

**CHAPTER I**

**DISILLUSIONMENT:  
A THEORETICAL FRAMEWORK**

**BARR. BALASANEH KHARDEKAR LIB.**  
**SHIVAJI UNIVERSITY, KOLHAPUR**

## CHAPTER I

### DISILLUSIONMENT: CAUSES AND REPERCUSSIONS

#### 1.1 Introduction

The aims and objectives of the present study are clearly stated in the introduction of the research work. One of the objectives of the study is to discuss the concept of disillusionment in the light of Ayi Kwei Armah's select novels and another is to discuss the causes and repercussions of the disillusionment. This chapter presents various socio-political factors responsible for creating the feeling of disillusionment in the post-independent Ghana and its impact on Ghanaian citizens.

The chapter is divided into three sections. The first section deals with 'Definitions and the Meaning of the Disillusionment'. The second section covers 'Causes of Disillusionment'. It includes the discussion of several socio-political factors which caused the wave of disillusionment in the country. The third section deals consequences of the disillusionment on the Ghanaian society in general. The post-independence disillusionment is also seen in the works of other major African authors like Chinua Achebe, Wole Soyinka, Ngugi Wa Thiongo, Meja Mwangi and so on.

#### 1.1 The Definitions and Meaning of Disillusionment:

The life of human being is always occupied with emotions. A human being, like all other animals, expresses physical or psychological states through emotions and there are some main emotions like- joy, surprise, anger, sorrow, hatred and frustration. Disillusionment is also a state of mind. It is a kind of frustration or disappointment. It is an outcome of one's realisation of loss of one's hopes, dreams and beliefs. The loss is expressed through the emotions such as sorrow, anger, dislike or frustration. The

Collins Cobuild Advanced Learner's English Dictionary states: "Disillusionment is the disappointment that you feel when you discover that something is not as good as you had expected or thought" (403). The Oxford Advanced Learner's Dictionary also defines disillusionment as "the state of being disillusioned" (435). Both these definitions convey that one feels disillusioned when one understands the fact that one is deceived or being deceived. In a disillusioned state of mind, human beings react either negatively or positively.

There are two types of human beings who react negatively- passive and aggressive. The passive kind of human beings surrender to the circumstances and try to adapt to them. Moreover, they suffer from confusion, frustration and impotence. The aggressive kind of human beings on the contrary try to protest violently against the circumstances and try to turn them into their own favour. The violent behaviour of a person makes the person eccentric and sometimes it leads to madness, if one does not get the things done according to own wish. Most of the human beings react negatively in the state of disillusionment, because they are unable bear the loss and recover from it.

Only a few people react positively in the state of disillusionment, because they are able maintain composure and are able to assess the circumstances neutrally. They are able to distinguish between what is wrong and what is right. They adopt assertive kind of behaviour. They do not surrender themselves to the circumstances. Moreover, they try to change them through peaceful protest.

## 1.2 Causes of Disillusionment

Disillusionment is basically caused due to lack of wish fulfilment. People dream or wish to get something, achieve something or be something. They feel disillusioned, if their dreams or wishes are not fulfilled. Sometimes they themselves are responsible for their own disillusionment and sometimes other people and circumstances around are responsible for their disillusionment. They feel disillusioned, when the people or the circumstances around them shatter their dreams and hopes. The intensity of the disillusionment caused by other people and the circumstances is always more intense. It is more intense when one's own people try to deceive and try to shatter one's dreams and hopes.

Several inter-linked causes are responsible for creating the atmosphere of disillusionment in the post-independent Ghanaian society. The causes of disillusionment have roots in several socio-political problems. The feeling of disillusionment is evident in the post-independence period and it is the outcome post-independent socio-political issues, events and happenings. The country achieved political independence in 1957 from the British colonisers and became first African country to do so. It, however, could not achieve independence in all domains. Instead, it became more dependent on foreign elements.

It is very much necessary to take a brief review of Ghana's socio-political past to discuss its socio-political present. The present country is combination of two regions in West Africa that is Gold Coast and the British Togoland. This part of Africa was occupied and dominated by various European imperial powers for almost five centuries from 16<sup>th</sup> century till its independence in 1957. It was mainly colonised and dominated by England.

Both the regions were colonised by the British from 1621 to 1960 and from 1614 to 1956 respectively. Imperialism and capitalism are at the base of the colonialism and neocolonialism. The imperialism mainly led to colonialism. Edward Said aptly defines the process of colonialism in his book *Culture and Imperialism*: “Colonialism, which is almost always a consequence of imperialism, is the implanting of settlements on distant territory.” (Said 08)

The tendency of a country to extend its empire beyond its own territory was the main reason behind colonialism. Edward Said also further defines the concept of imperialism: “[I]mperialism means the practice, the theory, and the attitudes of a dominating a metropolitan centre ruling a distant territory.” (ibid 08)

The main objective of all the colonisers was to get physical control of a region for controlling and exploiting human and natural resources in the region to gain maximum financial profit. Frantz Fanon describes the aim of colonisers behind colonising a country or region: “The colonial system, in fact, was only interested in certain riches, certain natural resources, to be exact those that fuelled its industries.” (Fanon 56)

Economic domination and exploitation was the ultimate objective behind the colonialism. To achieve the aim of economic dominance, the colonisers used various methods. In his much discussed book *Colonialism and Neocolonialism*, Jean Paul Sartre clearly states the methods of colonisers and also explains cruelty of colonialism: “Nothing demonstrates better the increasing rigour of the colonial system: you begin by occupying the country, then you take the land and exploit the former owners at starvation rates”. (Sartre 14)

The European imperial and colonial powers like- Portugal, England and France colonised and exploited the resources in this region in West Africa for centuries. They simultaneously tried to achieve physical, psychological, cultural and economic colonisation. They started introducing and claiming superiority of their religion, culture and ways of life, to achieve the cultural colonisation. They kept on emphasising that their language, religion, culture and ways of life are superior to that of natives. Moreover, they tried to destroy rich political, cultural, religious, economical and natural heritage in the country. Edward Said clearly points out the injustice done to the colonised masses: Two central ideas were clearly held over from the past and still hold sway: one was the great powers right to safeguard its distant interests even to the point of military invasion; the second was that lesser powers were also lesser peoples, with lesser rights, morals, claims. (Said 41)

The colonisers created confusion, fear and vacuum in minds of the natives. They wanted to be superior to the natives and dominate them to attain their aim. They used various means to achieve their objective. They did it mostly by increasing their military and economic power; and by imposing their culture on the natives by asserting that their culture is superior.

As a matter of fact, as elsewhere in the world in Ghana also, British used the policy of divide and rule policy in order to get military and economic domination. They attacked and defeated, one by one, all the princely states of native kings. They also attacked and got victory over the other imperial powers and brought the region under their complete control. Simultaneously, they kept on imposing their culture through their religion, Christianity, on the natives with the help of Christian missionaries.

The British colonised and maintained complete control of the region from the mid of the 19<sup>th</sup> century till its independence in 1957 and brutally enslaved the native Ghanaians economically as well culturally. The process of colonialism caused forceful encounter and interaction of various languages and cultures. The colonisers always tried total annihilation of the native culture and impose their culture on the natives. Edward Said rightly comments on the exploitation of colonised masses:

How easily so much could be compressed into that simple formula of unappreciated magnanimity! Dismissed or forgotten were the ravaged colonial peoples who for centuries endured summary justice, unending economic oppression, distortion of their social and intimate lives, and recourseless submission that was the function of unchanging European superiority. (ibid 24)

The impact of colonisation process was so devastating. Sartre too aptly describes the devastation caused by the process of colonisation in Algeria-

But a necessary aspect of the colonial system is that it attempts to bar the colonised people from the road of history; as nationalist claims, in Europe, have always been founded on linguistic unity, the Muslims were denied the use of their own language. Since 1830, the Arabic language has been considered as a foreign language in Algeria; it is still spoken, but it hardly survives as a written language. (Sartre 15)

As a result of colonialism in Ghana, at present only 10% citizens follow the traditional religion and 70% citizens follow Christianity. Official language of the country is English. Majority of the citizens lost their language, their culture and eventually their identity. These are the devastating impacts of the colonialism.

Ghana achieved independence in 1957 from the British colonial rule, yet it has not achieved complete decolonization in all domains of the society. The decolonisation is a tendency to recover from mental slavery and realization of abilities. The colonialism ended only historically and politically. So post-colonial is only a chronological phase. The process of self-realisation started in post-colonial phase that was initiated by Frantz Fanon & Edward Said.

Initially, Ghana achieved only political independence and not the complete independence. Like several other postcolonial countries in the world, the true independence from the evil clutches of imperialism, capitalism and colonialism is still a dream for the country. Said claims: "The nations of contemporary Asia, Latin America, and Africa are politically independent but in many ways are as dominated and dependent as they were ruled directly by European powers." (Said 20)

The colonialism bounced back indirectly after political independence in many post-colonial nations, with more vigour and strength in various forms and with innovative tactics of dominance and exploitation which is known as neo-colonialism. Nyikal states: "There is merely a new form of colonialism, by the same western countries, masked under the pretext of economic support for Africa, directly enforced in the World Bank, International Monetary Fund (IMF) & World Trade organisation (WTO)." (Nyikal 01)

European and American imperial powers joined hands with native leaders and elites to indirectly control and exploit human and natural resources in several developing nations like Ghana in the Third World. Nyikal rightly describes the evil nature of economic neo-colonialism:



[I] t is evident that Africa's wealth is being repatriated to the richer countries in the west, just was like it in the colonial days, but masked under "debt servicing" and thus my notion of economic colonialism. This economic colonisation of Africa has done and continues to do as much damage to the continent as the imperial colonialism and its after effects did. (Nyikal 07)

The Ghanaians had some dreams and expectations from the political independence. Their chiefs and leaders had shown some hopes and had promised better living conditions to their fellow citizens. They had promised to implement socialist programme in the country. Conversely, they turned out as advocates of capitalist system, which is exploitative in nature. Eventually, the hard fought independence could not change their fate. Soon, it turned into a curse and their conditions worsened just in a period of a decade. Their expectations, dreams were shattered and promises were broken. They could not bear the shock of back stabbing by their own brothers. Their dreams, illusions soon disappeared and a wave of disillusionment completely occupied the lives of the people.

Like colonisers their own fellow citizens in the positions of leaders, elites and bureaucrats turned into oppressors and exploiters. They took over the position of former colonisers. Instead of dismantling the existing colonial structures which were symbols of exploitation and slavery, they protected the colonial structures and became black colonisers. They tried to re-colonise the country. They joined hands with their colonial masters to loot the resources in the country. This method of colonising a country or region is known as neocolonialism.

The disillusionment in the post-colonial Ghanaian society is a combined consequence of neo-colonialism and irresponsible and insensitive behaviour of the corrupt native elites. The western dominance still continues in all domains even after independence which maintains and widens the rift between various existing inequities such as- black and white, rich and poor, common and privileged, etc. Edward Said argues:

Conversely, the triumphant natives soon enough found that they needed the West and that the idea of total independence was a nationalist fiction for what Fanon calls the 'nationalist bourgeoisie', who in turn often ran the new countries with a callous, exploitative tyranny reminiscent of the departed masters. (Said 20)

Prof. Fredrick O. Wanyama also admits the evil nature of neo-liberalism which is one of the tactics in neo-colonialism, even while explaining its positives- "Neo-liberalism has, therefore, not been a constant evil to African development; it has had its positive sides as well." (Wanyama 145)

The neocolonialism uses slightly different tactics and methods to exploit resources of less developed nations in the world than colonialism. The neo-colonisers include foreign people as well as native elites. The foreign colonisers do their job in collaboration with the native elites. They employ a kind of hidden strategy to enslave natives in all domains like- physical, psychological, social, cultural, religious, economic, and intellectual, because they realise that political and geographical domination cannot be possible. They try to create dependency attitude in colonized masses. In other words, they use various innovative tactics and methods to achieve dominance in almost all domains.

The neocolonialism as a literary theory has not evolved. The tendencies and methods of neocolonialism are reflected in several books written by well-known critics like- Jean Paul Sartre, Edward Said, Frantz Fanon and Ngugi Wa Thiongo. Neocolonialism is thus a new kind of colonialism or it is an attempt at re-colonisation of the ex-colonies by using new methods and techniques. It is attempt of virtually colonising developing or less developed nations in the world. In old form of colonialism, colonisers used to physically settle in colonies and used to control the proceedings. That is to say, the post-colonial Ghana is nothing but a new form of colonisation in the hands of the native rulers.

There are several causes of disillusionment in the post-independent Ghana. The root causes of contemporary disillusionment are found in post-colonial period. They are mainly the outcome of neocolonialism. Several socio-political and cultural problems like slavery, poverty, pervasive corruption, alienation, immorality, betrayal of ideals and trust, materialism, impotence, etc, are mainly responsible for creating disillusionment in the contemporary Ghana. The social evils like- materialism, corruption, exploitation, enslavement and various inequities have contaminated the social atmosphere in the society. These social evils have become customary in the country. The researcher further points out the distinct causes of disillusionment in the Ghanaian society, after taking a brief account of causes of disillusionment and the new form of colonisation.

### **1.2.1 Betrayal of Ideals and Trust**

During the freedom struggle, the native leaders like Nkrumah gave very tall promises in their speeches to common citizens. Before achieving independence the native leaders used to pretend that they are really concerned about the severe problems of their fellow citizens. There were

public meetings at which leaders used to present some mysterious plans to bring the sorrows of a people to an end. On the one hand, the citizens trusted the native leaders; on the other hand, the native leaders tried to be faithful servants of their colonial masters. Frantz Fanon rightly describes the mentality and behaviour of the native leaders in the following words:

The nationalist political parties never insist on the need for confrontation precisely because their aim is not the radical overthrow of the system. These political groups bluntly ask of the colonist bourgeoisie what to them is essential: “give us more power”. While the bourgeois nationalist political leaders say one thing, they make it clear it is not what they are really thinking. (Fanon 22)

The leaders betrayed the trust of their fellow citizens and also betrayed the ideals of socialism. Betrayal of socialist ideals and betrayal of trust of fellow citizens by the Ghanaian leaders is one of the reasons responsible for creation of disillusionment in the country. The native leaders had given several promises to their fellow citizens during their election campaigns in public meetings before independence. Formation of socialist kind of government was one of them.

Two major political parties contested the first general election in the country. The citizens trusted and favoured Kwame Nkrumah's party and eventually his party won majority of the seats and he became the first president of Ghana. Initially, he tried to implement socialist democracy, but he could not succeed due to pervasive corruption. The practice of capitalism continued in the disguise of socialism. The newly elected government started practising capitalism after independence. The leaders joined hands with colonisers and became agents of imperialism and capitalism. So, the

colonisers officially gave only partial political freedom to the colonised nations and joined hands with the native leaders and continued the indirect exploitation of human and natural resources in the country.

### **1.2.2 Political Instability:**

Political instability and dominance of military are also some of the major causes of post-colonial Ghana. Kwame Nkrumah's corrupt government was overthrown by the military coup in 1966. The change in leaders also could not reduce the gravity of several severe problems in the country. The new leaders too behaved in the manner of earlier leaders. This change in rulers, however, does not bring any ray of hope for the common citizens. The political instability is always a likely thing in the country due to dominant military. Hence, many times the military leaders have tried to take possession of the country's power.

### **1.2.3 Corrupt Politicians and Bureaucrats:**

Corruption has become rampant and a normal thing in the post-independent Ghana. It is practiced by almost every citizen, by ministers, government employees, contractors and even by the common citizens in the country. Almost everyone, from peon to president and from commoners to contractors, is busy either in accepting or offering bribe.

The citizens in public power and position use dishonest ways to amass wealth. They behave and also force others to behave in irresponsible manner to get more and more money. The citizens either must to be in contact with big people or must offer bribe to get their legal works done. Abdou comments about the root cause of corruption: "The introduction of money by

Europeans, gradually led to the corruption of the Africans' ancestral values and customs." (Abdou 111)

The condition of Ghana worsened just within one decade after independence. Although there had been reign of independent and socialist government of native leaders under Kwame Nkrumah's visionary leadership, the situation did not improve at all for common citizens. The native leaders like Nkrumah who have totally failed to bring dreams of their fellow citizens into reality. They soon became like oppressive colonisers instead of saviours of their people. Consequently, the common people have lost faith in the leaders and ministers and all government systems.

#### **1.2.4 Abuse of Public Power & Funds:**

There is complete collapse in the government system. The funds reserved for public welfare are misused by the bureaucrats and ministers on a large scale. The common masses are helpless and they are forced to accept this way of life. Corruption in Ghana is so high that non-cooperation and non-involvement in corruption is considered as something unnatural, cruel, unlawful, dishonest and miserable. The honest citizens are hated like criminals. The corrupt people are, however, respected and worshipped in the society like heroes. The ministers use their power to divert public funds for the interests of their relatives.

#### **1.2.5 Failure of Government Organisations & Schemes:**

The failure of public organisations is also responsible for decadence in the society. The public organisations like- public works department, education department, literary association, television corporation, etc. are

established to address and resolve the burning issues of the citizens. Some of the insensitive and irresponsible officials in these organisations avoid these concerns and some others use their power and authority to amass wealth. Frauds in such organisations are routine in the society. There is no scope given to the concerns of the common citizens such as slavery, exploitation, survival, etc. in the various programmes organised by these organisations.

### 1.2.6 Slavery:

Physical slavery of high gravity is one of the age old problems in Africa that is also evident in the contemporary Ghanaian society. It has been one of the acute and long lasting problems. The citizens have been suffering for several years due to directly imposed physical slavery in pre-independence era and indirectly imposed physical slavery in post-independence era by the foreigners and by the native chiefs and leaders. The slave trade is an example of the physical slavery. Edward Said rightly comments on the evil practice of slavery: by the colonisers: “Only to keep in mind the millions of Africans who were supplied to the slave trade is to acknowledge the unimaginable cost of maintaining that superiority.” (Said, 24)

The European colonisers gradually imposed psychological slavery through the means of their religion, language, and culture. The huge impact of the psychological slavery is clearly seen in the post-independent Ghanaian society. The colonisers in collaboration with the native chiefs and leaders have been practising this social evil even after the political independence. Said rightly argues:

Conversely, the triumphant natives soon enough found that they needed the West and that the idea of total independence was a nationalist fiction for what Fanon calls the 'nationalist bourgeoisie', who in turn often ran the new countries with a callous, exploitative tyranny reminiscent of the departed masters. (Said 20)

Several politically independent countries in Africa could not get rid of the physical and psychological slavery. They could not stop exploitation of their human as well as natural resources. Instead, the native chiefs and leaders joined hands with them and allowed foreigners to promote it.

### **1.2.7 Materialism:**

As anywhere in the world in Ghana also materialism is all pervasive in the contemporary post-independent Ghanaian society and it is one of the factors responsible for creating decadence. The Society has become extremely materialistic. The citizens desire and attempt to get the material comforts and pleasures like- lot of money, bungalow, car, etc. They feel helpless, if they do not get these things. The head of the family or the main bread earner of the family is unduly expected to possess and also provide all these things anyhow to their family members. Their excessive expectations and demands overburden an honest person.

The family members expect material comforts to be provided to them anyhow by the head of the family. Even poor people also want to have material comforts like that of rich people around them and which should be provided by the head of the family by any means. They are ready to welcome the things they want, even coming by unethical ways. It has become a way of life.



Foreign return Ghanaian citizens are heavily burdened with excessive undue expectations not only from the close relatives, but also from the other people in the community. They are expected to bring back home plenty of money and costly goods. They are considered to lead luxurious and rich life.

### **1.2.8 Increasing poverty and Inflation :**

An income of a month's hard work is not sufficient for common citizens to manage growing expenses on basic needs. Moreover, inflation is an artificial thing. The leaders, politicians and their party workers and supporters manipulate things in the country and artificially grow prices and charges of commodities and services. If anyone tries to expose and oppose them, they will threaten and will try to destroy the person. The politicians and activists are country destroyers and not the country builders. They are just busy in exploiting natural and human resources in the country and gaining more and more wealth, power and importance for themselves. They do not think at all and do nothing to improve standard of lives of their fellow citizens. Frantz Fanon rightly comments:

Today, national independence and country building in the underdeveloped regions take on an entirely new aspect. In these regions, except for some remarkable achievements, every country suffers from the same lack of infrastructure. The masses battle with the same poverty, wrestle with same age-old gestures, and delineate what we would call the geography of hunger with their shrunken bellies. A world of underdevelopment, a world of poverty and inhumanity. (Fanon 53)

Since independence life has not changed for ordinary citizens. Economic inequality is growing day-by-day. Rich are getting richer and poor

are getting poorer day by day. Only a few people like ministers and contractors are growing by leaps and bounds by exploiting the country's resources.

### **1.2.9 Cultural Dependence and Imitation of White culture:**

Western cultural dominance continues in the post-colonial era. The view that native culture is inferior and colonisers' or western culture is superior is still held, even after independence. The country could not achieve the cultural independence. The native culture is looked down upon by natives themselves. Psychologically natives are still ruled by Westerners. Edward Said rightly points out: "Westerners may have physically left their colonies old colonies in Africa and Asia, but they retained them not only as markets but as locales on ideological map over which they continued to rule morally and intellectually."(Said 27)

The citizens blindly imitate and follow the foreign culture. The cultural enslavement is clearly seen in the country. Foreign return Ghanaians are expected to behave like the Westerners. The citizens who follow and imitate foreign Western culture of the whites are respected everywhere in the society. There is no respect for the native blacks who follow indigenous ways of life. Literary activities in Ghana are indirectly controlled by Europeans and Americans. They fund these activities and control them. They force native artists to write from their perspective.

### **1.2.10 Shift in focus from Community to Family-centred Society:**

In pre-colonial Ghana, community or society was at the centre. All members used to think of and work for the well-being of the community.

Due to colonialism, gradually the focus has been shifted from the community to the family. Everyone is just trying to make progress of one's own family, even at the expense of the community. Arowolo in his article aptly comments on the situation- "Extended family giving way to nuclear family. Traditional African values breaking down very rapidly." (Arowolo n pag)

#### **1.2.11 No respect for honest citizens:**

There is no respect for honest citizens in the country. Honesty has become the worst policy. The honest citizens and honest behaviour is detested by almost everyone in the country. They feel utterly helpless and even guilty for not doing anything wrong. They are disheartened and neglected.

#### **1.2.12 Undue and Excessive Expectations from the Head of the Family:**

Even poor people also want to have material comforts like that of rich people around them and which should be provided by the head of the family by any means. They are ready to welcome the things they want, even coming by unethical ways. It has become a way of life. The foreign return Ghanaians are heavily burdened with undue and excessive expectations from the family members and other people in the society.

#### **1.2.13 Economic Dominance & Dependence:**

Like many other countries Africa, Ghana is also indirectly financially dependent on developed nations in Europe and America even after independence. Its economy is dependent on foreign elements and these foreign elements dominate its economy and interfere into it. Frantz Fanon

rightly describes this interference: “The formerly colonised territory is now turned into an economically dependent country. The former coloniser, which has kept intact and, in some cases, reinforced its marketing channels, agrees to inject small doses into independent country’s budget in order to sustain it.” (Fanon 55)

The developed nations give financial aid through international financial institutions like World Bank and International Monetary Fund for specific schemes and projects in the developing countries like Ghana. The developed nations force the developing nations to agree to very austere conditions before sanctioning the aid. It is very significant to note what Nyikal has to say about the growing economic colonisation of African countries like Ghana by the West:

[I] t is evident that Africa’s wealth is being repatriated to the richer countries in the west, just was like it in the colonial days, but masked under “debt servicing” and thus my notion of economic colonialism. This economic colonisation of Africa has done and continues to do as much damage to the continent as the imperial colonialism and its after effects did. (Nyikal07)

All the above mentioned causes are responsible for generating the wave of disillusionment in the contemporary Ghanaian society. The dominance of Euro-Americans and corrupt native elites are the major root causes of the disillusionment in post-independent Ghana.

### **1.3 Consequences:**

Consequences of disillusionment are two-fold. The citizens either succumb to the situation or they protest against it. Being helpless, confused and depressed, citizens either surrender to the situation or being optimistic, they protest against it in order to reform. Majority of the citizens surrender to the situation. They accept it and try to adapt to it. Only few sensible and honest citizens do not surrender and even prevent others from succumbing to the negative situation in the country. They advise others also to ignore the undue expectations from their relatives and other people in the community and not to fall prey to the temptations and to contribute positively and substantially to the development and well-being of the society.

#### **1.3.1 Alienation**

All the common, well-educated, honest, sensitive, sensible and socially committed citizens do not participate and cooperate in any unethical activity. Consequently, they are physically as well psychologically alienated by the corrupt citizens. They become helpless, when they see realise that they are unable to control and stop negative activities happening around them in the country. They always face strong opposition, when they try to correct and transform the society through protest. Other helpless citizens in the country just surrender to the situation. Edward Said argues: “Westerners may have physically left their colonies old colonies in Africa and Asia, but they retained them not only as markets but as locales on ideological map over which they continued to rule morally and intellectually.” (Said 27)

### **1.3.2 Frustration:**

The atmosphere in the country is fully filled with decadence and disillusionment. The corruption, exploitation, dishonesty, immorality have become normal ways of life in the country, in which honest citizens feel suffocated confused, strange and helpless in the almost completely contaminated social milieu. “An entire massive chapter in cultural history across five continents grows out of this kind of collaboration between natives on one hand and conventional as well as eccentric and contradictory representatives of imperialism on the other.” (ibid318)

### **1.3.3 Protest and Hopes of change:**

Very few educated and sensitive citizens try to find out some feasible ways to eradicate the decadence and achieve true independence. They struggle like real fighters to bring about some positive changes and rays of hopes in the lives of miserable fellow citizens. They try to bring about awareness among their fellow citizens by leading from the front and by walking their talk. They face opposition everywhere at- family, workplace and community; however, they do not give up at transforming the society.

These sensible and sensitive citizens try to find shelter in their pre-colonial pure native culture to get rid of foreign influence. Edward Said rightly proposes a feasible solution to bring end to cultural imperialism: “To fight against the distortions inflicted upon your identity in this way is to return to preimperial period to locate a ‘pure’ native culture” (ibid 332)

They strongly oppose any kind of foreign attempt of dominance and interference to exploit country's natural and human resources. They aim at revival of indigenous culture. They try to contribute substantially to the mission of uprooting colonialism in all forms and achieving the dream of true independence. Said aptly describes it: "Certainly, as I said earlier, cultural resistance to imperialism has often taken the form what we can call nativism used as private refuge." (ibid 332)

They choose to shoulder the responsibility of eradicating these problems and not succumb to the corrupt socio-political atmosphere in the country. They try to use honest behaviour and peaceful protest as powerful tools to bring about awareness among the citizens and change in their attitude. They propose some active solutions to the acute and long-lasting problems. They realise that there have never been people to save Africans from these problems and they themselves should awaken and protest against all social vices and be their own saviours.

The honest citizens feel trapped in such polluted atmosphere and suffer from helplessness, isolation and disillusionment. They try to peacefully protest against and refuse everything which is destructive for the well-being of common citizens and the society in general. They may face strong resentment from his family members and close relatives for his honest behaviour; however they hopefully continue their long-lasting and peaceful protest.

They understand the root causes of various long-lasting socio-political and cultural problems like- slavery, pervasive corruption, abuse of public power and money and deterioration of culture in the post-independent

Ghanaian society. They citizens express their anger against the black African rulers who have betrayed their nations.

The above discussed elements are the root causes and factors responsible for the intense feeling of disillusionment and its impact on the contemporary post-independent Ghanaian society. On the basis of these causes and consequences, the researcher is going to analyse and interpret the disillusionment in Ayi Kwei Armah's two novels namely, '*The Beautiful Ones Not Yet Born*' and '*Fragments*' in Chapter II and III respectively, followed by certain observations of findings in the last chapter of conclusion.