

Research Article

Aspects of African Revolution as a Political Elitism in Ngugi WA Thiong'o Novel *Devil On The Cross*

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Abstract

This paper aims to focus on how Ngugi's Wa Thiong'o's *The Devil on the cross* represents the African Revolution as a political elite. It examines the revolutionary mood that has persisted over time, particularly in modern African novels and how the study of the political elite has typically focused only on their external concerns about social, political and economic developments ignoring the unconscious desires that drive their decisions and interests. The political and social climate of their countries has fascinated many African writers as well as some thinkers. This author, who represents generation of African history have faithfully captured the reality of the continent circumstances. The elite wants to plot "power and personal Enrichment" as the benefits of holding. It illustrates how Ngugi's art has evolved from depicting colonial past to highlighting corruption and exploitation in Kenya. Therefore it is necessary to investigate the political elite from a different perspective, taking into account of their own interval impulses that drive their interests. In Ngugi WA Thiong'o's *Devil on the Cross* the text examines the African revolution as well as the political elites.

Key Words: African revolution, Economic development, Political elite, social climate, Corruption, Personal enrichment.

Introduction

Nigerian literature discuss about the values and life of Nigerians both historically and currently. This literature has participated in both oral and written category, just like other literatures. It attains that the writers were experts in both western literacy practices and creating works of the greatest caliber of poetry and fiction. Additionally, they wrote in European languages, which would make their writings accessible to the greatest number of people worldwide. African authors seek to fuse the wisdom of the modern world with the traditional customs of their own culture. They have a clear understanding of African Society after World War II, Africa gained its independence after that more than African writers start to publish their writings such as Wole Soyinka, Chinua Achebe,

Ousmane Sembene, Mongo Beti, Agostinho Neto and Ferdinand Oyono. Their writing was done in European languages, and many of the themes they addressed were the conflict between colonial and indigenous cultures and also the rejection of European enslavement.

Literature that explores Nigerian ideals and culture from both the past and present is referred to as Nigerian literature. African linguistic traits were the main subject of Nigerian writer's stylistic approaches. African authors that have resolved the subject of African elitism in their writing include Ngugi. The 1960's when several African nations gained their independence and the age of colonial dominance came to an end, brought the emergence of the political elites throughout the continents. Gikuyu that was translated into English by the Kenyan

novelist Ngugi WaThiongo, who is a playwright and activist. The story follows Jacinta warringa, a young Kenyan woman who has endured a lot, as she goes to the Devil's Feast and neo-colonial forces, as well as the applicability of the concepts of class struggle, Elitism and social collectivism in the story of the *Devil OnThe Cross*. As a result of taking the rein, politics has not only allowed politics to go but it has also taken on the role of the objects of self love, economic and class interests.

The definitions of the term 'Elite' indicates that the competing elite seeks to influence political decisions, solidify their place in the hierarchy, shape policy and therefore enlarge their political pie. African postcolonial literature which is frequently interests in political and social themes, centres on the question of elitism. It also makes sense in the context of the Marxist discourse on class struggle and analysis. An essential and insightful technique of class analysis in *Devil OnThe Cross* is thus the portrayal and description of Elites.

The work examines the damaging impacts of capitalism and neo-colonialism representing Ngugi's empathy for the working classes in Kenya, who have been taken advantage of both western invaders and a local bourgeoisie that has taken over after the independence. The majority of social and economic developments in neo-colonial Kenyan society are attributed to the local elite, as seen in *Devil OnThe Cross*. It's interesting to observe that these "Local watchdogs"(Devil 97) are split into two groups: those with political authority and wealth and those with power but no wealth.

The robbers and thieves were played at the Devil's Feast serve as a representation of the novel who immediately inherited the nation's political leadership from the British colonizers through essentially they stand for the "Vile class of males who are determined to oppress the whole land". The main evidence of how the local elites have imprinted political power and exploited to further exploit workers and peasants were found in KihaahuWa Gatheeca's statement. His primary purpose is used his political influence into manage his own affairs and amasses additional wealth. He targets financial

blackmail, corruption and exploitation in all of his political endeavors.

I hardly need to tell you that after two years, the millions that I'd invested in the election campaign had yielded quite a tidy sum. And, you will note, I hadn't shed a drop of sweat. All my money came from the very people who had voted for me. How? Because it was their tax that would go to pay the money borrowed from foreign banks (Devil116). In the end elitism in *Devil OnThe Cross* can be understood as the direct result of colonial influence as the fundamental tenet of contemporary capitalism "The sweat and the blood of the workers are the wellsprings of wealth "(Devil 187) and they learned in post Independence Kenya, money, property and land are everything. Ngugi hope to open Kenyan the destructive force of neo-colonialism and modern capitalism as well as the corrupt and avaricious nature of post independence African elites.

The relationship that existed between the colonizers and the colonized is reflected in the one that currently exists between the elite and the people. That's comprehensible in the African who has been Westernized elite are created and manufactured by Europeans. The lot of individuals are European in their origin but African in blood, color, taste, beliefs, morals, intelligence and on whose Europe can rely on this, help their training in the heritage of European educational institutions informed their perspective, approach and intuition. They are similar because of this stereo types, indifference and disdain as in the European capitalist civilization, the impoverished masses. In the two approaches can be used to examine the interaction between the elite and the general populace. The relationship in that of the exploiter and the exploited, on the other hand.

In another way, that the relationship between the wealthy elite or the general public and the political class. Conversely, yet, this relationship that can be compared a rescuer and the lost folks. The relationship between the non-wealthy elite and the general public, that the former go to support and enlighten the latter approach to enhance their living circumstances and context. Initially, the masses are drawn to

the elite because they are caring and supportive. Nobody gives a damn about the suffering of others; everyone battles for their own survival and wealth. This represents the new direction that the relationship between both, the general public and the political elite.

The head of the International Organization of Thieves and Robbers counsels, Kenyan rivals to focus solely on them in *Devil on the Cross* and put their compatriots behind them if they truly wish to succeed: Ignore the beautiful faces of your children, of your parents, of your brothers and sisters. Look only on the splendid face of money, and you will never, never go wrong. It's far better to drink the blood of your people and to eat their flesh than to treat a step (Devil 89).

The above mentioned quote demonstrates unequivocally that the elite, rather than assisting the people in overcoming their dire circumstances stemming from excessive exploitation and the guilt of utilizing public resources to persuade the people to accept their situation and ignore their family members. So the privileged person misleads the public and imparts ignorance upon them. But in order to fulfill their mission, the elite maintain the systems that helped the colonists become better sway the African populace.

Conclusion

The African elite make an appearance as *Devil on the Cross*. This crisis of African cultural identity is satirical and the elite brags of their intimate ties to western imperialism. Ngugi has committed his entire life to the mass liberation of Africans in general and African people in particular. He has demonstrated that his writing is not art for the sake of art: The political and metaphorical significance of Ngugi WA Thiong'o's *Devil on the cross* lies in its representation of the condition of Kenyan society after independence as it fights against neo colonialism and contemporary capitalist.

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