

LITERATURE IN ENGLISH P310/3 (NOVELS AND THE SHORT STORIES)

A'LEVEL GROUP DISCUSSIONS

MONGO BETI – THE POOR CHRIST OF BOMBA

1. Discuss the contribution of Dr. Arnaud's report on the women's camp to your understanding of the novel, The Poor Christ of Bomba.

It's a question of technique. (**Letter like technique**) Show the significance of a technique (Dr. Arnaud's report)

Significance of a technique or an important event in Literature focuses on how a writer uses a particular technique to

- Portray themes
- Reveal traits of various characters
- Advance the Plot
- Portray author's intention and atmosphere.

Approach

Introduction

Who is Dr Arnaud and what role does he play in the novel?

What constitutes his report? (Sum it up)

- His report reveals a number of weaknesses of the Catholic mission of Bomba as a setting, traits of various characters at the mission, themes and partly clarifies/ influences the atmosphere in the novel.
- Father Drumont contemplates disbanding the Sixa but first brings a medical doctor to assess the health situation of the girls and the entire Sixa in general.
- Dr. Arnaud's assessment and examination shows a deplorable status quo.
- It reveals a pathetic and horrible sanitary situation that the women are exposed to.
- The Sixa houses have leaking roofs; the walls have large openings which expose the occupants to extreme coldness at night. The beds are made of banana trunks and dried banana leaves and riddled with fleas and bed bugs. The compound of the Sixa is extremely dirty
- The picture at the Sixa speaks volumes of untold **oppression and exploitation**. The girls look emaciated and fatigued as a sign of heavy labour beyond their capacity. They

look weak.

- Dr Arnaud's report clarifies on the moral decadence that has eaten up the mission like a parasite. After examining thirty-two girls, only eight are found clear; the rest are found to have contracted gonorrhoea and syphilis in both primary and secondary stages.
- It's worth to note that his report highlights on the negligence exhibited by the Father Superior. Ever since he handed over the Sixa to Raphael, he has never bothered to know what takes place there. This sums up the attitude that whites have towards Africans.
- It also marks the failure of Father Drumont's hypocritical conversation project. Upon getting Dr. Arnaud's report, the Father Superior decides to close the mission and moves back to France.
- It also highlights on inhumanity and violation of human rights that is exhibited by the Father Superior who decides to chase away all the Sixa girls without according them any treatment as advised by Dr. Arnaud. Some of the girls even have nowhere to go.
- Dr Arnaud's report clarifies on the hypocrisy that pervades the novel like vermin. It clarifies the fact that Raphael had turned it into a Brothel behind the Father's back. This exposes the Sixa girls to sexually transmitted infections as per the doctor's report clearly contrasting with the main reason why it was established.

Other elements that Dr Arnaud's report enhances

- A number of events that happen when the Father Superior receives the report. He is even compelled to chase away the girls and close the mission paving way for his return to France.
- It reveals the whites and the church as exploitative, negligent, oppressive and subjugative. Here the focus will be put on the events that contribute to Dr Arnaud's report and how Father Drumont reacts to his report.

Through Dr. Arnaud's report, Mongo Beti unveils the masked face of the colonizer, showing him as the one who has inflicted disfiguring wounds of alienation and dislocation on the colonized-in this case, the Cameroonian in particular and the African in general. Instead of Father Drumont offering treatment to the Sixa girls as per the report, he abandons them.

2. Account for Denis' transformation by the end of the novel, The Poor Christ of Bomba.

Denis' transformation is very clear when he decides to work with Greek traders after the departure of Fr. Drumont.

- The kind of preaching he receives from Fr. Drumont has only hypocrisy to back it up. At the departure of Fr. Drumont, Denis has no strong hold of faith but a realisation that however much he loves Fr. Drumont, he has never been the Christ he had once told them to call him from the start.

- The atmosphere caused by the mistakes of Fr. Drumont concerning The Sixa and also Zachariah leaves Denis exposed to all sorts of vices.

- Another example is that almost all the secant boys have been exposed to sexual immorality

- If the atmosphere had been better, we would have seen a godly Denis even when Fr. Drumont had left but we don't this since his innocence has been defiled by Zachariah's mistress from the Sixa.

- The construction of the Road which Father Drumont calls the punishment coming from God. It also endangers the area of Denis since they are also being threatened with chances of forced labour therefore at this point Denis realizes that Father Drumont, their protector is gone

- He has to get shield from Swindlers and exploiters like Greek traders

- The Departure of Father Drumont causes a lot of disillusionment to Denis. The Father Superior is like Christ to him.

The fact that Father Drumont gives up on the Gospel in Bomba mission, leaves a failed reputation, and also leaves the situation worse than it was with colonialism taking root. In the end Denis loses hope so sad and there he is willing to work for the Greek Traders and give up his faith.

- Denis' sexual encounter with a girl named Catherine who secretly follows them on their journey through the Tala Country opens the gates for Denis' loss of innocence. Denis becomes extremely conflicted at this point because he finds himself trapped in a situation where he sees no way out.

- He grows more infatuated for Catherine and desires to sleep with her again such that they

can re-do the act.

- Denis starts losing faith in the mission when he discovers the devious plan between Zachariah and Raphael the guardian of the Sixa, Raphael, whom Denis has never suspected of anything, proves to be one of the culprits in demeaning the girls, turning them into sex slaves... He becomes suspicious of having been duped... He loses trust in everyone and everything.

- He loses faith in Father Drumont's religion owing to the fact that the Cameroonian society and the mission itself retaliate against him. Non-believers claim that Father Drumont and Christianity are just like any other Greek trader or whites who seek only profits and riches of the land.

3. How poor is Christ in the novel, The poor Christ of Bomba?

It's a question of assessment and one which requires a stand point.

- But what's your stand point? How poor?

(Remember, this question inevitably takes you into the title of the novel
The Poor Christ of Bomba)

If you removed the adjective poor in the title, what near alternative would you give?
Unfortunate? Pitiabile?

- Then you've got to determine who this "**Poor Christ**" is and how poor he is...

But remember the novel is a Satire. The writer is laughing at the conduct of Christ's agents in the midst of poor Christ. Is Christ in a fortunate or pitiable or sympathetic position?

On the surface, **The Poor Christ of Bomba** is about Father Drumont. On the very first page Denis, the 15-year-old narrator, says that according to his father, Jesus Christ and Drumont are one and the same. The book's title, "**The Poor Christ of Bomba**" probably refers to the priest, though it is an ironic commentary on the collapse of the Bomba mission.

It is important to note that at the beginning Father Drumont has a genuinely good intention to transform the bestial nature of Africans into civilized ways and manners of the whites. Then the Father gets it all wrong since the new practices are alien to the people. The whole idea is intriguing to the people and his methods are unrealistic.

- The title "**The poor Christ of Bomba**" is appropriate to the novel as through it the writer ridicules Father Drumont's hypocritical Christian conversion project.

NB The colonizer's instrument of choice to dominate Africans is religion (Catholicism).

- The people of Bomba and the surrounding area detest Father Drumont because of the hypocrisy and injustices associated with his religion.

- Conceivably the metaphor for the title is that the combination of Father Drumont's intentions with the Africans just doesn't sound good musically or even symbolically... He is lacking morally, emotionally, ideally and he is portrayed as a pitiable figure owing to his weaknesses which embed some of the colonial evils.

- And his failure to convert Africans to Christianity makes him a pitiable figure.

- By the end of the book, the Father Superior's rigidity has turned into something close to sadism, though Drumont doesn't see it that way. In fact, he almost seems to understand the sin he and the other men have been committing against women. Listen to him muse to another white priest:

"_The indigenous woman, the docile little black woman - what an ideal machine! No need to oil her, you see! No need even to check from time to time to be sure she isn't rusting in the little garage we've stuffed her in.. ... She takes care of her own maintenance, and she asks for work to do.... The worst thing is that we figured this out. Long before we came, the natives already knew that women make a fine machine; don't think for a minute that they're stupider than we are. So here we come - Christians, Christ's messengers, bearers of civilization. And what do you think we do? Do we give women back their dignity? Not a chance. Oh no. We keep them in servitude. But now we're the ones who profit. _"

- Drumont's understanding does not seem to improve his behaviour, however. When he finally figures out that something terrible is happening on his watch, he summons over 50 women who live on the compound to tell him what is going on. Predictably, they are afraid to talk - they have already been repeatedly victimized and fear reprisals. So Drumont has them beaten until they give in. But when they finally tell him what has been going on, he sends them away, even if they have nowhere to go. Knowing that many of them are ill, he provides no medical care. They are at the bottom of the food chain, and it seems not to occur to Father Drumont that his whole approach to evangelization has created a truly hellish situation for his most faithful followers.

His hypocrisy is summed up above.

4. **How does Mongo Beti portray the major themes in the novel, The Poor Christ of Bomba?**

Questions of thematic portrayal call for the techniques and elements that the writer uses to craft out/portray themes in a literary text.

NB. Every text must deal with themes. Themes develop or become themes when a number of characters in the novel or events relate to one thing uniformly or identically. That is called **developing a theme**.

Thematic portrayal deals with the way themes are shown in the novel, play or poem. The themes exist. But how are they shown to the reader? This means that the reader must look for the techniques through which the themes are brought to her.

For example

- The writer uses irony to portray religious hypocrisy and immorality in the novel, *The Poor Christ of Bomba*.

(Zachariah a Christian in a religious environment to feast of people's women and make out of it is immorality. Isn't it? Dennis, a young boy defiled by Catherine wants more of that defilement. Is his morality still safe or is it weakened? When the women in the Sixa become near-wives to Zachariah, does it remain morality? Christian morality is a key issue of the text.)

This is the opening statement.

- Description has also been effectively used by Mongo Beti to portray the theme of exploitation in the novel.

- Mongo Beti has also been spot-on in his use of humour to portray religious hypocrisy. Perhaps, this is the most effective tool he has used to create a satirical atmosphere around Denis, Zachariah and Catherine.

Keep illustrating

The key point is you need to know the techniques of a text and then show how techniques portray particular themes.

- This is called thematic portrayal

- Just as flashbacks show colonialism,

- In that sense he uses "The road" one of the notable symbols to portray Exploitation and colonial subjugation.

- The people of Tala\ The tala country portray father Drumont's disillusionment
- **The 1st person narrator** is used to portray many themes in this text since he is the author's mouthpiece being used to voice out against the colonial injustices.
- Religious allusion is also used to show blasphemy when mere Drumont equates himself to Jesus Christ.

NB. Biblical allusion should mean reference to the Bible. However, if something is in religion but outside the Bible, it's safer to say religious allusion. For example, rosary, saints, reverend, holy communion etc.

What about anything not in the Bible?

Sometimes, an allusion can be to Islamic sources. This is not biblical. A poem or novel or play could refer to a story in Hinduism or Buddhism etc. This is not biblical. But may be religious.

Besides, there are other forms of allusion. For example

- **Historical allusion**
- **Literary allusion**

(If a writer quotes or refers to a poem or novel or another writer in his works, he is making a literary allusion)

If I refer to a known or recorded period or event in history, I use historical allusion e.g. slave trade, colonialism, World War etc.

How to answer a Context Question

This is by far the easiest question to pass provided the basic fundamentals are clearly sought after and understood by the candidate.

- When answering a context question be sure to read the passage through more than once as you consider your response.
- Pay attention to its place in the structure of the text. Can you place it in context? In other words, can you tell the immediate events that happen before and after it.
- In questions like " Describe the events that lead to this passage" we are required to state precisely and concisely the immediate events that lead/contribute to what is in the extract. (You have to take about 8 steps backwards)

The same applies to the question. "What precedes and what happens before the

passage/excerpt?"

- The above captures information and tips for part (a) of the context question which cuts across plays and novels.

Candidates should note the following benchmarks about the context response:

- No formal introductions are necessary in the context response.
- Endeavour to keep their responses very brief and precise.
- Always be on the lookout for specific key moments or events of the plot. Do not beat about the bush and choose only those events that are relevant to the question.

-Always restrict their responses to the given extract except if asked otherwise like for part **(a)** and **(b)**

- Note that the questions on characters, themes and sometimes techniques are usually restricted to the extract... **NB**. This applies specifically for part **(b)** and **(c)** Use the available clues in the passage to briefly describe characters and explain thematic concerns.

That captures important information on how to handle mainly part (b) and (c) of the context question.

- The last part **(d)** which demands for significance of the extract is the simplest and most technical part of the context questions carrying **(10 marks)**

A candidate needs to first understand the meaning of significance in Literature.

And it deals with aspects such as contribution of the extract to the

- Plot
- Themes
- Character portrayal and development
- Feelings
- Atmosphere

When it comes to part **(d)** of our question we have been limited only to the contribution of the extract to the plot of the play.

5. Discuss the theme of oppression in the novel, The Poor Christ of Bomba.

Oppression is the state of being kept down by unjust use of force and authority.

- The colonialists headed by Father Drumont spearhead torture, oppress and unjustly treat Africans.
- Some of the elements used by the writer to develop his message...
- Take an example of the way Father Drumont conducts his sermon. He is unjust with the way he subjugates the Africans... More especially the manner in which he handles the woman who refuses to kneel down... Then talk about how the other woman, whose baby cries is treated by the Catechist...
- You can also delve on the forced labour projects that are initiated by Father Drumont. He coerces the young women in the construction of the Sixa. He makes the Sixa girls to make all the bricks and tiles yet they are taken there to learn marriage values.
- He also unfairly approves the extension of the requirement of stay in the Sixa from three to four months in order to maintain a labour force. He even composes to blindfold them as a way of making them over work.

"Work with a will,

Then strive harder still.

And never give up,

But work till you drop.

- The construction of the Road is a very important symbol in the revelation of the oppressive colonial policies... It's revealed through M. Vidal who initiates it... After his conversation with Vidal, Father Drumont reflects on how Africans suffered during the construction of such roads.... **Refer to the novel.**
 - During interrogation of some young women at the Sixa, we hear that they have no choice than to heed to the directives of Raphael. To avoid suffering one only had to dance to his tunes.
 - Even Father Drumont himself mistreats the women at the Sixa. He forces the young women to answer questions through threats and whippings. Here Marguerite summarises the whole situation
- "... through her sobs" when she bluntly and courageously responded to Father Drumont during the interrogation: 'Fada, you are torturing me unjustly. You must know what goes on here'**
- Father Drumont concludes that oppression is the route to salvation. This is aptly wrong

and contradicts with the Christian teachings. The Father therefore prays for a sign from God, a sign that would lead the people in the Mombet-Timbo areas to God. And this sign comes in the form of M. Vidal, the colonial administrator for that Province. M. Vidal has met the father at one of the villages and has informed him of his plans to construct a road through the Tala country. The construction of such roads requires the use of forced labour from the people. To the Father, this is the sign he has been waiting for. The people in the interior, having sold more cocoa and therefore having come into much money are taking on wives and buying themselves the material things they think the Whiteman's God could give them. This makes Father Drumont approve their suffering.

- Father Drumont does not know his parishioners as he thought, the simple reason being he has never cared about them as people. His relationship with Denis, for example, is impersonally focused only on the chores that the lad performs in his house and church. It is not a holistic, father-son relationship that Denis assumes and seeks. Father Drumont's paternalism is consistent with the master-slave relationship and typifies the unequal nature of colonizer-colonized relationships. After living with the priest for two years, Denis does not know anything about Father Drumont's family or his homeland. His paternalistic view is also reflective of his relationship with converts throughout the Bomba Mission, which equally reflects France's view of the colonies.

- From the foregone, it is evident that the Sixa works for the material interest of the colonial mission, coercing and forcing young women to work under the pretext of spiritual and moral guidance and development. The novelist in *The Poor Christ of Bomba*, powerfully deploys these women characters as representation of exploitation, maltreatment and oppression by both the European colonial Church, being represented by the Bomba mission, its missionary and M. Vidal, and by the African male, represented by Zacharia and Raphael.

- To further buttress the depiction of double oppression of women in the novel, we see the struggle for control of women between their husbands and Father Drumont. For instance, Father Drumont's visits, according to Denis, to women have been generating hostile protests from their husbands. This results into fights more especially when one-man questions him why he is keeping his wife at the Sixa yet he paid for her dowry.

- Generally, the most practical portrayal of the oppression and maltreatment of women is in the Sixa, the mission school run by the Catholic Mission in Bomba. It's this part of the colonial church that one confronts glaring abuse and maltreatment of the colonized women.

- In Ekokot, the colonial administration is deeply involved in selling of daughters in the name of marriage. A woman complains to Drumont about a conflict in the family in which the bride price for her daughter is fixed at five thousand Francs by family in guise to sell the daughter for marriage... However instead of opposing this practice, Drumont only opposes the amount. He approves the system himself.

Remember it involves forcing people to pay...more than they are supposed to which is unjust and the law itself is made by the administrator, fully supported by Drumont. So, the church endorses something that is hurting the Africans... It's one way of oppressing them.

- The practice oppresses the women at the hand of the colonialist and the African culture.

6. How are father Drumont's and M. Vidal's goals for the region similar in the text, The Poor Christ of Bomba?

Introduce the two characters and the key goals they have for the region.

- Father Drumont is the Bible whereas M. Vidal is the gun... The Bible is being used to pave for the gun...

- They both have the same agenda... Christianity is being used as a tool to pave way for colonialism.

One of the major pre-occupation of the novel is what is the role Christianity in the novel... Is it being used to pave way for colonialism...?

- One ought to know that Father Drumont is the representative of Christianity and M. Vidal represents the coloniser through a major symbol which happens to be "The Road"

- Even the people's view of Father Drumont... What do they see in him ...? "A Greek trader", a typical image of a colonizer just like M. Vidal himself.

- The biggest question that is posed is "Why does Father Drumont view Africans as sinners?" "Why do they have to bend them to accept Christianity?" It's not surprising that the people of the Tala country already know the answers to the above questions. The Africans at Mombet, Timbo and Evindi do not see the missionary activities as religiously driven, they believe it's a sly path to colonialism which is represented by M. Vidal.

- The people of Timbo are not bothered about Christianity because they believe Father Drumont is hiding many things from them... They expect him to come with items like cars, many more, but only comes with the gospel, which they believe he is masquerading under with hidden intentions of snatching their houses and wealth which is the main characteristic of a colonialist (M. Vidal).

- Africans antagonize Father Drumont from Bomba to Sogolo because he appears to them more like a pretentious racist/colonialist than a righteous clown... They firmly believe that he is a colonial agent of M. Vidal.

- The Africans also see no reason as to why Father Drumont crosses oceans and forests to

come and tell them of how wrong they are... They believe that he is targeting their resources... Even Zacharia is in opposition of the white man on this...

- Even Zacharia blatantly informs Father Drumont that Africans do not come to the new religion because they are interested in Christianity ...but are interested in joining the white man's school to learn his secrets, the secrets of his power, the secret of the aero planes and railways... When he starts talking about God, they abandon him for he is just a colonial agent...

- One ought to know that the white man's education is a tool for blindfolding Africans making them fall prey to colonialism...

- The people of the Tala country as told by Zachariah, hold a negative perception of all whites. They detest Father Drumont ... They look at him as a Greek trader... They look at him as a greedy moron who is carrying gifts from Africans and collecting cult dues which is a true reflection of the exploitative nature of colonialists just like M. Vidal.

- Father Drumont expresses his dismay to M. Vidal a wielder of colonial power of his frustrations caused due to the fact that he imposes Christianity on the people who cherish tradition. The dialogue between the two men shows that they hold the same agenda of imposing the French supremacy over Africans. M. Vidal clearly informs Drumont that if religion and Christianity fail to make any sense or gain ground, then the civilization is trying to implant will not bear any fruit.... The two are visibly on the same side of the coin

- Owing to Father Drumont's experience in the colony, he realizes that the Africans mete the same resistance on Christianity like one they have meted on the colonialists... He witnesses the floggings and beatings that Africans receive from Vidal, but they remain docile ... This scares him because the people grow disgruntled of his conversion project... This forces him to close the mission and return to France.

The two are similar in operation... They are in the same boat...

- Their way of doing things brings to light untold suffering and injustices.... You must remember that they serve the same master... As one is tending to his master's Africans, the other is exerting his influence.

- In short, The Poor Christ of Bomba ridicules the Catholic mission of the white men in Africa. It foregrounds the white men's cunning ways of destroying the black race through religion.

OSI OGBU -THE MOON ALSO SETS

1. Of what significance is the title, The Moon also sets to the novel?

When you are to analyze this title, start off from its Genesis...

- Its genealogy is rooted from chapter 12 of the text... It's a caution by the mad man "Mark" to Oby and Chike whom he finds enjoying their new found love.
- The title "**The Moon Also sets**" refers to the element of justice. It's a warning to all those who do wrong... The Nigerian politicians, Pa Okolo, Chike, Professor Akpanu, Chief Ugueze, The daughters of Ndu Nwa Agu, Father Darmian, Uncle Ben and many more....
- It's also an encouragement to all those who are suffering (Oby, Mama Oby, the women....) That there is light at the end of the tunnel. (Hope)
- Mark addresses Chike and Oby, cautions them against their erratic behaviour, although they seem to be enjoying the full moon, things will change because the moon also sets... How does their relationship after the moon has set?)
- In light of the title, Mark expresses disillusionment with the way things are messed up in Nigeria namely, poor service delivery, quackery, corruption and moral degeneration, he firmly believes that situations will change one day... NB. Others are paid to lie, but for Mark tells the truth for free)

Situations can only change after the moon has set...

The title preaches a message of optimism (Hope) when the moon finally sets, it will pave way for day light

The numerous changes in the novel give meaning to the title or make it relevant to the novel.

- The changes in Isiakpu highlight the title. The moon had set daughters of Ndu Nwa Agu (Ndu Nwa Agu represents the spirit of the forefathers of the people of Isiakpu) Their drums and flutes had been silenced by greed, modernity and corruption... (This is why Oby takes longer to get an admission... The women faced many injustices rendering them helpless in the society... The moon had set on them.

The dramatic turn of events in the novel makes the title relevant

- Religious hypocrisy is finally buried. Father Darmian is replaced by another leader after committing many untold injustices. This is a reflection that the moon also sets
- The perpetrator of the harsh traditional customs Pa Okolo commits suicide therefore giving Mama Oby and her daughter Oby breathing space...
- Uncle Ben is arrested and sentenced a clear indicator that justice wins against corruption and male chauvinism...
- The Igwe disappears from his palace and escapes to Lagos under the guise of undertaking a 6-month business trip...
- Oby nearly dies in an induced abortion by Chike and Okoro
- Professor Akpanu sexual exploits are also exposed... (Give an insight into his erratic

behaviour)

- Chike loses the place in Oby's heart which is taken up by his long-time friend Chris

In a nutshell, towards the end of the text, Oby remembers the mad man at the beach who reminds her that the moon also sets.

2. How does Oby's life at the university reflect both resistance and maturity in her as a character?

(Candidates are required to explain how Oby's life at the University expresses both resistance and maturity in her character. Meaning one ought to focus on the changes that Oby experiences at the University, her relationship and view of life)

- University opens Oby to many challenges that she has to face and win in order to survive. They show both resistance and maturity in her life.
- Oby meets Chike and grows into a deep love relationship with him, something that goes against her mother's advice.
- She also decides to make her decisions about Chike even when he is considered by others as a player. (Seen in the name Mr. Kubwa...Big stuff)
- She sees University as a chance to flee from the poverty in her life and past.
- As a woman, getting educated gives her a voice where no one would have ever listened to her.
- Oby becomes closer to her mother, having seen the struggles the mother goes through to see that she stays on course in her life.
- Her experience with her statistics Professor, Akpanu, shows her own resistance and determination to get authentic grades without any kind of questionable behaviour.
- Oby's friends in her room awaken her own passions slowly and later, she will give in herself to Chike without any hesitation something that she will later regret in the novel.
- Oby refuses to abort her baby and she is supported by Chris.
- Oby later chooses Chris over Chike at the end of the novel. She is opened to the reality that Chike only used her while Chris truly loves her, etcetera

3. Discuss the theme of Male Chauvinism in the novel, The Moon also sets.

Male chauvinism is the male prejudice against women the belief that men are superior in terms of ability and intelligence.

- Focus on the Akatakpa cult, Professor Akpanu, Pa Okolo, chief Ugueze, Uncle Ben, Okoro, men in the university community, men at Isiakpu against the marginalized group which constitutes Oby, Mama Oby, Mama Ijeoma (Her movement together with Mama Oby against the injustices is suppressed by the men), University students (Female), etcetera

- In the society of Isiakpu being female makes you useless. Even Oby is aware of this since her young brother has more rights in the family than she has. A woman can only acquire rights in her husband's house in case she gets married Even Mama Oby has to first fight her brother's in law to secure her late husband's land

(You need to reflect on the nature of society (Patriarchal society) of Isiakpu and the University of Embakassi that breeds male chauvinism)

- A woman more so a widow is not expected to inherit property in the society. The men even disregard wills, that's why Pa Okolo 's main aim is to take his late brother's wealth is supposed to be retained by mama Oby ' in- laws. It is only the male children who have a right of owning property

In fact, even the male children only enjoy this right when they have grown up...

- Men hold a belief that to calm down a woman she must first be battered or assaulted. Mama Oby is summoned to a meeting by Pa Okolo over the decision to be inherited by uncle Ben a loafer who has spent 15yrs moving from one Nigerian town to another with nothing to show for it .When she attempts to protest against it ,she is assaulted and humiliated by Pa Okolo who commands Uncle Ben to slap her

- Also, a woman, particularly, a widow is not expected to own any business that will give her financial independence. Mama Oby 's provision at the Eke market is destroyed by his brother's-in-law.

- It's also important to note that men mete punishment on their wives for any erratic behaviour. They are excluded from sharing in the only time when women are ever honoured in Isiakpu.

- In this patriarchal society a woman is looked at as a personal possession or movable property for men. These men look at them as territories which they ferociously defend

- The female sex in Isiakpu is stigmatized as all women are treated as second class citizen with no value, they are looked at as outcasts. This is passed on from one generation to another. According to Oby, the life of a woman is doomed. She comes to discover this at the university of Embakassi

- The university of Embakassi is also unfriendly to the female gender. The female students are victims to rapists, cultists, and male lecturers who abuse them sexually e.g. Oby is a victim in this with professor Akpanu at the university
- Both Isiakpu and the University of Embakassi portray a patriarchal system where men are in charge while the women are looked at as sex objects... Oby's first entry into the university earns her a name "Bush meat" which literary reflects her as a sex object...
- The women's misery is multiplied upon her husband's death. She is treated like a common criminal cause she carries all the blame for the premature death of her husband.
- A number of patriarchal institutions are used to torture women. The Akatakpa masquerade cult which represents the spirit of the fore fathers of the clan (Ndu Nwa Agu) as a way it treats both sexes...Old men are free to interact with it but women are only battered assaulted and manhandled by the group. They even burn down or raze Mama Oby's shop at the Eke market.
- In fact, a woman whose husband dies young is accused of killing and has to go through a lengthy period of harsh treatment for letting him die. If she gives birth during the mandatory one year of mourning, then she faces the full wrath of men in Isiakpu while no harm would come to the man responsible for that pregnancy.
- Furthermore, women are not allowed to make any decisions even those that concern their lives that is to say Pa Okolo tells Mama Oby about the marriage proposal of Oby getting married to Ndubisi son of chief Ugueze, even without Oby's consent
- In the patriarchal society of Isiakpu, the burden of a childless marriage is put on the woman only. The society has no sympathy over that and no consideration of the fact that some men are not able to make babies(impotent).
- In Isiakpu, children are born out of wedlock have no place in society and the biggest blame is put on the women without considering the man behind the pregnancy
- In Isiakpu, recognition of a woman in a homestead is only by giving birth to male offspring, because it is only males who are heirs to family property upon the death of the father.

7. Compare and contrast the character of Chike and Chris. Who is the more likeable character according to you?

Approach.

Candidates are required to show the similarities and differences between Chike and Chris and

show who is a more likeable character.

Similarities

We need to put much focus on their character description... For example

- Loving and committed (**To themselves and to the girls they love**).
- Helpful (**To each other and to Oby**) use illustrations from the novel.
- Outgoing party lovers.
- Tactful
- Supportive (**To Oby and their friends**)
- Determined, etcetera.

Then afterwards talk about the difference between the two characters.

In fact, the author creates different characters with strengths and weaknesses... Some are created to be liked because of their strengths and some are created to be hated because of their negative traits/weaknesses.

Differences

- Chris is sober in judgement unlike Chike, who is spontaneous and without any thought.
- Chris is steady in behaviour meaning he never changes like Chike who is fearful and timid.
- Chike is more infatuated by Oby whereas Chris is more intent on love.
- Chris is selfless whereas Chike is selfish.
- Chris is respectful and sensitive to people's feelings unlike Chike who is deceptive (He plays with people's feelings)
- Chris is a more supportive and honest character compared to Chike who is treacherous.

Strengths are the positive character traits/Good whereas weaknesses point to the bad/negative traits.

Then afterwards take a stand, and cite out the strong points that make Chris a more likeable figure in the text.

- He accepts Oby the way she is.

-He is more strong-hearted unlike the fearful Chike.

-He is more patient with Oby.

-He prefers Oby to keep the pregnancy unlike Chike who prefers an abortion.

8. How is the novel, The moon also sets, relevant to the contemporary society?

Approach

Candidates should introduce by showing how the novel, **The Moon also sets** is relevant to our present society because the **themes, characters, situations, events** and **relationships** in the novel are similar to what is happening in our society today.

- **Themes to compare with the present situation include:**
 - Change / modernity
 - Education
 - Clashes of cultures
 - Suffering
 - Immorality
 - Hope
 - Religion
 - Injustice
 - Betrayal
 - Corruption
 - Male chauvinism
 - Women emancipation
 - Love
 - Hypocrisy
 - Greed / materialism
 - Poverty
 - Etc.
- **Some major characters' portrayal (Mama Oby, Oby, Pa Okolo, Chief Ugweze, Uncle Ben, Uncle Amechi, Professor Akpanu, Chike, Chris and Mama Ijeoma), situations, events and relationships** should also be compared to the present society

NOTE

Examples from the novel and the present society should be given in each point

6. Describe the relationship between Oby and Chike and show how it affects the

Plot of the novel, The Moon also sets.

Approach

Candidates should introduce by highlighting who Chike and Oby are, how their relationship starts, the nature of the relationship - which is boyfriend – girl friend relationship, how at first it is a good relationship and how it later turns bad – details of the relationship and how it influences events of the novel should follow in the in the body of the essay.

➤ **Details of the relationship**

- Amicable / friendly
- Close relationship
- Warm relationship
- Intimate relationship
- Later strained relationship
- Cold relationship
- Hostile / antagonistic **etcetera**

➤ **How it affects the events or plot of the novel.**

- Leads to frequent visits of Chike to Oby.
- The outings and other adventures.
- Oby gets impregnated by Chike, gets worried, and refuses to abort.
- Chike gets equally worried and confused, gets advice from friends to give Oby an abortion drug secretly.
- Its consequences.
- Oby gets sick and almost dies
- Break up of Oby and Chike’s relationship
- Start of a new relationship with Chris etc.

Any candidate who gives only one part should be marked out of 18 marks and the one with both parts out of 33 marks.

CHARLES DICKENS- GREAT EXPECTATIONS

1. How does Charles Dickens use first person narrative to convey his message in

the novel, Great Expectations?

- What is Dickens message? Who is the first-person narrator?

The first-person narrator in Great Expectations.

- The narrator is a young boy (child narrator) Pip who lives with his sister, Mrs Joe and her husband who is Pip's great friend Joe Gargery.
- The novel is a growth novel, dealing with the life of young Pip as he grows into a gentleman in London.
- Pip is the central character and Dickens' narrative is about Pip and his relationship with society around him. Such as Satis House, London, little Britain, the marshes, the Churchyard, **etcetera**

Question 1 requires you to look at the role of a participant (first-person) narrator

- Role in describing various (time and place) setting from his first person view point, e.g. the stars in Mr Pumblechook's chaise cart, Satis House in its three phases, the encounter with the convict at the church yard, etc.
- Role in commenting about and describing other characters from his point of view or basing on his opinion. Get good examples such as his opinions on Mr Pumblechook, Estella, Miss Havisham, the pale young gentleman, Joe and Mrs Gargery etc.
- How the narrator becomes the voice of the writer's concerns. You need to be thorough here. The novel has many great passages that reveal Dickens' moral points about the social title of gentlemanliness, social class and snobbery, social laws etc, e.g. the meeting in chapter 18 between Jaggers and Wopsle which embarrasses the latter.
- The writer's criticism of social views on gentlemanliness, morality, his opinions of little Britain, among others.
- How Pip uses language to construct a picture of his social class, his attitudes, limitations and strengths. His opinions of Mrs Joe, chapter 2, Mr Pumblechook, Bentley Drummle, Biddy, Old Orlick, Estella etc
- How Dickens shows the progressive transformation of Pip from a simple boy who fears the invisible young man in the church yard, who robs the pantry as instructed by the slattern convict to a mature figure in London and to a sentimental gentleman with ability to forgive Estella and ruined Miss Havisham.
- Show that the narrator is an innocent eye in the first 19 chapters of the novel, who barely understands the things in his life. For example, how he fails to understand the convict, the invisible young man, the schemes of Miss Havisham, and the ironies that come from this innocence.
- It is possible that an innocent narrator can tell what he doesn't know. This makes him an unreliable narrator. In such cases, the readers understand what the narrator does not. Many examples of this in the first 19 chapters of the novel

(Like Denis who fails to know in chapter 9, (Monday 9, Ndimi) that Catherine is defiling him. Poor Christ of Bomba)

- Show how his growth enables him to appreciate the things he never understood while young such as the conduct and treatment of his sister. And his subsequent reconciliation with Estella.

NB. Your reasoning should be that despite being a young narrator, he is able to effectively communicate the writer's message and develop the novel.

Big question it is. However, it needs great illustration

QUESTIONS

1. What can Pip possibly appreciate in that conduct and treatment of his Sister?

- At the end when the sister is dead, and Pip has gone through his experience with his sister, by flashes of remembrance, he realises the importance of her hard-hand and appreciates that it wasn't out of badness.
- Let's begin with **Chapter 35**. Look at Pip's indignation for Old Orlick and his overpowering desire to have him pursued and thrown out of the Kingdom.
- Observe that the language of the narrator has transformed greatly and that the sentences are longer and coherent, a sign that Pip is now growing up mentally.

A WALK IN THE NIGHT- ALEX LA GUMA ANALYSIS.

A walk in the Night presents the struggle against oppression by a group of characters in Cape Town's toughest District, District Six, and the moral dissolution of a young man who is unjustly fired from his job. The writer sympathises with the people who live under sordid and oppressive circumstances.

The text depicts a conflict between two main races; Whites and blacks/coloureds in 1950's South Africa. The Africans suffer under racism, segregation and injustice.

Setting

It's set in Cape Town in District Six, in one night, in the late 1950's. (Linking the setting to the title)

-The time setting also represents Apartheid in South Africa. It depicts the abusive attitudes and methods of white South Africans against the black South Africans.

- Blacks are given little or no opportunity to lead normal lives.
- In South Africa at the time, Michael and Willieboy are two main characters set as the epitome of the unfortunate black youth; unemployed apparently uneducated, and exposed at any moment to the abusive methods of Police. Both of them struggle to find their freedom in vain.
- Whites feel they have the right to treat the blacks in any way they want regardless of what anybody says. The whites are the oppressors and the Africans/coloureds are the oppressed.
- This setting is used by the writer to depict themes like Injustice, oppression, Violence, Racism, **etcetera**.
- Michael Adonis gets off a tram and entering what later becomes the setting of the story; District Six is described strongly to reveal his appearance before telling us that he is an angry man. He is a young man who despite his anger, knows his right to perform a natural function and is willing to do work, and doesn't participate in theft, thuggery as others might beg him to. He nurses anger at length and is prone to explode.

He loses his job for trying to use the restrooms. This depicts how blacks and coloureds are treated. They suffer under untold poverty, unemployment and racism.

After being fired, Adonis Michael enters a dirty Portuguese restaurant where he finds Willieboy another similar character like him, exposed to the evil of apartheid. Here he meets another group of youths led by Foxy who asks about Sockies. This depicts the psychological torture that blacks and coloureds face compelling them to resort to alcoholism, prostitution and crime.

On the streets, we notice characters who are doomed by the situation they are in. Michael stops at the Café, hoping that he will purge himself of the shame and humiliation of his encounter with white oppression. There are some two slum boys wearing ragged shirts and scramble over a cigarette he has just thrown down the pavement. This depicts the life of squaleer in District Six and its connection to juvenile delinquency.

The characters in District Six are doomed by police harassment and intimidation. Michael is stopped by two Policemen who demand to know where he is heading to. They search him for drugs. This indicates that Africans have no freedom of movement.

Afterwards he enters into a pub where a Jew called Master Ike sells behind the counter. He orders for wine to soothe his rage. He is volatile and unpredictable.

Leaving the Pub, Michael Adonis leads him and passes through dirty slums dirty slums with narrow alleys. At this tenement he stops to watch a cat struggling with a dead fish,

He later encounters a young lady Haze and Uncle Doughty. He helps him into his room, drinks his wine, tortures him to unleash his anger, frustration and loneliness, and then kills him

- Willieboy's violent acts are depicted

Then later on the environment of the Black District is placed under sharp contrast with the conducive area where the whites live. The black majority live in the ghettos, Squalors, and bad housing conditions.

How appropriate is the title, A walk in the Night to the novel?

The title is directly linked to the text's "One Night" setting that encompasses Michael Adonis' walk throughout the night and his experience with the condition at the time.

(Does the main character take a Walk in the Night? Definitely, Yes, then what are his experiences during this walk?)

- He experiences Segregation, injustice, oppression, intimidation, humiliation, violence, racism, poverty, disillusionment, crime, frustration, etcetera

Understanding the title

"**A Walk in the Night**" is an appropriate title for this story by Alex la Guma, and for two main reasons. First, a majority of the scenes occur at night during a walk the main character, Michael Adonis, is taking through his neighborhood after losing his job. In that sense, there is a literal nighttime setting, and he is actually walking in it.

It is more meaningful, however, to consider the idea of "night" as a metaphor for apartheid. It was a long night indeed when racism was overt and deadly for many citizens of South Africa. Michael is not only walking in the natural night, but also through his experiences of apartheid. He is living in the darkest time of South African history, struggling to find his place in a murky and unjust system, dark as a starless night sky.

La Guma apparently tries to create a picture of a people struggling to see the light, to see the dawn, to see something new other than their experiences in the community to which they are confined.

Plot

"**A Walk in the Night**" first published in **1962**, is **La Guma's** moving short story that presents men and women who don't talk about apartheid; they bear its weal. Set in a Cape Town slum called District six, which contains an odd assortment of people ranging from criminals, derelicts, drunks, petty thieves, gamblers, prostitutes to street-fighters, etcetera a community which La Guma knew intimately (having lived there himself). "**A Walk in the Night**" explores the impact of apartheid upon non-white and white South Africans. While the central narrative focus upon Michael Adonis, a young coloured man who has just lost his job because he dared to challenge his white foreman's abuse of authority, the author skillfully shifts the narrative focus onto other

characters within Adonis' environment whose experiences further illuminate the evil and irrational nature of apartheid. La Guma employs the omniscient third- person narrative mode, which affords him as author/narrator an ample opportunity to oscillate among the various characters in the short story. He further explores how the protagonist due to the extreme harsh conditions that the non-whites lived is forced to generate into a life of murder and crime.

Characters and characterization

1. Michael Adonis

The protagonist, young coloured South Who is dismissed from his job in a metal-factory because he speaks up against the white foreman.

- Confrontational- speaks up against the unfairness of apartheid
- Revolutionary- tries fighting the unfairness of apartheid by killing uncle Doughty, an Irishman, though his anger is misplaced.
- Social/friendly- the way he interacts with those around him e.g. Joe whom he buys food and Willieboy
- Angry/ frustrated- descends into a life of crime and murder as a result of the foreman and the police.
- Restless and Reckless

2. Willieboy

He is a young man who is unemployed because he is denied the opportunity of gainful employment and thus resorts to a life of crime and violence.

He is a victim of a crime scene and is held liable. He is hunted down by Constable Raalt for a crime he does not commit

3. Joe

Is homeless due to the forced eviction of his mother from home as well as the earlier disappearance of his unemployed father.

He is a voice of reason, warns Adonis not to join Foxy and his hangers because they were criminals. Unfortunately, his mode does not work.

4. Constable Raalt

Is a tool of the apartheid state. It should be noted that the apartheid South Was a police state.

- Overzealous- arrests Africans without the vaguest idea what charges to prefer against them.
E.g. Willieboy

- He is thoughtless and violent. - He kills Willieboy in cold blood.

THEMES

Discuss the major themes in the novel a walk in the night.

A walk in the Night presents a struggle against oppression by a group of characters in Cape Town's toughest district, District Six and the moral dissolution of a young man who is unjustly fired from his job. Alex La Guma details a number of themes in the range of

1. **The monstrosity of apartheid in South Africa.** The short story castigates the depravity of apartheid regime in the country, especially it's debilitating effects on the non-white population.

2. **Abject poverty** - as described in the setting. District six as well as the characters, from Adonis, Joe, and Willieboy

3. **Unemployment** - most nonwhites are unemployed due to the laws brought about by the system. The victims include Joe, Lorenzo, and Adonis

It has bred crime as the people have to survive the resulting impoverishment. E.g. Foxy and his hanger. By the end, Adonis who used to be a good boy, degenerates to a life of crime and violence.

4. **Racism/apartheid** - the former political system in South Africa in which only white people had full political rights and other people especially black people were forced to live away from white people, go to separate schools, **etcetera**. The foreman calls Adonis a cheeky black bastard. The non-whites are living in poverty due to apartheid.

The police is used as a tool of enforcement.

5. **Exploitation**- workers are given less pay, not allowed to take breaks e.g. Michael is fired for going for a leak.

6. **Oppression** - from police which is ironically supposed to protect people and their property but instead do the opposite.

The non-whites lived in fear of the law everywhere and every time. Eg Adonis is mortally afraid of police this is evidenced when he is stopped by the two white police men.

7. **Disillusionment** - most non-whites are always drunk to escape from their problems. On **page 12**, the pub is a key setting in the the short story. It's a place where they get to be free to talk about politics as they have got a little Dutch courage.

8. **Violence**

This is witnessed in both whites and non-whites. The police beat up and even kill the blacks. Blacks are forced to fight and kill each other as a way of venting their anger. Isaac Vs Cully

Adonis beats up a white man who is involved in prostitution, he buys and use black women because he has money

Adonis kills uncle Doughty due to the fact that he is white. He feels good after the act. Though his anger is misplaced.

Willieboy is murdered in cold blood for a crime he does not commit

9 **Fate**

The non-whites can't run away from their destiny for as long as their skin colour is still dark. No matter their innocence. They are guilty right before even birth

Details to follow.

Racism/Racial segregation

- The whites resent to the colour bar through segregation, discrimination of Africans and coloureds.
- The apartheid system demeans and dehumanizes blacks and coloureds in the text. Michael Adonis is fired for requesting a bathroom break.
- The apartheid police in the Urban District Six constitute whites who are bent on harassing the black and coloured population.
- The police spend a lot of time accosting the locals rather than helping them.
- In addition, District Six is overrun by American sailors, who make a beeline to the whore houses and are otherwise disruptive.
- Michael Adonis walks about with a lot of rage inside him against the whites. He even mistakenly kills Uncle Doughty, and thinks, " Well, he didn't have no right living here with us coloureds"
- In the aftermath of Doughty's murder, Constable Raalt, a white man thinks that Willieboy killed Doughty, and, incensed by the murder of a white man, he hunts Willieboy down and shoots him. This reveals the brutality of the apartheid regime.
- The drunkards, bums, thugs, touts, spins, derelicts, sycophants, fugitives, vagabonds and the taxi drivers are all victims of apartheid in one way or the other.

- The black majority live in the ghetto with untold suffering hence revealing racial discrimination.

Illustrate from the text.

Violence

- The apartheid system perpetuates violence against the coloureds and blacks. Violence dominated the entire novella.
- Michael Adonis is lured to violence as a result of his joblessness and maltreatment after being unjustly fired from his job.
- Foxy, Hendricks and Toyer engage in violent stealing, killing and destruction of people and property.
- There is also black versus black conflict. (Richard kills Flippy Isaac in self-defense)
- Willieboy goes everywhere challenging everybody with a knife which is an act of violence.
- Willieboy's mother transfers aggression whenever Willieboy's father beats her is another form of violence which frustrates Willieboy.
- Michael Adonis also transfers aggression on Uncle Doughty when he unintentionally kills him over a bottle of hard wine.
- Willieboy is worried that he could be mistaken for killing Doughty; he walks to Miss Gipsy to take some cheap wine on credit. Soon comes a group of seamen with some girls at Gipsy's bar. A disagreement erupts between the guests and Willieboy who accuses the seamen of messing up the girls.
- The merciless killing of Willieboy by a white constable demonstrates the violence that is exhibited by the apartheid police against the coloureds and blacks.
- The white police have racial bias against the coloureds and blacks because they are poor. Constable Raalt wishes to land on the poor coloureds and Africans whom he refers to as bastards.
- The colonialists adopt violent names to describe Africans. They are called Kaffirs, Bushmen and bastards. They are dehumanized psychologically.
- Willieboy harasses Mister Greene as they come from drinking. He catches him by the front of his coat demanding from him money.

Injustice

The theme of injustice is dominant.

- Michael Adonis is unjustly fired from his job because the white man who is his supervisor doesn't want him to go to the toilet. He is interested in Adonis' work and not in his life.
- Adonis' foreman's behaviour also symbolizes the general injustices that characterized

white-coloured relations. Whites considered coloureds as creatures without the needs and emotions they themselves experienced.

- The death of Doughty proves that apartheid was an evil system even for some. The narrator's description of Doughty's achievements during his youth makes this point. Owing to his experience, one would have expected the apartheid regime to take care of him. However, this doesn't happen. Doughty remains a forgotten person,

Include all the other injustices that have been highlighted in the novel.

Poverty

- The use of the image of the blanket to refer to poverty is also present in "A walk in the Night"
- It is found in the description of Franky Lorenzo's family; "Four of their children lay sleeping in the narrow single bed against the wall on the other side of the room. They slept under the one threadbare, worn, sweaty blanket, fitted together like parts of a puzzle into the narrow sagging space...."
- Focus on the description of the slums.

Disillusionment

Michael Adonis and a girl meet an old man dying of alcoholism, diabetes and old age. The man is frustrated because he was once an actor and had performed in Great Britain, South Africa and Australia. He had served in two wars and by all standards expected to lead a decent life in old age. He is however abandoned in ruin.

- Uncle Doughty likens his situation and that of Michael Adonis.
- Willieboy on the street at night feels angry and humiliated by the manhandling he had received at Gipsy's shebeen. He vows to revenge. His frustrations are then revealed. He had dreamt of being a big shot. Failure, to fulfill this dream causes him frustration.

Refer to the novel as far as the other themes are concerned.

The narrative techniques

1. Irony - Adonis' killing of Doughty who is not any different from them even though he is an Irishman.

2. Epigraph - La Guma imagines Mister Doughty reminiscing to Michael about playing Hamlet the elder (like Shakespeare himself) on the London stage, sadly reflects, That's us, us. Michael my boy. Just ghosts, doomed to walk the night. Here La Guma reveals the plight of non-whites in apartheid South Africa, laying bare the lives of the poor and outcasts who filled the ghettos and shanty towns. Unfortunately, the crimes against the non-whites are not purged in the short story and neither does he tell us how they will be

3. Contrast

The world of streets is demeaning, crippling and corrupting, yet at the same time a young girl is there playing beautiful, dignified music. This is a combination of brutality and humanity.

4. Dialogue

5. Imagery and symbolism of human waste

6. Allusion (The Writer makes reference to the apartheid period in South Africa)

NB. We need to understand that in this particular short story, since the plot is limited, La Guma, while focusing on the protagonist, as we meet as characters, he employs heavily the technique of dialogue to help us understand these characters better. The plot instead of being linear, ends up being episodic which makes it the more interesting. If you are writing about such traumatic issues, you cannot afford to use conventional means.

QUESTIONS-

1. Discuss the importance of Willieboy in the development of the novella **A Walk in the Night**.
2. Discuss the view that poverty is the mother of crime with reference to **A Walk in the Night**.
3. Show how effectively Alex La Guma uses narrative techniques in **A Walk in the Night**.
4. Comment on the suitability of the title, **A Walk in the Night**.
5. How does setting contribute to the development of themes and characters in **A Walk in the Night**?
6. To what extent is A Walk in the Night about the transfer of aggression?

GREAT EXPECTATIONS – CHARLES DICKENS

SEQUENCE FOR THE PRESENTATION

- Background
- Title
- Plot
- Characters
- Themes
- Narrative techniques

- Possible essay questions

General discussion, comments and observations

BACKGROUND

The novel is set in the early 19th century, a time of social upheaval and huge changes. Although a few people became very wealthy, many more lived and worked in terrible conditions. There were some schools but many families couldn't afford to send their children to be educated. Poor children had to get jobs instead.

- The laws were very harsh. People who committed relatively minor crimes could be sentenced to death or transportation to Australia.
- Prisons were overcrowded so the government had to keep some criminals on large boats called hulks instead.
- Factories and cities were appearing for the first time.
- Life was tough in the cities as it was in the countryside.
- Crime levels were very high during the 1800s.
- Prisons were becoming overcrowded.
- Prisons had changed by the time Dickens wrote the novel.
- Life was hard for children.
- A decent education was too expensive for most people.
- Women were expected to take second place to men.
- To succeed in society, you had to know the rules.

TITLE

What is the significance of the title, "Great Expectations" to the novel?

In the novel itself, Charles Dickens himself has his great expectations. He writes with what critics term as "extravagant didacticism" and stylistic decorations that "exceed all bounds" which indicates the grand expectations he has for the novel.

- The title itself symbolizes prosperity and most importantly ambition.
- The title literally connects to Pip's monetary inheritance, referred to throughout the novel as his expectations.
- Pip expects to become a gentleman and marry Estella. In becoming a gentleman, he will become superior to others and worthy of Miss Havisham and Estella's love.
- Expectations for Pip are fortune and the desire to become a gentleman as he discusses with Biddy, his private tutor: "I want to be a gentleman on her account" (Dickens, 117).

His approach in becoming a gentleman is becoming apprenticed to his brother-in-law, the blacksmith.

- His initial stage of expectations is from Mr. Jaggers, Miss Havisham's lawyer. The lawyer's deliberately informs Pip "that he will come into a handsome property...be brought up as a young gentleman" (Dickens, 125). On hearing Mr. Jaggers, Pip was both astonished and excited because he yearned for such status. When Mr. Jaggers explained of Pip's great amount fortune and significance, he automatically assumed his benefactor to be Miss Havisham.

- In his first expectation, Pip is to be professionally educated by Mr. Pocket...

However, the title also refers to the various expectations characters have for life.

- Magwitch on the other hand, hopes to vicariously redeem his rather tragic life.
- Herbert Matthews aspires to secure a respectable position and to marry.
- The orphaned Biddy hopes to find a meaningful position in life.
- Mr. Wopsle parodies the expectations of Pip in his ridiculous hopes of becoming a serious actor.
- So, too, does Pumblechook parody Pip's excessive expectations in his claim to having brought about Pip's success.
- Mr. Wemmick's exaggerated home displays a lightly comical image of great expectations.
- In a sinister form of expectations, Orlick hopes to destroy Pip who has always been his rival.
- Miss Havisham, who has had great expectations of a happy life, seeks to regain some peace of conscience with Pip's forgiveness.
- Estella's great expectations to break men's hearts become tragic as she marries a cruel husband and becomes aware of her limitations in receiving love.
- Finally, the readers have "great expectations" as they hope to see Pip succeed and attain his only love, Estella.

Equally important is the reader's expectations of a happy ending for Pip and his benefactor, Magwitch.

Mr. Matthew Pocket (Herbert's father) is supposed to be something of a general tutor for Pip. We are not told that he is supposed to be giving Pip any particular kinds of lessons. Instead, he is just supposed to be teaching him general things that he needs to know.

PLOT

Pip is visiting his parents' graves when he is attacked by an escaped convict. The convict forces Pip to steal food and a metal file from his sister and brother –in-law.

The next day Pip is just about to be found out when some soldiers arrive - they are looking for two convicts. Later they find them and arrest them. The convict that Pip already knows lies to protect him.

Pip starts visiting Miss Havisham, a strange, rich old lady, so he can play with her daughter Estella. Estella is cruel to Pip. He falls in love with her anyway. Miss Havisham talks to Pip's brother-in-law Joe about Pip becoming a blacksmith. She gives Joe some money to pay for the apprenticeship. Pip is disappointed – he had hoped for more.

Another convict escapes and Pip's sister is attacked with an old leg iron. Some of the characters think the attacker was the escaped convict but Pip and Joe think it was Orlick.

Pip meets Mr. Jaggers, who tells him he is been given a lot of money – but Jaggers cannot say who it is from. Pip thinks it is from Miss Havisham. He moves to London.

Pip meets Herbert – he is related to Miss Havisham and Pip once beat him in a fight. They become friends, and Herbert teaches Pip manners. He also explains that Miss Havisham was jilted and brought up Estella to get her revenge on men. Joe visits Pip in London. Pip is ashamed of him because he is not a gentleman, Joe tells Pip that Miss Havisham wants him to visit. Pip goes back to Kent and sees Estella again – he loves her more than ever. He doesn't bother to visit Joe.

Estella comes to live in London and Pip often visits – but he is jealous of her many admirers.

Pip's sister dies. After her funeral, Pip promises Biddy that he will come home more often - but she knows he will not. Herbert and Pip are in a lot of debt. Pip wants to help his friend, so he secretly pays a company to hire Herbert.

Pip gets an odd visitor – Magwitch, the convict he helped. He is back from Australia where he has made his fortune. He tells Pip he is the one who made him a gentleman. Magwitch stays with Pip in London, even though he will be arrested and executed if he is caught in England. Herbert agrees to help Pip get Magwitch out of the country.

Pip tells Estella he loves her. Estella says she is going to marry Bentley Drummle even though she does not love him. Miss Havisham has brought her up to never love anyone. Pip learns that Magwitch is in danger of being tracked down. Miss Havisham apologizes to Pip for causing him to suffer the same way that she did. Her dress catches fire and Pip saves her but she dies later.

Magwitch is caught trying to escape. He is sentenced to death but he is very ill and dies with Pip by his side. The court takes away all his money, so Pip is poor again. Pip gets ill. Joe looks after him and pays off all his debts. Pip plans to propose to Biddy, but she is already married to Joe. Pip goes to Cairo to work with Herbert. But years later he meets Estella at Miss Havisham's house. Her husband's dead. It is not clear if Pip and Estella get together or not.

CHARACTERS

PIP

- Ambitious
- Snobbish
- Kind
- Pip begins life innocent and naïve
- He later becomes ambitious
- London makes Pip hard hearted and selfish
- Though he has some positive qualities.
He learns from his experiences

ESTELLA

- Beautiful
- Cold
- Critical
- Estella is cold and cruel to men.
- Estella represents wealth and sophistication.

Estella and Pip are similar in some ways.

Estella is cruel to Pip but he wins her heart.

MISS HAVISHAM

- Cruel
- Mad
- Cold-hearted
- Vengeful
- Bitter
- Miss Havisham is obsessed with her past.

Miss Havisham uses Estella and Pip.

- She is delighted when Estella and Pip fall in love. This portrays her cruelty because she wants Pip to get hurt and doesn't care about his feelings.
She eventually changes her ways. She realizes she has made Pip suffer the same way she has suffered.
Just like Pip, she achieves her dreams but is not happy. Dickens's message is that pursuing selfish dreams doesn't make one happy.
- She is obsessed. Dickens uses her to show how dangerous obsession is. She is obsessed with the need for revenge which ruins her life, but it also damages Pip and Estella and changes their lives forever.

MAGWITCH

- Violent
 - Hardworking
 - Loyal
 - Magwitch is terrifying when he first appears.
 - Magwitch's true nature is revealed.
- Pip grows to love Magwitch.

JOE

- Good natured
 - Sweet tempered
 - Strong but gentle
- Joe treats Pip like a son.
- Joe is intelligent but uneducated and strong but gentle.
- Joe's personality contrasts with Pip's.

BIDDY

- Kind
- Sensible
- Determined
- Courageous/open
- Understanding – when Pip makes patronizing comments about Joe, Biddy tries to explain that Joe might not want to be improved.
- Biddy's goals are realistic and she achieves them all.

Dickens uses her to show that education is valuable.

She respects Pip but he doesn't appreciate her.

MRS. JOE

- She is a rampaging tyrant
- Ambitious – she wants to improve her social status.
- Cruel and judgmental – her ambition makes her cruel and judgmental of kindhearted Joe.
- Temperamental and violent – This trait ruins her life.

PUMBLECHOOK

- Greedy

- Hypocrite
- Braggart
- Accusatory – publicly accuses Pip of having a total deficiency of common human gratitude.

JAGGERS

- Jaggers is the scary lawyer who looks after Miss Havisham's and Pip's legal and financial affairs.
- He is a lawyer who defends people in the criminal courts.
- He is powerful and feared that he doesn't have to lock his doors at night.
- He has a good side. He gets very angry about the way children are imprisoned, whipped, transported, neglected, cast out and growing up to be hanged.
- He also saved Estella from a life of crime and poverty and employs Molly despite her criminal past.
- He is more caring than we see him initially. His character therefore is more balanced and believable.

WEMMICK

- Wemmick likes to hide his true feelings.
- At home in Walworth, Wemmick is jolly, warm and caring.
- He has close and loving relationships with Miss. Skiffins and his elderly, deaf father, the Aged parent.

ORLICK

- Orlick is lazy, ignorant and violent.
- He fights with Joe and attacks Mrs. Joe although it is not proven straight away.

He also tries to kill Pip.

- He is jealous of Pip. At the forge, he thinks Pip was favoured and he was bullied and beaten.

Orlick likes Bidy but prefers Pip.

COMPEYSON

Compeyson is Magwitch's enemy and later Pip's.

- He is the second convict in the marshes – the one Pip surprises as he brings food for Magwitch.

Compeyson and Magwitch used to run a forgery scam together but are now great enemies.

The two are contrasted by Dickens to show that not all criminals are bad.

HERBERT POCKET

This is Pip's best friend.

The two meet at Satis House when they are boys.

They fight but later share a flat and become friends.

Herbert teaches Pip how to behave if he wants to come across a gentleman. He does this sensitively without hurting Pip's pride which shows that he is kind and not a snob.

Herbert doesn't have a fortune like Pip – he has to find a job and work for a living. He quickly gets into debts because of Pip's extravagant habits. This suggests he is easily led and a bit naïve.

THEMES

- Ambition
- Crime and justice
- Social class
- Alienation and Loneliness
- Violence
- Hypocrisy
- Snobbery

Marginalization of women

- During that time, the general attitude toward women and children was completely different in the 1800s.
- Many people believed that children should be seen and not heard and that a beating was the best way to teach the difference between right and wrong.
- Many children died in childhood. Like Pip has five dead brothers which wasn't unusual at the time
- It was believed a woman's place was on the home. Married women had no legal rights. All their property automatically went to their husbands.
- But marriage was still better than being an old maid. There were few jobs for women, so marriage gave them some financial security. It also allowed women to become independent from their family and run their own home.
- So, women and children were victims of societal oppression.

- Poor children couldn't afford expensive education.

Therefore, a big population never learned to read and write because they couldn't afford to go to school. Most local schools only taught basic reading, writing and maths.

Therefore, only children from rich families accessed good education. They could afford a tutor or governess who taught them at home. Some were even sent to with a tutor. For example, Pip is tutored by Mr. Pocket.

Discuss the theme of snobbery in the novel, Great Expectations.

Snobbery refers to acts of a person with an exaggerated respect for high social position or wealth who seeks to associate with social superiors and looks down on those regarded as socially inferior.

- Charles Dickens charts Pip's progress from innocent child to snob to true gentleman
- One of the examples of snobbery that are most salient in the novel Great Expectations comes from Pip, the protagonist of the novel. By chapter XXVII, Pip's attitude has changed considerably. Now, he is more aware of class differences and of the stigmas associated with poverty. He knows that, in his society, the poor are seen as "unfortunate," but also as ignorant and worthless.
- As a result, when Pip receives a letter from Biddy telling him that Joe Gargery is coming to London, Pip reacts with hesitation. He is not too excited about it, even though we know that Pip and Joe's relationship is at the heart of the plot. Pip's entrance into higher society has made him realize the differences that have grown between himself and Joe. Mainly, their differences have to do with class and education.
- Philip Pirrip, called Pip, is the protagonist and narrator in Charles Dickens's novel Great Expectations (1861). He is amongst the most popular characters in English literature. Pip narrates his story many years after the events of the novel take place. The novel follows Pip's process from childhood innocence to adulthood. The financial and social rise of the protagonist is accompanied by an emotional and moral deterioration, which forces Pip to recognize his negative expectations in a new self-awareness.

So, follow all Pip's stages of transformation.

- When Pip and Joe visit Miss Havisham, Joe is dressed in his Sunday clothes, the best he has, Pip is embarrassed by the way Joe looks. He decides that Joe looks better in his working dress.
- In the same vein, he grows more embarrassed when Joe refuses to talk to Miss Havisham directly and instead talks to her through Pip.

- Pip grows more concerned about his social status in case of a meeting between Joe and Pip's enemy Drummle who would use Joe's low stature against Pip...

"So, throughout life, our worst weaknesses and meanness are usually committed for the sake of the people whom we most despise"

- He is also irritated by Joe's clumsy manner of climbing stairs and the clunking of his boots that are always too large for him. Uncomfortable in his new clothes and foreign situation, Joe senses Pip's anxiety over his visit... He apologizes to him and vows never to visit London again. As he lives, Pip realizes his snobbery and regrets how he has treated his friend.

"As soon as I could recover myself sufficiently, I hurried out after him and looked for him in the neighboring streets; but he was gone

- Pip is negatively influenced by the lavish feasts and snobbish lifestyle in London upon meeting Drummle-like "snobs" Not only is he affected by his own snobbish behaviour, but also by the symptoms of discontentment with his past. He starts behaving like a snob when he gets used to life in London
- Charles Dickens skillfully makes his main character fall into snobbery first, then introduces Pip's, Joe's and Bidley's reactions afterwards, revealing what he considers to be ill-behavior. This behaviour is used to show Pip's need to be woken up from his "sleep" or unconsciousness.

With Joe and Bidley's help he questions himself and figures out his mistakes.

- At one time when he comes home from London for the first time, he decides to stay at the Blue Boar Inn rather than go home. Pip, thinks that he would feel uncomfortable staying in his old house with Joe and Bidley.
- When Pip walks through town, he is mocked by the tailor's boy for his snobbish ways and elegance in the street by pretending not to know him.
- There are also other snobs in the novel, like Drummle and Pip is sure that they will insult Joe as soon as they meet him. He thinks they will laugh at the way he is dressed, the way he talks and the way he behaves. Pip doesn't want his friend to be humiliated.
- Dickens rightfully chooses the name 'Drummle' for his snob as it suggests the hollow noise which a drum makes. Dickens implies that Drummle has no heart and that's why he may easily insult the people around.
- He also chooses this character to be Estella's future husband so that he matches an 'empty-hearted' gentleman with a cold-hearted lady as a kind of punishment.

NARRATIVE TECHNIQUES

- Contrast
- Irony
- Allusion
- Dialogue
- Coincidence

First-person Narrative Point of View

- Dickens uses the first-person narrative point of in the novel, *Great Expectations*. This helps the reader to see events and situations from Pip's perspective, to relate more easily to the events he describes. There is a lot of emotion in these events, and this type of narrative technique is effective at conveying such first-hand emotions. One vividly thinks of the sheer terror that Pip feels that fateful day when first encounters Abel Magwitch in the cemetery. There is also a sense of profound apprehension he feels when he visits Miss Havisham for the first time, and the strange complex emotions he develops for the cruel, cold-hearted Estella.

- Dickens also uses detailed, **vivid descriptions** to help us enter into Pip's world; the harsh, bleak landscape of the Romney marshes; the dilapidated, dust-infested grandeur of Satis House; the cold, deserted cemetery wreathed in icy mist where he Pip first encounters Magwitch. All these settings help to establish the narrative of Pip's lonely, isolated childhood.

• Fairytale Structure

There are many ways in which *Great Expectations* resembles a fairytale, such as the themes-poor people receiving riches, the moral lessons-do good unto others and you shall be repaid etc. During the Victorian times, stories were used mainly for moral purposes. One of the main reasons why it resembles a fairytale is due to its characters that reflect the characteristics of those in fairytales. Pip begins as a poor boy and is aided by an odd fair godmother who elevates him to a status of a gentleman. He also encounters a mysterious benefactor, Magwitch who sends him money so that he could become a gentleman.

• Symbolism and Imagery

Havisham's house is an imagery of crime and criminal justice, a prison of sorts. It is also infested with mice, spiders, beetles and other wildlife associated with death and decay. The occupants are equally wild.

• Irony

The relationship between Pip and Estella is very complex and ironic. It keeps the reader entertained, with the humor of sophisticated children. A major irony of the situation occurs when

Estella kisses Pip after insulting and degrading him. There are quite a number of other ironies; verbal, dramatic and situational. There is dramatic irony between Miss Havisham and Pip. It is ironic the way she wants to watch him become miserable, just because he is of the male gender, and ironically grows to like him. She even pays for his expenses for the partnership. At the beginning of the novel, Miss Havisham displays a harsh and cold attitude towards Pip.

• **Satire**

In one respect, *Great Expectations* is a social satire that ridicules the social justice of the Victorian Age as well as the fawning administration of the rising middle class for what he perceives as a frivolous aristocracy. The pompous Uncle Pumblechook exemplifies the sycophantic gestures and actions of the merchant towards the upper-class as he affects the superior attitude toward Pip, always chastising him to be grateful to those whom brought him up by hand.

When he and Mrs. Joe are told that Miss Havisham has asked for Pip to call at Satis House in order to play with her ward, the two act in a ridiculous manner. Mrs. Joe scrubs Pip unmercifully, and while he stays with Uncle Pumblechook in town the night before his visit, he quizzes him in a number of functions while he stingily gives the boys some meager bread and butter to eat.

Later, after Pip is visited by Mr. Jaggers and receives his great expectations, Pumblechook speaks respectfully to Pip, shaking his hand, and wishing him the joy of money.

When Pip returns from his visit at Satis House, he fabricates a tale of the afternoon's events, describing the carriage in which Miss Havisham sat and waved little flags and then swords as they hurraed. Nevertheless, his sister is impressed with his descriptions.

Pip as an orphan is mistreated but Dickens humorously names the switch with which Mrs. Joe batters him "the tickler." Frequently, too, Mrs. Joy is said to have brought Pip up "by hand," a phrase on which Dickens lays a satirical double entendre. Bidly, too, is exploited by her keeper; Mr. Wopsle's great aunt who runs a school, but it is the orphan child Bidly who teaches Pip his numbers and letters. And, poor, exploited Bidly is also made to do many other chores.

• **Foreshadowing and Suspense**

Great expectations is a great Victorian novel full of drama, twists and turns. It is not surprising that foreshadowing occurs so many times. It's a great way to build suspense and keep the reader guessing. Before we know Magwitch by that name, we know him simply as Pip's convict. The mysterious escaped convict appears right away, when he meets young Pip on the marshes and convinces him to steal for him. Pip is terrified, but he obeys, stealing some food and drink from his sister's pantry, as well as a file from Joe the blacksmith so that the convict can release his chains. Pip delivers the goods and later sees the convict caught by soldiers and dragged back to

prison ship.

This is the last we hear of the convict for a while, though reminders of the convict pop up here and there. Later at the pub, Pip notices a strange man stirring his drink with the very file Pip stole for the convict. The mystery man gives Pip money, an act which foreshadows the fact the convict from the marshes will end up being Pip's benefactor.

Dickens also uses weather to foreshadow events in the novel. When the weather is bad, unsettled, or scary, you can expect bad things to happen. When Pip meets the convict with his stolen goods, the weather is so ominous and the reader can't help but feel a sense of dread. The mist is thick and heavy, and Pip can barely see. The weather heightens LITTA Workshop 2019 @ MACOS 6

The terror Pip feels in the presence of the convict. Later, bad weather foreshadows the return of that same convict. The night he comes to see the now adult Pip and reveal himself as the mystery patron, there is a crazy. The wind howls, and the rain lashes.

ESSAY QUESTIONS

1. How does Pip's awareness of social class affect his relationships in Great Expectations?
2. How does Dickens present the theme of ambition in Great Expectations?
3. How does Dickens use Great Expectations to explore ideas about crime and justice?
4. Analyze Dickens' portrayal of love as sometimes positive and sometimes negative in different parts of the novel Great Expectations.
5. Explain how Dickens shows the significance of Pip's relationship with Magwitch in Great Expectations.
6. Discuss the contributions of Miss Havisham's disappointment in marriage to the development the plot in Great Expectations.
7. In Great Expectations Dickens illustrates the fact that gentlemen are born not made. Discuss this statement with reference to Pip.
8. 'I stole her heart away and put ice in its place.' Discuss and illustrate the truth of Miss Havisham's confession and assess her impact on Estella's character in Great Expectations.
9. Discuss the advantages and disadvantages of using Pip as the narrator in Great Expectations.
10. Trace the development of the relationship between Joe and Pip in Great Expectations. To what extent does it help in revealing Pip's moral growth?

Devil on The Cross - Ngugi Wa Thiongo

Plot

The story opens with Wariinga, a woman who has suffered a series of misfortunes, mistreatment and deprivation at the hands of irresponsible men in the society. She is sued,

abused and abandoned by the rich old man of Ngorika whose child she was carrying. While on the railway track, she attempts suicide but is saved by the timely intervention of Muturi.

After getting the baby, she completes her secretarial studies and finds herself a job in Champion Construction Company. She later loses this job because she refuses to accept Boss Kihara's sexual advances. Her friend John Kimwana accuses her of being Kihara's mistress and she is thrown out of her one room apartment for her inability to pay the rent which the landlord had increased, and the land lord secures the services of three thugs from the city who throw her out with her property.

Later, we meet Muturi, Wariinga and Wa Mukiraai in the matatu with invitation cards to the feast to choose the seven cleverest thieves and robbers in Illmorog. Mukiraai argues that the feast is not supported by Satan but by the organization of modern theft and robbery in Illmorog to commemorate a visit by foreign guests from an association of the thieves and robbers of the western world especially from America, England, Germany, France, Italy, Sweden and Japan. The Devil's feast is used by national robbers and thieves with their foreign allies to reveal the tactics they use to exploit, manipulate and impoverish the peasants and workers.

During the feast we are confronted with the proud boasting thieves and robbers in the Cave as the cooperation of the Kenyan bourgeoisie is seen as fruitful by the international representatives; the leader of the foreign delegation from the international representatives of thieves and robbers whose headquarters are in America thanks the local thieves and robbers for the good work they have done performing, yet thieves who steal out of hunger are not allowed to compete. In order to stop these noisy competitors who are cronies of imperialism, Wangari invites the police; while Muturi who believes in the ability of workers to arrest the thieves goes ahead to mobilize them. Ironically, the police instead arrest Wangari who should be treated as an informer.

There is optimism on the ability by workers, students and other victims of exploitation mobilizing themselves. The revolutionary song of the masses to overthrow capitalism and the rule of law of its agents becomes resonating;

“Come one and all,

And behold the wonderful sight of us chasing away Devil

And all his disciples

Come one and all.”

There is massive struggle and resistance against the forces of law which reveals how unity can be used to determine their fate.

Wariinga shows her ambition to train as an automobile engineer which shows how the poor in the society are working harder to improve their lives despite the brutal attempts by the wealthy to reduce them to nothingness. But after working hard to become an engineer, the forces of economic strangulation strike. Boss Kihara in alliance with a group of foreigners from USA, Germany and Japan buy the garage and the surrounding piece of land for the construction of a tourist hotel. The Devil's' accomplices are shot and killed including the rich old man of Ngorika whose son Gatuiria is now in love with Wariinga. This shows the determination of the masses to liberate themselves from all chains of oppression, manipulation, exploitation and suffering.

ANALYSIS

- The novel exposes the plight of the masses and the workers in the present-day political set up in Africa. Due to loss of confidence in the ability of the elite to build a successful society on the bedrock of capitalism and this devil appears deeply entrenched, the masses are determined to fight for change inspired by Muturi.

Muturi, Wariinga and Gatuiria represent the peasants and workers while Gitutu Wa Gataaguru, Kihaahu and Muirevi represent the bourgeoisie. Therefore, a struggle ensues between the victims of exploitation and the exploiters. This conflict and tension culminate into the battle between the rich and poor.

- Ngugi attacks western religion that hypocritically preaches humility and acceptance of sins to the victims of oppression but does not preach to the oppressor. It is used to extend the imperialist's opportunistic and manipulative policies. Betrayal is witnessed when the collective effort of Kamiriithu peasants and workers wanting to change their lives are thwarted. They are made passive recipients of Harambe Charity. They unite to fight injustice, unfairness, oppression, treacherous betrayal, the culture of fear and submissive acquiescence. This unity shows the upsurge of hope in the possibility of joint action. - -
- Ngugi is therefore exposing a satiric world in which loud-mouthed villains assert their own villainy, a villainy which is exultantly sabotaging the well-being of a whole nation. It allows the impoverished and down trodden victim to jeer at their tormentors.
- Exploitation is evident where capitalists milk and enjoy the blood and sweat of the workers and peasants. Expropriation of land is engineered by the whole colonial and neo-colonial imperialists. Gitutu proudly relates how he takes vast estates from white settlers and sells plots to local citizens at exorbitant prices.
- Corruption - there is also an attempt to bribe Wariinga with absentee ownership of a

ranch which should be the heritage of ranks of honest workers. Gitutu admits grabbing land from the people using their money. Social welfare has turned into big business i.e. education, local government and housing. Fraudulent schools with illusory standards only attract wealthy parents by replacing indigenous syllabi with a foreign one. This broad daylight robbery and manipulation.

- Ngugi also uses religion to hide self-seeking opportunism. The rich old man who is a pillar of the sect is asked by Wariinga whether he intends to marry her as second wife but says;

“I am a man of the church. I just want you to be mine. I’ll find my own ways of coming to visit you.”

This statement reveals the hypocrisy of those who pretend to confess western religion in the book.

- Ngugi advocates for a revolution and it becomes the alternative religion. Muturi tells Wariinga;

“Maybe I’m a priest who has not yet been ordained...But I belong to an order that has been called to serve by the poverty of the people of Kenya.” Muturi suffers for his efforts to raise the consciousness of the workers and rally them to stand up for their right. Their alliance is sanctified: **“The Holy Trinity of the worker, the peasant, the patriot.”**

- The law and the police are there to bolster the oppressive and exploitative system instead of promoting universal justice. We see Muturi inspiring a revolt among workers in his speech. He condemns exploitation, suffering and poverty. Pg.208. He is the figurehead of the indefatigable few who never despair because despair is the one sin that can’t be forgiven... the sin for which we would never be forgiven by the nation and generations to come. Page 27. He is the figurehead of the force which is tirelessly working towards the revolutionary overthrow of the system of eating and being eaten. Page 188
- Ngugi attacks the petty-bourgeoisie intellectuals at the university who hide ethnic chauvinism and their mortal terror of progressive class politics behind masks of abstract super-nationalism and bury their own inaction behind mugs of beer and empty intellectualism about conditions being not yet ripe for action.

- Gitutu also rigs local elections and bribes his way into office as chairman of local housing committee. The community endures debased local administration while publicly subsidized housing is hawked on the black market. He is anticipative of that day when instead of tiny plots of land being sold to citizens, they will queue up to buy mere plots or trays of soil in which to grow food for subsistence and the very air will be sold to workers by the bottleful.

It reveals the determination by the compradors to exploit and manipulate people to complete humiliation.

- Wariinga plays the part of Christ in her temptation by the Devil, explicitly in her cry of “Get thee behind me, Satan.” She identifies herself with Christ’s moral position. In her mythical role, she totally rejects the materialistic worldly wisdom of Satan’s proposals as adamantly as Christ does in the wilderness. It is the wealthy and socially complacent who minister to the devil as they lift him from the cross. The voice tempts Wariinga to follow the broad highway carpeted with the followers of self-seeking individuals and had tempted her to sell her body for money again. She commits herself to the forces of making humanity grow.
- Gatuiria is an example of that deeply alienated youth of today who slides into becoming one of these petty-bourgeoisie intellectuals at the very time when faced with the chance of real action and commitment.
- Kihaahu advocates for exploitation of the unmoneyed, adulterers, false educators, business tycoons or hurlers of abuse. He forecasts a time people will buy tiny portable tents or birds’ nests not fixed houses.
- Nditika Wa Nguunji adds another area of exploitation - smuggling, black marketeering and hoarding for prices to skyrocket.
- Mwirevi Wa Mukirai whom we meet in the matatu demands that exploitation be made indigenous. He is angry at how multinational companies force local enterprise out of the market by underselling. Mwireri is a militant nationalist who is murdered for questioning neo-colonial basis of exploitation. This is an interlocking irony.
- Kihaahu describes how manipulation takes place by showing how puppets of white children he deploys to supplement the decrepit white headmistresses in enticing parents to send their children to his school.
- Kimeenderi Wa Kinyuanjii outlines a scheme which is the last item from the Devil’s Feast which is symbolic. He lays out his plan to herd all workers into barbed-wire compounds where their blood and sweat will be pumped, squeezed and dripped from them daily and sent out packaged or by pipeline to the home market or for export; while donors are kept quiescent by means of conditioned religion, education and pseudo culture. He exposes hypocrisy when he reveals how the forces of law and repression will be kept in reserve in the background.
- Kimeenderi tries to manipulate them by showing them only two worlds - that of the eater and the eaten; so that workers can never learn of the existence of the third world - the world of the revolutionary overthrow of the system of eating and being eaten – it reveals manipulation and exploitation. However, they fail to manipulate Wariinga.

- The voice insists that the Christian mess has already pointed the way to Kimeenderi's ideal by urging regular eating of Christ's flesh and blood, a last twist of the knife which may have many crying out in protest together with Wariinga herself.
 - It is ironic that Wangari who leads the police to arrest the congregation of thieves and powerful robbers is instead arrested and imprisoned hic reveals injustice and hypocrisy.
 - There is a united march of workers in which Muturi is involved. They achieve short term victory in routing the whole assembly which symbolizes a full and final victory which lies in the future. Muturi says; "I'm a delegate from a secret workers organization in Nairobi. But don't ask any more questions. Wherever I am, I am working for that organization. Look after yourself – and remember, you're not alone." Page 212.
 - Betrayal is portrayed through Mwaura the matatu driver who is a traitor and an opportunist who does not recognize right or wrong, good or evil but only self-interest.
 - The title of the novel is both symbolic and ironic. It is an inversion of the story of the crucifixion. Now it is the devil crucified by workers and peasants then taken from the cross and nurtured towards resurrection by the rich and the powerful who live by Satan's creed and prosper as he prospers. Ngugi uses this biblical mythology to make conception of good and evil.
 - Symbolism is also seen by the seven representatives of neo-colonial powers dressed in suits made out of paper money of their respective homelands; the very methods they use to manipulate the Kenyan economy.
 - The matatu is used to symbolize the lower underprivileged class striving for freedom of speech like Wangari, Muturi, Gatuiria and Wariinga; while the Cave represents the devil's world dominated by men of profit and women of leisure. This cave scene mirrors the brazen confidence being expressed by comprador capitalist society all over Africa.
 - There are two forces of God and Satan as Muturi puts it.
- "Heaven and Hell? Both exist, and there is a difference between them, just as there is a difference between good and evil, a good heart and an evil heart. Our lives are a battlefield on which is fought a continuous war between the forces that are pledged to confirm our humanity with those determined to dismantle it." Page 53
- Biblical imagery and allusion are used when we see the Hell's Angels lead the assemblage in the cave in singing as if they were in church;

Good news has come

To our country!

Good news has come

About our Saviour.

Therefore, Christianity is portrayed as a façade for the unscrupulous and a narcotic for those suffering.

- Ngugi employs use of songs. Waringa employs songs consciously in her semi-autobiographical narrative. For today Kareendi has decided that she does not know the difference between:

To straighten and to bend

To swallow and to spit out

To ascend and to descent

To go and to return

The narrative is freely interlarded with quotations from pop songs, freedom fighters' songs and hymns and used to express original thoughts.

- Dialogue – Muturi says; they have been taught new songs, new hymns that celebrate the acquisition of money. That's why today Nairobi teaches:

Crookedness to the upright,

Meanness to the kind,

Hatred to the loving,

Evil to the good.

THEMES

- Neo-colonialism
- Greed and materialism
- Exploitation
- Injustice and oppression
- Corruption

- Change
- Suffering
- Hypocrisy
- Advocacy for unity
- Despair/Disillusionment

NARRATIVE TECHNIQUES

- Symbolism
- Omniscient narration/Third person narrator
- Dialogue
- Irony and satire
- Biblical imagery and allusion
- Description
- Contrast
- Flashback/Reminiscence
- Use of proverbs
- Use of drama within novel
- Use of songs, dance and formal patterns of celebration and mourning