

THE LOCAL ELITES IN *MATIGARI* BY NGUGI WA THIONG'O

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Abstract

Thiong'o is a postcolonial writer dealing with the themes and characters on colonialism, anti-colonialism and neocolonialism and criticizing the destructive legacy of colonialism in his literary works. He claims that decolonization is not completed really simply as colonialism is conveyed to the hands of the local elites who dash their native people's hopes by functioning as slaves of the former white colonizers. In *Matigari* (1987), the author uses several characters such as the minister and Boy Junior in order to expose the real roles of the local elites in the ex-colonized lands. Embracing the Western values and thoughts which bring up the superiority and civilization of a Eurocentric world, these characters display scornful acts and speeches toward their citizens while launching a authoritative political system in which even the innocent people are imprisoned or attempted to be killed. These elites intend to exploit their native people with their discourse based on democracy, freedom and development whose validity has already been lost.

Key Words: Thiong'o, Anti-colonialism, Colonialism, Decolonization, Matigari, Local Elites

NGUGI WA THIONG'O TARAFINDAN YAZILAN *MATIGARI* 'DEKİ YERLİ SEÇKİNLER

Özet

Thiong'o sömürgecilik, anti-sömürgecilik ve neo-sömürgecilik konularına ilişkin temalar ve karakterlere değinen ve sömürgeciliğin yıkıcı mirasını eleştiren post-sömürgecilik dönem yazarıdır. Sömürgecilik, eski beyaz sömürgecilerin kölesi olarak işlev görmek suretiyle yerli insanların umutlarını yıkan yerli seçkinlerin eline devredildiği için o, dekolonizasyonun aslında kolayca tamamlanmadığını iddia eder. *Matigari*'de (1987) yazar eski sömürge ülkelerindeki yerli seçkinlerin asıl rollerini gözler önüne sermek için bakan ve Boy Junior gibi birkaç karakteri kullanır. Avrupa merkezli bir dünyanın üstünlüğü ve medeniyetini gündeme getiren Batılı değerleri ve düşünceleri benimsedikleri için bu karakterler, masum insanların bile hapse atıldığı ya da öldürülmeye teşebbüs edildiği bir otoriter sistemi başlatırken kendi vatandaşlarına karşı küçümseyici tavırlar ve konuşmalar sergilerler. Bu seçkinler geçerliliği zaten yitirilmiş olan demokrasi, özgürlük ve gelişmeye dayalı söylemleriyle kendi yerli insanlarını sömürme eğilimindedirler.

Anahtar Sözcükler: Thiong'o, Anti-sömürgecilik, Sömürgecilik, Dekolonizasyon, Matigari, Yerel Seçkinler

1. Introduction

Although a lot of countries in the 20th century gained their independence in Africa and Asia by fighting the Western colonizers, to what extent their entire independence could be achieved has still been discussed by the critics and scholars. One of the most widespread outlooks on this issue is that colonialism has not ended with the nationalist fighters' victory because the colonial nations have found another method of exploiting the ex-colonies; that is, they have brought about local elites with the aim of colonizing the native society and their land.

Waging war against the native population that is ready and eager for being killed and killing their enemies, the colonial powers have recognized that they wasted a great amount of financial sources on the weapons and their warriors dispatched to the colonies, causing immense damage on their security forces and personnel as well as economic devastation (Bragança and Wallerstein, 1982: 4). "In addition, the nationalists seem to threaten the economic structure created by the colonizers, by burning down plantations and warehouses, sabotaging factories, destroying bridges, roads and railway tracks" (Bragança and Wallerstein, 1982: 4). These troubles led the colonizers to question their colonization systems and to seek out new, low-cost and more beneficial ways of exploiting.

The political outcome of colonialism has never been democratic regimes as it can be concluded from the first local leaders whose ruling system could be identified with "the military dictatorship and one-party regimes" like some European countries of the past (Birmingham, 2009: 4). Ahluwalia raises the issue of these local leaders' oppressive acts and policies when it comes to their personal profits by claiming that "... even so-called legitimately elected rulers are prepared to resort to violence in order to maintain their sources of revenues, which are allocated through patrimonial relations" (2001:65). Even though they did not admit that they tortured their society under some excuses by imposing their new Western notions on the native people, nearly each citizen of the society was not content with their leaders for those leaders lost their keen interest in the troubles and welfare

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of their citizens. As a result of their embracing the colonialist beliefs and being alienated from their nationally particular prerequisites, their ruling and reasoning resembled the colonialist manners which prompted them to approach their people with severity and cruelty (Kebede, 2004: 120). Thus, these elites were “inclined to use the centralized power of the state to fashion a social system all geared toward the reward of supporters and repression of competitors” (Kebede, 2004: 185).

According to Sartre, “The European elite undertook to manufacture a native elite”, which can be interpreted from the aspect of the colonial education the local elites took abroad from their white masters (Sartre, 1963: 7). This group of local elites was sent to Europe for their education prepared by the colonialist ideology and rationale, which resulted in the fact that their living and thinking ways entirely imitated the Western fashion since they adopted the belief that the colonial thoughts and manners are superior to theirs and that they had to abandon their native culture (MacQueen, 2007: 146). Therefore, this education generated new types of black people who began to think that their indigenous cultural features are essential to be modified or fully left on their route to the modern and civilized world. These leaders could “justify their political rule and claims of cultural superiority over their own countrymen in the name of their privileged access to the narratives of modernization” (Krishna, 2009: 4). The main factor in their alienation and contempt for their native population was being indoctrinated with the Western notions which forced them to believe that development can be achieved with the application of the white masters’ methods.

As is uttered by Birmingham, “The new rulers not only preserved the frontiers of their colonial adversaries but also hitched their postcolonial fortunes to the former colonizers.” (2009: 5). On the surface, anti-colonialist uprisings seemed to supply the native society with freedom and radical transformations that they longed for ages; nevertheless, this process only gave rise to more political prospects for the native elites and carried on the same means of economic colonization as in the pre-colonial age (Kohn and McBride, 2011: 106). The scarcity of food, money and other sources for the masses in the ex-colonized has not been transformed into any prosperity even after their local leaders’ mounting the administrative position, often in spite of not being elected by their society in a democratic voting. Then, the new system turned out to be an economic drawback as well as political failure due to the fact that the local elites accomplished their assignment to keep on the undemanding drift of the goods and materials to the colonialist nations in reference to the commands of the colonizers.

2. A Theoretical Approach to Thiong’o

Thiong’o is both an eminent writer and a scholar who has written not only theoretical books but also literary works which deal with colonialism and its effects on the colonized African land in the postcolonial period. While drawing upon the crises passed on from the colonialist nations to the once colonized land, he proposes anti-colonialist measures to the native people who have been oppressed and deprived of their land, freedom, resources, traditional and local specificities. He handles colonialism from several viewpoints, discussing the use of native or foreign language, local elites and their progression stage through education and how colonialism can be cured of in complete terms.

Thiong’o claims that the role of language cannot be ignored in inculcating the colonialist assertions into the colonized people on account of its potential to command the psychological world of the indigenous citizens through the use of foreign languages coerced by the Western nations (Thiong’o, 1987a: 16). “Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we come to perceive ourselves and our place in the world” (Thiong’o, 1987a: 16). Consequently, a native person’s learning the colonizing nations’ languages heralds becoming an utterly new person far removed from his original cultural ideals and local peculiarities for he begins to communicate with his environment in accordance with the Western mental norms. Being susceptible to the cultural propaganda of the Western populations regarding the civilized and advanced traits of their thinking, the native people assume the colonizing eyes which look at the outer world through the Eurocentric criteria. Since these natives act as powerless learners during the learning process of European languages, their partition from their indigenous conventions highly quicken in the company of the dominant colonialist masters who have numerous tools of imposing and directing. By absorbing “the thought-processes and values” of their assumed language, they become unfamiliar with the principles of their native language, with “the language of the masses” (Thiong’o, 1978: 16).

A number of countries seem to gain their independence, or independence can be offered them by the colonizing countries; however, this system incorporates another method of exploitation owing to the local elites who are in the governing status for the purpose of interacting with the white colonizers after being brought up at the colonial schools, which Thiong’o refers: “...mental control was effected through the mental walls of the colonial school, but generally there was a systematic assault on people’s languages, literature, dances, names, history, skin color, religions, indeed their very tool of self definition” (1993: 69). These schools and education bring about the local elites who claim that they deserve to take control of the native land as the unchallenged leaders in consequence of the tribute of being raised via the civilized education, which grants them entitlement to

sustain the colonial aspirations and charges in cooperation with the Western leaders as the native proxies of these westerners (Kebede, 2004: 157). Throughout their educational period, these elites' minds are filled with the proposition that they can attain the status of being civilized and modern people who are cleansed of their backward and savage features. As a result, this education smoothes the progress of activating the system of neocolonialism by means of these native elites who seemingly rule their indigenous people appropriate to the principles of development and democracy, but who indeed perform their roles as collaborators of the colonialist countries in colonizing the society concurrently.

Opposing the view that the effects of colonialism are so unshakably ingrained in the native people's mentality and culture that these effects cannot be disposed of, Thiong'o believes that it is possible for the colonized people to rebuild their peculiar cultural and political system which is founded on their native essentials. One of the paths which should be stood by is that "the teaching and study of African languages" has to be spread all over the country (Thiong'o, 1978: 16). As mentioned before, language is a tool of comprehending and appraising the outer world with the burden of cultural and mental touchstones, which makes it one of the indispensable factors of regaining the eradicated local peculiarities of the native society. If the mother tongue is well learned and spread among the citizens, then the national consciousness will be acquired definitely in the process of decolonization. Another way of achieving decolonization is that "... there must be total involvement with the creative struggle of the peasants and workers", which means the unity of the masses and upper-class members whose consciousness and discrepancy which are concerned with class distinction would disrupt the national efforts (Thiong'o, 1978: 18).

3. The Black Colonizers in *Matigari*

Thiong'o touches upon the idea that two types of black people spring up in the colonized countries: those who want to make their native land regain its full-fledged independence and those who aim to help the colonialist nations keep on their colonization, which Matigari, the main character in the novel, emphasizes by saying that "There are also two types of people in the land: those who sell out, the traitors, and those who serve the people, the patriots." (Thiong'o, 1987b: 37).

Several black characters from the elite class in the novel are conveyed as the cohorts who serve as inseparable actors in exploiting the native people with the white colonizers. Despite the fact that Matigari, the main character who is a patriot black citizen determined to terminate colonization of his land, achieves in killing Settler Williams being a white colonizer and supposes that he has put an end to the foreign exploitation of his native land, he realizes that colonialism has not died away yet after he returns back his home from the forest, in which he has just fought and killed Settler Williams and his black servant John Boy, in order to find his family. His frustration emerges as soon as he witnesses his country's being exploited by the white colonizer, Settler William's son, and his black collaborators such as the minister and John Boy's son.

The notions of John Boy Junior, the son of John Boy, concerning his father's cooperation with the white men, the western education and conditions in his own country confirm his acceptance of the idea that the West is a modern, developed country while his country has to do a lot so as to reach the level of development. Although his father is one of the blacks who took on the role of a native supporter of the western colonizers, Boy Junior does not want to see his father's partnership in exploiting their native land with the colonialist nations. When Matigari attempts to explain him his father's real face, he arduously supports his father's acts and says to Matigari: "He was a man of class, an important man. He was very wise, and he had great foresight. He sent me to school, at a time when people here did not know the value of education." (Thiong'o, 1987b: 48). Son Junior seems to follow in his father's footsteps as a black person whose education has generated a man that is alien and opposed to his own native cultural values and anti-colonialist struggle of his black citizens. He refers to his education which he took through his father's order and in which he has become a person who has pride and is mad about the western way of thinking as follows:

He put me on a ship and sent me to Fort Hare in South Africa. Then, I went to England, where I studied at the London School of Economics, better known as LSE. There I got a number of diplomas in administration. I used to eat dinners in the Inns of Court, where I learned how to dress like gentleman, and from where I was called to the bar. (Thiong'o, 1987b: 48)

However, to what extent this education can train nationalist black individuals who are always preoccupied with finding solutions for tight corners which have caused the native individuals to be colonized by the Western powers is a controversial issue. In one of his theoretical books, Thiong'o mentions how alienated individuals are put out in educational institutions:

This resulted in the dissociation of the sensibility of that child from his natural and social environment, what we might call colonial alienation. The alienation became reinforced in the teaching of history, geography, music, where bourgeois Europe was always the centre of the universe. (Thiong'o, 1987a: 17)

Whether abroad or in their native land, black citizens are exposed to the colonialist views during their education in which Eurocentric notions and subjects are often imposed on them, which can be best exemplified in Son Junior's education and its outcome. As opposed to the expectations of the native people who think that educated blacks can protect their country against the colonizers better than uneducated ones as is stated by Matigari: "We used to think that you educated ones would stand firmly against the whites-who-reap-where-they-have-not-sown ... Where did this friendship between you and the clans of the white parasites come from?", Son Junior chooses to deplete the land and properties of his black citizens with the white colonizer, Robert Williams, by denying the real native owners of some properties (Thiong'o, 1987b: 50). "The act by which Africans welcome Western education is the act by which they acquiesce to the colonial discourse on Africa: the one is inseparable from the other" (Kebede, 2004: 162). Thus, this kind of education obviously verges on making Son Junior eager for being a loyal servant in return for certain amounts of money and possessions. This process can be called taming Son Junior and other blacks who are tried to ascend the status of modern and civilized blacks.

Son Junior gets so immersed in his cooperation with the white colonizers regarding colonization of his citizens that he has already dispossessed Matigari and other blacks of their houses when Matigari struggles against the colonizers in the forest. After Matigari finds his house which is claimed to belong to Son Junior now, he becomes befuddled and asks for that house back from Son Junior, but Son Junior says: "I'll give you some advice. This is my house. This house and the land around it are mine. They were sold to me by the son of Howard Williams, this one you see there." (Thiong'o, 1987b: 50). He then affirms the fact that the white colonizers have grabbed the houses and land of the native society, especially of Matigari, by using unlimited force and that these colonizers sell those houses and possessions to the blacks who are willing to exploit the country in line with themselves. For example, Son Junior tells Matigari that "We (he and the oldest son of white Williams) are both members of the board of governors of the leather and plastic factory ... Is everything clear, old man? Do you now understand who this is? He is my witness because he sold this house to me." (Thiong'o, 1987b: 50). They do not think that it is necessary to ask the native people and Matigari whether they want to sell their houses and land. Even though Matigari has built his house himself and labored hard in order to make it stand, his house and land have been stolen by the white colonizers and have been sold to Son Junior while he is in the forest during his nationalist struggle against the colonizers.

Like the white colonizers who have always categorized white race as developed, civilized, modern and black race as savage, backward and non-human, Son Junior's contemptuous views on his native people can be recognized through his speech with Matigari:

Our country has remained in darkness because of the ignorance of our people. They don't know the importance of the word "individual", as opposed to the word "masses". White people are advanced because they respect the word, and therefore honor the freedom of the individual, which means the freedom of everyone to follow his own whims without worrying about the others. (Thiong'o, 1987b: 48, 49)

Since Son Junior has absorbed the western notions of his masters in respect to the racist divisions, he begins to view the world through the white lenses and classifies the white colonizers as the producers of enlightenment and free thinking, putting them into a higher status. He considers the Eurocentric thoughts as the center of development and backing up individual ideas. He implies the idea that the western way of thinking suggests that "individual" notions be enlarged and preserved since this is an indication of complete "freedom". Therefore, the western logic attracts Son Junior in that it takes individualistic views apart from the inferior groups of people whom he never wishes to have sincere and humanistic bonds with. This kind of blacks like Junior "derided old gods and they too recoiled with a studied (or genuine) horror from the primitive rites of their people." (Thiong'o, 1978: 10). When Junior addresses to Matigari: "But you black people? You walk about fettered to your families, clans, nationalities, people, masses. If the individual decides to move ahead, he is pulled back by the others", he indicates his absolute contempt for his indigenous people whose collective presence he now sees as a barrier to development and personal freedom (Thiong'o, 1987b: 49). Then for him, if these inferior people demand that they should rescue themselves from the shackles of their own traditions and bigotry, they have to turn their faces to the advanced and civilized whites who can supply them with what they need for their enrichment. These elite blacks' embracing of the colonialist outlook amounts to the fact that their ethical impoverishment is prompted by an unequivocal outcome of espousing the perception of backward Africa (Kebede, 2004: 162).

The Minister for Justice and Truth reveals his loyalty to the white colonizers and law which has been ordered him and other native rulers to be implemented regardless of whom or what these set of rules serve. As he emphasizes that "My father was the first person in this country to advocate loyalism to the Crown at the beginning of the century. Some might wonder: Loyalty to whose law? The colonial law? Let me tell you: Law is law", he does not disclaim the fact that his father's obedience to the colonialist nations has been consolidated with the adoption and implementation of a law ordered them by their white masters (Thiong'o, 1987b: 102). Not reckoning the native population's interests and progress, the minister's father put into effect this law in order to contribute to the needs and policy of the western countries. The white colonizers have succeeded in keeping their domination alive by means of arranging a set of rules under the disguise of law which the local elites such as the

black minister and his father claim to be organized with the aim of providing advantages for their population. The belief in the white colonizers' civilization and its preeminence has impelled the minister to implement the "colonial" regulations in his country without any anxiety.

Emphasizing that "Look at John Boy here. He and I went to school together. Isn't that so, Johnny Boy? We first went to Fort Hare in South Africa. We were also in Britain together", he feels swollen with pride due to the fact that he and Boy Junior have been exposed to the western training system which is supposed to elevate them to a higher level in preference to a lesser one (Thiong'o, 1987b: 102). "Their entire way of looking at the world, even the world of the immediate environment, was Eurocentric." (Thiong'o, 1987a: 93). Thus, the black minister underlines the fact that he does not think in a different way from Son Junior and that both of them have been fed from the source of nominally universal and true information which is produced by their white masters aiming to locate them in their hands like puppets: however, these local elites unconsciously lose themselves in the belief that they abandon their previous ignorance and move ahead on the way to becoming civilized. As these selected blacks' fundamental mission is to carry out a new means of the colonialist governing as the native leaders, their education and new lifestyles urge them to interpret the scorn of their indigenous heritage as a "civilized" stance (Kebede, 2004: 156). "As a result, educated Africans are unable to adopt a moral standard: the contempt – mostly unconscious – that they feel for Africans totally deprives them of ethical relations with themselves and their original society" (Kebede, 2004: 162).

The minister's belittlement and rage against other blacks who attempt to make the colonizers out of their native land via armed resisting and fighting substantiate how unfamiliar and external he has become as to the plight and nationalist ambitions of his society and how local elites have become unbearably authoritarian or despotic. For example, those struggling blacks, especially Matigari, slaying Boy junior's father who acts in collaboration with the white colonizers regarding colonizing the country are branded as "terrorists" by the minister in his speech to the public (Thiong'o, 1987b: 102). Moreover, he uncovers his concern with regard to the possibility of those fighting blacks' ascending the government of the country, claiming that "Yes ... if the government had been taken by terrorists ... In other words, if this were a gangster government, what do you think would happen to those university students?" (Thiong'o, 1987b: 104). Instead of trying to figure out the reason why the patriotic blacks carry weapons during their struggle, he confesses his purpose of eradicating such struggling blacks while uttering that "My coat of arms is a picture of coffee-bush, guarded over by whips. Below this is the *family motto*: Destroy Terrorists" (Thiong'o, 1987b: 103). Failing to notice his detachment from his native people, who are opposed to the colonial challenges, in terms of viewpoints and responses to the white colonizers, the minister sets forth his own side in favor of his own interests and his white partners. His alienation surfaces when he declares the struggling blacks as his and the country's adversaries in his each speech, so it cannot be said that he takes into consideration the country's and his native citizens' interests and welfare seeing that he wants to fight against the nationalist blacks and kill each of them.

As for the ruling system of the country, the minister's political methods in ruling his people cannot be identified with independence and democracy although he often declares that independence is ubiquitous in the country, especially in the hands of such local leaders as himself. "This elite, pampered with military gadgets of all kinds with which to reign in a restive population, has turned an entire country into a vast prison-house" (Thiong'o, 1993: 125). For instance, once one of the workers demands that their salaries be increased, new managers be appointed and their efforts be not exploited, and he says they will abandon work otherwise, the minister unveils his acute despotism by speaking to the crowd: "That man has just broken the law three times over. Firstly, he has defied my order; and secondly, he has defied two presidential decrees ... I just announced the end of the strike, didn't I?" (Thiong'o, 1987b: 110). Even a slight opposition to the minister's opinions and rules equates contravening the law, and those who verbalize any trifling complaint and objection are put into the category of bandits or outlaws. Workers do not have any right to express their problems with respect to their working circumstances and administrators, which conflicts with what the minister defends throughout his speech as for entire independence of his indigenous population. The minister ensures that any protest or opposition will not remain unpunished no matter how petty it is. Therefore, what is accepted to violate the rules of law is not whether objection is expressed right, but whether there is objection to the existing system even if this system is arranged to safeguard the profits of these local elites and the western colonizers. As is mentioned in the novel, the worker's voicing his objection to the working conditions finishes with where prisoners are after he is seized and hurled into the room of prisoners (Thiong'o, 1987b: 110). This native elite flies the flags and gives directions to "the army and the police ready to crush the population, ensuring, by every military and political trick possible, the stability necessary for the continued Western control of" each unit of the system in the native land (Thiong'o, 1993: 67). The minister's harsh authority can also be perceived by the time Matigari mentions his finding his house stolen by the white colonizer and his black servant after returning back from his nationalist struggle against these figures' fathers, highlighting that there is no democratic and free regime in the country, and after that "... the police chief suddenly whipped a pistol from the holster and pointed at Matigari, shouting, 'Hands up!' ... He had no gun, no knife, not even the least of weapons. Yet still they handcuffed him." (Thiong'o, 1987b: 114, 115). Notwithstanding the minister and his advocates do not admit that there exists a

dictatorial governing structure in the country which disallows any act including a trivial opposition to this system and which constantly accuses any opposing person of posing a threat to this order, the confessions of some prisoners concerning why they have been put into prison disprove the local elites' discourses supporting democratic rights, freedom and development. One of the prisoners articulates that "It is true that our present leaders have no mercy ... First they arrest us for no reason at all; then they bring us to a cell with no toilet facilities", which points out that those elites can call police chiefs to detain some citizens even though these citizens do not know what kind of crimes they have committed or whether they have committed a crime (Thiong'o, 1987b: 55). The minister and other local leaders cannot be questioned because of their announcements which they can declare instantly to be conformed to as the law without any complaint. They can prohibit anything at any moment and anywhere, proclaiming their immediate decisions as the rules of law; that is, they sanction themselves to generate laws even if these rules are not embraced by the native population and there is not any general agreement on this law coming from the public. One of the examples for this issue is that the minister orders: "Now listen to me carefully. I have banned that song from now onwards. No song, no story or play or riddle or proverbs mentioning Matigari ma Njiruungi will be tolerated." (Thiong'o, 1987b: 118).

The minister receives his recompenses in return for his self-sacrificing assistance in favor of the colonizing masters who help him climb the affluent position. Thiong'o claims that these elites' "... positions and aspirations as a group were not in any fundamental conflict with the money juggling classes, the financial gnomes of the real centers of power ..." in European countries (1993: 82). In order to prove his wealth due to his cooperative manners with the white colonizers and to denote as enticement the fact that anyone who cooperates with them and the white colonizers will not remain impoverished and pitiable, the minister shows off his private possessions by making clear that "Look at me! I have a seven-storeyed house here. I have three swimming pools ... I have also got saunas modeled on those in Finland! The house is decorated with marble, from Italy" (Thiong'o, 1987b: 102, 103).

4. Conclusion

Thiong'o, as a literary and political figure who proposes the idea that the ex-colonized African nations need to be aware of the potential risk of falling victim into neocolonialism, verifies his theoretical argument concerning the surfacing of the local elites in the postcolonial period in his novel *Matigari* (1987). Boy Junior and the Minister for Justice and Truth are the embodiment of the local elites who take on the responsibility of maintaining colonization after being raised with the colonial education both abroad and in the country and through shaking hands with the white colonizers. Their attitudes to their native society confirm the fact that the local elites become so alienated from their cultural particularities that they cannot conceal their admiration for the Western lifestyles and methods in the political scene, aiming to organize and put into operation the colonial law which they think would burgeon democratic rights and development in the country. Despite their discourses on democracy and civilization, they always see the nationalist and anti-colonialist activities and attempts, or even oppositions, as barriers to the development of the country and intend to get rid of the precursors like Matigari and his followers who are committed to the ambition to fight against the white colonizers and their black assistants. Their manners and decisions regarding their native citizens become so severe and brutal that they order even guiltless people to be put into prison so as to firm up their authority and despotism. Their exertion to prolong colonialism with their white bosses unsurprisingly does not remain unreturned as their wealth and possessions reveal. By means of these characters, Thiong'o asserts the idea that these native elites can pose threats for those nations that have just gained their independence notwithstanding they are not wary of this danger. The native society can be disillusioned by the landscape where they are also exploited by their local elites as ruthlessly and selfishly as they were in the past by the Western nations.

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