

EN ROUTE TO FABRICATE NEOTERIC GOVERNMENT: DEVIOUSLY PROPOSED - A STUDY OF NGUGI WA THIONG'O'S NOVELS

Dr. S. Suganya Karpagam, Assistant Professor, Department of English, Gobi Arts and Science College, Gobi. Phone no.: 9659674286

Abstract:

The Third World Nations especially the African Nations are constantly suffering due to financial scarcity, poverty, lack of social security, political collapse and other complications. They remain as developing or least developing nations through the interruption of the European Nation even after the independence in the name of financial and security aid. The European Nations even after the colonisation held the colonies under their iron grip plundering their wealth and resources through the newly appointed leaders of third world nations who acts as a puppets of their European Nations. These new leaders robbed the sweat and blood of their own people for the welfare and comfort living of the few. Some of the Third World Writers have boldly represented this state through their writings. Ngugi wa Thiong'o is one among those writers who dared to represent the reality of the third world nations after the independence and has also deviously strived the people to revolt against it and tactfully build the new nation considering the welfare of the workers and peasants through his works. This paper focuses on the portrayal of reality of the Kenyan Society after the independence and the resolution given by Ngugi to build neoteric Nation in his novels.

Key Words: *Third World Nations, Interruption of the European Nations, Portrayal of reality, building Neoteric Nation.*

Decolonisation itself forms its base in the colonisation by adopting the structure of the westerner's regime through which the exploitation of the poor continues. Inequality and Oppression remains as the companion of the post-colonial government in the colonies. The postcolonial government never placed its base in the people rather had its base in the capital of the colonial masters and their welfare.

The common characteristic features of the postcolonial era that disrupted the peaceful life of the people in the colonies were unequal allocation of the land, newly formed government's structure and non-democratic nature of the government. These features of the post-colonial era were the remnants of the colonial rule in the colonies. The causes for these dilemmas should be analysed with reference to the Westerner's colonial policy. The newly formed government lacked governance skill and experience and it acted accordingly to the instructions of their western masters. It prompted tribal rivalry, discrimination among their own people and violation of the human rights. The nations, that were once under the grip of colonial power remains under the control of the Western countries in one way or the other even after the independence, and so they continue to be a under developed or developing country. The nations that were not developed after the independence from the colonial regime are regarded as "Third World Nations". This state of neo-colonial era was clearly explained by Kwame Nkurumah who coined the term 'Neo-Colonialism'. The words of Kwame Nkurumah on neo-colonial state of the colonies was quoted by Monika Sethi in her article *In Pursuit of Uhuru: Ngugi's Matigari* as

The neo-colonialism of today represents imperialism in its final and perhaps its most dangerous stage... in place of colonialism as the main instrument of imperialism we have

neo-colonialism. In the neo-colonial stage, the imperial powers control the newly independent countries of the third world through a multiplicity of military and political but mostly economic strategies which include: .. “continuing economic dependence on the colonial economic blocks; economic infiltration through capital investments, loans, and, unequal concessions and finances directly controlled by colonial powers (5-6).

The writers in the neo-colonial era vociferously voiced their abhorrence towards the continuation of the imperialistic rule of Kenyatta and Moi, who even after the independence failed to return the land to the peasants and continued exploiting the workers for the advantage of the few African *elites* and their white masters operating them from the West. Especially the writers like Chinua Achebe and Ngugi wa Thiong'o voiced ferociously against these leaders who exploit the native people. The writers have painted these Europeans, who nourished their nation by exploiting the underdeveloped world and built-up their wealth on the dead bodies of the poor workers who sold their labour for a piece of bread.

The writers of East Africa had shown their extraordinary ability by presenting their novels. Some of the writers had presented their novels in a way to remember and glorify their country's adored past. Ngugi wa Thiong'o is regarded as the Chronicler of East Africa who presented the memories of the past and also urged the people to fight against oppression, and subjugation by European colonial power. Ngugi wa Thiong'o is a socio political writer whose main concern is to present the true history of Kenya through his novels and their glorious struggle against the British Power. Ngugi Wa Thiong'o, a prominent east African writer is well-known for his interpretation of the skirmishes of Kenyan people under colonialism. All his seven novels paint the life of Kenyan people under European power.

Christianity and the Western education was the prime reason for the devastation of the ethnic culture, tradition, norms and institution of the natives and the splintering of the unity between the tribes. Nachai explained the cruel tactics used by the colonizers to bring the colonised nations totally under their control in the article *What are the Effects of Colonialism* as

The systematic approach that the European invaders utilized to usurp land in Africa has contributed greatly to the disunity and dysfunction of indigenous West Africans; coups take place in Africa not because Africans cannot govern themselves, but because West African leaders have inherited a colonial legacy that tends to pit African against African, or brother against brother. This schism can be traced directly to the different types of colonial masters that held sway on the continent. Each Colonial power pursued a cultural policy that it believed would give it efficacious results, and a policy that was in tune with his philosophy of colonial administration (Nachai).

Not only in Africa but also in every colony, the western colonizers followed the same cruel tactic of bringing up the conflict between the tribes for their own benefit. By 1960s when almost all the colonies attained freedom from the western nations and begun their self-rule, yet there is no complete freedom from the legacies of the western nations. As the continuation of the colonial rule, even in the post-colonial era there continued the rivalry between the tribes that led to the interfering of the western nations again in the colonial countries in the name of security aid. During colonialism, the western countries used a systematic approach of fuelling the rivalry between their own people in the colonies and favoured a group of tribes. Aftermath the colonialism, the tribes favoured by the colonial masters during the colonial period took over the superiority in the newly formed government and most of the lands and resources from the hands of colonial government after independence. This led to the perplexity and disorder in the colonies and they approached the western nations for security and financial aid. Consequently, the colonial masters again took the control of the colonies indirectly under the mask of helping the new government of the colonies.

The Westerners used education and Christianity as a device to generate the generation of subservient nature. The educated young natives had begun submitting themselves to the Europeans

accepting the Westerner's culture and tradition as superior because of their education that taught them to obey the Westerners. The westerner has alienated the people from their own tribe and community by banning the younger generation to undergo their traditional rituals and culture. The missionary schools expelled the students who underwent their traditional rituals like circumcision. This created a great dilemma among the younger generations. The colonial education entrenched the natives with their religion embedded into them through education. Ngugi has portrayed such character through the character Joshua. Joshua had a higher impact on the character by his education at Siriana. His education makes him consider that his culture and religion is inferior to the westerner's religion Christianity and colonial education. The impact of Colonial education on Joshua is realised through the words of narrator,

He realized the ignorance of his people. He felt the depth of the darkness in which they lived. He saw the muddy water through which they waded unaware of the dirt and mud. His people worshipped Murungu, Mwenenyaga, Ngai. The unerring white man had called the Gikuyu god the prince of darkness (TRB 28).

Most of the African Works belonging to twentieth century have oppression, cultural domination and exploitation as the foremost theme. The protagonists in these novels are set as inspirational force to the people by instigating the people to revolt and resist against the oppression of the colonial power. Ngugi's protagonists are the victims of the colonialism and later exhibit themselves as the opposing force to the settlers. In the novel, *The River Between* Waiyaki, the protagonist was portrayed as a victim of the colonial oppression. Colonial people prohibited the students from undergoing rituals and forms to dominate them culturally and linguistically there by suppressing the natives forever. Waiyaki was forced out of the colonial school because he underwent circumcision according to the rituals and forms of the natives. However, later he started his own school for people of his community against the colonial oppression and taught the children of native people.

Mariosioni, as Waiyaki's school was called, was well known in the country. Already it had a history. It was the first people's own school to be built since the break with Siriana. It had been Waiyaki's idea and even now he could not understand fully how his idea had borne fruit so quickly. He saw it as something beyond himself, something ordained by fate (TRB 65).

Thus, Ngugi had proposed deviously to the people through his novels that the people, belonging to the developing or least developing Third World Nations to create an identity by making themselves independent of the European masters and the newly formed government who acts according to the whims and fancies of their Western masters. Ngugi has urged the people to revolt and resist the oppression of the people in his earlier novels while in his later novels he has diligently communicated the people to organize and revolt. He has urged the people to seize the power and build new government that is entirely of peasants and workers through his novels. Ngugi's novels, especially the later novels are all set in the framework of the conflict between the two classes- the one he reaps the profit and the other, who sows for the profit of the few. The economic and social circumstances decide the class of the people. The bourgeoisie in a society always looks for the way to multiply their profit and never considers the welfare of the masses. The neo-colonial Kenya adapted the capitalist system of ruling the country even after the independence. The few power mongers and the wealthy industrialists ruled the country, where the struggle of proletariat is never-ending. Ngugi's *Wizard of the Crow* portrays the class struggle in the authoritarian rule of the neo-colonial Kenya. The novel depicts the imaginative authoritarian state Aburiria where "those who reap where they never planted and those who plant but hardly ever reap what they planted. The first camp, even with its allies abroad, is small, and yet it is able to lord over the second because it divides it along ethnic and sometimes gender and religious lines" (WOC 725).

Ngugi pictures the class struggle in the neo-colonial government of Kenya through his imaginative

state 'Aburiria'. He denotes the real picture of the distinction between the capitalist and proletariat in his narration of the place both the classes dwell. The proletariat live in a place where, "people were hungry, thirsty and in rags. In most towns, shelters made out of cardboard, scrap metal, old tires, and plastic were home to hundreds of children and adults" (WOC 39) and Nearby the shacks of the proletariat, the capitalist dwell where "the mansions of tile, stone, glass and concrete. Similarly in the environs of cities and towns huge plantations of coffee, tea, cocoa, cotton, sisal, and rubber shared border with exhausted strips of land cultivated by peasants" (WOC 39). This description of the place in which the capitalists and proletariat lives accounts the clear view of the class distinction in the neo-colonial Kenya. Ngugi epitomize the importance of the organization of the revolutionary party, he emphasis the danger of forming the party under bad leadership in the neo-colonial Kenya through the novel *A Grain of Wheat*. Many a leaders who attain the power and wealth after independence are those who remained loyal to the European power and white settlers.

Through the character Mugo, the protagonist of *A Grain of Wheat* Ngugi exposes the Woeful situation of Kenya after independence. i.e the leadership and the other powerful positions were taken by those who were trustworthy and reliable to the imperialist government and those who betrayed their own people for the sake of their own safety and property are rewarded with prestigious position in the neo-colonial government. The people get organized and they also unite together to progress the nation, but they unite under a masked leadership, who work as the puppets of the European people. The people of Thabai wanted to unite and be led by Mugo, who is living under the veil of patriot. However, Mugo in reality is a betrayer who betrayed the freedom fighter Kihika. Kihika left the village and fought for freedom of his country from the forest hiding out from the white man and police. Ngugi through the voice of Kihika express that the organization of the party as the need of the hour to liberate people from the capitalist system of government. Kihika says,

We want a strong organization. The Whiteman knows this and fears. Why else has he made our people move into these villages? He wants to shut us from the people, our only strength. But he will not succeed. We must keep the road between us and people clear of obstacles (AGW 187).

Ngugi had portrayed his ideas on organizing the revolutionary party through the movement of the voice of the people in the novel. Ngugi conceal himself under the mask of movement of the voice of the people in the novel and urge the people to organize against the cruelty of the capitalist run third world nations. The novel express Ngugi's condemn against the dictators and leaders of the third world nations who act according to the command of the European nations. Though the third world nations are freed from colonial rule, the westerners maintain a sort of world order through which the countries remain dependent on the European nations financially and economically. This Woeful situation of the third world nation is clearly captured by Ngugi through his novel *Wizard of the Crow*. Ngugi's main motive in writing this novel is make the people aware of the realities happening around them which put them in the hard situation for the development of the few. Post-colonial Africa epitomized in the novel is the reality of the African nations after independence. The post-colonial leaders of Africa are the one who were loyal to the European power during the colonial period, they never concerned the growth of the country they were very much concerned with the development of the few from the travail of the people. To compete with this system of indirect rule by the westerners Ngugi urge the people in the Leninist stance of ideology to organize the revolutionary party of the workers and peasants in unison. The movement of the voice of the people in the novel *Wizard of the Crow* is the reflection of this ideology of Ngugi. When Nyawira says about the movement and its function she says "There are two kinds of saviors: those who want to soothe the souls of the suffering and those who want to heal the sores on the flesh of the suffering" (WOC 94). The movement of the voice of the people revolt against the brutalities of the government at any situation. Ngugi through

the portrayal of the movement of the voice of the people insist the people to take up the revolutionary approach against the oppressors.

'The movement of the voice of the people' is the representation of the Ngugi's wish for the revolutionary proletariats to eradicate the capitalists system made neo-colonial government. However, Ngugi evolves with the same ideology as Lenin in forming the state of proletariat by revolution and violence; he confirms that violence is not the substitute of the struggle rather it is for the protection of the rights. The motives of Ngugi on this ideology can be found in the lines "a New Army for a New Aburiria, not with the gun guiding politics but a politics of unity guiding the gun, to protect laws for social justice. These weapons are to protect our right to political struggle and not a substitute for political struggle" (WOC 759).

Works Cited:

1. Nachai. "What Are the Effects of Colonialism." www.scribd.com, www.scribd.com/mobile/doc/26505961/What-Are-the-Effects-of-Colonialism.
2. Sethi, Monika. "In Pursuit of Uhuru: Ngugi's Matigari." *Journal of English Literature and Language*, vii, no. 1, 2013, pp. 16.
3. Thiong'o, Ngugi wa. *The River Between*, Penguin Books, 2015.
4. _____. *A Grain of Wheat*, Penguin Books, 2012.
5. _____. *Wizard of the Crow*, Vintage, 2007.