages inclusivity and equity for continuity of a dependable future generation. Indeed, Africans did not acquire educational values from Westerners for the first time. For that reason, before Westerners’ invasion of the African continent, Africa had an antique history of the invention of science and technology (Kaplan, 2004). Apparently, Egypt, Ethiopia, and Timbuktu have a legacy of writing, science, and technology.

2. METHODOLOGY

The authors employed Qualitative method of data collection which authorised them to observe known contradictions as conflicting ways in which African and Western systems of schooling operate in the context of *Purple Hibiscus*. Kothari (2004), posits that qualitative techniques enhance precision in conceptual clarity, methodological rigor and transparency in interpretation. The perceptions of qualitative method therefore, became appropriate for this article, which explores depiction of African and Western forms of education in *Purple Hibiscus* (2004). Notably, while education can be considered a weapon for societal transformation, “detailed education can profile and restrain human conduct and alleged practices” (Ledele, 2013, p. 8). Accordingly, analyzing by what means education systems are depicted in *Purple Hibiscus* provides “an occasion for a revision of dominant version of history; giving voice to a text muted by dominant historical references, and making possible an imaginative invention of self beyond limits of the historical representations” (Palumbo-Liu, 1996, p. 211).

3. AFRICAN EDUCATION AND THE STRUGGLE AGAINST MALE PATRIARCHY

Adichie demonstrates African schooling taught its receptors values of care for the elderly and parents. Frequently, Adichie’s character Ifeoma demands Kambili and her brother Jaja to make visits to their cousins and their grandfather Papa Nnukwu. This, is in spite of her brainwashed brother Eugene, dismissing their father as a pagan. When visited, Papa Nnukwu narrates stories to his grandchildren thus instilling African schooling wisdom to them. Echoing similar sentiments, Mukherjee (1990, p. 6), sharply observes that “education is the pivot of social transformation right in the world.” Adichie depicts the value of family ties:

Before Aunt Ifeoma stopped the engine in front of the mud-and-thatch-enclosed compound, cousin Amaka opened the front door and bound out. “I’ll fetch Papa-Nnukwu!” The boys Chima and Abiora climbed out of the car and followed Amaka past a small wooden gate. Amaka came out walking close enough to Papa-Nnukwu to support him if he needed it. Boys walked behind them. Amaka helped Papa-Nnukwu get into the front seat, and then she got in the middle with us (Adichie, 2004, p. 81).

Indeed, the treatment that Kambili witnesses granted to her grandfather by the cousins challenges the supposed paganism stories she had heard about him. Seemingly, both aunt Ifeoma and cousins greatly shower great love for Papa-Nnukwu.

African schooling imparted the receptors with the virtue of love for one another. Adichie demonstrates despite Eugene’s ill treatment of his father Papa Nnukwu, the father loves and cares for him like his sister Ifeoma. Undoubtedly, Owomoyela (1996, p. 15), summarizes these

views when she states that “the rendition of African education idea may show discrepancy from one individual to another.” This is despite each person belonging to a joint. Seemingly, Adichie portrays Papa Nnukwu’s love for his family:

“Chineke! Thank you for this new morning. I thank you for the sunrise.” Papa Nnukwu bent down to draw a different line. “I have helped those who have nothing with the little that my hands can spare.” “Chineke! Bless me.” “Let me find enough to fill my stomach.” “Bless my daughter, Ifeoma.” “Give her enough for her family.” “Chineke! Bless my son, Eugene.” “Let the sun not set on his prosperity.” “Chineke! Bless the children of my children.” “Let your eyes follow them away from evil and towards good” (Adichie, 2004, p. 168).

The above incident portrays African schooling advocacy for one’s family care and neighbors’ love. Seemingly, parents blessed their children and their family trees. Indeed, Papa-Nnukwu does not curse his son Eugene for disregarding him but prayed for his prosperity. Eugene an educated elite severely punishes his children for visiting and sharing a meal with their grandfather. This incident challenges Eugene’s Western education values.

African schooling embraces kinship ties. Adichie portrays Ifeoma travelling upcountry over Christmas season to share and celebrate with her father and sibling. Members of the village flocked freely to compounds of rich families to share during the festivities. “We were always prepared to feed the whole village at Christmas so that none of the people who came would leave without eating and drinking to a reasonable level of satisfaction. Sometimes, villagers took plastic bowls with firm covers.” (p. 56). Indeed, this form of education propagated sharing and strengthened kinship ties. Mukherjee (1990, p. 7), resonates the same when he observes “African schooling embraces a set of principles, ethics, qualities, approaches and emotional outlook that have been handed down from compeers to peers.” Indeed, it helped resolve community disputes. Accordingly, the aged and disadvantaged did not starve.

African education socializes women to make sacrifice for their families’ well-being and prosperity. Many women stay in brutal marriages for children’s sake. Undeniably, it is the greatest sacrifice by a wife to persevere and remain in a violent family. Seemingly, women cohered with their unsatisfying marriages for was a taboo to walk out. Apparently, albeit this seemed imprudence was done for children’s emotional and psychological welfare. Every wife was deemed to work for the success of her marriage in bearing with every burden. Accordingly, Adichie’s character Beatrice endures physical bodily injuries and psychological trauma for her children. This act could be understood through what Akujobi (2011, p. 2), regards “maternity an ethical conversion in which a woman faces reality of the unlikelihood in the sense she stops being independent of her connection to the child.” This implies that the interests of the child took priority over motherhood. Adichie

contrasts this Africanist with the brainwashed westernized Eugene, who treats his wife and children with cruelty.

African schooling proliferates polygamy and justifies its superstitiously. Indeed, society seems to advocate for bigamist and polygamous men highly regarded by society. Fascinatingly, some parents subscribed to it by enticing married men to take their daughters for second wives. Adichie portrays them as misinformed by societal fantasies that propagate polygamy:

“Nne, you, re going to have a sister or brother.”
 “You are going to have a baby?” “Yes, in October”. “Thanks be to God.” “God is faithful.” “You know after you came and I had the miscarriages, the villagers started to whisper . . . Members of our *Umuma* even sent people to your father to urge him have children with someone else. They even said somebody had tied my womb with *Ogwu*” (Adichie, 2004, p. 20).

This episode portrays gender stereotypes and bias in African societies nurturing superstitions to inform polygamous decisions. These beliefs inflicted fear and mistrust on members of society. Their certainty in oracles and the attribution of members of the same clan to root cause of misfortune caused unrest. As a result, selfish men employed the same to justify polygamy.

African indigenous education elevated boy child over girl child. In the same vein, Eugene subjected her daughter Kambili to the brutality that he avoided to his son Jaja. This can be attributed to the masculinity of Jaja. Often, when a mistake was committed, Eugene was quicker in punishing his daughter Kambili than his son Jaja. Definitely, when she attained position two instead of one, she lost her inner peace of what would happen when the father saw the report form. Consequently, the following term, Eugene, drove Kambili to school and inquired about her class where he led her and demanded to know who had beaten her in the exam. Adichie portrays him as imprudent when he makes his daughter laughing stock by creating a scene in front of Kambili’s classmates:

“Where is Chinwe Jideze?” Papa asked. The group of girls stood at the door talking. “She is there at the middle” I said. “Look at her, how many heads does she have?” “One.” The papa pulled a small mirror, the size of the powder compact, from his pocket. “Looking in the mirror.” I took the mirror and peered at it. “How many heads do you have, *gbo*?” “One.” “The girl has one head too why did you let her come first?” “It will not happen again Papa” (Adichie, 2004, p. 46).

Indeed, this episode depicts Eugene as a violent man who stumped his patriarchy to his innocent daughter. Irrefutably, embarrassing his daughter before her classmates was not the best way to challenge her. As a father,

there is a decent way to motivate his daughter and would bear fruits. Mukherjee (1990, p. 7) seems to endorse the above position when he observes that “in order for the oppressed to wage the fight for their liberation, they must observe the certainty of tyranny not as a closed world, but as a restraining situation that they can transform.” Eugene’s brutality and cruelty toward his wife and daughter Kambili made it hard for the daughter to unshackle herself from subservience.

African schooling elevates sons over daughters. Most parents elevated their sons to sole legitimate heirs. Indeed, this is an indirect method of demeaning women. In view of that, Eugene, the only son, takes advantage of this deluded way of socialization. He dictates what should be done in the family and extends his dominance and humiliation to his sister Ifeoma. In this vein, Eugene derided her sister’s advice to support their aged father. He dismissed his father as heathen. He barred his father from his children and wife, unless he accepted conversion. Apparently, Eugene subjected her daughter Kambili to the brutality which he avoided to his son Jaja. This can be attributed to the masculinity of Jaja. Looking at the societal elevation of male child, its impacts on the parents and the society, I tend to agree with Mukherjee (1990, p. 6), views that “postcolonial cultures have their own core centers and boundaries.” I discuss this an embraced misguiding aspect of African indigenous education which pampered Eugene and men by extension. Therefore, on that face he derived pleasure in dominance which knew no boundaries.

4. WESTERN SCHOOLING CONSCIOUSNESS AND BIGOTRIES

Indeed, as much as Africans were colonized by Westerners, their form of schooling was not free of male mayhems for women. Seemingly, African women suffered a double yoke. Definitely, *Purple Hibiscus* engages readers with the “contradictions that catalyzed women’s desire for self-worth in a cross breed education society” (Akujob, 2011, p. 6). Accordingly, women zealously sought Western education. Western education cultured African women differently in dealing with male anarchy. Adichie presents her character, Ifeoma, a university lecturer reprimanding her brother Eugene for his ruthlessness on his wife Beatrice. Seemingly, when she hosts Beatrice upon discharge from the hospital after miscarriage caused by brutal beating of her beastly husband she protects her. Adichie portrays Ifeoma, correcting male anarchy exercised by her materialised brother Eugene:

“This cannot go on, *nwunye m*,” Aunt Ifeoma said. “When a house is on fire. You run out before the roof collapses on your head.” “Kambili will come to Nsukka when she leaves the hospital.” “Eugene will not agree.” “I will tell him.” “I want Kambili and Jaja to stay with us, at least until Easter.” “Pack your own things and come to Nsukka.” “It will be easier to leave when they are not there.” “It has never happened like this before.” Mama said. “Do you hear

what I have said, *gbo*?” Auntie Ifeoma said, raising her voice (Adichie, 2004, p. 213).

The above incident portrays Ifeoma denying her brother access to his family lest he corrects his unbecoming behavior. Interestingly, Beatrice picks the phone and agrees with her husband to come for them the following day. I argue that the text depicts Eugene as deriving pleasure from beating women. This is despite women being entitled to bodily integrity. What grieves the reader most is the fact that this brutality leading to miscarriage did not happen once or twice but a routine. Adichie invites violent menfolk in our society today be it, husbands, brothers, nephews or grandfathers to shun anarchy and embrace human self-worth, dignity, plus integrity, regardless of gender or social status. Nevertheless, women have rights to their bodies and the wife is not a ball to be corrected with kicks and blows. Arguably, African women find self-worth in Western education. The schooling empowers women and avails multiple possibilities.

Western schooling sensitizes society to embrace empowerment of women and turn away from stereotypes. Adichie demonstrates that despite Papa-Nnukwu treating his son with high regard, Eugene turned unsupportive. Consequently, Papa-Nnukwu appreciates the fact that God blessed him with a daughter, Ifeoma, for supporting him unconditionally. Adichie depicts his awakening from stereotypes:

Papa-Nnukwu stopped looking back at our house. “*Nekenem*, look at me.” “My son owns that house that can fit in everyman in Abba, and yet many times I have nothing to put on my plate.” “Where would I be today if my *chi* had not given me a daughter?” Papa-Nnukwu paused. “my spirit will intercede for you” (Adichie, 2004, p. 83).

This incident depicts Western schooling enlightenment of Africans to appreciate the importance of a girl child. Adichie tends to substantiate the misleading notion when educated Eugene, the only son of Papa-Nnukwu, neglects him at his old age. Seemingly, Ifeoma, Papa Nnukwu’s daughter, empowered care and love her aged father. On that face, Papa-Nnukwu appreciates the importance of a girl child in civilized society. Okpilike (2012, p. 11), views crown the above position that “Western schooling is a venture that involves reaffirmation of identity of underprivileged in a manner that transfigures stereotypes into redemptive modes of selfhood.” Adichie sheds light on women educational empowerment an investment.

Educated Africans, especially women, are cognizant of their human rights. Adichie depicts Ifeoma’s children consciously brought up understanding universal being rights. Adichie’s character, Amaka, critic the university administration for violation of students’ rights not preparing them adequately for exams:

“This is Bello Hall, the most famous hostel, where Amaka has sworn she will live when she enters the

university and launches her activist movements.” She pointed to the vice chancellors’ lodge and said it used to have well-tended hedges of cherry and *Ixora* until rioting students jumped over the hedges and burned a car in the compound. “What was the riot about?” “There was no light and no water for a month. The students said they could not study and asked if the exams could be rescheduled, but they refused” (Adichie, 2004, p. 130).

This incident, depicts failure of African leaders and educational elites. Indeed, students have rights and are entitled to high-quality learning. Additionally, substandard education services not only impact students but the entire country and globe by extension. Inferior education would usher in unproductivity and a lack of delivery in all sectors of our country and global economy. Certainly, the university management turn of a deaf ear and a blind eye on their shortcomings is an indicator of incompetence. Leonardo and Porta (2010, p. 42), posit such an “educative intellectual vehemence.” I believe that Adichie mirrors the true picture of most African nations learning institutions, where the most qualified lot exist academically. Indeed, Adichie politely informs African leaders and elites that they are not free of the blame of the failed educational curriculum experienced in the African continent. Fascinatingly, a narrowly trained pilot, engineer and a morally bankrupt doctor might result from one’s sleep on duty or abuse of office and power.

Adichie represents Western schooling brainwashed educated elites prejudiced. Seemingly, Eugene is socialized to act as a tyrant by his overseas benefactors, who facilitate his many companies such, The Standard Newspaper. Eugene defines success as populism. He selfishly demands the best in everything and brings down any competitors. He is ill advised by his overseas benefactors and betrays his government to the mother colonizer. Apparently, westerner’s use Eugene to thwart efforts of flag bearers of the Nigerian African regimes that take over after independence. He acts a traitor and curtailer of his freedom and that of his people for selfish gains. I believe problems of Nigeria and those of Africa continent by extension cannot be solved by funding a single individual to own a number of factories among other investments. Seemingly, Eugene is a clear symbol of caricature. I tend to agree with Leonardo and Porta (2010, p. 43), observation “African elites who succumb to blandishments of the colonizer encourages the oppressor to exercise Darwinist approach which promulgates the creation of the economically superior colonizer and the inferior colonized to justify exploitation.” Seemingly, Adichie contracts Eugene with his sister Ifeoma to depict authentic values of educated elites.

Seemingly, Western education resides in African native languages. Interestingly, though, foreign evangelizers dictated singing in the language of the oppressor in places of worship some brainwashed African educated elites were on the other side of the coloniser (Ouno et al., 2018). They dismissed their own local evangelizers who encouraged native songs during worship. I believe this meant to tune Africans’ minds that the creator is white and prayers only heard and

answered if said in the colonizer's language. However, this does not only happen with evangelizers but also with some brainwashed educated elites. Adichie depicts some natives' elevation of foreigner's language much less in places of worship. She depicts brainwashed Africans accustomed to blind follow of foreign values when Eugene disapproved his local priest father Amadi for encouraging African songs in place of worship. "St. Agnes?" "I visited there once to say Mass" Father Amadi said. I remembered then, the young priest who had broken into Igbo song in the middle of his sermon, whom Papa (Eugene) had said we had to pray for because people like him were trouble for the church" (p. 136). Indeed, Eugene appears to hate the young priest by validating the superiority of his native Igbo over the foreign language English. Adichie points out that Westerners guised the enslavement of Africans by eradicating native languages and propagating oppressors. Indeed, this dictation was informed by the conqueror's strategies of positioning himself to enslave Africans. He intended Africans to lose their identity and acquire foreigners. Indeed, Hall (1995, p. 221), observations support the above position when he posits that "we define identities by names we give to different ways we are positioned and position ourselves in the narratives of the past." I discuss our ancestors Homo sapiens invented language to meditate on and tell stories.

Depiction of Westerners' language as superior portrays Eugene an ill-equipped elite, jumping into the colonizers' verbal bandwagon of phrase mongering. Consequently, this linguistics gymnastics got him obsessed when he discriminated against his own native priest on the basis of encouraging the use of Igbo. Adichie's character Amaka challenges the notion when she declines confirmation after was denied taking an African name. Seemingly, Eugene succumbs to tranny nature of language. Thiong'o (1981, p. 96), embraces the above position when he posits that every person, whether in Africa or Europe, has the right to their mother tongue or to the language of their culture. It does not matter whether the language is spoken by only five people. Those five people have a right to their language and the intellectual production of ideas in their language. I discuss Westerners elevate their language to bully Africans and brand them uncivilized. For a linguistic label, should not be our bond of contention. Adichie invites educated elites to decolonize ourselves by not jumping into verbal gimmicks blindly. Africans have embraced Westerners' languages and accordingly, our brothers 'west' ought to appreciate African languages with same intensity. Consequently, Adichie invites our brother westerners to step into African shoes and view the world from Africans point of view. Seemingly, admit that there is no superior language than the other; both are equally imperative as they were invented to think and tell stories.

5. CONCLUSION

The novel *Purple Hibiscus* subscribes to education. African and Western ways of schooling are depicted as equally authoritative and responsible for character moral conduct. The text demonstrates on one hand, both African and Western systems of schooling have values. African

schooling has values for kinship ties, relish for African languages, African religious believes, love, support, and dignity for human life. The text confirms that the African traditionalist faith should not be misconceived and perceived to bring conflict with alternative faith Christianity. Western schooling values alternative religion Christianity, propagation of women's rights and universal being self-worth, international language which, pilot connections and builds social capital through connecting Africans and black to the globe. On the other hand, the text establishes that both African and Western ways of schooling have flaws. Consequently, African schooling propagated the bigamist, superstitions and male anarchy. Western form of schooling has negative aspects, such indoctrination, bureaucracy, prejudices and exploitation.

Adichie, an African feminist, shares both genders equity and inclusivity vision of education a crucial tool for social transformation. This implies that as black people felt colonized by Westerners, men lived to oppress women the same hence, such ought to be corrected. The text subscribes to Western education for women empowerment and universal being dignity. The novel reveals female voices that are volatilized. Adichie, draws the reader to ascertain *Purple Hibiscus* strengths fall in the novel realistic depiction of African women as consciousness giants in a manner that surpasses the artistic vision of patriarchy. She explores outstanding values of Africans indigenous education such religious rationalists. The novel validates Africans high reverence for God. Adichie unequivocally typifies such through character Papa-Nnukwu prayers for his family through Chineke. Thus, the text authenticates that African faith esteemed love, support, and dignity in human life. The text confirms that the African traditionalist faith should not be misconceived and perceived to bring conflict with alternative faith Christianity.

Western schooling values are depicted, international language that Africans have incorporated broadly. The same is celebrated for exposing Africans, especially for telling their stories. This is portrayed to correct those who criticise Africans destructively for 'the danger of a single story'. In that vein, international language is applauded for catalyzing African rights and freedom through literacy, since Africans had already acquired literacy in Egypt, Ethiopia, and Timbuktu. Seemingly, international language ushered in exposure which challenged superstitions, prejudices, and stereotypes. Consequently, safeguards universal human self-worth and propagates women rights and those of the less privileged in society. Accordingly, pilot connections and builds social capital amongst literate Africans and people of colour globally. In addition, Western schooling is much admired for alternative religion Christianity. The novel describes Christianity without manipulations providing Africans with alternative faith. In the same vein, through father Amadi, Eugene's daughter Kambili understands the difference between religious lunatic and true worship.

The novel challenges, both African and Western ways of schooling flaws. Consequently, African schooling propagated bigamist. This article reveals bigamist a misconception that ought to be shunned. In addition, African education was subscribed to stereotypes. Adichie validates

that some societies cultured her members to hold that women were less beings than men. Indeed, menfolk were perceived as better children because they would stay with their parents and marry, thus continuing their lineage. Interestingly, the novel proves every child a blessing from God regardless of gender. Eugene instead of care, giving his aged father abandons him only to get support from his daughter, Ifeoma.

Western education subscribed to indoctrination. Eugene is presented brainwashed to the extent of leading a miserable life. Accordingly, he ends up disappointed with a lack of family love despite his riches. In addition, Western schooling is rendered to nurture bureaucratic structures which the oppressors employ for neo-colonialism. The text reveals Westerners' bureaucracy through Eugene's immense wealth acquired in exchange for the betrayal of his government. His standard newspapers, edited and published overseas, painted his country leaders as drug traffickers. He is depicted as a traitor who is stinking rich, while his mother country impoverishes in poverty. The text validates that our leaders are not equal to the task of investing in the African education system. First, the leaders embrace borrowed curriculum that does not serve the needs of African children. In addition, very educated civil servants paid meager salaries, not to mention the pathetic condition of water, power, and fuel shortages in African learning institutions.

The novel portrays female characters as Ifeoma scoffing people who take women for granted, as well as attacking those who degrade them. In this vein, the author brings out the voice of a new African woman in digital society. Accordingly, the novel captures female voices that are volatilized. This is achieved through the Adichie's exploration of the challenges faced by women in the transformation of society by virtue of their gender. The novel tends to reveal that educated women as character Ifeoma, Amaka, pose a threat to patriarchal individuals and authorities within their liberation circle. Amaka swears to launch an activist movement to fight for people's rights when she joins university. Ifeoma is depicted as an embodiment of women's empowerment in society, with her frugality leading her PhD attainment. First, her brother Eugene felt threatened when she disagreed with his perspective of neglecting their aged father on the basis of faith diversity. Additionally, university management feels threatened by Ifeoma's agility in mirroring the failure to offer quality services.

In that sense, the text engages readers in contradictions that attend to women's desires for fulfillment in a changing society of hybrid education. Accordingly, this draws the reader to ascertain the text's strength as falling in its realistic depiction of African women as consciousness giants in a manner that surpasses the artistic vision of men. Seemingly, the paper concludes that today's female representation in education sector while remaining relevant is not sufficient to address women's project of employing education to deconstruct society. What I mean is that male and female authors share dissimilar visions of education as tools for social change. In my view, at least there is one woman in every sector of life and women contribution is monumental. Therefore, their importance ought to

be celebrated as their consciousness is undoubtedly evident. Accordingly, *Purple Hibiscus* is a reflection of Africa women in the modern and the role of authentic education in societal transformation. Adichie challenges westerners prejudice with one eye while the other is cocked to ridicule the Africans educated elites and leaders who clowns the mask of the paddy and water the seeds of neocolonialism.

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