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## FEMALE RESISTANCE AND NEO-COLONIAL OPPRESSION IN *NGUGI WA THIONG'O'S WIZARD OF THE CROW*

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**Abstract:** *Kenyan females had assigned a significant contribution along with male in the Mau Mau movement, The Nambian Liberation movement, the Biafran war and in anti-apartheid agitations. Females like Nomovo Bovi, Sibongile Michabela, Lilan Ngugi and many more actively participated to resist colonial oppression. Wizard of the Crow is thus an epic satire on neo-colonialism. It presents the pitiable and dismal condition of Kenyan masses. The female character in the novel Nyawira is victimized by the suppression of the Ruler. She resist against the Ruler by involving the Kenyan masses. She is presented as the representative of the Kenyan masses.*

**Key Words:** *Victimized, colonial, oppression, resistance.*

*Ngugi Wa Thiong'o's Wizard of the Crow* and published in 2007. The setting of the novel is in a fictional country of Aburiria. The novel deals with the issues such as corruption, globalization, capitalism, imperialism and its adverse effects. The novel also highlight issues like poor condition of law and order, the corruption in every sector, misuse of power by the politicians, throttle of democracy.

The novel begins with the description of the Ruler and impact of imperialism on him. The Ruler is cruel by nature. He is always interested to crush opposing him. The Ruler by killing and crushing his opponents like the students, workers and small farmers, killing them climb the staircase of the Ruler. He hangs his hated enemies' skulls on the walls as a showpiece. Nyawira in her secondary school days was brilliant. Her father Wangahu did not sent Nyawira America for higher education. He feared that Nyawira would marry with a white. It is inferiority of Wangahu. Nyawira have also hobbies of high class because of her family prosperity. Her father own expensive cars, toys. In her youth she was much influenced by the revolutionaries like Yunity Mgeuzi Bila Shaka, Luminous Karamu Mbu ya Ituika. She plays guitar very sweetly. There is an emotional bondage between Nyawira and Kaniuru. Kaniuru has never minded her participation in politics. Wangahu, father of Nyawira has never preferred Kaniuru as lover of his daughter. Despite this opposition both married. Their married life remained short. The constant quarrels between Nyawira and Kaniuru resulted in divorce.

Grace Nyawira, a leading female character in the novel facing similar problems like Kamiti. She is a graduate from Eldares University with English, History and Theater Arts. She is also unemployed for a long time. She belongs to rural area of Aburiria like Kamiti, "Nyawira embraces wholeheartedly the idea of Women Power, something that she wants the men of the nation, including her own true love Kamiti, to be aware of Kamiti and Nyawira, seem in this respect to symbolize a notion of resistance based on two major types of love, love for each other, but also love for the suffering and oppressed people" (Pandurang, 34). Ngugi through a character of Nyawira focuses on male psychology. Male thinks that women cannot contribute in creative leadership. It is a wrong hypothesis. Ngugi is in the side of man-women unity. He insists that both should learn from each other. His message is reflected in the novel. At last she chose to work in Tajirika's construction company as a secretary. Margart Wariara is a victim of unemployment.

Kamiti is exasperated by the chase of unemployment. This is all the creation of the Ruler in Aburiria. The Aburirians are very much annoyed with the Ruler and his new project Marching to Heaven. It is opposed not only by the workers, peasants but beggars also, “Almost as if in answer to the prayers of the media, a group of beggars started shouting slogans beyond the decorum of begging. Marching to Heaven is Marching to Hell. Your Strings of Loans Are Chains of Slavery. Your Loans Are the Cause of Begging. We Beggars Beg the End of Begging. The March to Heaven Is Led by Dangerous Snakes. This last slogan was chanted over and over” (Thiong'o, 74). The Aburirians are aware of the fact of the impossible project. They protested against the project as well as for begging financial assistance from the capitalistic nations. For moving away colonialism from Africa numerous patriots embraced death. The red rose of independence flourished in Africa from the blood of patriots. The beggars calls it marching to hell, the loan will bring once again shackles of slavery. On practical level, the project is impossible but the Ruler being whimsical never cares about the protest. To crush the protest the Ruler issued directives to the police force. The beggars have only revealed the reality of what will happen if the Ruler borrows the loan for the project from the Global Bank. It is reflected in slogans cards. The police force which is mired in corruption feels auspicious to only accept and implement the orders from the Ruler.

The Movement for the Voice of the People actively resisting, “Some of our people, mostly women, mixed with others at the site days earlier. In the glow of overwhelming attendance, we planned to champion democracy and denounce dictatorship in broad daylight, and the promised presence of the Global Bank made things easier for us. How ironic! Democratic space guaranteed by the bank we opposed!” (Ibid. 246). The activists are fighting for their rights. To oppose the Ruler's dictatorship, the Movement has used every possible way of demonstration. The Global Bank provided them an opportunity to put this issue on a global panorama. The Global Bank delegation when visited Aburiria for checking the practicality of the Marching to Heaven, the Ruler arranged open meeting. This availed a stage to the activists to declare their protest. Intensity of the protest clarifies the anger of the masses. The female demonstrators in a semi-nude position protested against the Ruler's Marching to Heaven in the presence of the Global Bank's delegation.

Nyawira is nurtured in the reformatory environment. So the flame of protest is always burning in her. Nyawira is appealing not only to the human right activists of Aburiria but also all over the world for struggling for the rights of the workers in their respective nations. She appeals to push away the discrimination based on race, ethnicity, caste, color, and belief. The activists should fight for equality of male-female all over the globe. Nyawira is supporter of equality. Her attitude is all comprehensive. The women participation in the struggle of Aburiria is noteworthy. Even after liberation the women actively participated in the struggle for rights and against suppression.

Nyawira is busy with the activities of protest. The news of the Wizard of the Crow's surrender for avoiding the violence in the cathedral reaches to her. Nyawira along with all activists of the Movement of the Voice of the People calls general strike. Kamiti is motivating the crowd by revealing the history of how Africa is remained a victim of Europe. Since seventeenth century Europe has used the various ways of exploitation in Africa. The slavery system is outcome of colonial tenure. Kamiti expects from the crowd, in spite of crying on bygone days the crowd must remind the bright past of Africa. The Ruler orders the Wizard of the Crow to reveal his art before the crowd. Minister Big Ben Mambo asks him about Nyawira's hiding place. The Wizard revealed the secret of his sorcery. The effect of Wizard address on the crowd is showing results.

The Ruler prefers to attack strongly on the Movement for the Voice of the People. He considers the movement for dropping bomb on the State House, “Unlike in previous works, *Wizard of the Crow* doesn't mention Mau Mau conspicuously, but its history is eternally present and represents in a sense the forte of the Aburiria and Kenyan people's fight against the neo-colonial brutality of His Mighty the Ruler and his

servile aids” (Ibid. 36). In the novel, the author presents Voice of the People for the masses. Both Kamiti and Nyawira are representing the victims in global period. Their struggle is for true liberation. The Ruler blames Machokali for presenting the project Marching to Heaven.

*Wizard of the Crow* is thus an epic satire on neo-colonialism. It presents the pitiable and dismal condition of Kenyan masses. The female character in the novel Nyawira is victimized by the suppression of the Ruler. She resist against the Ruler by involving the Kenyan masses. She is presented as the representatives of the Kenyan masses. The novel can be observed as a bitter attack on the regime of Daniel arap Moi which came to an end in the general elections of Kenya in 2002, and the new government of Mwai Kibaki came to power in Kenya with the popular slogans like corruption, exploitation free system in Kenya. But the unfortunate is that this corruption and exploitation free government is also mired in corruption.

Thus, Ngugi explores problems of capitalist expansion in Kenya. At the same time attention is attracted on greedy bourgeoisie who are considered neo-colonial agents by Ngugi. His concept of woman in the novel is ideological. He is presenting Nyawira as a representative of activist. In liberated nation, they are deprived of their natural rights. But women with their resistance power gained some of the rights. They have the ability to bring transformation. Now it's a right time to offer them a chance for it. These agents to fulfil their petty selfish motives pushed the Kenyan masses in the hands of capitalists. The capitalistic forces never hesitate to exploit the masses ruthlessly. In neo-colonial period, Kenya faces various social ills- starvation, malnutrition, unemployment, corruption, hygienic issues etc. The multinational companies are controlling the natural resources of Kenya. Issue of women oppression is highlighted by Ngugi in this chapter. Neo-colonialism is responsible for dehumanization of women in Kenya. It has given birth to social ill like flesh trade. This trade has brought women in danger in Kenya. Corruption, a burning issue is handled in this chapter. It is a major obstacle in Kenyan national development. The ruling governments allow corruption in every sector. The female resistance along with common masses against suppression is well presented by Ngugi in this novel.

### References

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