

Religious disenchantment and the development of Africa: a Weberian-Marxist-Analysis of *Devil on the Cross*.

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Abstract

This paper examines the issue of religious disenchantment and its impact on the development of Africa. In Devil on the Cross, through a faulty process of decolonisation, religion has been depicted as having negatively served the purpose of some local tycoons. A character like Boss Kihara, has been portrayed as being the embodiment of a bad and corrupt behaviour. Kihara's status at Church and his awareness of his sinful demand, have not prevented him to use Christianity manipulating concepts to convince Wariinga into having sex with him for a job. This negative influence, which constitutes an impediment to development, leads to Wariinga's disenchantment of Christianity. Through the Weberian and the Marxist literary approaches, this paper sets out to analyse what religious disenchantment really is. It also aims at discussing the impacts of this religious disillusionment on the development of Africa. It proposes a reform of the systems of Christianity, by taking into consideration African social and religious values, for a harmonious development of Africa.

Keywords: Religion, disenchantment, development, Weberianism, Marxism.

Résumé

Cet article examine la question du désenchantement religieux et son impact sur le développement de l'Afrique. Dans Devil on the Cross, à travers un processus de décolonisation erroné, la religion a été décrite comme ayant servi négativement les objectifs de certains magnats locaux. Le personnage du nom de Boss Kihara, a été dépeint qu'étant l'incarnation d'un comportement mauvais et corrompu. Le statut de Kihara à l'Église et sa conscience de ses exigences pécheresses ne l'ont pas empêché d'utiliser les concepts de manipulation du christianisme pour convaincre Wariinga d'avoir des relations sexuelles avec lui en vue d'obtenir un travail. Cette influence

négalive, qui constitue un frein au développement, est également ce qui a conduit Wariinga au désenchantement du christianisme. À travers les approches littéraires wébérienne et marxistes, cet article se propose d'analyser ce qu'est réellement le désenchantement religieux. Il vise également à discuter des impacts de cette désillusion religieuse sur le développement de l'Afrique. Il propose une réforme des systèmes du christianisme, en prenant en considération les valeurs sociales et religieuses africaines, pour un développement harmonieux de l'Afrique.

Mots-clés : religion, désenchantement, développement, wébérianisme, marxisme.

Introduction

Religious disenchantment has been an issue of interest to many critics for a long time. The term “disenchantment” is defined by Max Weber as “the process of retreat from religious and magical beliefs in favour of scientific explanations” (M. Weber, 1992, p. 71). For Weber, disenchantment is closely linked to the ideas of secularisation and modernity, and means “the cultural rationalization and devaluation of religion occurring in modern society” (Ibid.). For J. M. George (2016, p. 54), religious disenchantment refers “to a development within the domain of religion from ritual and magic to ... paths to salvation completely devoid of magic.” In the same vein, J. E. Green, (2005, p. 52) thinks that this process of “de-magicization” is an ‘important aspect of Weber’s modernity thesis, as disenchantment participates in central modern developments such as secularization, rationalization, and the crisis of meaning.’ Religious disenchantment can be understood as “a way of assessing the level of rational advancement of a religion” (A. J. Carroll, 2011, p. 122).

In the context of this paper, religious disenchantment, can be defined as a desacralisation of religious values or the cultural rationalisation and devaluation of religion. However, it must be noted that religious enchantment constitutes a hindrance to the development of any society. As a matter of fact, Christianity has had negative impacts on the development of Africa. This is the case of the Kenyan society where, the Christian religion, is depicted not only as being tangentially involved in Kenyan neo-colonialism but rather as having played a central role in upholding and maintaining it.

In *Devil on the Cross*, through a faulty process of decolonisation, religion has been depicted as having negatively served the purpose of some local tycoons. For instance, Boss Kihara, is a

character who has been portrayed by Ngugi wa Thiong’o as a pure representation of a bad and corrupt Kenya. Kihara’s status at Church – a committee member that runs the church of heaven, and his knowingly sinful demands, have not prevented him to use Christianity manipulating concepts to convince Wariinga into having sex with him for a job. This negative influence, which constitutes an impediment to development, leads to Wariinga’s disenchantment of Christianity. Apart from Wariinga, the victims of Devils’ Feast – a theft competition organized in Ilmorog, along with the masses, known as the Mau Mau patriots, are characters who, have all become disillusioned and poured scorn on Christianity. This disenchantment leads to a desire for personal and collective liberation. It challenges western oppressive systems adopted by the neo-colonial African leaders. It has also encouraged individuals to fight for freedom, and has fostered critical thinking which has inspired collective actions against political corruption and social injustice.

The purpose of this paper is to analyse what religious disenchantment really is. It also aims at discussing the impacts of this religious disillusionment on the development of Africa. It ends up by proposing a reform of the Western capitalistic systems of Christianity, by taking into consideration African social and religious values, for a harmonious development of Africa.

To conduct my analysis, Weberianism and Marxism have been used as the methodological approaches. Weberianism is a theoretical approach, advocated by Max Weber, that focuses on the division and stratification of social classes. For Weber, an individual, like Boss Kihara, can have a high position on one axis – being materially rich, and a low position on another – not having valued cultural practices. According to him, members of a class – the masses, are not necessarily class conscious and are not necessarily mobilised in the struggle. Marxism is a theory used to explain a popular philosophical movement of the nineteenth century (P. Barry, 2009, pp. 150-164), when K. Marx, (1970, p. 21) himself states that, it is the social existence of people that determines their consciousness. In the light of Marxist criticism, the manipulative use of religion by the dominant class to get things done in *Devil on the Cross* will be explored in order to show the extent to which other classes are negatively affected (Bressler, 1994; Eagleton, 1976). The paper shows that tycoons, like Boss

Kihara, know the ultimate goal they pursue, and this motivates them to use biblical knowledge to achieve it.

The paper is divided into three sections. The first section discusses the religious disenchantment as a catalyst which destroys human exploitation and promote development. The second section analyses how the ideology of disenchantment has helped some characters to move from their state of poverty to that of self-autonomy. The last section explores the different measures that can be promoted to attain human rights and individual freedom, for a successful development.

1. Religious Disenchantment as a Catalyst to Development

Religion is known as “one of the systems of faith that are based on the belief in the existence of a particular god or gods” (A. S. Hornby, 2010, p. 1244). In *Devil on the Cross*, many characters have been abusively exploited on behalf of religion leading to its disenchantment. This section discusses the religious disenchantment as a catalyst which destroys human exploitation and promote development. As a matter of fact, some of the exploited have realized at given time that the manipulative use of Christianity endorses exploitation of the masses. From this awareness, they pour scorn on Christianity and its users, make up their mind to fight against human exploitation. Human exploitation refers to the oppressive and unjust treatment of the working class by the capitalist class. In Marxism, the exploitation occurs within the framework of the capitalist mode of production, where capitalists own and control the means of production while workers sell their labour force for wages (P. Barry, Op. Cit., p. 150). In *Capital*, K. Marx (1990) has analysed how the capitalist class exploits the working class by paying wages that do not reflect the full value of their labour. In addition, K. Marx (1891) argues, that this exploitation is inherent in the capitalist system, as the pursuit of profit compels capitalists to maximize the extraction of surplus value from workers.

In the same vein, M. Weber (1930) argues that the rise of capitalism and the protestant reformation in Europe contributed to a process of religious disenchantment. He posits that the protestant ethic, which emphasised hard work, frugality, and the accumulation of

wealth, led to the rationalisation of economic life and the secularisation of society. As a result, individuals began to give priority to economic success and material gain over religious salvation and spiritual values. It is in this perspective that religious disenchantment in *Devil on the Cross*, can be viewed as a catalyst which stimulates the fight against human exploitation. The story explores the struggles of various characters in a capitalist and corrupt society, where individuals are exploited by those in power. It criticises both the socio-economic and spiritual oppression experienced by the marginalised.

In *Devil on the Cross*, religious disenchantment arises from the realisation that religious institutions and beliefs have failed to deliver characters from suffering and exploitation. The protagonist, Jacinta Wariinga, is disillusioned by the church and the state, which symbolize the systems of power that perpetrate oppression. She witnesses religious leaders who are accomplices of exploitative practices, as they maintain and give priority to their own authority and wealth rather than addressing the needs of the people. This disillusionment compels Wariinga, Wangari and Gatuiria to reject Christianity and seek alternative forms of resistance against human exploitation. They turn to secular ideologies and the masses' demonstrations as the appropriate means of fighting against the oppressive capitalist systems and challenging the status quo. Wangari, for example, gets involved in a radical political movement and actively protests, through demonstrations, against exploitation and injustice. She realises that direct action is necessary to bring about change and fight against the systemic exploitation of workers, particularly women.

Furthermore, religious beliefs are often contrasted with the indigenous beliefs of characters in the novel (*Devil on the Cross = DOC*, 1982, p. 48). These indigenous beliefs are depicted as providing a sense of community, identity, and resistance against exploitation. For instance, characters like Gatuiria and Mwaura, embrace indigenous beliefs and practices as a form of spiritual empowerment and as a rejection of the oppressive systems that have failed them (*DOC*, p. 56). The novel underscores how the collective action constitutes an avenue for resistance and liberation.

Fighting against human exploitation in order to promote development requires, therefore, comprehensive strategies related to social,

economic and political factors. Ngugi wa Thiong'o is showing through *Devil on the Cross* that ensuring access to education in Africa is an essential condition for combating human exploitation. Education is a powerful tool used to empower individuals and make them eager to work for the promotion and development of their communities. By providing a good education for all, societies can reduce the vulnerability of individuals to exploitation and provide them with the skills and knowledge necessary for economic and social freedoms. Besides, Ngugi would like us to understand that labour rights and fair wages must be promoted in Africa for its growth. If African states had taken the responsibility to implement the already existing laws that protect workers and promote fair wages, they could have ensured safe working conditions which are fundamental in the fight against human exploitation. So, this requires a collaboration between government regulations, trade unions, and civil society organizations to reach workers' rights.

Another form of exploitation depicted in *Devil on the Cross* and which impedes development, concerns gender inequalities. Gender inequalities often contribute to the exploitation of vulnerable populations, particularly women. These gender inequalities are highlighted at several instances and are represented through unequal economic opportunities, sexual harassment and patriarchal control. With regards to the issue of unequal economic opportunities, Wariinga, the female protagonist, faces with limited economic opportunities compared to those of men. This sad situation is presented by Wariinga thus:

People love to denigrate the intelligence and intellectual capacity of our women by saying that the only jobs a woman can do are to cook, to make beds and to spread their legs in the market of love. The Wariinga of today has rejected all that, reasoning that because her thighs are hers, her brain is hers, her hands are hers, and her body is hers, she must accord all her faculties their proper role and proper time and place and not let any one part be the sole ruler of her life, as if it had devoured all the others. (*DOC*, p. 218)

She strives for a secured job but is forced to do with exploitative ones like becoming a housemaid or prostitute in order to survive. Wariinga has experienced sexual harassment when she has worked as a secretary in the Champion Construction Company. She has been

sacked from her job by Boss Kihara for having refused his advances. At the same time, John Kimwana, her lover, abandons her when she tells him of her bad experience with Boss Kihara. Out of prejudice Kimwana does not believe that Wariinga is really able to reject Boss Kihara, that is why he unjustly rejects her. Wariinga has also been thrown out of her house by her landlord to become a prey for tycoons. When she refuses to spread her legs, Wariinga vainly, passes all her time, combing the city for a job. This allows her to understand that, the Bosses' philosophy is to sleep with her first before giving her a job. Things are very clear for her now that, for a girl to find a job in this new Kenya, she must pass by the Bosses' bedroom. The then fashion is explained in the following words:

She enters another office. She finds there another *Mr Boss*. The smiles are the same, the questions are the same, the rendez-vous is the same – and the target is still Kareendi's thighs. The Modern Love *Bar and Lodging* has become the main employment bureau for girls, and women's thighs are the tables on which contracts are signed. [...] Our new Kenya, however, sings only one song to Kareendi: [...] no man licks an empty hand. Take care of me, and I will take care of you. Modern problems are resolved with the aid of thighs. He who wishes to sleep is the one who is anxious to make the bed (*DOC*, p. 19)

Women, in *Devil on the Cross* are sexually harassed and are often depicted as objects of males' desire. For instance, Boss Kihara continually objectifies Wariinga, making inappropriate sexual advances to her and treating her as a means of his own pleasure (*DOC*, pp. 22-23).

Moreover, traditional gender roles and patriarchal norms are highly depicted in *Devil on the Cross* as male characters exercise control over women, dictate to them the behaviour to adopt, and restrict their movements. For instance, Kimwana, Wariinga's lover, forces his way to control her actions and decisions. Wariinga is sexually assaulted and this highlights the vulnerability of women to violence in patriarchal society. When Wariinga moves to the Polytechnic for studies, "the first year was the hardest for Wariinga. The male students in her class used to laugh at her" (*DOC*, p. 219). So, gender equality should be fostered or promoted through policies and programs that address gender-based violence, discrimination, and

unequal access to resources. This can help restore women’s dignity and help fight against their exploitation by men to promote a good and harmonious development. This is possible when the ever-determined Wariinga says: “There is no job that a girl cannot accomplish if she sets her mind to it and believes she can do it” (*DOC*, p.141).

In *Devil on the Cross*, Ngugi wa Thiong’o also explores the lack of social safety nets in society. Thus, the novel highlights the lack of accessible healthcare for the marginalised population. Wariinga, for instance, falls ill and is unable to receive a proper medical care due to her financial constraints (*DOC*, p. 173). This depicts a society where, social welfare programs, are non-existent. It sheds more light on the exploitative nature of labour in capitalist societies. The protagonist and other characters are forced to work in degrading and dangerous conditions without any protection or support from the state or employers (*DOC*, pp. 221-222). For these reasons, Ngugi is urging us to strengthen social safety nets with a view of developing Africa.

In fact, establishing strong social safety nets, such as social security systems, unemployment benefits, and healthcare services, can provide essential support for individuals and families, reducing their vulnerability to exploitation and improving their overall well-being. African governments have to enforce regulations that hold businesses accountable for their actions, including their treatment of workers and their impact on the environment. Encouraging responsible business practices can create positive change, reduce human exploitation and help individuals get or achieve “self-reliance” (*DOC*, p. 219). The struggle against human exploitation requires the promoting of democratic governance, human rights, and the enhancement of international cooperation, all these for the development of Africa.

First of all, strong democratic institutions, respect for human rights, and the rule of law, are fundamental in reducing human exploitation. So, governments have to prioritise the protection of human rights, work against corruption, and ensure equal access to justice for all. Secondly, addressing human exploitation requires global collaboration. In this case, governments, civil society organisations, and international stakeholders, have to work together to strengthen regulations, promote fair trade, and create a supportive global environment for development. Overall, it can be said that reducing human exploitation and promoting development, require a

holistic approach that addresses social, economic and political factors, with a focus on empowering individuals and protecting their rights to wage a collective fight to alleviate poverty for a successful development.

2. From Alleviation of Poverty to Self-reliance

Development refers to the process of improving the well-being and quality of life of individuals and communities, whereas poverty refers to the state of lacking adequate resources and opportunities to meet basic needs. So, the alleviation of poverty can help boost the economy of a society leading to its development. This second section makes analysis of how the ideology of disenchantment of Christianity, has helped some characters to move from their state of poverty to that of self-autonomy.

The analysis of *Devil on the Cross* has shown that Christianity, one of the imported religions, constitutes an important factor which has rather negatively contributed to the impoverishment of the masses in Africa. That is why a real disenchantment of Christianity was needed to open the eyes of the masses and move them from this mental poverty to self-reliance. This situation has been narrated as follows:

Our culture has been dominated by the Western imperialist cultures. [...] Cultural imperialism is mother to the slavery of the mind and the body. It is cultural imperialism that gives birth to the mental blindness and deafness that persuades people to allow foreigners to tell them what to do in their own country, to make foreigners the ears and mouths of their national affairs” (*DOC*, p. 58).

In fact, Christianity, which is often supported by foreign organizations, has diverted economic resources away from productive economic activities. Stakeholders of any type, are encouraged to invest their resources in religious practices rather than in income-generating activities, leading to a loss of income and the perpetuation of poverty.

It can be understood from *Devil on the Cross* that the bad practice of Christianity has led to cultural alienation of Africans and, consequently, has become a source of poverty – a real obstacle to the development of Africa. In others words, the advent of Christianity opens a series of clashes between the African traditional practices and

the Western beliefs. These cultural clashes lead to alienation and social disintegration, hindering community cohesion and economic solidarity. Communities which have abandoned their traditional practices, have lost the knowledge and economic skills that have been passed down since generations.

The bad interpretation of the Bible makes it that, corrupt religious leaders as well as politicians have exploited the poor and vulnerable people for their economic gains. The Bible, which is supposed to enlighten the masses, has rather turned out to be a tool of manipulation that doubled the masses' blindness. These very masses being at the same time the devoted adepts of Christianity, are encouraged to donate a significant portion of their resources to the Church or to individuals, claiming to represent God. This spiritual brainwashing has worsened the situation for the masses, they become poorer and poorer. They do not care about getting out of this poverty because, the same manipulating exploiters have promised them a kind of "paradise" or "eternal life" for the earthly poor people. For P. Claffey (2017, p. 91), "this kind of esoteric thinking is precisely what is holding Africa back in its attempts to engage with modernity and find its way out of the mire of cultural, socio-economic, and political stagnation".

Ngugi underscores that, even in an independent nation ruled by one's own people, the newly formed governments are corrupted by money and shirk their responsibility to care for the people. This injustice is described as follows:

This country, our country, is pregnant. What it will give birth to, only God knows...Imagine! the children of us workers are fated to stay out in the sun, thirsty, hungry, naked, gazing at fruit ripening on trees which they can't pick even to quieten a demanding belly! Fated to see food steaming in the pantry, but unable to dip a calabash in to the pot to scoop out even a tiny portion! Fated to lie awake all night telling each another stories about tears and sorrow, asking one another to guess the same riddle day after day: 'Oh, for a piece of one of those!' (*DOC*, pp. 45-46).

Another aspect presented in the novel is how Christianity has diverted the attention of the masses away from the real socio-political problems of African populations. By focusing on the afterlife and spiritual rewards, it has become tougher, to mobilize communities to

fight against economic and political injustices which have kept them in poverty for a long time. So, it can be understood that, only through religious disenchantment, can people develop a critical consciousness and question the social, economic, and political structures that maintain them in poverty. This critical consciousness can motivate individuals to seek economic justice, challenge oppressive systems, and empower them to take revolutionary actions to alleviate poverty. Religious disenchantment is also portrayed as an awakening for the masses who need it to wage a fight for their economic self-reliance.

When we consider the change in Wariinga for example, she has realised that, relying solely on religious beliefs, will not take her out of poverty. Instead, she turns to self-determination and collective action for economic independence. Religious disenchantment can prompt a return to African traditions and cultural practices as a means of dominating poverty. By claiming anew their traditional knowledge and skills, characters like Wariinga, strive to build a self-sustainable community which is not dependent on external influences. Though Wariinga has “had financial problems”, because, she “had no sponsor” as “most students at the Polytechnic” who “were sponsored by employers, who paid their fees and other costs”; she has worked hard to pay them on “her own way” (*DOC*, p. 219). Wariinga knows that to change one’s state of poverty and live a life of one’s own, in a capitalist society, one must work hard to get money. “Today money is the ruler of all industry and commerce. [...] Money is supreme. Money rules the world” (*DOC*, p. 173), states the leader of the foreign delegation, to corroborate this capitalist view of the Kenyan society.

Religious disenchantment has also led to an increase of political commitment and activism, as characters in the novel become more aware of the structural factors contributing to poverty. Through demonstrations, the masses have mobilised themselves into a strong movement and seek to challenge the political systems that perpetuate inequality, this, to enable them to work towards a more equitable and just society.

The reading of *Devil on the Cross* is showing us that the following strategies can be implemented to effectively reduce the rate of poverty and promote development. African governments have to provoke economic growth by creating job opportunities for people to work and get out of poverty. This can be achieved through investment

in infrastructure, the public and private partnerships, and targeted policies that support the growth of small businesses and entrepreneurship. They also need an investment in human capital. The unconditioned access to a good education, healthcare and vocational training, is crucial in breaking the yoke of poverty. So, African governments have to invest in these areas to make sure that individuals are intellectually well-equipped as far as knowledge and skills are concerned, to participate in the economic growth and improve their living standard. Comprehensive social protection programmes, such as cash transfer, public health insurance, and pension systems, must also be established to provide a safety net for the most vulnerable populations. These programs help protect individuals from falling into extreme poverty during periods of economic instability or crisis.

3. Development through the Promotion of Freedom

The development of a country mainly depends on several factors including religious disenchantment. For A. Sen (1999, p. 15), development is “the enhancement of freedoms that allow people to lead lives that they have reason to live”. Hence, “it requires the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as systemic social deprivation, neglect of public facilities as well as intolerance or overactivity of repressive state”. In *Devil on the Cross*, these issues of development and the promotion of human freedom, are central to the narrative. This is the reason why this last section explores the different measures that can be promoted to attain human rights and individual freedom, for a successful development. Indeed, religious disenchantment has played a crucial role in the promotion of human freedom and the development of Africa.

The issues of social and economic injustice, political corruption, and the struggle for personal and collective liberation, have also been explored in the novel. Wariinga and Wangari have experienced a disillusionment or disenchantment of religion, when it aligns with the oppressive systems in power to work against the masses. As they become aware of the hypocrisy and corruption within religious institutions, this disenchantment fuels a desire for personal and collective liberation, motivating them to challenge the existing

oppressive systems in society. These female characters' religious disenchantment leads them to question the traditional values and norms imposed by society. They have rejected the notion that their fate is predetermined by religious doctrines and therefore, work for freedom. This newly-discovered-freedom, has enabled them to break free from societal expectations, pursue their own dreams, and work towards self-empowerment and self-reliance.

As characters in the novel question the legitimacy of religious institutions, they begin to develop a critical thinking towards societal structures. This critical thinking has encouraged them to challenge the status quo, to question the behaviour of political leaders and elites, and to demand accountability. By fostering awareness raising and arousing critical thinking, religious disenchantment has indirectly fuelled the development of an active and empowered citizenry, which is necessary for a real development of a nation. In *Devil on the Cross*, religious disenchantment leads characters to recognize the need for collective action against oppressive systems. They join forces to fight against political corruption, economic exploitation, and social injustice. This is shown through Wangari who succeeded in mobilising a mob to chase the thieves from the Devils' Feast organised in Ilmorog. By organizing and working together, they strive to create a society that values equality, justice, and freedom for all. This collective action is essential in promoting human rights and supporting the development of Africa as a whole.

Devil on the Cross then, criticises the post-colonial, socio-economic and political landscape in Kenya and explores the barriers to development and freedom faced by the marginalized. In terms of development, the challenges faced by a developing nation grappling with economic inequality and exploitation are also highlighted. Ngugi wa Thiong'o criticises the neo-colonial economic system in Kenya, where foreign corporations and powerful elites exploit the resources and labour of the majority for their own profit. This exploitation perpetuates poverty and hinders the country's progress and development. This also lays emphasis on the crucial role of education in development. Characters like Wariinga, Wangari and Gatuiria strive to pursue education as a means to get out of poverty and achieve personal development. Through education, individuals are empowered with knowledge and skills that can lead to the

improvement of living conditions and a better understanding of their rights.

In terms of human freedom, *Devil on the Cross* explores various forms of oppression and the struggle for liberation. Many characters, representing the masses, in the novel, are constrained by societal norms, economic exploitation, and political repression. Ngugi highlights the importance of challenging oppressive systems and structures to achieve individual and collective freedom, basing on “democratic principles” (*DOC*, p. 80). For instance, through the characters of Wangari and Wariinga, the novel depicts the fight for women’s rights and gender equality. Wariinga refuses to conform to traditional gender roles and strives to show her personality and autonomy. She and Wangari symbolize the struggle for gender equality and the liberation of women from patriarchal norms and expectations (*DOC*, pp. 218-223).

Ngugi also criticises the political system in Kenya characterised by the suppression of political freedoms. The character of Muturi is presented as a political activist who challenges the corrupt ruling class and advocates for people’s rights and freedom. He, along with Wangari, raise a mob of local workers, students, intellectuals and peasants, to march against the thieves who organised a feast in the cave in Ilmorog. They successfully break up the event, though the members of the organisation and their foreign guests have all escaped. So, the novel raises questions about the limitations placed on political dissent and the need for a more democratic and inclusive society. In *Devil on the Cross*, Ngugi presents a nuanced critique of the barriers to development and human freedom in post-colonial Kenya (L. Christopher, 1984, p. 157). He puts emphasis on the importance of education, challenging oppressive systems, and calls for political and social changes as necessary steps towards a prosperous and developing Africa.

Conclusion

Religious disenchantment in *Devil on the Cross* serves as a catalyst for individual and collective transformation. By challenging oppressive systems and choosing the struggle for freedom, has fostered critical thinking and inspired collective action which, have paved the

way for the promotion of human freedom – a source of development. It must also be noted that development is an essential concern for any society, that is why, all Africans – politicians, as well as the masses, must work hand in hand to redirect their policies towards this development of Africa.

The analysis has also mentioned Christianity along with its bad interpretation, as one of the major obstacles which impedes the development of Africa. It therefore, proposes a disenchantment of these capitalistic and manipulative practices of this Western religion. This very disenchantment is needed to raise the awareness of the masses so that they can decide to fight against their abusive exploitation by capitalists. This is shown through characters like, Wariinga, Wangari and Gatuiria who, have vehemently fought in their own ways to restore justice and dignity which, are the fundamentals of a true development.

The paper comes to the result that, the disenchantment of Christianity alone, is not enough to attain development. That is why, it proposes a reform of the exclusively capitalistic systems of Christianity by taking into account African social and religious values, if Africa is to develop. Indeed, only from this African-reality-based education, shall emerge true and responsible activists who will pave the way for its development for the betterment of society.

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