



REPUBLIQUE DU BENIN

MINISTRE DE L'ENSEIGNEMENT SUPERIEUR ET DE LA RECHERCHE SCIENTIFIQUE



UNIVERSITE D'ABOMEY-CALAVI

(UAC)

FACULTE DES LETTRES, ARTS ET SCIENCES HUMAINES

(FLASH)

DEPARTEMENT D'ANGLAIS

(DAN)

OPTION : Etudes Africaines

MEMOIRE DE MAÎTRISE ES LETTRES

Thème :

**Culture Clash and Its Consequences in
The River Between by Ngugi Wa Thiong o**

Soutenu par :

Grégoire C. GBEHO

Sous la co-direction de :

Docteur Laure Clémence ZANOU

Maître de conférences (CAMES) et

Docteur Yélian Constant AGUESSY

ANNEE ACADEMIQUE: 2014-2015

DEDICATION

I gratefully dedicate this work to my father Gbèho Dhossou Victor and my mother Dégboé Bai Yvette in particular who teaches me every day that the only way I can free myself in this world is through hard work and has accepted all sort of humiliation just to see her children fulfill her dream.

ACKNOWLEDGEMENTS

First of all, I wish to express my gratitude to the Almighty God who daily gives me insurance that I can do many things in this world through courage and determination added to my strong faith.

I would like to thank Dr Laure Clémence Zanou for her personal involvement and Dr Constant Y. Aguessy, who, despite his numerous duties, has accepted to supervise this work. Without his high kindness, his expert advice, this research could not be possible.

I am also grateful to all the English department lecturers, who have contributed, in one way or the other, to my present academic standing especially Professor Augustin Ainamon, Dr Maurice Hounzangbé, Dr Patrice C. Akogbéto and Dr Cosme C. Mitchai. Late Professor Noël Dossou-Yovo will also receive my thanks for all his contributions to our department growth through this research study. My true friend Sewanou Ozias Kintoyesse will not be forgotten for his help.

My acknowledgements are also due to the members of the board of examiners who have accepted to correct and mark this work for its improvement. May God be with them. Amen!

TABLE OF CONTENTS

DEDICATION..... i

ACKNOWLEDGEMENTS.....ii

INTRODUCTION.....1

PART ONE: Cultural Contact in Kenyan Communities

Chapter 1: External Factors7

1-1 Introduction of the Western’s values in Kenyan Communities7

1-2 The Psychological Effects of the White Man’s Superiority 16

1-3 Prejudice upon Africa..... 18

Chapter 2: Internal Factors21

2-1 Disunity between Kameno and Makuyu21

2-2 Betrayal and Jealousy23

2-3 Dislocation of the Social Superstructure29

PART TWO: The Consequences of the Culture Clash on Kenyan Communities

Chapter 3: Whites’ Supremacy33

3-1 The Turning to the White Man’s Way of Life33

3-2 The Manifestation of the Acts of Disrupt35

3-3 The Underrating of the Kenyan Culture37

Chapter 4: The Manifestation of the Culture Clash38

4-1 Attempt of Suppression of the Ritual Practices of Natives38

4-2 The Death of Muthoni and its Consequences42

4-3 Influence of Religion on Lovers 44

PART THREE: Perspectives for Consolidation of Communal Unity

Chapter 5: Colonizer’s Perspectives49

5-1 The Suppression of Complex of Superiority.....49

5-2 Consideration of Human being Integrity50

5-3 Reconciliation Effort52

Chapter 6: African’s Perspectives55

6-1 Coexistence of the Ancestral and Western Culture.....55

6-2 Consolidation of the Unity by Banishing the Bad Practices.....56

CONCLUSION.....60

BIBLIOGRAPHY.....62

INTRODUCTION

“Nul n’a le droit d’effacer l’histoire d’un peuple, car un peuple sans histoire est un monde sans âmes”¹, says Alain Foka. The notion of culture can be taken in a broad way. It generally refers to patterns of human activity and the symbolic structure that give such an activity significant importance. Culture has been described as the way of life for an entire society which includes codes of manners, dressing, language, religion, rituals, norms of behaviour such as law and morality and system of belief as well as the arts and gastronomy. More recently the United Nations Educational, Scientific and Cultural Organisation (UNESCO) in *L’art de Vivre en Paix*, describes culture as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group; and it encompasses in addition to art and literature, lifestyles, ways of living together, values systems, traditions and beliefs. In the light of the above brief explanation of the term of culture, it may be rightly concluded that culture is the creation of man in an attempt to make his living not only meaningful but also pleasant and safe.

At the beginning, when African people live their own life according to their opinion and following the traced route by the ancestors, the atmosphere is livable. But with the arrival of the white men via their guile, things have to change: the crack is now opened with its burdening consequences which will give an opposed direction to everything. It is the encounter of two different manners to perceive the world, two different ways to worship God. Like two elephants in the forest, they will fight for faith superiority and leadership. It is what happened in Kenyan country, on the Kikuyu land depicted by the famous author Ngugi Wa Thiong’o in his novel *The River Between*.

¹“ No one has the right to erase the pages of a social group’s history since a social group without history looks like a world without souls” Alain Foka, Journalist on Radio France International (my translation).

To achieve or reach his goal, the white man has activated his magical machine, his ability and it has worked by using our own brothers against us. Christianity is the weapon that turns back traditional values that is the trampoline of our life, our soul. But this unfortunate task could not be carried out if our unity was not broken. From now on, the new faith and the ancient one will not accept each other. In this atmosphere, Waiyaki will be used as an instrument who accepts to carry on his frail shoulder the heavy task of intermediary by rising himself into a bridge, the one bridge that gives away for lack of experience. He is not mature. Is religion not supposed to be an element of unification for peace of heart? Regarding all these things, it sounds convenient to think about the problem through the research topic: “Culture Clash and its Consequences in Ngugi Wa Thiong’o’s *The River Between*. One may happen to ask about the link between religion and culture to understand such a topic. My response is that there is a slight difference since culture, basing on the definition, is broader than religion which is more specific.

Ngugi introduces the Kikuyu land to the whole humanity by calling the reader’s attention to what prevails, his social groups’ philosophy, their values and also the derivative aspects of the white man’s arrival on his motherland and its consequences on it. Doubtlessly, I will say that the target to Ngugi, like Achebe is to rectify the wrong vision of the white upon Africa in general and Kenya in particular. He shows that Africans too have many things to share with the rest of the universe and portrays the Kenyan community and pinpoints the social organisation (superstructure) before the introduction of Westerners in Africa. The novel is divided into twenty-six chapters. In the first chapter, the omniscient narrator describes the peaceful atmosphere that prevails in Kameno and Makuyu, two ridges which lay side by side towards the end of chapter two, the one by which Ngugi calls readers’ attention to the arrival of the master with his mask of Christianity by enticing some Africans such Joshua and Kabonyi. It is the starting point of the clash that impacts Kenyan social

environment with heavy consequences. From chapter two to the end of the novel, the writer underlines the manifestation of the cultural clash and its consequences on Kenyan society where responsibilities were shared. The white man has succeeded in pacifying the heart of some Kenyans, even the environment by beguiling them belittling ancient values as old as the nature. The new master has dominated the conquered land and starts ruling it.

With the presence of the white man, Kenyan community has begun a new lifestyle tinged with social evils such as cultural alienation, betrayal and the fragmentation of the union. It is the reason why the choice of this topic is of a paramount importance where light is put on things. By choosing to deal with:”*Culture Clash and its Consequences in Ngugi Wa Thiong’o’s The River Between*”, I intend to elucidate the topic and analyze the diverse factors which favor the contact between African people and the white ones.

In effect, after the settlement of the white people, the Kenyan community starts safeguarding its culture and tradition against any divisive external influences and alteration. The coming of the white man has been a serious threat to the communal unity.

- What should be the sensed reaction in this case?
- Has intermediation between the two antithetical cultures been efficient to bring about peace and unity among the two communities?
- Or would it sound wise to find a medium way to reconcile the positive aspects from both African and foreign culture?

As a matter of fact, the elders led by the old Chege stands strongly their native ground against the British invasion in their community. This radical reaction from the natives brings out the clash I witness reading the novel. But the main character of the novel under study rises himself into a bridge that connects the traditional values to the new faith. He has been the only one, apart from Muthoni Joshua’s daughter, to try to reconcile the two

antagonistic worlds. Unfortunately, he fails, because of his lack of experience and his political naivety: he has paid the price by passing away.

It is worth saying that the evolution of any human society is based on the friction between the old vision and the progressive ones. If we understand this, it will then be crystal clear to human beings that the history of each human community is that of stability and instability. This work will cover three main steps of research methodology. The first of my study will be focused on the preliminary factors favouring the cultural contact in Kenyan communities and the manifestation of the culture clash. The second part is about the consequences of the culture clash on the Kenyan communities and the third one is devoted to the perspectives.

I am not the first to work on this novel since it is published. Much has been written on Ngugi and his work, still much more will continue to be written on him and his literary productions in view of the capital importance of this famous author. My role here, after scrutinizing the precedent studies, is to analyze this theme which will bring me to apprehend a new vision upon African culture. In this respect, I expect that this research work will be useful to everybody and especially to the students of African studies who will surely use it to prepare their talks and investigation tasks. Thus, to make them livable and interesting, I have examined relevant sources to the work and exploited appropriate analyses. My focus novel is *The River Between*. Other works by Ngugi's works such as: *The Black Hermit* (1962), *Weep Not Child* (1964), *Pedals of Blood*, *A Grain of Wheat*, *Secret Lives and Devil on the Cross* have been examined.

Many novels written by Anglophone and Francophone writers are quoted in my work. In the completion of this work, elements from essays, newspapers, criticisms, dissertations and theses have been used.

**PART ONE: Culture Contact in
Kenyan Communities.**

CHAPTER ONE: External Factors

Many are these factors that have laid the bed to the culture contact in Kenyan communities. Among them, I have mentioned the introduction of the westerners' values through three elements, the psychological effects of superiority and prejudice upon Africa.

1 -1 Introduction of Western Values in Kenyan Communities.

The introduction of the values has been of a paramount importance to the new master to possess well African community especially Kenyan people and their wealth. To reach their mission, they have chosen to make Kenyan community interested in their lifestyle by force. But the question is how to succeed in this mission. They have found the answer to the question through the use of *Bible* and *Sword* by dint of imperialism. Ngugi in *Decolonising the Mind* underlines the forlorn hindrance of this system on his people as follows:

On the one hand is, imperialism in its colonial and neo-colonial phases continuously press-ganging the African hand to the plough to turn the soil over, and putting blinkers on him to make him view the path ahead only as determined for him by the master armed with the bible and the sword. In other words, imperialism continues to control the economy, politics, and cultures of Africa. But on the other, and pitted against it, are the ceaseless struggles of African people to liberate their economy, politics and culture from that Euro-American-based stranglehold to usher a new era of true communal self-regulation and self-determination....² (TRB,) P.4

From the aforementioned quotation, I discover a wild intelligence, an act of cruelty and weakness as well as the master who lacks of ability of negotiation and fair dialogue that is the weapon of wise men. I also discover an act of violence perpetrated on the natives on their own land. The master has taken advantage of the Kenyan community. Through imperialism, the white man has alienated Kenyans and forced them to do what they will never do. These Africans can no more live their own lives; they have danced for the imperialists and even lived for them. The *Bible* is now the mirror of these natives to glance at and at every turn. If they do not comply with the rule, then the sword will intervene to oblige them.

When the white man comes into Kenya to come back to the under study novel, after succeeding in winning the native's hearts, he has converted some and taught them certain westerner's wisdom. With the small group he has, he has started the job, his service by conveying his message; the message of his God through religion. Siriana has been the siege of the wisdom at stake's experimentation. This wisdom has seriously impacted the Kenyan society and enticed the old Chege, the completed product and the incarnation of the tribe who has sent his son Waiyaki to school. Chege has been flabbergasted by the new wisdom. Let listen to him:..."Go to the Mission place. Learn all the wisdom and all the secrets of the white man. But do not follow his vices. Be true to your people and the ancient rites"³ (TRB,P.20). But, before the old Chege sends Waiyaki to Siriana, Joshua their treacherous has been the first to join Siriana to benefit of this wisdom, the new way to perceive the world; the new values. Through this statement readers understand:

Joshua, Nyambura's father, was now a middle-aged man who always preached in sharp ringing tones that spoke of power and knowledge. He, along with a few others, had been the first to be converted to the new faith. He was then a young man who ran from the hills and went to live with the white man in the newly established Mission. He feared the revenge of the hills; the anger of his friends, betrayed. In Siriana he found a sanctuary and the white man's power and magic. He learnt to read and write. The new faith worked in him till it came to possess him wholly. He renounces his tribe's magic, power and ritual. He turned to and felt the deep presence of the one God.⁴(TRB, 28-29)

Joshua has been this cornerstone on whom the church is built. He has been trained in the master representative way and I even realize that he has done more than the master himself by rendering the mission his missed task by the past. As he has now the chance to redeem himself, he will seize the opportunity to make know who he truly is. They have contaminated all the ridges with their values they succeeded in introducing wisely and silently through Education and Christianity without forgetting the Government settlement.

Dealing with Christianity, one can say that it has been the first strategic weapon the white man has run to placate souls in Africa. It conveys a monotheistic vision of the world. "Religion is the opium of the people", has said Karl Marx. Monotheism is a doctrine

according to which there is only one God. It contrasts polytheism which consists on believing in or worshipping more than one God.

In the Critique *Protest and Conflict in African Literature* on Ngugi's life, Chinua Achebe, Aluko T.M and Soyinka, authors as to show metropolitan power, write:

The aim is to create the good docile native, a willing source of raw materials and cheap labour. And if he is not willing, there is always the police and the army to do a little pacification. So that through fear of the Bible or the sword, the native at first acts as if he accepts the situation. The educational institutions, remember the church attempt to strengthen his faith in the status quo. The native is a clean slate on which anything can be scribbled. He is subjected to a constant barrage of hints that western culture is all in all?⁵

The first time I have read this passage, I ask myself what is the panel of the Christianity because my surprise is great before the manner the white men, the representatives of God treat African people. But, I have come to conclusion that these people do not know God; they do not act in his name nor for him. And it is crystal clear that the colonizer has been in Africa to satisfy his greed, his passion, his interests. The Christian religion brought by the white man is to compel African people to accept the western ways of life. But when I amuse myself by deepening my soul and body in this above quoted assertion, trying a parallel with what happens nowadays with certain so-called men of God, I merely and sincerely realize that those people, if you like Church steals God from us. Humans are sincerely looking for God but the religious faith and its leaders have erected a great wall between God and humans beings. And I will add, if we can consider the way Christianity has been introduced to us in Africa, no one would not have free desire to attend church. God is not mocked at.

The main characteristics of African people is that they are polytheists .They belief that all aspects of daily life are organized by gods. As the supreme God is too far to be reached, there is a multitude of gods which served as intermediaries. The gods are thus part and parcel of the daily life in traditional Africa. In this situation one can easily imagine what reactions such people can show if another religion rejects their gods and rituals, and tries to

⁵Achebe Chinua, T.M. Aluko, Soyinka Wole, *Protest and Conflict of African literature on Ngugi*, Ibadan, Heinemann, 1969, P 56 – 57

force a new faith on them. This situation has caused indigestion to Africans in whole. Is not scientifically demonstrated that Africa is the cradle of humanity? Does it not mean that Africa will rule the world with its values and share them with the others? These people must cease to beat about the bush that Jesus Christ belongs to Europe. In a comparative step; I have to say that African religion is the mother to the others. Christianity seems to be part it.

As far as the kikuyu communities are concerned, at the arrival of the white man, it is what occurred in Kameno and Makuyu seen through *The River Between* when Joshua and Kabonyi have chosen their route. The writer puts; “But the white man had come to Siriana, and Joshua and Kabonyi had been converted. They had abandoned the ways of the ridges and followed the new faith”⁶ (TRB, PP.7-8). From now on, they have gained a new power. They have power on the native gods and did not die. They have been saved from sacrifice if even Kabonyi, unsatisfied has gone back because he has realized that he will never achieve Joshua’s reputation as a preacher. Through the Christianity prowess, the rank of Christians has spread. But let mention that though the presence of the white man with his religion, the two villages, still antagonized each other and the quarrel has been strengthened. Makuyu has now been the home of all the Christians while Kameno remained the home of what is beautiful in the tribe.

I discover through my research h that Ngugi himself has somehow been like Kabonyi. He has been Christian and has renounced *Christianity* as a tool of colonialism. As Muthoni shows it through her prophecy, we too will have to make our choice. Maybe it is yet done. Maybe it will come one day. It is the reason why this work will be a mirror to readers. But what can we hold back from Education?

“Va savoir chez eux comment l’on peut vaincre sans avoir raison”⁷, has ordered La Grande Royale in *L’aventure ambiguë* by Cheikh Hamidou Kane. Education is a good thing. Learning is the key. Sometimes, the strength of education is more considerable than Christianity so that it even challenges this latter. It possesses the power to open all the doors of the life which the access seems to be difficult. At the beginning, Christianity has been the first to show the route but when education takes control, it has left him the first place to rule the world. Education can bring far, very far where Christianity cannot imagine. It is this strength of valve that, such a bait has seduced Kenyan societies when Kamenno and Makuyu’s people send their sons to go to fetch the white man’s wisdom. They from now on, recognize the superiority I have dealt with above. The old Chege has experimented it by sending Waiyaki the main character of the concerned novel to school and this latter has succeeded brilliantly and even has built his own school with the help of some young men and elders. Here is the proof:

The schools were soon overflowing with children hungry for this thing. A class held many children crammed together, while their teachers, any who could be grabbed from Siriana, sat in front of the expectant little eyes looked up to them, wanted to drink in this learning. And mothers and fathers waited, expecting their children to come home full of learning and wisdom. Parents would feel proud, very proud, when a son came in the evening with a tear-washed face.⁸ (TRB, P.68)

The natives have been seduced by this school brought by the colonizer and urge in the need to drink from it. Waiyaki too has become ill and has been made blind by the idea of education that he has forgot about the others and essential things to do. He forgets that the educational thirst and enthusiasm he himself has awakened will have a serious consequence at the political level. At one point, Kinuthia wonders whether Waiyaki knows that the people “want action now” but only towards the end, when Kinuthia confronts him with this danger, does his realize the truth: “...Oh! There are so many things. I did not know. I had not seen

⁷Cheik Amidou Kane, *L’Aventure Ambiguë* “Go to learn at white’s how ones can win though ones is wrong’ My translation.P 165

that the new awareness wanted expression at a political level. Education for an oppressed people is not all....”⁹(TRB, PP.138-139).

This obsession with education has however more serious effects. He underestimates the influence of his enemies and then, their capacity for subversion. *In Measuring Time* by Helon Habila, Iliya, Mamo’s uncle has shown the importance of Education through this passage:

The worst thing you can do, he’d say to Mamo as they sat in the tiny office surrounded by books and files and wooden chairs, is to ever accept anything at face values. Don’t agree with what a man says because he has lived longer than you, or because he claims that is our way, using history as evidence to back his claim. Some have accused me of promoting Western ways and making young people forget their tradition and culture. They point out to me the evils of modernity- as if tradition itself is devoid of evil. You will across such people, my advice is, don’t listen to them, get education. If you want to follow tradition, follow it because you understand it, not because some old man told you it is our way. The youth must be encouraged to ask, why is it our way? If the elders can’t answer, then forget it.¹⁰

From this quotation, education is a good thing one is in right way to advice. But one must be vigilant since education is like alcohol. Learner must be capable not to go astray through what he or she has gained. Above all, to back up the passage I have to say that education is a marvelous discovery humanity has done. It serves to go to balcony, to shed light on shadow, to trace the route of success. But I realize that the opposite is also possible. Thanks to the capacities derived from education, one can set fire into a nation, squander the state’s fund, kill and save; in other words do and undo the humanity. As the colonizer has marked his presence through Christianity and Education, it will be the turn to settle a government.

“Une société qu’on ne gouverne pas se détruit”¹¹, has said the knight in *L’aventure ambiguë*. The necessity to develop and facilitate the kikuyu’s life standard takes the colonizer to settle a government after changing mentalities and educating people.

¹⁰Habila Helon , *Measuring Time*, W W. Norton 2006 P 83

¹¹---, *L’aventure ambiguë* ‘A society which is not ruled, runs into its own destruction’ My translation

To govern according to *Oxford Advanced Learner's Dictionary* is to legally control a country or its people and be responsible for introducing new laws, organizing public services, etc. It is a system of submission to the white man's law. As I have mentioned earlier, the missionaries have greatly taken part in the colonial process. In fact their overall task has been to pave the way for actual colonization by spiritually conditioning the natives. Thus one can distinguish two aspects in the colonial process: spiritual colonization through religion aiming at preparing the natives to accept the white man's domination as a natural fact, and physical colonization which ensued.

Briefly, through religion, the missionaries have conveyed part of the colonial philosophy by teaching African people to submit to the white man's law. The late and industrious Kwame N'krumah who violently castigates colonization and imperialism has also pointed out all the true motivations of the white men who have colonized Africa. So, in *Africa Must Unite*, he writes: "When the great scramble for Africa began in the last quarter Of the nineteenth century, colonies had become a necessary appendage for European capitalism, which had by then reached the stage of industrial and financial monopoly that needed territorial expansion to provide spheres for capital investment, sources of raw materials, markets and strategic point of imperial defense".¹²

It is a colonial mercantile system to rule the resources and the land of Makuyu and Kameno. It is then time to develop infrastructures to well convey the farm products to Siriana .Government have been established and its derivatives to keep the natives under domination and in permanent fear of the colonizer by depriving Kenyans of their land.

In *The River Between*, as they discover politics, Kinuthia explains to Waiyaki and Kamau his fellow teachers how the Kenyan land was taken: " Take Siriana Mission for example, the men of God came peacefully. They were given a place. Now see what happened. They have invited their

¹²Kwame N'Krumah, *Africa Must Unite*, Panaf Books, London, 1963,

brothers to come and take all the land. Our country is invaded. This Government Post behind Makuyu is a plague in our midst. And this hut-tax...”¹³(TRB, P.64).

Kinuthia’s words are a cry, an appeal of despair, at least of anxiety before the missionaries’ treachery. But when one deals with land in Africa, one must reckon that it is and remains the umbilical cord that holds African people and their life together. It is what embodies their life, land in Africa is life so that he who possesses land is considered as a full man. It is the fact that backs up the reactions of Africans in their rage towards all those who try to dispossess them from it. Killam in the following passage shows on the one hand the way even animals suffer from the monopolization of the land and on the other hand the land’s capital importance: “Ngugi adumbrates a wider meaning to the rain as he associates it, gathering in streams on the ridges, with the image of the lions no longer sleeping but ‘crying, crying, for the soil’, an expression of fear over the encroachment of the white man in the land. The land is life to the people, and the moods of the characters in the novel are seen in association with the land”.¹⁴

Land is life and he who steals it has stolen the community life. I understand now the fight of the Mau Mau movement acting for the return of the stolen lands. I understand why Boro in *Weep Not, Child* has killed Jacobo and Howlands. Land is everything to African people, including me. When I stop my curiosity just at this level of the fact, it could be revealed inoperative for frustration cannot permit me to go to balcony, to look towards the horizon and then one can realize that government is a good thing to encourage in all its branches. To quote again the knight:” Une société qu’on ne gouverne pas se détruit” in *L’Aventure Ambigüe* through analysis, it sounds convenient to recognize the necessity of the government settlement for sustainable development by voting the rules which execution will surely help in the infrastructures building such as schools, different ministries, hospitals, roads, potable water, etc... develop securities policies, foreign policies, and so one and so forth. In this

¹⁴ G.D. Killam, *An Introduction to the Writings of Ngugi*, Ibadan ,Heinemann ,1980,;P 34

regard, the citizens will live at ease. I imagine the Kenyans state of mind at that time where their daily bread is suffering. There is no success in this world without sacrifice. The colonizer will go one day and it is yet done. But what they have built will stay in the inheritance of the Kikuyu people. Citizens will take control over all those things sooner or later, educated people will rule the country.

To conclude this part, to enrich this work, let quote Henri Lopes who writes: "Pour avoir un cacao rentable, il faut une année de peine silencieuse " ¹⁵.

The colonizer has impacted the two communities through his values by using the vehicle of Christianity, education and government settlement. This ability cleverly organized could not be easy if the natives did not open the door by welcoming it. In short, this introduction of the westerner's values has watered the land to sow the master's supremacy which at its turn has psychological effects on the natives and has led Kamen and Makuyu people to capitulate.

1-2 The Psychological Effects of the White Man's Superiority.

"Because it is a systematic negation of the other person and a furious determination to deny the other person all attributes of humanity, colonialism forces the people it dominates to ask themselves the question constantly: 'In reality, who am I?,' has written Frantz Fanon put in the preface of the part devoted to *Secret Lives in An Introduction to the Writings of Ngugi* by G.D. Killam. The manifestation of this superiority is no more stories to tell to anybody as far as Africa is concerned. May be it is suitable to say that Africans have got lost before the dizzy dominion of the white man. It has doubtlessly been what Fanon tries to show through my attack sentence.

Psychologically, the natives have succeeded in building to themselves the idea according to which the colonizer is everything to them. Then he possesses an indomitable power to live on. This power at stake can make them open eyes so that they become new people with

¹⁵ Henri Lopes, *Sans Tam Tam*, roman Yaoundé, clé1977, p126 , "To have a profitable cocoa, you have to suffer during a silent year "my translation

a new vision. This superiority is commonplace to locate and at all level. Dealing with language for example, the white has succeeded in imposing it to the Kenyan people. Learning for a colonial child (since the child has to become a half white) has become a cerebral activity to succeed. This learning has been a divorce, a resignation, better an alienation from the immediate environment. African people have unfortunately been saddled by imperialism and have remained dumb under its control. Ngugi in *Decolonising the Mind* has stressed on the issue and found out the perspective when he writes as follows:

But writing in our languages per se-although a necessary first step in the correct direction –will not itself bring about the renaissance in African cultures if that literature does not carry the content of our people’s anti-imperialism struggle to liberate their productive forces from foreign control; the content of the need for unity among the workers and peasants of all the nationalities in their struggle to control the wealth they produce and to free it from internal and external parasites.¹⁶

Constant Y. AGUESSY through his unpublished dissertation entitled “*Cultural Contact and Culture Clash in Things Fall Apart*”, has underlined with insurance this psychological superiority when he writes as follows: ‘This victory of the white’s man power over the death is clearly the triumph of light over darkness. The victory of knowledge over ignorance’.¹⁷

It just means that the white man’s God is strong and he or she who will engage himself or herself on his way to serve him truly will benefit of this power that the darkness fears of. The victory of the new God is the victory of all his followers, even the outcasts. By sincere analysis, the natives have been affected.

At the beginning, Kameno and Makuyu communities do not recognize the power of white man but they have been surprised by the way they introduce easily their faith. This victory has been experimented on Kamiri in this following passage: “ Or there was that great witch, Kamiri, whose witchery bewildered even the white men at Muranga. His witchery and magic,

¹⁶ *ibid*, P.29

¹⁷ Constant Y. Aguessy, *Cultural Contact and Culture Clash in Things Fall Apart*, P22

before he was overcome by the white men with smiles and gifts, had won him resounding fame”¹⁸
(TRB, P.2)

What surprises at this level is that anything happened to Joshua and Kabonyi after their conversion into Christianity. I do not see anything coming from the natives to punish the converts apart from the hut of the man of God which has been burnt. But gods must be placated after this act of betrayal vis-à-vis to the tribe. Joshua’s case is the most important. Anything has not happened. I could maybe assimilate the death of Muthoni to an eventual sign of punishment from gods. But it does sound strong since it is murmured that she has been poisoned technically by the white men at Siriana’s hospital. Who could know the real version of the facts? Joshua has still been strong and got progress according to the novel. I come to the conclusion that it is this psychological effect of domination that obliged Chege to send his son to learn the wisdom of the white man. Here are his words:”I’m old, my time is gone. Remember that you’re the last in the line. Arise, heed the prophecy. Go to the Mission place. Learn all the wisdom and all the secrets of the white man. But do not follow his vices”¹⁹ (TRB, op. cit, P.20).

In the above quotation, the native people have realized that the westerners are superiors to them and that without protocol around and through all their decisions, they show this inferiority complex. The hour is come now to the moral vision of the colonizer upon Africa.

1-3 Prejudice upon Africa.

This part will deal with the moral vision of the Europeans towards African continent. They see themselves at the high level as far as the color of the skin is concerned. It seems to them that they are the only race superior to any other in the world. They are the first creature dealing with the human color of skin. Once they endowed themselves to this grandiloquent

nature, they started imposing their race to the rest of the world and proved the supremacy of their culture over the culture of the rest of the world mostly; that of the African people. This well built position is before their contact with Africa. Once they have come to the continent with its inhabitants in the fifth century before Jesus Christ, they have wrongly stated that Africa was a dark and savage continent to rescue and immediately. Africans are supposed to be dark, savage and murky characters. They are cultureless and without civilization and are in the same line wild animals.

Before these allegations, I can say that Europeans do not understand what culture means truly in Africa. Otherwise, they have got drunk by degeneration. There has been a decline in moral standards among Europeans. All people have a culture, a history that could never look like the same. In the same vein, Alain Foka puts: “Nul n’a le droit d’effacer l’histoire d’un peuple, car un peuple sans histoire est un monde sans âmes”²⁰

For me, it is obvious that history is the product of culture and to declare that Africa does not have history means that this continent does not have a past. It has always been the big mistake white people use to make and it is necessary to rectify without any hesitation.

Conrad a non African writer turned the knife in the wound through his novel *Heart of Darkness* by considering Africans a half devil, half child like Zurgu in *The Palm Wine Drunkard* to bring back to human rank, to complete child. In this respect, the white invaders have engaged their machine of civilization. It is worth saying that the verb to “civilize” means to bring from a savage or ignorant condition to a higher one (by giving education in methods of government, moral teaching etc...).

Fusing together these words, I conclude that Africans have to learn the western culture and civilization and finally make them theirs, then they will be now civilized. As to castigate

²⁰Op.cit

and rectify this big and heavy mistake upon the conception of civilization, Ngugi in his answer to a listener's question on BBC Africa programme, July 1979 has said:

Seen in this light, there has not been as yet any truly human civilization. For instance, today American has reached hitherto undreamt of heights in the conquest of nature through a fanatic development of instruments of labour (i.e...technology). But America is today a man-eats-man society. In the realm of social nature, -America is still in a state of social cannibalism. It eats its own children of other lands especially of Africa, Latin America and Asia. What I have said of America is generally true of what has been called western civilization. Some African civilization has so far been built on the basis of blind nature to a very

high degree, but they had developed to a high degree their control of social nature.

No civilization has so far been built on the basic of blind imitation of other people. We, in Africa, do not have to imitate other people's languages, other people's mannerisms, other people's cultures, in order to be civilized. We must, in fact build on our national languages and national cultures, and on our own co-operative labour²¹

Ngugi through this rich passage above conveys a strong message on the one hand to the whole humanity to come back to the notion of civilization and its approaches. There is no supreme civilization. The more human societies involve in civilization, the more animals they become. It is in the name of civilization Syrian government massacres since more than three years its citizens. Because of civilization, nuclear weapons which are instruments of massive destruction are made. In the name of humanitarian intervention, France comes into Africa to massacre our people defending their colossal interests.

The second message resulting from the passage at stake is directed to African political leaders. Civilization is also the study of the national languages. There is no civilization mission out of the national languages. This work is a call to all African governments who do not yet understand the reality to take decision. I pass through this channel to congratulate those who have earlier understood the lesson. I mention Kenya, Nigeria, and South Africa....

To enrich the work, I will quote the following passage from *Writers in Politics, The Links that Bind Us* to show the way, because of civilization, African values were destroyed. Here, one can read the narrator's great disappointment:

²¹--- Writers in Politics, Essays, Ibadan Heinemann,,1981,pp66-67

In the name of that civilization, they destroy our dances, our languages, our songs, our poetry. This was not a case of wanton carelessness; it was calculated. Literature, songs, dances and stories embody the image people have of themselves and of their place in the universe as they struggle to harness the energies of nature for their use. Colonialism then systematically tried to kill the African individual and collective image of self.²²

This underrating strategy has revealed itself dangerous and fearsome and the natives are psychologically reduced to status of animals and even spiritually killed for instance.

This wrong conception on Africa in general and Kameno and Makuyu communities in particular has severely impacted the peaceful atmosphere. Once the different aspects favouring the Europeans to move towards the Kenyan communities scrutinized, I can now tackle the internal factors.

²²Ibid, p 103

CHAPTER TWO: Internal Factors.

There are aspects that encouraged and facilitated the settlement of the white men among the Kikuyu (Kameno and Makuyu) communities. The internal conditions that engage the responsibility of the Africans themselves. They are some visible weakness and imperfections that serve as compost to the white invaders. Some of them are below.

2-1 Disunity between Kameno and Makuyu.

The first characteristic of the African societies before the arrival of the westerners remains unity and he who says unity deals with solidarity.

At the beginning, in Kameno and Makuyu, when the white man was not around, the atmosphere was livable. The two ridges that lay side by side were joined by Honia (the river) which embodies their soul. Even animal and vegetations were at ease. The writer depicts the atmosphere at stake: ‘Honia was the soul of Kameno and Makuyu. It joined them. And men, cattle, wild beasts and trees, were all united by this life-stream’²³, (TRB, P.1).

Ngugi shows more this as follows:

It began long ago. A man rose in Makuyu. He claimed that Gikuyu and Mumbi sojourned there with Murungu on their way to Mukuruwewa Gathanga. As a result of that stay, he said, leadership had been left to Makuyu. Not all the people believed him. For had he not always been whispered and rumoured that Gikuyu and Mumbi had stopped at Kameno? And had not a small hill grown out of the soil on which they stood south of Kameno? And Murungu had told them:

“This land I give you, O man and woman. It’s yours to rule and till, you and your posterity. The land was fertile. It was the whole of Gikuyu country from one horizon embracing the heavens to the hidden in the clouds. So the story ran in Kameno. Spiritual superiority and leadership had been left there²⁴, (TRB, PP.1-2).

Their insomnia starts when all things confirm that Kameno has taken in those great men full with spiritual and superior greatness. I name the first creatures such as Gikuyu and Mumbi respectively father and mother of all of the human beings (Adam and Eve of

Christians) and especially Mugo Wa Kibiro the great sage seer, the great witch Kamiri, whose witchery bewildered even the white men at Muranga without ignoring Wachiori, a great warrior who had led the whole tribe against Ukabi, Masai. This latter as a young man he has killed a lion, by himself.

Before such situation, Makuyu community seems minimized. They start suffering from the complex of inferiority, dominated by their brothers of Kamenno.

As human being is selfish by nature, Makuyu people will try to show their muscles, to make hear their voice by manifesting their disagreement. This manifestation often passes through hatred, sabotage, and all the acts likely to destroy the image of the others. This behavior will lead them to the loss of the mutual confidence, impacting negatively the union of the two peaceful ridges. The brothers could no more trust on one another. The war is on. In this forlorn situation, Joshua and Kabonyi have given up to Christianity: 'But the white man had come to Siriana, and Joshua and Kabonyi had been converted. They had abandoned the ways of the ridges and followed the new faith'²⁵, (TRB, P.8).

The second factor pertain to my reading of the novel is the conversion of Joshua and Kabonyi. The two, belonging to Makuyu community, it will be their only opportunity to impose themselves by choosing the new vision since they were under estimated. They could not see one another face to face for their eyes were turned towards different horizons where the realities are not the same. This first quarrel of leadership and spiritual superiority, added to the conversion to Christianity has opened a wide gap to the clash. From now, like a frontier without customs officer, the way is clear for the new faith and its masters to introduce their values, I mean here Christianity. For more light on the disunity I deal with, let read this: 'Would Joshua listen? Would Kabonyi hearken to the voice of angry Murungu? Chege

fear for them. He feared for those who had embraced strange gods. Would the ridges listen and rise up together?’²⁶, (TRB, P.54).

Kenyan communities believe in Ngai, Murungu or Mwene Nyaga the Supreme Being, creator of man and the whole universe by facing Kerinyaga. Jomo Kenyatta has shown this respect to God in his work entitled *Facing Mount Kenya* (1938). All the sacrifices and prayers were addressed to this Mount (Kerinyaga). They also strongly believe in smaller gods who rule the clans. They do not deny the existence of the Almighty, his presence and his achievement in the whole universe. But that did not forbid them to pay great respect to those deities through rituals and worshipping. Ngugi shows this aspect of disunity, through Remy mouth in *The Black Hermit* and declare: ‘Pastor, you and your religion never did anything for our people. It’s only divided them and made them weak before the white man.’²⁷ The second factor that facilitated the contact is betrayal and jealousy.

2-2 Betrayal and Jealousy.

From the criminal law point of view “betrayal is a set of offences committed by a person(native) acting into account of a nation which the common characteristics is that these offences constituted a reach to fundamental interests of the nation, the most often into the profit to a strange power”²⁸. According to *Oxford Advanced Learner’s Dictionary*, the 16th edition of the world’s best-selling learner’s dictionary, in synthetic way, to betray somebody, it is to give information about him or her to an enemy. It is to hurt someone who trusts on you, especially by not being loyal or faithful to them. It is to tell other people something that should be kept secret; to ignore your principles or beliefs in order to achieve something or gain an advantage for yourself”. The two outstanding first characters prone to betrayal are Joshua and Kabonyi if even the latter, unsatisfied comes back after. They have got new

²⁷ Wa Thiong’o Ngugi, *The Black Hermit*, 1962, P 74 Act III

²⁸ (*Lexique des termes juridiques 19è edition ,DALLOZ*), my translation

religion. They have given information about the tribe to the enemy. They have hurt the tribe who trusts on them. They have revealed the silent secret of the hills to the white men. All this has been done just to gain an advantage and have the edge over Kameno community for the two are from Makuyu. Is it a sort of revenge? The author is confused in this assertion:

Joshua, Nyambura's father, was now a middle aged man who always preached in sharp ringing tones that spoke of power and knowledge. He, along with a few others, had been the first to be converted to the new faith. He was then a young man who ran from the hills and went to live with the white man in the newly established Mission. He feared the revenge of the hills; the anger of his friends, betrayed. In Siriana he had found a sanctuary and the white man's power and magic. He learned to read and write. The new faith worked in him till it came to possess him wholly. He renounced his tribe's magic, power and ritual. He turned to and felt the deep presence of the God. Had he not given the white man power over all?²⁹, (TRB, PP.28-29).

The last sentence of this above passage expressed in a question seems to address to readers and I will answer by the positive. This betrayal comes like a blow of hammer into the heart of the tribe that sustains the concerned communities through edges. I discover something as a curse through the mouth of Chege to punish the behavior of the two converts who have broken their relationship: 'These Christians would not come to any good, he always said?'³⁰,(TRB, P.37). Furthermore, the omniscient narrator states: 'The followers of Joshua would bring so many divisions to the land that the tribe would die'³¹, (TRB, idem).

The Kikuyu communities are no more at ease since the worm has entered into the fruit. From now on, the beloved fruit could not be taken without chains of questions due to betrayal. Muthoni has betrayed her father. Nyambura has betrayed Muthoni and Waiyaki has betrayed his clansmen and was accused of breaking kiama, the secret society, one of the most serious crimes a man could commit.

Dealing with my own experiences and what I have read through different novels, I could freely affirm and even confirm that betrayal is an ancestral disease proper to Africa and its manifestations are commonplace to locate. I am often tempted to say that it is innate

in all African communities. From Congo to Burkina-Fasso and coming to Danxome (Benin of today), I realize the manifested fact. In Congo Patrice Lumumba has been prone to betrayal and has been delivered to the white and cruel power still martyrdom. As far as the case of Burkina Faso is concerned, the mistake of the president Thomas Sankara has been the fact that he was true and strict in the decision that touched the nation's policies for the development. In the history of the kingdom of Danxome, betrayal became the daily game where brother for the reason of power sells his other brother the most brave than him to the stranger just to be at his place, to benefit from the white's help and rule. Adandozan has been betrayed by his own half brother the king Guézo and sends him out of the kingdom. Dejected by the situation, he is obliged to run away because of the harshness and inhumanity of his elder brother. He goes to Ouidah under the protection of the white man who settles over there. At last he benefits from the help of the white man and succeeds in overthrowing his brother. The case of the king Behanzin who is also prone to betrayal by Agoli-Agbo his brother who turns against him stays without demonstration.

In short, I realize that the universe's history is plenty of the acts of betrayal since even our Lord Jesus Christ has experimented it through Juda Iscariot according to the *Bible* though critiques are not silent. The second element that calls my attention is jealousy. As far as my reading of the novel is concerned, I realize that there are two persons into the centre of jealousy. Chege the guide of the tribe and his son, Waiyaki the outstanding character of the novel. And who nourish this jealousy were Kabonyi and his son Kamau. It is a surprise to see here that father and son are at the same time jealous and envy others who are also father and son. I also know that Kabonyi and Chege are the two windows of the clan. Chege in Kamenno and Kabonyi in Makuyu. The war of leadership continues its forlorn way. At the first sight, Chege is known to all the hills as leader, the only guide of the ridges to show the forefathers' way. Kabonyi wanted to be at his place to rule the hills, to show the route

ignoring that the leadership belongs to Chege's line. Conscious that great will be the difficulty to dispossess Chege from his inheritance; he will forge his son against the innocent boy whose destiny is already traced and ready to shine. Waiyaki's misfortune is at three levels. To be born into leaders line. His second is the fact that he has been sent to Siriana to learn the white man's wisdom and came back to rule by having the mere idea to build a school which the dream has been fulfilled: Mariosioni's school (his success). His love to Nyambura, Joshua's daughter will come to be the third. But he was not mature, he was experienceless. The first one is already underlined above because his forefathers were leaders and spiritually great. It was what opened the door to the disunity of the ridges.

The second misfortune of this innocent boy, the one boy God endowed with brainmark and righteousness by nature has been his experience at Siriana: 'A young man who rises to leadership is always a target of jealousy for his equals, for those elder than himself and for those who think they could have been better leaders'³², (TRB, P.63). Kabonyi now is the leading man among those who had broken ties with Siriana. He is the "leader" of the kiama (council of elders) acting for the purity of the tribal customs and their way of life. Waiyaki among his equals was envied by Kamau, son of Kabonyi. Among the line of those elders than himself, Kabonyi seems to be his bone who thinks he could have been better leader. More annoying to Waiyaki, however, was Kabonyi's constant reference to his youth: 'Young man, we are old. We have seen a lot of and gone through many experiences, "he would say whenever he wanted to be destructive...'³³, (TRB, P.81). The report of Kinuthia enlightens me more about the hatred that nourishes Kabonyi against Waiyaki because he was not selected as leader of kiama. One can read as follows:

I have heard that you are in this kiama?
I have no idea. Who told you? This was true. Nobody had told Waiyaki about it.

I heard it with Kabonyi after school. It seems the elders want to make you the clerk. But Kabonyi is angry. I thought him saying to everybody that you are too young to be let into the secrets of the tribe". Kinuthia stopped. Then in a more serious and slightly warning tone, he continued,"Kabonyi does not like you, I would be careful if I were you"³⁴, (TRB,P.83).

As to close this part dealing with jealousy, I will say that it is the great meeting of all the ridges that makes feel Waiyaki elated with gratitude and happiness that explain clearly the rage of Kabonyi and who contaminated Kamau his son and this following dialogue reveals all about them:

“Kamau, my son!
Yes, father’
‘My legs, they shake.’
‘Why? Are you ill, Father?’
‘Yes- no- yet my legs. They grow weak. Take my staff and lead me home.
And those who were around saw Kabonyi being led home by his son, one of Waiyaki’s teachers. And soon, while a smile, everybody knew that Kabonyi was ill. Actually, he was not ill, but he was full of fury. To suffer a public defeat! A public humiliation! No. It could not be. It must not be.
‘I could kill him.’
‘Kill who, Father?’
They were now standing on the hill. Kabonyi looked at his son.
‘You are a worthless man,’ he burst out. ‘Are you my son?
Couldn’t you have supplanted him a long time ago? What has he that you have not’?
Kamau didn’t answer. He too had bitter thoughts. Would he and his father always suffer under the hands of Waiyaki?³⁵(TRB,P. 97).

Kamau wakes up from his sleeping after his father’s destructive words. Readers will realize that to be leader is not a forcing job. It is a merit or a divine gift. If you are predestined to be leader or famous, you will reach it sooner or later. It is not by waging war or being jealousy of someone you will be led to the destiny achievement. The message here is to promote the merit by placing at the right place the right person as it is wisely asked by Henri Lopes in *Sans Tam-Tam* where he was asked by one of his best friend to leave Congo bush to go and occupy a post he does not deserve in town. The third and last level of jealousy manifestation is Waiyaki’s love to Nyambura where destiny seems again to oppose Kamau to Waiyaki. Kamau loves Nyambura but did not have the required courage to declare it to her. But Waiyaki naturally lucky succeeded to render sensitive her heart by approaching her. Mind you that dealing with love, it is the most strategic who uses to overcome. Kamau

has failed and Waiyaki has won. But when one decides to drown our own dog, one accuses it of rage. It is what I witness in *The River Between* through these lines:

Nyambura! Nyambura! Oh, she was gone. What had he wanted to tell her? He traced his steps and went home. Seeing nothing, feeling nothing. He just walked. Kamau came out of his hiding place. His eyes and soul burnt with malice. He'll suffer for this. And his accumulated fury was against Waiyaki. Kamau had never forgotten that incident when Waiyaki had humiliated him in the plains. He would never forget the wound. Kamau knew that he hated Waiyaki. He was now known as the teacher. Some said he would save the hills. Well, let him be their teacher. Let him be their savior. Kamau rejected him. This man had humiliated his father. Would Kamau after all these things stand aside and watch Waiyaki beat him in love?³⁶, (TRB, PP. 107-108).

Readers discover that both Waiyaki and Kamau become slave of love. They are used as an instrument by the heart feeling. When one belongs to this world, everything is different. The reason is revealed dumb. But for that day, Kamau's great day to open his heart to Nyambura and run away to Nairobi with her, the "fool of Waiyaki"(according to him)had come and even they embraced each other. Waiyaki was his rival to death. Even in the *Bible*, the book of Song of songs teaches us that love is stronger than death and water can not cover it. It is then commonplace to be jealous but with moderation. Jealousy without self-control is more dangerous than death. It jails the reason and makes blind the eyes. When one is jealous, the hidden devil, his or her hidden devil wakes up. In such situation, the introspection must be his or her weapon. Even God is jealous. Let close the chapter with the dislocation of the social superstructure.

2-3 Dislocation of the Social Superstructure.

According to Oxford Advanced Learner's Dictionary, to dislocate is "to put a bone out of its normal position in a joint" whereas Structure is "a structure that is built on the top of something, for example the upper parts of a ship or the part of a building above the ground". So, in substance, to dislocate means to put in disorder lines. To change position or to place

things in bad way. It consists of explaining the way things changed totally place in African societies generally and in the kikuyu land especially.

Many were these values that make the strength of African continent. But among them, unity seems to be the greatest. Nothing could be done without consulting the members of the group. Even to eat, to dance, to farm or to harvest or to fight against enemy. One could say that African societies are shaped on unity. One voice, one mind. Unfortunately, both the internal quarrels and psychological victory of the new faith turned upside down African tribes and contributed to the weakness of the communal harmony and peace. In *The River Between*, it is Honia, the river of life which joins Kameno and Makuyu that generated a bloody clash over its ownership. Each ridge becomes a serious menace to the other where danger lurks at night. The villagers' heart is no longer at ease. This conflict changed the two villages into dangerous forests where wild animals didn't allow the feeble animal to live peacefully. I read as follows: 'When you stood in the valley, the two ridges cease to be sleeping lions united by their common source of life. They became antagonists. You could tell this, not by any tangible but the way they faced each other, like two rival ready to come to blows in a life and death struggle for the leadership of this isolated region'³⁷, (op. Cit. P.1).

As far as the novel is concerned, I realize that the ownership belongs to Kameno community since the author through his narrator's mouth has shown that all the leaders came from there. It is what I underlined at the beginning of my work saying that it is the situation which caused the clash and contributed to the contact with the white man. This unfortunate situation has prevailed in *The Great Ponds* written by Elechi Amadi, which opposed two neighboring villages, Chiolu and Aliokoro.

The remark is that our brothers worked with the white men for the destruction of our social hierarchy and traditional values. Obierika is hurt in his heart when he is complaining of this clan unity disappearance and I read as follows:

Does the white man understand our custom and land? How can he when he does not even speak our tongue? But he says that our customs are bad; and our own brothers who have taken up his religion also say that our customs are bad. How do you think that we can fight when our brothers have turned against us? The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. How he had won our brothers and our clan no longer act like one. He had put a knife on the things that held us together and we have fallen apart³⁸.

The unity is then destroyed in Africa generally and in Kenya especially. Easily the white man has settled down and has begun spiritual service. After handing over the factors which have favored the contact of the two worlds, it will sound convenient to tackle the consequences of the culture clash on Kenyan communities.

³⁸Achebe Chinua, *Things Fall Apart*, London, Heinemann, 1958, P 124- 125

**PART TWO: The Consequences of
the Cultural Contact.**

CHAPTER THREE: Whites' Supremacy

The presence of colonizers has provoked a great disruption in the two sides: the natives and the white men. They will respectively be developed at three levels.

3-1 The Turning to the White Man's Way of Life

What calls my disapproval in this part is the gap created by the white man in the heart of the Kenyans. The latter seem to be placed on scales where they were pushed towards the heavy side. This side is doubtlessly the white man's who will benefit of many things. It is in this respect that, in *The River Between* Chege earlier understands and decides to send his only one palm nut to Siriana where school opens its doors. Here are his words: '...Go to the Mission place. Learn all the wisdom and all the secrets of the white man',³⁹ (TRB, P.20).

I discover through this passage a moderate Chege who is very watchful though he has been seduced by this new wisdom. He does not refuse to open his hand to the new faith. He accepts what seems to him benefit to gain. I also meet an outstanding figure of tradition through *Arrow of God* by Chinua Achebe. In the light of Chege, Ezeulu sends his son Oduche to the white man's religion. He has a serious dialogue with his son and the latter is full of joy to taste the religion of the white man and its derivatives.

Ezeulu's words will enlighten a great:

The world is changing. I do not like it. But I'm like the bird Eneke- nti- oba. When his friends ask him why he was always on the wing, he replies: 'Men today have learnt to shoot without missing and so I have learnt to fly without perching'

I want one of my sons to join these people and be my eyes there. If there is nothing in it you will come back. But if there is something there you will bring home my share. The world is a mask dancing if you want to see it well you do not stand in one place. My spirit tells me that those who do not befriend the white men today will be saying had we known tomorrow.⁴⁰

Achebe as to confirm the way the white men's culture, has fascinated Ezeulu who teaches us the hidden secret of the life according to which the success needs exchange with others by moving from one place to another and wisely. One has to fill up one's brain against the others' as Montaigne has said. According to Ngugi, it is worth opening oneself to foreign

⁴⁰ ---, *Arrow Of God*, Ibadan Heinemann Educational Book, ,1964, P45-46

cultures. He shares the idea of cultural hybridism that claims cultural variety. It is a sort of co-operation between two cultures and more why not. Let Césaire, the high priest of negritude in Roscoe's *Mother is Gold*, sum it up for us:

As for us and our particular societies, we believe that in the new African culture, in the para-African culture if you like, there will be new elements, modern elements, elements borrowed from Europe. But we also believed that many tradition elements will live on in this culture. We refuse to yield to the tabula rasa temptation. I refuse to believe that any future African culture will totally and brutally reject the old order.⁴¹

We do not need this Prince Kamehamela who, after the death of his father, has decided to abolish the ancestral religion in Hawaiian Islands among us. Even the hero Waiyaki has refused this barrier to benefit of and to exploit the new religion where all things are not bad. Cheikh Hamidou Kane in *L'aventure ambiguë* introduces us to make rich the work, a great character, La Grande Royale who decided to send her cousin Samba Diallo to the white man's school to acquire knowledge and come back to serve the clan. She made a parallel at the same time stunning and marvelous. She says:

L'école nouvelle participait de la nature du canon et de l'aimant à la fois. Du canon, elle tient son efficacité d'arme combattante. Mieux que le canon, elle pérennise la conquête. Le canon contraint les corps, l'école fascine les âmes. Ou le canon a fait un trou de cendre et de mort et, avant que, moisissure tenace, l'homme parmi les ruines n'ait rejailli, l'école nouvelle installe sa paix. Le matin de la résurrection sera un matin de bénédiction par la vertu apaisante de l'école⁴².

I will develop now the second aspect of the consequences generated by the clash.

3-2 The Manifestation of the Acts of Disrupt.

Better safe than sorry. Friendship ends up where disrupt sets up. A climate of insecurity has taken hold of the Kameno and Makuyu communities; even at Siriana. When in a family, in a group or in a country you feel that your security is threatened, quickly you will revise

⁴¹Roscoe Adrian, *Mother is Gold, A study in West African literature*,1973,p4

⁴² *L'aventure ambiguë* by Cheikh Hamidou Kane, 1988, p60 "The colonizer's school had at the same time the attributes of gun and magnet. Of gun, its effectiveness embodies the one of combatant weapon. Better than a gun, for its perennial conquest. The gun restrains bodies, school fascinates souls. Where the gun has done a hole of ash and of dead, and before stubborn decay, the man among the ruins resuming a new life, the new school installs his peace. The morning of his resurrection will be a morning of blessing by the soothing virtue of the school". My translation

your position. You will start asking yourself many questions which may stay without answer. You will look like alone. You will look for great safety. This situation often leads to disrupt.

On the one hand, this hesitation prevailed among the natives especially among the old Chege and Joshua the brilliant servant and Kabonyi after the two had left the tradition at the detriment to the new faith. Chege started taking his precautions insofar as to safeguard his forefathers' tradition, his line's tradition, more his traditional values to which he is the offspring. Let indicate that since before the white man's arrival, he was suspicious of their presence into this forefathers' ground. He tried his best to convince the grassroots but vainly. But his prophecy had been fulfilled. This behavior of disrupt occurs with Waiyaki when he realized that both Kamau and his father even the kiama were against his interests. Here are the words of Kinuthia that woke up this disrupt in the hero's heart.

Be careful, Waiyaki. You know the people look up to you. You are the symbol of the tribe, born again with all its purity. They adore you. They worship you. You do not know about the new oath. You have been too busy. But they are taking the new oath in your name. In the name of the teacher and the purity of the tribe. And remember Kabonyi hates you, hates you. He would kill you if he could. And he is the one who is doing all this. Why? The kiama has power. Power. And your name is in it, giving it even greater power. Your name will be your ruin. Be careful...⁴³, (TRB, P.112.).

The second level of the situation that convinces him that he is in bad position and that the danger lurks around him has been when he meets the kiama and the elders through the way he has been affronted. He defends himself:

Elders, I did not know that such accusations based on rumors could ever reach me from your mouths. I am young. I think that youth should be led and where we go wrong, you, our fathers can and should correct us. Yet I see there something more than the desire to correct in these accusations. I took Muthoni to the hospital. Because she was ill. could never have let her die if I were in a position to help. I am not the person who initiated her. If she was unclean, why did the elders not object to her initiation? When she died, I did not touch her⁴⁴, (Ibid, P.127).

I discover a well educated son who recognizes the place of the elders through his intervention although the fact that he was hurt. He is conveying a strong message to the new generation who think that the world is synonym of democracy where they are free to do and

say what they want it without any respect of the ancestral hierarchy we must conserve. The same message also concerns the unborn generations. Ngugi has underlined a value proper to Africa which is on the way to disappear. A silent war was on. Each side must be on his guard.

The exercise of this disrupt takes place in Siriana. Whenever these white men, these Christians feel threatened and like a hedgehog they will erect the weapon of security for their defense. It is the run to discrimination just after the death of Muthoni by sending out the non-Christians 'children. 'The children of those who defied the laws of the church and continued with their ritual customs would have to leave Siriana. And no child of a pagan would again be allowed into school unless the child was a refugee',⁴⁵, (TRB, P.60).

In law field, this behavior can be qualified as loss of chance. It is what had been an impediment to Kameno and Makuyu to emancipate. Because of this resolution from the white men's side, many children could stay at home and lose the taste of school. Fortunately thanks to Waiyaki's idea to build school. Children started learning at Marioshoni. But those who had been sent back to Siriana such as Kamau, Kinuthia and Waiyaki himself could do more if the opportunity were giving to them to continue their training at Siriana. This situation could surely procrastinate.

The same author, I mean Ngugi in "*The Martyr*", the short story first published in 1974 in his collection *Secret Lives and Others Stories* shows this disrupt when Njoroge, an African man who works as the "houseboy" has been killed by Mrs. Hill who incorrectly believed he is knocking at her door to kill her. She shoots him in what she believes is self-defense. Thus, she has in fact killed her "savior" who came to warn her before the Freedom Boys arrive to murder her. The disrupt exercise is a dangerous game to avoid. It is what takes place in a time of social and political upheaval in Kenyan history. The oppressive

nature of the European colonial presence in Kenyan. The colonizer's presence has been a kick for Kenyan culture.

3-3 The Underrating of the Kenyan Culture.

It is extremely obliging to say that African culture has suffered a great with the white man's presence in Africa and in Kenya in particular. Mind you, I do say that culture is the embodiment of the life of all a given society.

To the white man, African continent does not deserve to be attributed a culture. It was considered as cultureless and historyless accordingly. That had been the fundamental reason for their civilization emergency. Africans were treated in a very patronizing manner. They were animals, moreover savage by nature. There is then emergency to save them. Christianity will be the adequate solution.

Pertain to them the notion of moral in Africa is absent. Africans are in the darkness. They need light and not any. I notice a determination to make disappear the practice of circumcision from the inheritance of the Kenyans. Easy it could not be. Joshua enforcing the church morality declares with energy: 'All the tribes' customs were bad'⁴⁶, (TRB, P.84). This tribe that saw him be born, this tribe that nourished him, this tribe that taught him everything. Today this tribe is bad and needs sweeping. These actions, words and behaviors from the Christians constitute a threat to the tribe.

Glancing scientifically through the lines of *Things Fall Apart*, I also noticed this act of cultural underrating when the elders and the titles men were shaved with razor in the prison: It is an abomination in Africa where these latter are the spokesmen of the tribe, the divinities. Enock has broken the taboo by killing the sacred python. The 'Osu' had been saved and they resumed a new life.

In short, it is the passion to finish radically with the white men who, for years have humiliated Africa and its culture that Ngugi wrote *Devil on the Cross* that symbolizes Jesus on the cross just to free the Kenyan communities from the exactions of the colonizers. I believe that it is through the way we treat our own brothers, our own sons and twins in name of tradition by throwing them into sacred forests to die that gave reason to westerners through their allegations. In Danxome was human being's blood not used to building homes by a King when one interrogates the history? Our own respect depends on the way we treat the others. African people have to change mentality since their freedom and peace they daily claim depends on this.

Africa is rich in cultures and one just needs the positive aspects, just the positive. There is no smoke without fire. We are now with the presence of two antagonistic trends respectively engaged to convey their own message, otherwise the message the humanity needs, according to each camp. Each camp will try to gain the battle by all necessary means. Africans are not ready to renounce their tradition safeguard. The Christians will make the report to their leaders or to God. But this situation has brought the two camps to a bloody clash I am going to deal with.

CHAPTER FOUR : The Manifestation of the Culture Clash.

Human life is often prone to fight for survival. Jean Jacques Rousseau sums up it by saying through “*Du Contrat Social*” that man is born free. But everywhere he is in chains. These chains could be his family, his brothers or sisters. The chains here are we, human beings. As rules religion means co-operation, cohabitation, the other acceptance, in one word peace. But this peaceful atmosphere has been spoilt by the ancient faith’s behaviors on the one hand and the converts and their leaders on the other hand by installing an environment of frustration and hesitation. All those behaviours are often due to fanaticism which leads to fight and cruelty. Considering the novel under study, the clash started with the conversion to Christianity of Joshua and Kabonyi and others things that gave access to the clash.

4-1 Attempt of Suppression of the Ritual Practices of Natives

To succeed their task, the White men have used Joshua as an instrument in the under study novel. As Makuyu is the stronghold of those who have embraced Christianity and abandoned the tribal rituals, their leader, Joshua is as bigoted; a religious fanatic as ever existed. In him, I see the dangerous consequences of a blind and uncritical acceptance of an alien ideology. Lacking any kind of critical intelligence, Joshua accepts Christianity with a naivety which is almost comic. Indeed, it is perhaps a mistake to suggest that he accepts Christianity, for his brand of Christianity is a gross perversion of the real thing. Like most Christian fanatics, Joshua knows his *Bible* thoroughly and quotes from it with a proficiency which impresses even Waiyaki, but the remark is that all his examples and allusions are drawn from the *Old Testament*, and it is quite obvious that his religion is not the religion of love and mercy preached by Christ, but that of Moses and the Patriarch as religion of revenge and blind retribution.

While most of the people of the ridges remained conservative, loyal to the ways of the land, Joshua sought the power and knowledge of the white man. He found his refuge in the white man's ritual, as opposed to the ignorance of his people and the darkness in which they lived. About Joshua the author writes: "Joshua himself was strict and observes the word to the letter. Religious uniformity in his own home was blinding. He meant to be an example of all, a bright light that would show the way, a rock on which the weak would step on their way to Christ"⁴⁷, (TRB, P.30).

Ngugi portrays the character of Joshua as mere preacher. Joshua addresses his congregation:

...and coming to the New Testament, the Testament that you hold in your hands today we read; "And Jesus said" Seek ye first the kingdom of God,...Therefore, brothers and sisters, I tell you today, come to Jesus. Stand by him. You see him being taking to the cross. Are you going to desert him? Are you going to deny him like Peter? Remember life here on the earth is one of trials and of hardships. Satan will come to you at night, in your own house, in your field or even in your church here, and he will whisper to you, calling you back to the old ways, Njoroge and Joshua he will say "follow me". This broad and easy road you see here, this son, is the right way. Remember do not hearken to that voice. Let us march with one heart to the new Jerusalem"⁴⁸, (TRB, P.85).

In Joshua, waiyaki sees a man without roots, a man whose traditions have been swept away from under him, leaving him with nothing to hang on to but an ideal, a religious dream consecrated to the Promised Land. Joshua himself, clings to this ideal with all his might, he becomes obsessed. Joshua's religious fanaticism is not just grotesquely comic; it is also destructive. In a very real sense, it helps to destroy his two daughters: Muthoni and Nyambura. Muthoni's disobedience to her father causes shock to the village because as Joshua's wife recognizes, obedience to him is an expression of faith, of belief in his way of life. So Muthoni's betrayal is Joshua's personal disgrace ritualized into a cosmic damnation and blamed on God.

In the character of Joshua, Ngugi portrays the religious law giver, the man who accepts without question the religion handed to him by those he considers his superiors, the man who feels it is duty to impose the acceptance of the same religion on those under his control; and through the character of Nyambura, Ngugi condemns this imposed religious law as being destructive to the people it involves.

Ngugi's development of Joshua character as the religious law giver who blindly accepts religion as it is handed down to him can be seen in the following quotations: 'Joshua was such a staunch man of God and such a firm believer in the *Old Testament* that he would never refrain from punishing a sin, even if this meant beating his wife. He did not mind as long as he was executing God's justice'⁴⁹, (TRB, P.31).

Through this short analysis of Joshua's character, I realize that the new religion has a sort of "persuasive power" on Africans. In fact Joshua's responses show clearly that there is something enticing in the new faith which compels him to react without thinking or shall I say that Joshua's passive acceptance is due to the black man's psychological inferiority in the face of everything coming from the white man?

With the presence of all these threats, the defenders of the tradition will react. The first reaction has been the formation of the kياما whose role is to fight body and soul to the restoration of the tribe and its values. I will turn now to the second aspect of the manifestation of the clash.

4-2 The Death of Muthoni and its Consequences.

When one notices that his or her life is in danger and that something is discussing his or her heart with him or her in order to ache, as human beings one often reacts and looks for all the means susceptible to help to soothe aching. One uses to be on the guard to defend his

values on which one builds his existence. It is in this respect that the kiama in its way to discourage the Christians' progress reacted violently by the act I am far to encourage.

It has been the first true manifestation of the natives' anger against the new faith which, like a worm entered into the fruit that symbolizes African continent and made the concerned fruit uneatable. The question remains how to manage in order to discourage these stubborn and cursed creatures. They seem to find a way by an action depicted as follows:

Then it happened. It was a thing that scared everyone .Such a thing had never happened before. A hut that belonged to one of Joshua's newest followers was burnt. Nobody was hurt but everything that was in the hut was destroyed. Waiyaki could not tell why, but he connected the incident with the kiama. Was Kabonyi determined to destroy all that stood against him and the tribe?⁵⁰, (TRB, P.113).

This behavior could be understood when one is in the position of defenders of the tribe. But my question is if there does not exist any other way to settle this difference of opinion? Or is it because, dejected, they could not waste their time? It seems pertaining to my experience, to sum up Tiken Jah Fakoly that it is not by breaking the thermometer that the temperature will fall. The rage has closed the eyes and maintained them as such. Before tackling the last aspect of the manifestation of the clash, let talk about Muthoni's rebellion and its consequences.

Seen from a critical angle, I could say that Muthoni's rebellion has been a punishment afflicted to Joshua. This analysis will show those parents who rule their house with an iron hand that it does not every time work. I realise that democracy has not its place in the hearth but parents need to be moderate. Muthoni's rebellion had been shown after her decision taking to evolve into ritual of circumcision. It had been a heavy and burden to her soul. But she needed a decision. She wanted to express herself. Then she parted with: 'I have thought and thought again about it. I have not been able to eat or sleep properly. My thoughts terrify

me. But I think now I have come to a decision'. She stopped; gazing past Nyambura, she said, slowly and quietly: 'Nyambura, I want to be circumcised'⁵¹, (TRB, PP.24-25).

When readers read properly this above quoted passage, they could realize that Muthoni has taken all her time to take such decision. And what I also notice is that Ngugi is very sensed. He introduces us a character who is beyond her age though readers are not informed about it. She acts as if she were aged; all her acts are acts of maturity. She is brave and bold as well.

It has been the starting point of her rebellion. With Christians, circumcision no bill. It is a banned sin. But to take a decision is a thing. Its application is the other. The end will surely justify the means. The initiation was done with a brilliant success. Muthoni had defied the white man's religion. She had even defied his father Joshua the church's rock. She had chosen to marry the tribe. She proudly cries: 'Yes- I want to be a woman made beautiful in the manner of the tribe...'⁵², (TRB, P.44).

She behaved as if she had fought a new way of salvation. She cried as if she won a life prize. Yes she had won a life prize. It is her freedom through circumcision. But as anything is not interest- free credit in this land, she will pay for having chosen her way. The banned way according to Christians.

It is finished between daughter and father. She has been rejected by her father who was measuring himself to God. Muthoni has received a call from the tribe to which she could not refuse. The religion also calls her. Having spent many years with the news faith she decided to spend the rest of her time near the tribe that nourished her parents. That has been her choice. It sounds to her like an act of the great reconciliation. But she recognizes that she

rebelled against her father's authority and cries again: 'I disobeyed him. I chose my way and when he called me back, I refused to go'⁵³, (Ibid, P.49).

Why a religion which is a way of seeing the universe could be an impediment for human beings to free themselves? In the corridor of the death during her suffering, she said to Waiyaki to tell Nyambura her senior sister she, Muthoni saw Jesus. But this rebellion revealed a behaviour of cruelty with Joshua wildly nourished in the direction to his own daughter by refusing to assist her and even to feel for his daughter's grief. Through this behaviour Joshua refers himself to Lot in the *Bible* and Muthoni to Lot's wife who had been turned to stone, a rock of salt, to be forever a stern warning to others. Muthoni's case will serve as reference mark to the rest of children who rebelled against their parents and the laws of God. Muthoni has been an outcast.

Ngugi introduces us two traditional communities, who do not have any notion of law in general, not the God's. In a society of law, things do not happen in that way. Respectively the kiama will be prosecuted for having rendered themselves justice. Muthoni's aunt for complicity, the committee charged for circumcision for non assistance to person in danger and murder etc. The last aspect of the clash manifestation will be to show the way the heart suffered before the religious conflict by rendering souls slaves.

4-3 Influence of Religion on Lovers.

Love is like water. One cannot block it the road. If one tries to annoy its running, it will clear itself a way. It has valve's force which could not be tamed. When African people did not know the new faith, they were living at ease. Everything was in order. There were many deities but the one on common roundabout is God, the great architect of the humanity. They had their way to worship him and pay him great respect. But things started going from bad to worse when they were taught a new vision, a vision of division. A new vision that

teaches that human beings are different accordingly could not be brothers or friends if they did not share the same reality. Since the beginning of the Christian era, religion has always been an impediment, a real prison to people.

In the case of *The River Between*, the two characters prone to this suffering are Nyambura and Waiyaki for religious reason. What does love have in common with religion? Is it normal to refuse to the heart which is the emotional central source of feeling and motivation to demonstrate what it feels? Why will one suffer just because he or she goes for somebody? Are love and religion not two realities to separate? These were the worries of the two lovers.

By falling in love with Nyambura, Waiyaki sows the seeds of his own and her destruction. They seem to belong to two antagonistic worlds where it is prohibited to manifest one's feeling. The characters at stake did not stop crying through the lines of the novel if even at the beginning Nyambura was fighting against herself vainly because of her obedience to her father.

In the fifteen's chapter of the novel understudy, I discover the comedy of love opposing the concerned characters. They hesitated to approach each other. This hesitation was due to the religion barriers forbidding them to exchange. That day, Waiyaki had again the confirmation of his love to Nyambura. One can read as follows:

They came to a place where their ways parted. They stopped there and stood as if held together by something outside themselves. Perhaps it was the magic of the moon that held them both rooted to the spot. Waiyaki wanted to dance the magic and ritual of the moon. His heart beat hard, beating out of the darkness. And Nyambura stood there looking as if she were the embodiment of serene beauty, symbolized by the flooding moon and the peace around. Suddenly Waiyaki felt as if the burning desires of his heart would be soothed if only he could touch her; just touch her hand or her hair. He controlled himself. A strange uneasiness began to creep through him⁵⁴, (TRB, PP.76-77).

Love's strength is susceptible to move up mountain where religion will be weak. Because of Religion, they were obliged to suffer in the soul. Through the followed passage I discover that love is a reassuring, a healer, God, a sure savior to Nyambura:

...Even this did not always satisfy her and she hungered for somebody human to talk to; somebody whom she could actually touch and feel and not a Christ who died many years ago, a Christ who could only talk to her in the spirit. If only he could meet Waiyaki more often; if only he could stay near her, then Christ would have a bigger meaning for her. But Waiyaki was becoming important and he was on the other side. Perhaps they would remain like that, a big, deep valley separating them. Nyambura knew then that she could never be saved by Christ; that the Christ who died could only be meaningful if Waiyaki was there for her to touch, for her to feel and talk to. She could only be saved through Waiyaki. Waiyaki then was her savior, her black Messiah, the promised one who would come and lead her into the light⁵⁵, (TRB, PP. 102-103).

It is for sure that what Nyambura needs here is no more Christianity. She wants to resume a new life where there is no obstacle to her life. She wants to break the chains that retained her for years. Furthermore, I notice that this fear not to betray her father disappeared after having for many times rejected Waiyaki's proposal. She has broken the rubicund:

...Then silent reigned as Nyambura walked across towards Waiyaki while all the eyes watched her. Waiyaki and Joshua must have both been struck by her grace and mature youthfulness. She held Waiyaki's hand and said what no other girl at that time would have dared to say, what she herself could not have done a few days before. You are brave and I love you⁵⁶, (TRB, P.136).

The following lines of the novel state that Joshua wakes up from his stupor. He will never have thought that this meek, quiet and obedient daughter can be capable of such an action. Muthoni's prophecy is progressively fulfilling. It seems that Joshua wakes up from the world of the darkness to the world of the great light explained by the philosopher Platon, disciple of Socrate.

This religious gap continues to echo in our societies nowadays where it is strictly forbidden to those who are not sharing the same religious realities to get married with each other. The one that frustrates a great is that a catholic Christian is not allowed to marry to a Christian evangelist and vice-versa.

In short, let convey as message that religion, instead of complicating things must guide the heart involving in love affairs. Furthermore, what will be better is to adopt the dialogue

strategy to overcome this disease which is love. It does not need medicine. It just needs comprehension and dialogue.

A problem without answer is a problem poorly identified. I succeeded to underline the matter. Responsibilities have been placed at each level. I have shown the manifestation of the clash. Now better it will sound to find an exit to soothe the souls or to placate the affected spirits. This last part will focus on perspectives for peace and security in the communities.

**PART THREE: Perspectives for
Consolidation of Communal Unity.**

CHAPTER FIVE: Colonizer's Perspectives.

It's a question that calls the attention of the whole humanity to sustainable peace.

5-1 The Suppression of the Complex of Superiority.

One of the factors of frustration that has caused a serious mental disease to African people has been the exhibition of the quality of superior men coming from the westerner's side. The behaviour consists of showing to the natives that they are powerless and must be submitted to all the decisions the so-called boss will take and in all domains. Thus, to the white man, African people do not deserve respect and it is out of question to make hear their voices. They are the senior brothers that God has sent to come to the juniors who were considered as underdogs. The latter are savage through and through and need to be redeemed. That has been the fundamental reason to come to civilize African people who were thought to be cultureless and historyless. Is it not out of sense to consider a person or a group of people as such when one consults the definition of history and culture? African culture was underrated and to answer back to this unforgivable conception, the concerning people have reacted by claiming their rights. When the muscles start showing their capacity, it is all the body that suffers. Like David and Goliath, this latter seems to win the fight here. The natives have realized that their life is menaced and were not ready to accept this vision perceived as a danger to them.

The complex of superiority constitutes a danger not only to he who submits the others to his supremacy but also to those who are prone to this submission. The two sides used to suffer from insomnia. Where prevails the complex of superiority appears without doubt the complex of inferiority in the camp of the supposed "weak" in spite of their will, they are condemned to: a latent danger lurks.

Kameno and Makuyu people in *The River Between* did not accept this behavior that considers their practices as immoral and their gods as false. But this superiority has also been

claimed by the two communities and it has been categorized as internal factors that have favored the contact of the cultures. Through this, I realize that the exhibition of the quality of superior men is source of division that one must fight.

For a peaceful world one must avoid considering the others as inferior by underestimating them. But in the same moment, I realize that it is avoidable to have a world without domination; even in the animals' farm, the lion is the greatest and is always feared for. The nature is so created. What I ask here is to show moderation behavior in everything. One needs a leader in any case to leadership the others. One needs someone before to lighten his fellows. For more consolidation and peace in the world and for the human beings' relationship, one needs to accept the other as he is by paying him respect and also knowing that it is the position of the figures that determines their value.

5-2 Consideration of Human being Integrity.

The word Integrity according to *Oxford Advanced Learner's Dictionary* is "the quality of being honest and having strong moral principles. It is the state of being whole and not divided"⁵⁷. Basing on this definition, one may sincerely say that through the document understudy and through their behaviours, the white men have not shown their sense of honesty and have not respected the moral principles as well. The only thing they have tried to demonstrate – and they have failed- is that African people are historyless and cultureless and also savage. They have not been sincere at all. They have succeeded to break down the Africans unity by turning brother against brother and community against community. They have used the policy that consists of dividing to reign. They have succeeded this forlorn task by the dint of the influence of church on the Kenyan community. Ngugi has been himself victim when he was sharing their philosophy that was supposed to be a light. He denounces the fact in his essay *Homecoming* as follows: "I say contradiction because Christianity, whose basic doctrine was

⁵⁷ *Oxford Advanced Learner's Dictionary*

love and equality between men, was an integral part of that social force- colonialism- which in Kenya was built on the inequality and hatred between men and the consequent subjugation of the black race by the white race”⁵⁸. To borrow the words from Killam, I can say that the consequence of teaching of the Christian missionaries means that African customs were rejected outright and this rejection meant rejection of these values and rituals that held Africans together. This disorder puts into center religion and has divided the world citizens who see in the brother this devil to fear of and to push afar. It has been what religion has taught its members. The white has come on African land and has been well welcomed. He has accepted since in Africa the stranger is respected and pampered. But as to thank, he has abused for this generosity and has turned against his benefactors. He does not respect the latter who can be angry. Even our living God has considered Satan when he wanted to tempt Job his pupil. Our living God has permitted Satan to dialogue with him though one uses to think that they are enemies. One does not refuse Christianity in Africa. But one is against the way it has been introduced in Africa. Then, better it should be if this Christianity or this church in Africa adjusts itself to local conditions and cease to humiliate African continent and its values. Church through its mission must change strategies by considering human being integrity. To back up what I defend, I can quote again Ngugi who, as a plea to suggest a solution of cooperation writes:

“If the Church in the past has been the greatest cause of the mis-shaping of African souls in cultural alienation, it must, today, work for cultural integration. It must go back to the roots of the broken African civilization. It must examine the traditional African forms of marriage, traditional African forms of sacrifice. Why were these things meaningful and wholesome to the traditional African community”?⁶⁰

In short as to conclude, let say that the respect of the other is not synonym of weakness.

It is the manifestation of wisdom.

⁵⁸---, **Homecoming: Essays on African and Caribbean literature, Culture and Politics**, London, Heinemann, 1972,p31

5-3 Reconciliation Effort

The suitable weapon the world needs today after being a pocket of resistances and bloody exactions is without doubt reconciliation and peace. Then, from North to South, one must think to develop the adequate strategies to soothe the universe and the afflicted hearts of its inhabitants who, during centuries have only their back of hand to dry their face. This aching of the human beings derives from our own misbehaviours which consist of dominating the other by claiming our hegemony. The first and fundamental cause of this unfortunate situation is in material order. This space concerned especially the two above characters unsuccessful attempts to reconcile the two contending worlds what is the duty of the Africans in whole and the westerners also.

I mesh with the author and say that wayiaki's situation is doubtlessly very complex. He has got a panoramic psychological insight into the different events in the novel. He wants to bring peace and comprehension among his peoples and thinks that a consensus can be reached over their religious differences. In *The River Between* Ngugi places him in the interesting position of being; almost by divine right; the upholder of tradition. But Waiyaki is human and is caught up in the stream of changing circumstances his brief flirtation with Christian school and church and moreover; his love for Joshua's daughter, tribal rivalry, all this combined with his own strength and weakness to destroy his work and himself.

Pertain to him, education is not only a way of driving out the settlers but also of awakening and uniting the sleeping ridges, and idea which progressively grows in his mind to become essential to his objectives. Mariosioni as Waiyaki's School was called is a living symbol of the attempt to blind two cultures. Possessed by this considerable enthusiasm, however, he is often not sure what he is aiming at or how he achieves it. This emerges only too clearly from the meeting intended together his pupils' parents. When having ridden over the criticism of Kabonyi, he carries the people with him in the passion for education. It is only after the

ceremony that he is aware that his preoccupation with education has made him miss a valuable occasion to stress on the need to unite the two communities: “Education was life. Let it come. And with a fleeting feeling of guilt he remembered that he had forgotten to preach reconciliation”⁵⁹, (TRB, P.53).

Nevertheless, his obsession with unity grows, even though the kiama on one side and the Mission on the other develop in their own separate ways. The achievement of this unity is going to come through more schools and for instance more teachers.

When Kabonyi reveals the secret of Waiyaki’s relationship with Nyambura, an uncircumcised girl, he dispels the confidence people have put in him. The kiama can no longer understand him since he does not deny the accusations. He is considered then as a traitor. From now on, Waiyaki’s good intentions are destroyed. He is victim of his own success and also due to his lack of experience.

After putting a stress on the different instances with no good result in which Waiyaki endeavoured to unite the two ridges, let’s now turn to Muthoni’s case.

The latter is aware of the Christian education her father Joshua has imposed on her. She feels something is missing in her education. She wants to be circumcised like her father and become a “true” woman. That is the fundamental reason for her breaking away from her paternal authority and his Old Testament Christianity and goes to her aunt at Kameno to undergo circumcision, a practice severely condemned by Christians.

After her circumcision she feels satisfied with her act. In her simple words, she declares vigorously her satisfaction to Nyambura when the latter pays her a visit on her sick bed: “ I am still a Christian, see a Christian in the tribe. Look, I am a woman and will grow big and healthy in the tribe”⁶²,(TRB, P.53).

By undergoing circumcision Muthoni wants to unite the two religions. This attempt to reconcile the old and the new religions is very symbolic. But like a holocaust on the altar, she unfortunately died of the infection she develops after the circumcision. Her death is morally pure with a deeper understanding of Christ. According to her, both Christianity and traditional beliefs cannot be severed. There must be a mixture of the two, a dialectical syncretism. The two attempts to reconcile the two ridges failed.

This effort to restore peace in the whole universe could not be limited to those martyrs. Each of us be it Black or not must contribute through all means to rehabilitate the world calmness.

In the eyes of many, religion is inherently source of conflict, but this is not necessarily so. Therefore, in part, the solution is to promote a heightened awareness of the positive peace building and reconciliatory role religion has played in many conflicting situations. More generally, fighting ignorance can go a long way. Interfaith dialogue would be beneficial at all levels of religion hierarchies and across all segments of religious communities. Where silence and misunderstanding are all too common, learning about the religions would be a powerful step forward. Being educated about other religions does not mean conversion but may facilitate understanding and respect for other faiths. Communicating in a spirit of humility and engaging in self criticism would also be helpful. I will now deal with the last chapter of the third part of my work devoted to Africans perspectives.

CHAPTER SIX : Africans Perspectives

This part covers two different ramifications such as Coexistence of the ancestral and western culture, consolidation of the unity by banishing the bad practices.

6-1 Coexistence of the Ancestral and Western Culture

Culture remains culture. There can exist many cultures but there is no different at the level of the human beings. The white man is so-called but his blood's color remains the same like the black's one. One has the same components as far as the human body is concerned. The only one thing that tries to distinguish us but does not separate is the life area. Once one understands this, both ancestral and western culture must cohere. Many things must be shared in common for human beings survival.

Where modern medicine fails, the tradition wins successfully. The case of dibias in Africa will be dealt with here when some illnesses defy western doctors and are been treated in Africa by dint of the derivatives of trees such as decoctions often made of leaves, barks and roots. But what calls the most my attention and I must underline is the fact that some doctors in their office and even during the operation, the surgeons especially, use both the traditional values and the modern one to heal or treat to save the dying people at the hospitals. Sometimes, this practice is proper to African modern doctors who progressively introduced their forefathers' values into the western field that they discover impotent to take the route solely without help brought by them. The practice is widely accepted and even the westerners themselves encourage the fact and debates are organized upon it. Many people have proved it and documents have been written on to promote and encourage the practice at stake. This promotion has done and continues on the French International Radio (FIR) through the emission "Priorité santé". To animate this rich emission, eminent doctors, Africans and Europeans are invited to intervene and analyze the situation and show their position as far as

the question is concerned. These debates are objective and the same messages are conveyed into direction to us, inhabitants of the earth, messages to size and practice or value. Through this agreement one can overcome the most stubborn diseases such as Aids, Hepatitis A, B and C, foolishness etc...

To conclude this part, I say that the world will be easy to live when we, human beings will accept to fuse together our forces, our values to a common cause. By so doing, the ancestral and western cultures will cohere to survive. Now will come the second and the last aspect of the African perspectives.

6-2 Consolidation of the Unity by Banishing the Bad Practices.

Let mention in passing that this part does not concern only African people. It concerns the two sides. To place the born stones to a society of peace cannot be decreed, it supposes a deeper work on the values, the other respect, etc.

Pierre Weil in "*L'art de vivre en paix*" teaches me the way to proceed to live in a peaceful life through a cultural peace promoted by UNESCO.

We people of Africa must know that when we are divided among ourselves, we could not come to any good. One needs to understand each other, to restore unity. One must be united. N'krumah has taught us the route to step on through his novel entitled *Africa Must Unite*.

In *The River Between*, Ngugi shows me that Nyambura was in the need of this peace and unity through a religion and this religion that could not convey this message is pertain to her useless. She confesses it when she was near the Honia river:

The wolf also shall dwell with the lamb, and a leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my Holy Mountain: for the earth shall be full of knowledge of the Lord, as the water cover the sea⁶⁰, (TRB, and P.134).

I think that it is what we need. At each level of the life one does not need a religion does devise human beings. One needs a religion that opens ears to listen to people taking into account their respective values or realities even if I realize that Nyambura has exaggerated a great through her imagination.

The second aspect of our culture we Africans must dare and have courage to denounce is the bad and immoral practices or behaviors that one observes with some brothers or sisters and sometimes in the name of the divinities and they are numerous. In Nigeria especially in Ibo societies twins were considered as an abomination a curse to the welcoming family. The mother was rejected and the twins new born were throwing into the Evil Forests. A category of persons were also considered as outcast and does not have the merit to live in their community. Those who suffer from certain illnesses must have their residence into the Evil Forests till their death. No, one does not need these behaviours among us. They should normally disappear living place to the culture that can accept all members of the community since he or she who is born ill or with a disability is not responsible for his or her nature. One is not free to choose one's own nature. And if it were possible to operate a given choice, no one could be born with a disability or twin or poor, etc.

Before coming to the case of my country, I will underline this forlorn situation that occurs in Gabon country and depicted in the Beninese's press *La Nouvelle Tribune, Informer autrement* N°2579 du mercredi 26 Juin 2013. It deals with the traffic of human's organs to divinities.

Vu sous l'angle de l'imaginaire pendant longtemps, les crimes rituels ont fini par s'imposer à la société gabonaise, avec une fréquence inquiétante. Pour se faire une idée de l'ampleur du phénomène, revenons sur quelques faits qui font froid dans le dos.

Le 10 janvier 2003, le corps affreusement motile de la jeune fille, Yollye Babaghéla, a été retrouvé à Libreville, à la stupéfaction des témoins de la scène. Les jours qui ont suivi, sept adolescents ont connu le même sort. Et les choses sont allées de mal en pis.

Le 17 mars, le corps sans vie d'une jeune fillette de 7ans, Astride Atsame, a été découvert sur une plage de la capitale gabonaise. Dans la même période, la police a saisi des glacières contenant des organes humains! La situation est elle que l'Association de lute contre les crimes rituels affirme avoir comptabilisé plus de 40 assassinats depuis le début de l'année.

---Mais de nombreux Gabonais sont convaincus que les instigateurs de ce commerce macabre, sont issus du monde politique. Ils pointent du doigt les hommes politiques, tapis

dans l'ombre. Aussi pensent-ils que ces « bourreaux » se servent des organes humains pour des sacrifices, en vue de maintenir leurs pouvoirs ou d'accéder au sommet.⁶¹

It is not normal and there are things to drop out. And it is not only in this located country things involve in such a way. It is the daily sport of many African politicians.

Now coming to Benin my beloved country, the same press helps me to stress on the disconcerting phenomenon but what occurs here is the forced initiation to voodoo “Sakpata” in Abomey town where two young people refuse their recruitment. We all agree that our indoor culture where voodoo is included must be valued and promoted but when this promotion is done to the detriment of freedom of cult of young people, the fact must rather be denounced and the behavior castigated. The journalist writes:

Ainsi dans la commune d'Abomey- Calavi, deux jeunes gens sont coup d'une vraie “charia”, depuis qu'ils ont osé dire non à leur enrôlement de force dans un temple du vaudou « sakpata », dieu de la Terre, décide par ses chefs, sous prétexte que le sort les a choisis. En effet, selon la coutume, quelques temps avant la célébration de la Fête nationale des religions et cultures endogènes, chaque 10 janvier, une vingtaine de jeunes sont désignés pour entrer en initiation dans un temple « Sakpata » et consacrer leur vie à ce vaudou. C'est dans ce cadre que Dassi Murielle et Kpogbogon Tony, deux natifs d'Abomey, ont été désignés par le sort pour participer aux cérémonies rituelles annuelles d'initiation dans le temple du vaudou « Sakpata ». C'était le 09 décembre 2012. Or, les jeunes gens sont entièrement contre cette décision qu'ils jugent contraire à leurs croyances et à leurs convictions. Lorsqu'on sait que la constitution du Bénin a érigé la liberté de culture, d'opinion et d'expression en valeurs fondamentales de la République, on ne peut qu'être avec ces deux jeunes qui ont préféré garder leur liberté de choix d'action, au lieu de vouer toute une vie à des pratiques de vaudou qui n'ont pas leur adhésion, fut-il par contrainte sociale.⁶²

⁶¹ La Nouvelle Tribune, informer autrement n°2579 du mercredi 26 juin 2013 Always perceived like imagination and during many periods, the ritual crimes have succeeded to impose themselves to the Gabon's community with a frequent fear. I'll come on some facts that make cold in the back. The 20th January 2013, the body frightfully mutilated of the young girl Yollye Babaghéla has been found in Libreville. The following days, seven young girls have been killed in the same condition. And things went from bad to worse. The 17th march a body of a girl aged of seven Astride Atsame has been discovered at a Gabonese's beach without life. In the same period the police have sized cool boxes full of human organs. The situation is so fearful that the Association that fights ritual crimes affirmed that more than forty persons have been assassinated since the beginning of the year. But through investigations, Gabon people realized that those who encourage these behaviors are politicians who use the human organs to sacrifices in order to maintain their powers or access to the summit, p. 5. my translation

⁶² Ibid, It is in the commune of Abomey that these two young people are under the rule of “sharia” since they have refused to be recruited by force into the temple of voodoo sakpata (god of the earth in Benin) according to the decision of the chiefs on account that the destiny has chosen them.

In fact, according to the custom some days before the celebration of the national festival of the traditional religions and cultures organized each 10th January, about twenty young girls are selected to undergo the initiation in a temple of “sakpata” and devote their life to this Voodoo.

It is in this occasion that Dassi Murielle and Kpogbozan Tony, two natives of Abomey have been selected not on spec but by the fate to participate to the yearly ritual ceremonies of initiation in the temple of voodoo “sakpata” on December 9th, 2012. And yet the two young people at stake are completely against the decision that they judge opposite to their beliefs and convictions.

When we know that the constitution of Benin has erected the freedom of cult, opinion and expression in fundamental values of the Republic, we could not be without sharing the reason of these children who prefer to keep their freedom of choice and action instead of devoting all their life to the practices of voodoo that does not have their adhesion. Idem

Two young people in the flowers of age must be obliged to spend the remaining of their life to “flee” and to “hide themselves” because of having refused a forced recruitment. It is a fact that calls my attention, also the politico-administrative authorities who must do something.

To close this part, need be to deal with the way Benin women were and continue to be treated by the custom that makes the tradition in our country. There is the claiming of the devoted revolutionary's women in 1976 during their first seminary in the District of Atlantic. This category of women castigated the practices proper to the tradition which consist of considering women as animals without any respect. Here are their complains:

...Aussi, le long veuvage sera combattu sous toutes ses formes. Les inconvénients qu'il engendre sont multiples. Nos sœurs des villages et campagnes sont maltraitées d'une façon barbare lors de cette cérémonie.

Ces sœurs veuves sont soumises à des contraintes incalculables telles que:

- La malpropreté: qui consiste à ne pas se laver pendant des dizaines de jours à causes de la disparition du conjoint- Ne pas se peigner, ne pas se couper les ongles pendant 18 à 24 mois, ne pas laver ses habits, être enfermée dans les quatre murs d'une chambre, ne pas lever les yeux pour regarder le ciel ni la lumière ; sont des pratiques rétrogrades qui entraînent la myopie, la cécité ou la mort subite de certaines femmes qui n'arrivent pas à supporter tous ces tabous ;

-Nous disons que les femmes ne sont pas des animaux qui doivent rester en cage après la disparition de leur conjoint. Elles ne sont en rien responsables de cette disparition pour être traitées de la sorte. Les femmes sont des êtres humains qui ont besoin d'eau, d'air et de bonne nourriture pour s'épanouir. L'homme ne subit jamais toutes ces pratiques lors d'une perte si chère qu'elle soit.⁶³

Briefly, these are the practices one must banish since we are all human beings endowed with the same nature. One must respect the human race through free choice and in the name of the human rights.

⁶³ *Premier Séminaire des Femmes Révolutionnaires de la Province de l'Atlantique*,...Also the long period the widow is submitted to will be fought in all its forms. The drawbacks are multiples. Our sisters in the villages and neighborhoods are ill treated in animal way during those ceremonies. These widows are prone to uncalculated constraints such as:

- Uncleanliness: it consists on staying without having bath for about ten days because of the death of the husband (not to comb one's hair, not to cut the nails from 18 to 24 months, not to wash one's clothes, to be closed into the four coins of the walls of the room not to raise eyes to see the sky nor the light) are demoted practices that cause short-sightedness, blindness or sudden death of certain women who do not succeed to support all these taboos;

-We say that women are not animals who must stay in cage after the death of their husband. They are not responsible of this death for being treated in a such way. Women are human beings who need water, air, and good food to blossom. Men are never prone to all these practices during a loss be it the nature it could be

Avril 1976 ,P. 23, my translation

CONCLUSION

The arrival of the white man has caused a great discrepancy among Kenyan communities, especially Kameno people and those of Makuyu. He has impacted the ridges with his philosophy through Christianity, Education and Government settlement. It has been an encounter of two cultures, two different visions, two manners to perceive the world. I have shown the reactions of the natives before this new tendency and the conversion of Joshua and Kobonyi who, unsatisfied, came back to the tribe. From now on, a split has been opened and its burden hindrances. This split has led to an active war where both white and native are not ready to accept each other and exchange points of view. Has intermedaition between the two antithetical cultures been an efficient to bring about peace and unity among the communities? To the best of my recollection, division does not succeed anything in this world.

Accordingly, to remove the veil, I have tried after sharing responsibilities, to place the boundary-stones through perspectives such as the suppression of complex of sup eriority, consideration of human being integrity, reconciliation effort, coexistence of the ancestral and western culture before ending to consolidation of the unity that is of paramount importance.

When one tries to put together all the quoted factors that are nothing than behaviours, I come to conclusion according to which peace is possible if we, human beings realize who we are, our responsibilities or missions on the earth and also reckon that we are in sojourn on this earth. Life is a voyage. Sooner or later, each of us will go back if even we do not know the right destination. There is no impossibility where the will erects its wall. Where is the will, there is the way. We can, if we decide. All the trouble and frictions the world accrosses since centuries could be avoided if only we, human beings decide to go to balcony and think sincerely.

There is neither bad culture to neglect nor a pure or superior to celebrate. What the white man has brought is not totally bad. There are doubtlessly many positive elements to copy and to add to what is positive in our culture in order to build our world for the universe is in perpetual change and one must follow its rhythm. Not in blind way. Today, any nation could not stay without contact with the rest of the world. When I take the example of Education, it is revealed the most powerful among the three elements brought by the colonizer and it has proved its capacities through edges. Education is a light that never betray. All things considered, African people must be careful before all sorts of temptations in order to avoid any attempt of cultural depravity and not be unrooted. One does not need tabula rasa in Africa.

This research work intends to be on the one hand a mirror, and on the other hand a receptacle in literary field at first to the teachers, secondly to the students mainly who involve in African studies in preparing their research work and finally for those who would want, by curiosity know more about culture and measures to adopt to overcome the traps deriving from its practice.

BIBLIOGRAPHY

FOCUS NOVELS

Ngugi WaThiong'o, *The River Between*, Ibadan, Heinemann Educational Books, 1965

OTHER SOURCES

- ✓ ---. *The Black Hermit*, Ibadan, Heinemann, 1962.
- ✓ ---. *Weep Not, Child*, Ibadan, Heinemann, 1964.
- ✓ ---. *A Grain of Wheat*; Ibadan, Heinemann Educational Book Ibadan, Heinemann Educational Book 1967
- ✓ ---. *Secret Lives And Other Stories*, Ibadan, Heinemann Educational Book, 1974
- ✓ ---. *Homecoming: Essays on African and Caribbean literature, Culture and Politics*, London, Heinemann, 1972
- ✓ ---. *Writers in Politics, Ibadan* Heinemann, 1981.
- ✓ ---. *Decolonising the Mind: The Politics of Language in Africa Literature*, London, James Currey; Nairobi, Heinemann, Kenya 1986
- ✓ Achebe Chinua, Aluko T. M, Wole Soyinka, *Protest and conflict in African literature*, Ibadan, Heinemann, 1969
- ✓ Killam G.D; *An Introduction to the Writings of Ngugi*, Ibadan, Heinemann, first published 1980
- ✓ KENYATTA Jomo, *Facing Mount Kenya*, 1938
- ✓ ---. *Things Fall Apart*, Ibadan, Heinemann Educational Book, 1958
- ✓ N'KRUMAH Kwame, *Africa Must Unite*, 1963
- ✓ ---. *Arrow Of God*, Ibadan, Heinemann Educational Book, 1964
- ✓ Habila Helon, *Measuring Time*, WW.Norton, 2006
- ✓ Kane Haminou Cheikh, *L'Aventure Ambigüe*, 1988
- ✓ ROSCOE ADRIAN, *Mother is Gold*, A study in West African literature, 1971

Echeruo Michael, *Joyce and The Novel of Africa*, 1973

- ✓ AGUESSY Yélian. Constant, "Cultural Contact and Culture Clash in Things Fall Apart", by Chinua Achebe. (Unpublished Thesis), Abomey-Calavi: UAC, 2005
- ✓ Quotidien béninois indépendant, La Nouvelle Tribune, Informer Autrement N°2579 parution du mercredi 26 Juin 2013, 12^{ème} Année
- ✓ Premier Séminaire des Femmes Révolutionnaires de la Province de l'Atlantique ; Avril 1976
- ✓ *Oxford Advanced Learner's Dictionary*.
- ✓ <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=7903067&fileId=S0001972000068881>
- ✓ <http://www.studentpulse.com/articles/530/2/vehicles-for-story-chinua-Achebe-and-ng>