

Development Mania, Land Politics and Conflicts in the Selected Novels of Ngugi Wa Thiong'o

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Abstract: *The paper is going to discuss the links between the development mania, land politics and concomitant conflicts through a comparison of colonial and post-colonial periods in light of the two novels Weep Not, Child (1964) and Petals of Blood (1977), both of which are written by Ngugi Wa Thiong'o. Thiong'o is a post-colonial writer who showed through his novels that colonialism started from imperialism and through that neocolonialism evolved which is so far the last stage of imperialism where the colonial rule still dominates but keeping the gun on the shoulder of the capitalistic society in countries like Kenya. Both the above mentioned novels were written in post-colonial period but still the former novel portrays colonial rule in Kenya while the latter features the picture of post-colonial Kenya. Different studies have been conducted analyzing both the colonial and neocolonial periods of these two novels. But there is no concrete paper that points out the evolution of domination from one period to another focusing on the crucial issues of land, development programs and ruler-ruled conflicts. Through qualitative analysis of the two novels under post-colonial criticism, the paper will show the dynamics of development craze, land politics, and persistent conflicts.*

Keywords: *colonialism, post-colonialism, land politics, development, conflicts*

Introduction

Colonialism is a form of control created by a powerful state or country through setting up of colonies in another state. The colonized states or countries are dominated by the colonizers through economic, political, educational and cultural strands. When these colonized countries overcome the colonial rule through rebel or any other means, they are termed to be decolonized. They enter into a post-colonial phase in which they face capitalistic dominance through indirect economic diplomacy. The prime economic dominations and diplomacies in both periods are created through notions of land confiscations and development programs. The acts of dominations create conflicts between the colonizers or the ruling power and the colonized or oppressed mass. The two novels *Weep Not, Child* (1964) and *Petals of Blood* (1977) were both written by Ngugi Wa Thiong'o in post-colonial period of Kenya. The first novel covers a picture of British colonial rule in Kenya while the second novel denotes a post-colonial picture of decolonized Kenya that is facing neocolonial rule. Both the novels give vibrant presentation of land politics and development craze though economic policies of both periods and showcase the conflicts between the rulers and ruled in a dynamic way.

Ngugi Wa Thiong'o, being a Kenyan, have demonstrated the British colonial rule in Kenya in his works. The novel *Weep Not, Child*, was written in 1964 and it was his first novel where he introduced British colonialism. He elaborated how the Kenyans were suffering from lack of food, snatching of land and mental atrocities. He portrayed how education was shown to them as the only way out from the sufferings and made expensive to get. The British have presented themselves as the sophisticated bunch, more elite and classy than the natives and hence got the

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mental breakdown of the Kenyans to dominate them. Politically the natives were suppressed when the British became the land owners and government both. By taking authority of their land, they eventually got the authority to their policies and governing scheme. Then they created suppressive agendas through education. With the notion of development and civilization, forcibly the natives were driven to take British education through British language.

Kenya has been under the British rule from 1920 until 1963. The Mau Mau revolution that started from about 1950s, created an army against the British rule and that gained independence for Kenya. After the independence, the Kenyans thought that they will be able to enjoy all their rights, but still they struggle to do so. After 1963, the imperialism did not exit, rather Kenya turned into a neo-colonial state from educational, cultural, economic and political point of view. After the revolution and independence, the picture did not change in actual sense. The setting in *Petals of Blood*, which was written in 1977, showed the real picture of neocolonial society where the English were not directly suppressing them but they laid schemes to make them suffer. It is showed that the Kenyans have no other option except gathering English knowledge and opt. for global jobs or else they had to remain poor without light of development in their place. But it is still true that through this, the English could still rule over the country people minds and eradicate the native traditions from practice. In the novel, the characters Munira, Wanja, Karega, Abdulla etc. projected the heartbreaking fate of the peasant class in Kenya and how the country authority and city councils destroyed their claims on their ancestral lands, damaged their business, and made the woman fall under double imperial exploitation. All these were the picture of post-colonial time when the British lost their direct control but from indirect and previous perfect plans could still dominate them.

Thus this research paper aims to bring out the post-colonial or neocolonial rule from every possible source of exploitation faced by the decolonized states that evolved from their colonial period and showcase the prevailing customs of dominance by the imperialist powers in terms of development mania, land politics and conflicts between people and underlying policies and customs.

Literature Review

The two novels *Weep Not Child* (1964) and *Petals of Blood* (1977) by Ngugi Wa Thiong'o are both mirrors of colonial and neocolonial exploitation and domination through different strands of economy and culture. The existing works on these two novels bring out the pictures of inevitable imperialism and different modes and reasons of oppression, domination, suppression and exploitation. Although these works focused on the colonial, post-colonial or neocolonial view of the novels, they barely concentrated on the evolution of domination from one period to another focusing on the crucial issues of land, development programs and ruler-ruled conflicts. Thus, this section of the paper will throw light upon the previous references and literary works that brought out the research in query.

Weep Not, Child portrayed relationship of Africans and British in the colonial rule and the uproar of revolution that apparently became necessity due to extreme colonial oppression. Land confiscation by British crippled the Kenyan economy and politics. The tools like education and religion were used to control the Kenyan integrity. *Petals of Blood* explains deprivation from lands and economic degradation of peasant class and their struggle against the capitalistic

government. Difference in evaluation of English and Kenyan curriculum and better opportunities by the English curriculum cripples the lingual and cultural authenticity of Kenya. Thus after independence through Mau Mau the struggle of certain class of people did not end yet. The above mentioned two novels are centered to the aspects of Kenya and hence show the colonial and capitalistic dominance that continued there in both colonial and neocolonial rule.

According to Fanon, “For colonialism, this vast continent was the haunt of savages” (2005). The main focus of the colonizers was on the land of the Kenyans as land was the center of their spiritual, political and economic integrity. “Thiong’o’s *Weep Not, Child* deals with the adolescence of a young boy Njoroge at the time of Mau Mau rebellion in Kenya. The main theme of Thiong’o’s fiction is the colonial experience of the Kenyans and in this crucial struggle between the colonizer and the colonized; land becomes a significant part of the colonial supremacy and power. Land is the biggest issue leading to the crisis in the novel.”(Rao, 2016, p. 644). According to Venugopal, “Gikuyu and Mumbai are the East African counterparts of the biblical Adam and Eve. The land is the source of life to the Gikuyu people because it provides food and gives spiritual satisfaction.”(2018, p.1). Njoroge’s father Ngotho’s character is a character of old Kenyan native who portrays this land connection and emotion profoundly. “The landless colonized fight a regular battle for their survival as it is prime resource for their livelihood. Ngotho is victimized due to dispossession of land like the colonized that are prepared to fulfill the needs of the colonizers. Ngotho’s retelling of the Gikuyu creation myth reinforces the theme of land.” (Rao, 2016, p. 644).

Bate’s book, *The Song of the Earth* (2000) argues that colonialization and deforestation have frequently gone together. He writes, “As Robert Pogue Harrison has demonstrated in his remarkable book *Forest: The Shadow of Civilization*, imperialism has always brought with it deforestation and the consuming of natural resources.” (Barry 2009, p. 242). “This very truth has been delineated in *Weep Not, Child* by Ngugi wa Thiong’o. He knew it well that the English came with depraved mentality to destroy the wild nature that nurtured them for generations. Their embeddedness in nature which sustained from time immemorial has been disrupted and that disruption started with clearing the forests.” (Mondol, Khanam and Zahid 88).

“*Weep Not, Child* follows the pursuit of main character Njoroge to obtain an education so that he can provide a better life for his family, and attempts to be a good Christian. Like the author, Njoroge has known nothing but colonialism all his life. Through his main protagonist, Thiong’o shows us how the colonist employed the tools of education and religion in an attempt to control the Kenyan people through the hegemony of the British way of life.” (Willms 2017). “This education exposes him to Christianity and gradually detaches him from his own religion and culture. The sway of this alien religion underlines deep implications as Njoroge grows up with a sense of acceptance and belief in Christian values of justice.” (Rao, 2016, p. 645).

“The colonization of the society that Njoroge and his family lives in had taught its inhabitants that English and the white way of life are effectively the only way in which one can improve his or her situation. In many ways, this is true - it opens up more educational and professional opportunities through which one can gain land and money - yet this is only so because of imposed Eurocentric careers and values” (Stroud , 2019).

The Kenyans revolted against the colonialism and for their freedom. It was freedom for their native land which later turned out to be famous as Mau Mau revolution. But Mau Mau revolution was thought to be a failed project and British did not pay much heed and later on this revolution brought freedom to the Kenyans. Even though, after freedom, the country could not be fully decolonized and faced dominance through neocolonialism. Thiongo's novel *Petals of Blood* takes up incidents that showcase the vulnerability of the native people to the Government that is mechanized by the powerful European or ex colonizing countries. Life of Munira, Karega, Wanja, Abdulla, Niyakinyua etc. people are revealed as and how each of them faced the neocolonial dominance have been described in the novel.

“The novel is concerned with the first stage of the African historical development with its dominant themes of cultural imperialism, racial discrimination and exploitation of the African continent by white colonialists. It focuses mainly on the disintegration and disillusionment caused within the indigenous African society by civilization through the introduction of foreign or strange educational, political and religious systems by white colonialists.”(Palmer, 1974, p.68-9).

“Chui, Mzigo and Hawkins Kimeria are portrayed as powerful businessmen or entrepreneurs and capitalist exploiters who displace genuine but small businessmen like Abdullah and Wanja and deprive peasants of their lands.”(Addei, Osei and Annin, 2013, p. 166).

Education and religion are described as powerful tools of western civilization not just in Kenya but in the entire Africa during the colonial period. Thiong'o employs the use of historical facts to tell the story of how whites came to settle in Ilmorog and how they introduced strange things, including food and motor car in Ilmorog It is observed that things in Ilmorog and Kenya as a nation have not been better even as African governors and chiefs take over the leadership of the state.

“In Part One, Ngugi presents a community that represents a typical small traditional rural community with its innocence and purity intact. In Part Two, at the start of the journey to the city in search of solution to the drought, Ngugi, making use of African oral traditions, celebrates the heroes of Ilmorog revealing the gradual social change from a nomadic to an agrarian culture, and presenting their source of pride, joy, unity, and contentment. The introduction of imperialism and capitalism by not just whites but also blacks indigenes was the first blow to Ilmorog's pride, joy, and unity; this consequently led to the death of cultural and traditional values, the social, moral, and political decay and disintegration of Ilmorog community” (Adam, 2015).

“The people of Ilmorog who are mainly peasants, unable to compete or contest with the business insights and expertise of the capitalists, painfully lose their lands and inheritances, and finally, disintegrate dependently into labourers or worse, for example, becoming roadside orange sellers like Abdulla. Some courageous ones, like Nyakinyua, who are determined to fight all forces of capitalism and exploitation, are discouraged by the lack of support they get. (Adam, 2015).

“Throughout *Petals of Blood*, Ngugi drops several references to the educational system of Kenya, and its interactions with colonial powers. These educational references support the idea that colonial and imperialist societies use education in the language of the ruling society, in this

case, English, to retain social and economic control over the subjugated society.” (Sunnergren, 2016).

This novel explains why and how English education still prevails in the Kenyan society and that is because people still believed that English education could give them global jobs that would enhance their lifestyle. The people doubted the Kenyan education for its effectiveness in global market. “Certain statements in the novel imply that Kenyan education is not as good as English education for creating successful citizens. Munira’s siblings, for example, were educated in England so that they could become lawyers and doctors, and this makes Munira feel insecure with his family, since he has only been educated in Kenya”.(Sunnergren, 2016).

“As these scenes demonstrate, Ngugi uses *Petals of Blood* to show that imperialist powers use education, and specifically the teaching of English, to retain control over colonized countries by creating an educational hierarchy in which education in the imperialist country is best, English education in the colonized country is good and African education is substandard.” (Sunnergren, 2016).

Therefore, we can understand from the instances that in both period of colonialism and post colonialism, education, lands, Christian religion, economic vulnerability etc. have been used by the British to create power authority on the Africans. They up until colonial rule created dominance through direct actions and suppressions. After the end of colonial rule they did not stop even and continued the imperialism through neocolonial rule. Various papers have been published and many writers have put forward the aspects of colonialism and neocolonialism but no concrete paper have been prepared or worked upon the evolution of the neocolonialism from the colonialism and the string between them. Thus these reviews will be used to further analyze that how the neocolonialism has evolved and how the colonial legacy continued in neocolonial period even though the countries fought for imperial freedom. How the picture of colonialism is fragmented and presented as neocolonialism keeping the same dominance will be discussed in the paper in light of these reviews.

Research Gap

The existing literatures related to the research topic give accounts of the colonial period and neocolonial period exclusively with proper accounts of political aggression, economic exploitation, educational turmoil, and cultural degradation. It is vibrant that colonialism was a part of imperialism that started with setting up colonies and neocolonial rule certified to the last stage of imperialism through capitalistic social and political structure. Though the retaining works are good accounts of the dominations and oppressions, no concrete paper brought up the notion of development craze, land politics, and conflicts between people and notions from two periods. Hence this paper would address these notions of colonial legacy that gives birth to neocolonial rule in a structured form of evolution.

Research Statement

Though colonial rule have ceased to exist, imperialism could never take the exit ticket from the global politics. Though the European countries were forced to give up their colonial rule, they never gave up the control or the authority from the colonized states. The imperialism prevailed through economic oppression, interference in politics, military power and business. A number of

literary works have been published which addressed the dominance and exploitation from different angles of both periods but none of those connected the facts and reciprocations that lead to the situations. The upheaval of cultural and intellectual development, politics of land and the integrated conflicts have not been focused anywhere perfectly. Hence this study will be focused on these issues and through exploring the two texts of Ngugi Wa Thiong'o which are *Weep Not, Child* and *Petals of Blood* among which one presents colonial era and another presents post-colonial era of Kenya respectively will show how development and land politics lead to the ultimate conflicts and destructive turmoil to the Kenyans.

Research Objectives

The general objective of this paper is to point out the evolution development mania, land politics and concomitant conflicts from two texts of Ngugi Wa Thiong'o. Some specific objectives are:

1. To identify the development craze and notions of cultural, intellectual and physical development issues that has become the root to all dominations by the colonizers or the ruling parties.
2. To specify the root of economic aggression and land politics during colonial period in Kenya by the British and its legacy in the independent Kenya.
3. To analyze the conflicts between religion, education, rulers-ruled and political situations in the selected novels of Thiong'o

Research Methodology

The research is a qualitative work based on close textual analysis of the two novels *Weep Not, Child* (1964) and *Petals of Blood* (1977) by Ngugi Wa Thiong'o. The study will investigate the development mania, land politics and concomitant conflicts through analytical reading of post-colonial framework. Different critics have described the nature of domination in both colonial and post-colonial times by colonizers and capitalistic bourgeoisie class. The paper will address the references and point of views of previous works and writers and showcase the evolution of development craze, land politics and different notions of conflicts in a colonial legacy.

The primary data for this research purpose were accumulated from the two texts *Weep Not, Child* (1964) and *Petals of Blood* (1977) by Ngugi Wa Thiong'o. The secondary data were assembled by reviewing and analyzing relevant works and literatures that contained informative notions and facts related to this topic. Essays, journals, literary criticisms, and theoretical concepts relevant to this research were taken as references to set the discussion. The analytical technique of this paper is textual and content analysis. The paper will analyze certain events, incidents and agendas imprinted in the novels.

Theoretical Framework

Colonialism and post-colonialism are different periods of imperialism. Each has similar yet different structure of domination and exploitation. Colonialism depicts ruling through formation of colony whereas post-colonialism denotes power control through political and economic liaisons and cultural influence. In both the period, development mania, land politics and concomitant conflicts have been crucial issues in igniting the turmoil.

Arturo Escobar in his book *Encountering Development* (1995) presented exclusive idea on justifying the book's title which included much more than an analysis of mainstream

development economics. It was a critique of the whole rotten edifice of western ideas that supported development, which Escobar regarded as a contradiction in terms and a sham. For Escobar, development amounted to little more than the west's convenient discovery of poverty in the third world for the purposes of reasserting its moral and cultural superiority in supposedly post-colonial times. He denoted that development was, unavoidably, both an ideological export and a simultaneous act of cultural imperialism. With its highly technocratic language and forthright deployment of norms and value judgments, it was also a form of cultural imperialism that poor countries had little means of declining politely. He dictated the underrating consciousness regarding this issue and said “Perhaps no other idea has been so insidious, no other idea gone so unchallenged”.

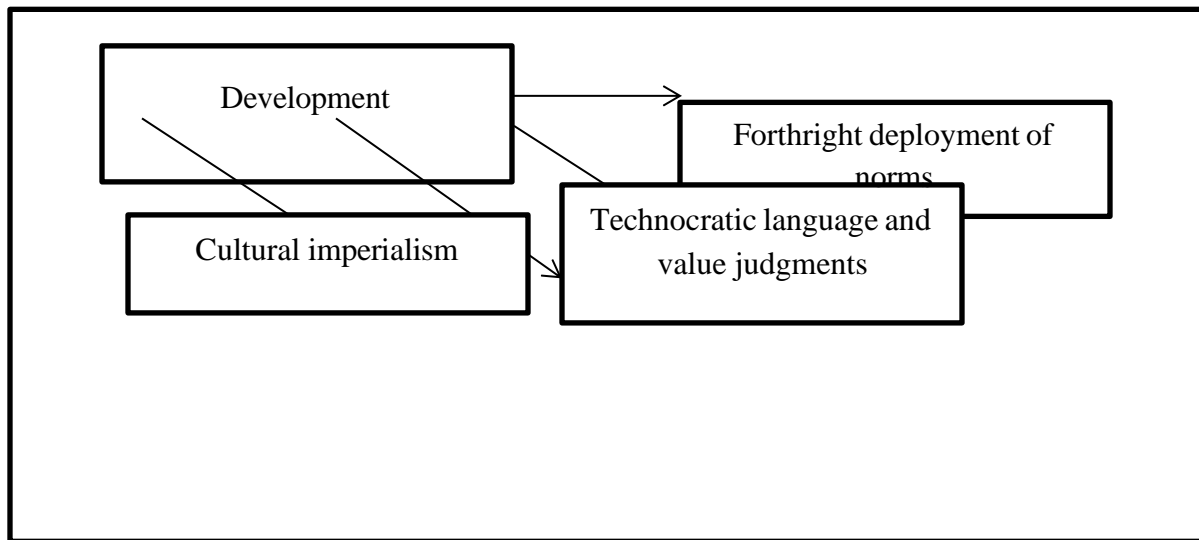


Fig: Notions on development by Arturo Escobar

Thus, development has been circulated through physical, intellectual and cultural notions. Sophisticated English education, Christianity, well-constructed roads and city life have been projected by the colonizers as development of the nation. Through the theories of Escobar the development mania of the post-colonial period can be explained from the selected novels.

In order to emerge in the political issues of Africans or Kenyans, the British have used politics of land as to the Africans all their economic terms starts with the possession of land. They also intrigued the conflicts between them and natives and also created clashes between the natives themselves to ensure divide and rule. All these aspects created a colonial legacy that did not even die in post-colonial period.

Colonial and Post-colonial legacy of dominations

<p><u>Development Mania</u></p> <p>English Education</p> <p>Christianity</p> <p>Urbanization</p>	<p><u>Land Politics</u></p> <p>Confiscation of Lands</p> <p>Taxation</p> <p>Economic control</p>	<p><u>Conflicts</u></p> <p>Christianity vs. Paganism</p> <p>English vs. Kenyan Education</p> <p>Ruler vs. Ruled</p>
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Fig: The aspects of development mania, land politics and conflicts in colonial and post-colonial periods.

Hence all the aspects of economic, political cultural, educational conspiracies by the colonizers in colonial period and capitalistic rulers in post-colonial period center around similar conditions and thus give overflow of imperialistic legacies.

Development Mania

Development mania or development craze was pretty much in practice in both colonial and post-colonial period. The British came to Africa according to their sayings that, in order to preach civilization and better education among Africans and develop their lifestyle. The British incorporated industrial revolution, constructed railways and roads, built English educational institutions, introduced Christianity etc. in terms to civilize the savage and unsophisticated Africans. Through this, the British would trap the natives in giving away their lands and money in the hope of better future whilst the British would usurp all their possessions for their benefits. In post-colonial period, the native rulers of the African countries continued the process of developing industries, transportations, educational institution in the style of the British colonizers due to economic and political policies that helped them gain more money and power suppressing the proletariats of their own countries. The two novels *Weep Not, Child* and *Petals of Blood* by Ngugi Wa Thiong'o portrayed the practice of development and the underlying motifs behind them in a pretty vibrant way in both colonial and post-colonial period.

In the colonial period of Africa, one of the aims of the European colonial power was to impart western culture in to the colonized countries so that they crave to cling to them even if their colonial rule gets diminished. The introduction of Christianity as a religion was also a strategy of this. The impartation of English language to the natives was an objective to destroy the African languages and their mode of communicational identity. The Africans would inherit the new culture thinking them as the more posh and developed system. The English Language seemed elite to them and hence they demeaned their own language in order to learn English. This is most imperialistic action that the British have taken. Even after the decolonization of Africa, the countries could not stop the practice of western culture and English language and kept on thinking that they were being culturally and intellectually developed. In Ngugi Wa Thiong'o's novel *Weep Not, Child* the breakage of culture is shown when the natives start going to English schools for education and learning English language.

In *Weep Not, Child*, in Njoroge's school, English was taught in Std. V which was of great pleasure to the little boy. His mother also anticipated that her children would talk in polish English like the British. When Njoroge was admitted to the school he learnt a lot of English and

Christian teachings which were against his own culture. Njoroge loved the Christian bible and would compare Adam and Eve with Gikuyu and Mumbi from his religious studies. These aspects were harmful as religious belief from his cultural point of view. As Cesaire observes, “the British laid down the dishonest equation Christianity=civilization and paganism= savagery.” (2001). The old beliefs of the young natives were being changed due to Christian teaching that created identity crisis among them later. The natives used to follow the British as they portrayed themselves as civilized, sophisticated, organized, and highly presentable. On the other hand the natives felt that their culture was savage, unsophisticated and not up to the mark. In the dream of being like the British, they ended up being existentially unstable, drained, beliefs and religion distorted and unable to showcase their own aura.

The colonized effects on customs, language and religion do not really vanish away with the decolonizing situations. These aspects are rooted so deeply that even after the independence cultural distortion of colonized countries are very much vibrant. In Ngugi Wa Thiong’o’s *Petals of Blood*, the setting is based on post-colonial Kenya even though there prevails English education, British cultured oppression and religious imbalance. In the novel, Munira being an African teacher tried to establish African curriculum but failed as the country people are more inclined to English language education and he could feel his weakness towards that as well because his brothers have been really successful by learning English. When Karega tried to Bring Chui, the African headmaster to build up African curriculum, he failed also as Chui was himself trained in English language teaching and curriculum.

Furthermore, the practice or injection of Christian values and customs were threatening to the African religious values. “By looking at the metaphorical and allegorical allusions to Christianity in Ngugi wa Thiong’o’s *Petals of Blood* (1977), we can see the juxtaposition of traditional African religious values against the pervasiveness of Christian thought.” (Howard Hill, 2016). Christianity has been used as a tool by the whites to enter in the African society in shape of ideologies and values.

The migration of people of Ilmoog to Nairobi for interest of industries and city life focuses on the decline of the essence of village life and culture. The conditions that were creating Ilmorog from a mere village to a city were threat to cultural purity and integrity. The trans-African road that was ready for use and Nderi wa Riera boastfully declared that he was responsible for the national road pass through Ilmorog. This trans-African road is a symbol of the emergence of a new integrated national life involving the acceptance of new values of life. This road inspires them to begin new business ventures. For instance, Abdulla and Wanja begin a shop at the roadside and sell an intoxicated drink called ‘Theng’eta’ to the way-farers. In the name of accepting the slight developed westernization thoughts, the city started practicing social inequalities and prostitution. “It was New Kenya. It was New Ilmorog. Nothing was free.” (Thiong’o, 1977, p. 332). Due to incorporation of foreign manners and practices, the culture of the people became a hybrid one with fragmented ideologies of their own root. They appreciated British culture as the most elite, and upper class people of the society belonged with the western education and ideology. The international capitalistic society was alluring to them and all the countrymen got twisted in pre-colonial faithfulness and post-colonial betrayal.

The Politics of Land

Economy of a country is the large set of interrelated production and consumption of goods and services and the supply of money. A country is predicted to be economically solvent when the production and consumption of goods and services are used to fulfill the needs of those living and operating within the economic system. Politics on the other hand, in plain words is the game of power. It is basically the activities related to the governance of a country, nation, state or any kind of institution. The African countries' riches were centered to their lands which controlled their ruling policies too. Their economic solvency and wealth of greenery attracted the British and other European nations to usher wealth from them. The European countries started setting colonies and grabbed the ownerships of lands crippling their economic states and thus created political control over them. The colonizers upheaved their own industrial revolution with good produces in the farms of the colonized countries. Also, in this modern period, the imperialistic European countries create diplomatic political and business liaisons with the former colonized states and cripple their economy in disguise of development initiatives.

The picture of colonialism through economic and political means during colonial period by the British are portrayed in *Weep Not, Child* by Ngugi Wa Thiong'o. *Weep Not Child*, circles around the life of a young boy Njoroge and his family's hardship as peasant class people, when the British settlers captured their lands and threw them to economic and social degradation. Lands were the biggest source of wealth which the native Kenyans used to worship in a spiritual level. In the beginning of the novel, Ngotho, father of Njoroge, tells the Kikuyu creation myth of Gikuyu and Mumbi, wherein Ngai, the God of creation, bestowed the land to the Kikuyu people and clans "This land I hand over to you. O Man and woman - It's yours to rule and till in serenity sacrificing - Only to me, your God, under my sacred tree" (Thiong'o, 1964, p. 24). According to their belief, "a man who went with tattered clothes but had at least an acre of red earth was better off than the man with money" (Thiong'o, 1964, p. 19). Hence confiscation of land was a perfect plan by the British to cripple them. Ngotho, father of Njoroge was the eldest in their family and he had the most emotional appearance regarding lands. He was a man of soil and hence the white British landowner Howland "just loved to see Ngotho working in the farm, the way the old man touched the soil, almost fondling, and the way he tended the young tea plants as if they were his own...Ngotho was too much of a part of the farm to be separated from it" (Thiong'o, 1964, p. 33). He believed in the prophecy of Mugo Wa Kibiro and had firm anticipation that the British will go back one day and he will get his ancestral land back. But when he found Mr. Howland had created permanent settlement, he wanted his son Njoroge to be educated enough to claim and get their lands back through economic solvency. This was another policy of British that they enforced expensive English education and allured them for better future which paved their way to lose more lands to pay for the education.

Njoroge had a strong belief that education could have saved his family and ancestors from the robbing of their lands. So he believes that "if people had had education, the white man would not have taken all the land" (Thiong'o, 1964, 42). Ngotho sang the same tune and agreed to his son that "Education is everything" (Thiong'o, 1964, p. 43). But in true sense, "he doubted this because he knew deep inside his heart that land was everything. Education was good only because it would lead to the recovery of the lost lands." (Thiong'o, 1964, p. 43). The natives were driven to education either by alluring them to future jobs or forced to do so to sustain in that society.

Unable to cope up within the British domination, the natives attempt to rebel in various ways, but are violently stopped by the laws of the land. “The white man makes a law or a rule. Through that rule, he takes away the land and then imposes many laws on the people concerning that land and many other things, all without people agreeing on it first as in the old days of the tribe.” (Thiong’o, 1964, p. 82). The natives who lost their lands had to work as laborers in the European farms. They were forced to work in the farms as tax rates were increased for Kenyans and made impossible to pay if they had not work in the farms. Through these tactics the British corrupted and got hold of the governing body that had to abide by their orders to sustain in the lead of the country.

The British became both government and landowners and collected both taxes and rents through the hard labors of the Kenyans. And spitefully to the irony of their faith, the natives had to work for someone else in the land that belonged to their ancestors. All these domination and economic disparity finally pushed them to the Mau Mau rebellion. Even after the colonial rule ended, the people who fought for it, the proletariat class could not really enjoy the economic solvency or political freedom that they wanted. The novel *Petals of Blood* by Thiong’o shows post-colonial picture of Kenya and the neocolonial economic oppression faced by the peasants. In the novel, neocolonialism evaporated in the country as the elite bourgeoisie oppressed the poor proletariats though colonial style under the imperialistic British power. Abdulla, Karega, Wanja, Munira, Nyakinyua etc. characters represent the victims of neocolonial rule in Kenya. Abdulla runs a bar or winery, Karega and Munira are teachers who fought for the African curriculum, and Wanja is the representation of women in the society who faces the dual colonial suppression in the post-colonial period.

“Chui, Mzigo and Hawkins Kimeria are portrayed as powerful businessmen or entrepreneurs and capitalist exploiters who displace genuine but small businessmen like Abdullah and Wanja and deprive peasants of their lands.”(Addei, Osei and Annin , 2013, p. 166). The policy of land ushering prevails in post-colonial period as the novel shows that “Ilmorog peasants had been displaced from the land: some had joined the army of workers; others were semi-workers with one foot in a plot of land and one foot in a factory, while others became petty traders... and behind it all, as a monument to the changes, was the Trans- African Road and the two-storied building of the African Economic Bank Limited” (Thiong’o, 1977, p. 302). Moreover there were deceitful actions of capitalists to usurp land and businesses. “The Theng’eta Breweries and Enterprises Ltd owned by Mzigo, Chui and Kimeria, has its genesis in the ancient fertility cult involving the harvest and Theng’eta brewing, a pursuit revived by Nyakinyua.” (Thiong’o, 1977, p. 204). Wanja and Abdulla were doing good with their business of bar and inn until the local capitalist authority take over that and auction Wanja’s grandmother Nyakinyua’s land. To redeem that land, Wanja had to pay off a lot. She and Abdulla had to sell of their joint owned building and the license to brew Theng’eta was taken away from them which were later given to Mzigo by Chiri County Council because Mzigo have bribed them. But later when they died, The daily, satirically named Daily Mouthpiece, regards Chui, Kimeria and Mzigo as great nationalist heroes who have fought for Africanisation of the ownership of Theng’eta factories in Kenya: “And now their lives were brutally ended when they were engaged in a bitter struggle for the total African ownership and control of the same Theng’eta factories and their subsidiaries in other parts of the country. Negotiations for them to buy out the remaining shares held by

foreigners were soon to start. Whom then did their untimely deaths benefit? All true nationalists should pause and think!"(Thiong'o, 1977, p. 194).

Therefore, from *Weep Not, Child* the colonial political and economic domination of Kenya is seen here the British played their game of dividing the natives and grabbing the lands of the natives into their possession. The early times the British created farms and made the natives work under them creating policies and brutal domination. In that period, the picture of domination was clear in picture as the whites used to suppress the black natives. But after the revolution and freedom off Kenya when they got political freedom, still the picture did not change completely. Because in postcolonial period, the Kenyans are facing neocolonial suppression as the ruling elite bourgeoisie of the country betrayed the peasants and controlled the lands of those poor people. So in plain words, the poor people who had faced oppression during colonial period and revolted for freedom, they did not enjoy freedom after the liberation because the rich Kenyans who used to satisfy the British eventually got into power and they kept on dominating the proletariats. So, the modern imperialistic domination by the ruling party in support of the ex-colonial powers, projects the neocolonial political rule that has evolved consequently from the colonial rule in the past.

Concomitant Conflict

A natural conflict between people, cultural practices, political standpoints and economic identities were persistent in the African societies during colonial and post-colonial period. During colonized era, the British colonizers were the rulers who used their power to control the native Africans and created turmoil in their life. By confiscating land, intervening in their political terms, emerging their British education, Christian religion and culture, etc., the British made the natives vulnerable against them which created immense hatred amongst a certain group of natives for them. In post-colonial period also, even after the independence the gist of conflict remained. The ruling bourgeoisie class was dominating the proletariats of the country in terms of economy and political power. Also the trait of land ushering, destroying language and culture prevailed as the ruling powers were driven by the foreign countries or ex-colonizers. Hence there were always conflicts prevailing between the colonizers and colonized rulers and the ruled, English education and African education, paganism and Christianity and so on. The aspects of these conflicts in the Kenyan society in colonial and post-colonial times could be analyzed through the novels *Petals of Blood* and *Weep Not, Child* by Ngugi Wa Thiong'o.

In *Weep Not, Child*, the British settler Mr. Howlands have been confiscating the lands of the native Kenyans and he was being helped by Jacobo, native who got rich by supporting the white colonizers. Njoroge's father Ngotho tends Mr. Howlands' crops, but is motivated by his passion to preserve his ancestral land. Hence, conflict against the natives and colonizers, the white dominating the natives and pure Kenyans etc. are very vibrant in the novel. Not only the whites were dominating the blacks, people like Jacobo were getting rich and in secondary level were dominating the poor native blacks. "Colour bar was everywhere. Rich Africans could also practice color bar on the poor African." (Thiong'o, 1964, p. 64). Ngotho send his son to English school in the hope of better life through education which eventually did not happen and he lost all his wealth to support his son's education. And from this conflict the Mau Mau revolution arrived that led to a fight for independence by the native Kenyans.

During colonial period, the conflict was upfront between whites and blacks or the natives and settlers, but after the end of colonization, another era of conflict arose. In post-colonial Kenya, conflict between bourgeoisie and proletariat, English education supporters and native education preachers, paganism and Christianity etc. took massive appearance that created turmoil between the people of independent Kenya. In *Petals of Blood*, we can see English educational institutions and Munira's complex to English education as his brothers have studied that and are doing really better than him in life in abroad. "Munira's siblings, for example, were educated in England so that they could become lawyers and doctors, and this makes Munira feel insecure with his family, since he has only been educated in Kenya". (Thiong'o, 1977, p. 270). The Kenyan education was not giving people global upright jobs and not even helping them to prosper in better ways. This is because the British have perfectly played their game when they were ruling the country. Karega was the only character who has been against British education, tried hard to set African education. "He was successful in installing Chui, an African headmaster, at the school, but was disappointed when Chui continued the policies of the English headmasters before him". (Thiong'o, 1977, p. 201-208). This was the bigger picture of educational system that in Kenya the whole government was Kenyan, but still, they were practicing English policies of ruling as they learned from the British.

On the other hand, the powerful capitalists of Ilmorog were seen to take over businesses of the middleclass business people like Wanja and Abdulla. Wanja and Abdulla ran their business of inn and Theng'eta which was banned and later the license was given to Mzigo. They fought for their land and own property against the capitalistic society and hardly could win back their freedom in true sense. "A society in which a black few, allied to other interests from Europe, would continue the colonial game of robbing others of their sweat, denying them the right to grow to full flowers in air and sunlight". (Thiong'o, 1977, p. 348-349).

Hence it was evident that conflicts regarding education, religion, rich and poor, powerful and dominated etc. prevailed in all circumstances and time periods. Colonizing era or post-colonizing era, the notion of conflict have always been there as the key to all massacres. People have always been divided into two notions to achieve their point of existence. The motif to dominate the other party has thrived all along to keep the imperialistic vibe alive.

Conclusion

In the two novels *Weep Not Child*, and *Petals of Blood* Ngugi Wa Thiong'o have portrayed two different pictures of colonialism and neocolonialism. The art of suppression in two different novels showed the schemed tactics of the British in crippling the countries they have colonized. The British have been still in a good control of the colonized countries even though their colonies are swept away. They have projected certain notions of development and civilization through education, language and culture and threw vicious land politics towards them. During the colonial period, the British were in sole authority of all the aspects of the native countries. They ruled the politics, economy, judiciary, educational institutions and religious mindsets too. When their actions were drowning the natives to death the conflict between them rose and each country revolted in their own way.

Weep Not, Child showed that education system in Kenya during colonial rule gave Eurocentric careers and values and people went for that to uphold their social situation. The learning of

English was imposed so that Europeans could use the natives for their intellectual benefits. The British exploited the natives by taking control over their lands and forcing taxes on them. Introduction of Christianity by them was also a tantrum to cripple the African religious and cultural values. The British came with a promise of civilization and development through cultural, physical and intellectual notions natives had no other choice than to revolt. Hence their collaborated effort intensified the conflicts between the colonizers and colonized and that gave rise to the Mau Mau uprising.

After the independence from broader lens, the picture might have changed a bit but not exactly the motif. In *Petals of Blood*, where the setting is of post-colonial period, it is seen that people were inclined to English education to uphold their country in world stage, but the Europeans are basically using this tool to retain social and economic control over the subjugated society. Snatching of lands and practices of Christianity still prevailed and oppression was still upheld by the so called Kenyan government as they learned the style of ruling from the British and had liaison with the foreign power to retain their position. These pictures are the emblem of the neocolonial rule in Kenya that evolved from colonial rule with slight changes in the outer shell. Thus the two texts formulate pictures of colonial and neocolonial rule in each of the events and propagate how the development notions, land politics and diplomacies created unending conflicts in the total social and political circumference.

Therefore, the total study gave the pictures that the two novels *Weep Not, Child*, and *Petals of Blood*, are written in post-colonial periods. The former novel gave the readers an assessment of colonial period and the latter one gave the picture of post-colonial period. As there were no specific work on the development mania and land politics centering all the issues, this study focused on the modification of domination through the evolution. It is found that in both colonial and neocolonial period, oppression and exploitation were carried out through economic, political, cultural, educational strands and development utterances. Formerly there was a direct power control through colonies and later exploitation was done through diplomatic policy making.

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