

The Marxist Ideology in Sembène Ousmane's The Money Order, God's Bits of Wood, and Guelwaar

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Abstract:

The most salient principle of the politico-philosophical essay by Karl Marx and Friedrich Engels - the Communist Manifesto - refers to society as being made up of constant struggles between two major social classes, oppressors and the oppressed; that is, between the capitalist class and the working class - and that the capitalist class shall be overthrown and eliminated wherever it finds itself in a revolution to be undertaken by the working class and replaced by a classless society. The principle extends to posit that the class division results from the control of the means of production by the capitalist class, leading to socio-political upheavals. To test the Marxist assumption, society in three randomly-chosen novels (Le Mandat, Les Bouts de Bois de Dieu, and Guelwaar) written by one Senegalese author, Sembène Ousmane, has been observed. The project is very important - the apparent collapse of communism notwithstanding - due to the continuous existence of society and, for that matter, the need to study the upheavals - if there be - to determine the authentic sources and effects so as to resolve the socio-political contradictions to a very large extent. Truly society, in each of the novels, is observed to have been bedeviled with the constant struggles between the two major classes under reference to the extent that determining which of the classes really oppresses the other becomes compelling. In the end, do events in the society in the three selected novels confirm the salient Marxist principle?.

Keywords: Marxism, Marxist, Ideology, Principle, Doctrine, Revolution, Politics, Religion, Society, Socialist Vanguard, Communists.

1. Introduction

Ideology, according to Marx, refers to all intellectual and mental productions combining with military, health, political institutions, etc. to form the superstructures of a social system. Ideology can also constitute the set of ideas reflecting the social needs and aspirations of an individual, a group, a class, or a culture, which makes it related to a systematic myriad of doctrines or beliefs. A doctrine is the set of principles (from, for example, a political, philosophical, or religious group) presented to be accepted or believed. A principle is a fundamental truth, law, or assumption, a criterion, especially of good behavior. It is a criterion of moral or ethical judgment, a regulation or law concerning the functioning of natural phenomena or mechanical processes. Marxism concerns the sum of ideas (especially economic and philosophical) of Karl Marx (1818-1883). Marxist ideology thus constitutes economic and philosophical doctrines or principles held by Karl Marx and considered as truths, laws, or hypotheses characteristic of a social vision of the world. These principles, developed with the help of Friedrich Engels (1820-1895), are expressed in the Communist Manifesto (1848).

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"In each historical epoch, the prevailing economic system (through which the commodities necessary for life are produced) underpins the structure of social organization as well as the political and intellectual history of the epoch: and that the history of society constitutes a history of struggles between the oppressor and the oppressed, that is, between the two social classes: the capitalist class and the working class. Therefore, the capitalist class will be overthrown wherever it exists and will be eliminated in a revolution to be undertaken by the working class and replaced by a classless society."

Apart from the principles above, another Marxist concept reveals that religion, as a primordial tool, is employed by the bourgeoisie to intoxicate and oppress the masses, but that the masses will become aware of their real condition, strip themselves of all illusions created by this opium which is religion and, helped by avant-garde communists, undertake the revolution, become victorious and replace the oppressors. Two fundamental questions arise: To what extent do the circumstances in *Le Mandat*, *Les Bouts de Bois de Dieu*, and *Guelwaar* (in particular and in some other literary texts in general) by Sembene Ousmane constitute a reflection of this revolutionary thought called Marxist? And how can we say, in the context of these works, that this thought is true from the perspective of the socioeconomic life painted in the universe of these works? The answers to these questions will be addressed in light of the fundamental principles of Marxist revolutionary thought. The presentation will lead to a review of facts in the form of a conclusion and will direct reference to the works used as a bibliography that will allow going further regarding the subject.

2. The Major Social Classes

2.1 Connected Societies: Global Atmosphere

"*Le Mandat*": Ibrahima Dieng receives a money order from a relative who is in Senegal. However, given his innocence and illiteracy, he never manages to cash the money order. "*Les Bouts de Bois de Dieu*" is an epic description of the 1947-1948 strike, in which workers on the railway from Dakar to Bamako on the Niger River leave their work, demand higher compensation, pensions, family allowances, and recognition of their union. "*Guelwaar*": During preparations for the funeral of the late Pierre Henri "Guelwaar," rumors circulate that his death may have been an assassination due to his radical political ideas and his constant criticism of the current regime. When the corpse of the hero Guelwaar is stolen, his Francophile son, Barthélemy, contacts the authorities. When detective Gora reluctantly investigates the case, he discovers that Guelwaar was a troubled man, guilty of his own share of transgressions.

Clearly, each of the three texts reveals a climate indicative of the existence of two naturally conflicting social classes (the masses against the neocolonialists): Ibrahima Dieng and the bureaucrats, the strikers and the capitalists, as well as Guelwaar and the authorities.

2.2 Two Distinct Social Classes

In each of the societies in question in our key analytical texts (Bamako, Thiès, Dakar), there are two distinct social classes (the bourgeois and the workers), respectively one oppressive and the other oppressed, which are in perpetual struggle consequently leading to social instability. The antagonism of these two classes is based on master-slave relationships. The bourgeois, thanks to their investments, own and control the means of production: land, machines, capital, labor, factories, etc. Factory directors and colonial powers, in the minority, represent the capitalist class. The popular layer (the suffering masses) - in the majority - forms the proletariat and represents the working class. The capitalist class constitutes the oppressors or exploiters, and the oppressed symbolize the proletarian class, the exploited. Thus, Ibra, the permanent, the Minister of Labor and Planning, the factory director, El-Hadj Mar (Ousmane, S.: 1962) are bourgeois;

Mbaye and Mbarka (Ibid., 1966); the president of the Republic, the prime minister, ministers, ambassadors, Prefects, the Warrant Officer, deputies, donors (charitable associations), and religious notables (Ibid., 1996). In the category of proletarians, we count Ibrahima Dieng and his family, Bah the postman, the raggedy, the crippled, the lepers, the children in rags, the beggars, the occupants of cars, the blind, etc. (Ibid., 1966); Bakayoko, Fa Kéita, Konaté, Diara, Bernandini, Doudou, the workers, the popular masses, the strikers, etc. (Ibid., 1960); the members of Guelwaar-yi, Larmane-yi, etc. (Ibid., 1996). Visibly, the two major social classes present certain exclusive features: the ruling class and the subaltern class.

2.2.1 The Ruling Class: Major Characteristics

The ruling class, in the minority, very opulent, qualified as neocolonialist and crackpot, generally has a European appearance. It marries Cartesian logic and possesses wealth (castles, villas, apartments, bank accounts exceeding "the amount of the African debt" (Ibid., 1966: 128) fraudulently amassed (Ibid., p. 178). The deputy-mayor is very proud of "his five luxury cars, his office, and the air-conditioned bedrooms of his three wives" (Ibid., 1996: 33). It fails in its responsibilities, abuses its functions, threatens the people, practices extortion (Ibid., 1962), and neglects inherited properties (Ibid., 1960: 69). This latter idea is reinforced by a scenario of a "window-showcase sprinkled with dust particles" (Ibid., 1996: 34).

Other characteristics are summarized as control tools.

2.2.2 Control Tools

This class (the capitalists, the bourgeois, or the wealthy) generally has the following control tools: socio-political superstructures and religion.

2.2.2.1 Socio-Political Superstructures

The control of production factors and the superstructure (Klugmann, J: 1966, p. 6) make the capitalists rich and the proletarians poor. El-Hadji Kader Beye (Ousmane, S., 1973) sells land belonging to members of his clan and yet invokes the assistance of the court and imprisons the leader of the beggars who also belongs to the clan. Any revolt is violently suppressed. The threat and police intervention disorient and "cause disorder among women" (Ibid., 1960: p. 122). Ibra, an exploiter, threatens Malic by telling him that "subversion only leads to prison" (Ibid., 1962: p. 34). The intervention of the superstructure even stifles the voice of the proletarians. Listen to Maykor when he fears that their path to radio, television, the Church, and the mosque will be barred: "We will never be authorized to speak in these places" (Ibid., 1996: p. 63). However, the government team - capitalists - does not hesitate to use "short bayonets in stainless steel, with sharpened points" to silence the masses (Ibid., 1996: 144-145). Using their economic power, these capitalists are able to block "essential goods, rice, millet, corn," close taps, and ask shopkeepers to refuse to give credit to the wives of strikers, while replacing them (Ibid., 1960: 30). In short, the bourgeois "make it rain and shine" (Ibid. 1966: 129), especially through their fraudulent use of their "synthesis of two cultures" (Ibid. 1973: 11).

2.2.2.2 Religion

Religion is used to intoxicate and oppress the masses. This religion imposes itself, recalling Marx's remark that it is the opium of the masses. The masses lead very austere lives; however, having taken a strong enough dose of religious ideology often propagated by the bourgeoisie through ecclesiastical notables, they never miss their prayers. Thus, Ibrahima Dieng, an old polygamous and illiterate worker, is dismissed for having participated in the strike, but he always prays as a fanatical Muslim because he expects miracles from God. He forgets that in reality only the will, brain, and hand of man can accomplish such miracles.

Thus, he generously gives alms while believing that this can, thanks to Yallah, chase away their misfortunes (Ibid., 1966: p. 117). This recalls a pertinent question: "Where has Allah been seen to take pity on a misfortune?" (Ahmadou K., 1970: 58). The Church is thus seen in a pertinent Marxist perspective according to which it, the Church, constitutes an "institution created by psychological needs" (Khagmann, J., 1966: 5). Consequently, in the capitalist system, the Church is first mobilized as a reactionary force, which prevents revolt against the oppressive system. Religion thus makes one docile, especially women who become extremely submissive, kneeling, and passive, which restricts their constructive role and evolution (Ousmane, S., 1973). Mabigué, for example, falls into the trap of divisive maneuvers employed by the bourgeoisie to demoralize the oppressed, blind them to socioeconomic realities, and prevent them from revolting:

"I know that life is hard, but that should not push us to despair of God... He has assigned to each his rank, his place, and his role; it is impious to intervene. The toubabs are there: it is the will of God. We do not have to measure ourselves against them, for strength is a gift from God, and Allah has given it to them... We do not have to fight against the divine will" (Ibid., 1960).

But the Church, corrupted and actively controlled by a secular prosecutor, is devoted - according to Marxist doctrines, to maintaining the autocrat. Religious notables even prove incapable of discovering the bourgeoisie as the authentic source of their sufferings. Rather, they are mishandled by it to suspect each other so as to engage in a religious war (Ibid., 1996).

Management by the capitalist class "is nothing but a catastrophe" (Ibid., 1996), displaying to any witness "the mismanagement" (Ibid., p. 24), "the ferocity of the hyena" (Ibid., p. 34), and preferring the use of "flattery before crushing the adversary" (Ibid.); yet, because of a strong dose of religion presented by the bourgeoisie to the popular masses, they do not even realize that they are kept in poverty especially through the creation of charitable organizations and free distribution of products. They are therefore exploited without their knowledge. Mbaye, himself, as an exploiter, "held the high ground..." (Ibid.: 1966, p. 178). The toubab-commander only appears in public for tax (Ibid., Véhi Ciosane, 1966: 66). According to Gomaru, the authorities do nothing for them but "suck them like ticks" (Ibid.). Overtime is not increased (Ousmane, S., 1962). The request for reintegration of former workers laid off without payment of their notice has not received favorable administrative responses (Ibid., 1960). And yet, the deputy-mayor himself is very proud of "his five luxury cars, his office, and the air-conditioned bedrooms of his three wives" (Ibid., 1996: p. 33).

The effect of religion on the masses makes one curious to want to know a little more about them.

2.3.0. The Subaltern Class and its Major Traits

This is the class of the popular masses said to be oppressed, suppressed, and with aches and pains. Their fundamental traits are summarized as sufferings.

2.3.1 Sufferings

A very interesting dialogue, but of bad omen, would be analogous to the sources of the people's sufferings:

"You were a clerk at the yamen," cried General Kuan Sheng, "How did you rebel in such a way?" "Imperial affairs are in disorder," replied Sung Chiang, "and corrupt officials are in power; faithful men are neglected and gluttonous men are employed, which triggers the suffering of the people. It is we who are the agents of Heaven, and we have no personal objectives" (Shih Nai-An: 1976: 840).

The subaltern class suffers more. Its district, very poor, has "bare, thirsty earth" that is dying (Ibid., 1996: 30), this suffering characterized by national begging, and again by "these times of devaluation and drought" (Ibid., p. 71). Mute, fearful, and with bare hands (Ibid., 1996: 144-145), it lacks courage (Ibid., 1962: 35). It is downcast. René, for example, recognizes this fact when he complains that they are not people (Ibid., 1996: p. 162). The proletarians, called the subaltern class, are poor. They have for leisure only animal functions such as drinking, eating, procreating, and sleeping. Listen, for example, to a gendarme-driver who says to Barthélemy: "I am going to drink... if the boss asks for me..." (Ibid., 1996: 91).

Faced with the problem posed by the bourgeoisie, so many other consequences are possible for the proletariat. In Guelwaar, we count exile, unemployment, prostitution, marital infidelity, resignation, animosity, malevolence, fanaticism, violence, etc. All these pestilential socioeconomic scourges of the people are directly associated with the bourgeoisie. The authorities are violent towards them. Guelwaar is "beaten like a mangy dog" (Ibid., p. 77). His death therefore "is due to blows received: an internal hemorrhage" (Ibid., p. 30).

The railway workers' demand for retirement, family allowances, reclassification and permanent employment of four thousand auxiliaries, wage increases, and back pay has been rejected (Ibid., 1960: 120). On socioeconomic problems, the Council orders Ibrahima Dieng to never "disturb the bureaucrats" (Ibid., 1966: 129). The administrator prefers "flattery before crushing the adversary" (Ibid.). Guelwaar receives "blows..." until he dies (Ibid., 1996: 30).

The suffering is abject: the whole nation, except the capitalist world, witnesses the "times of devaluation and drought" (Ibid., p. 71). The capitalists divert "food donations, credits intended for development" (Ibid., p. 128). The masses fall victim to discrimination. The following strong complaint clarifies this phenomenon:

"It's us who do the work, he roared, and it's the same as that of the Whites. So why do they have the right to earn more? Because they are Whites?" "And when they are sick, why are they treated and why do we and our families have the right to die?" Because we are Blacks? How is a white worker superior to a black worker? We are told that we have the same rights, but these are lies, nothing but lies! (Ibid., 1962: 23).

Through the lamentations of Nogoye Marie, the primary effects of capitalism come to light. Because of unemployment, Angèle becomes a prostitute in Dakar while her husband becomes a "beggar" (Ibid., 1996: 59). Sophie also becomes one in France (Ibid., p. 77); while Barth exiles himself to France (Ibid.). It is therefore for Barthélemy to lament that there "cannot be virtue in misery and poverty" (Ibid., 134). Young people (Etienne, Yandee, etc.) thus lack a future as Guelwaar would say (Ibid., 106). Infidelity, resignation, atrocities, and suicide are part of the sufferings (Ibid., 145).

The district of the masses is fully devoid of opulence. There, the air is torrid, the atmosphere is vitiated, vehicles creak, the crippled abound, and almost everyone is on their knees, etc. (Ibid., 1966: 126). The masses never deserve their horrible suffering because most of them are hospitable, generous, and inclined to communalism. In the village of Serigne Mada, the carter carries El Hadji Kader to the fetish's house where water and food are brought to him (Ibid., 1973). Dieng gives generously and freely (Ibid., 1966); Maimouna adopts Greve, the son of Houdia Mbaye killed during the strike, and old Fatou Wade adopts Bakayoko (Ibid., 1960). Despite all these sufferings on the part of the masses and evidence of dictatorship of the capitalists, certain elements of the subaltern class give the impression that said sufferings are self-inflicted.

2.3.3. Apparent Complicity

Certain attitudes and actions on the part of the dominant class would apparently reveal that the sufferings of the masses are self-inflicted. First of all, family fathers only rely entirely on these donations for their total survival. A closer analysis indicates that this dependence on donations only comes from hard times, unemployment for the majority of cases. This is why traditional culture considers food as sacred (Ibid., p. 162). A closer look reveals that constantly distributed food donations exclude the installation of development structures that empower, liberate, and enrich the individual. Moreover, the bourgeois only freely distribute products to protect their fiefdoms (Ibid., 1996) by suppressing any revolt.

The proletarian class is unfortunately not aware of this. Free distribution makes most of the masses enormously lazy and blind to the distressing condition of their condition. Again, the curved class is far from conceiving the idea that the habit of enjoying donations rather strengthens the foundations of the bourgeoisie. In Guelwaar, the interest in donations is disorderly. People are not interested in hard work. Peasants are protected against exercising too much physical energy for their survival. They do not care at all about material development and control of their physical environment. The foundation of the economy does not appear to be the concern of others and that the authorities also seize the opportunity to maintain themselves in power. The link of dependence between the exploiter and the exploited perpetuates itself. Especially when there is no awareness of the reality of events.

Another phenomenon of complicity manifests itself from the point of view of the fact that certain proletarians support the capitalists. There again, caution of observation leads to the finding that powers are behind these habits and that such individuals, without their knowledge, simply fall victim to the Roman rule of "Divide et Impere." In this, they fail to stand in solidarity. El Hadji Mabigué, for example, is unwittingly and subtly used by the powers with the intention of changing the revolutionary mentality of the oppressed to avoid the common front of the exploited. This is how Ibra, the people's representative, inopportunely becomes an opportunist (Ibid., 1962: 27). He, a representative, expressly blames the current socioeconomic sufferings on the break-up of Mali (Ibid., p. 30) so that he is no longer linked "now to the society of the laborers." (Ibid., p. 32). Another representative of the proletariat, Diara, denies his responsibilities thanks to corruption (Ibid., 1960: p. 153). This opportunism and hypocrisy are highly appreciated by the bourgeoisie. Thus, the Prefect seeks well to rationalize the attitude of Baye Aly and the Ciss, Catholics and Muslims, who "oppose the verification of the tomb" (Ibid., 1996: p. 139). Through their apparent complicity, family fathers such as Baye Aly, Gugnane, Alfred, René, etc. align themselves "facing a platform decorated with European flags, in the presence of ministers, deputies, ambassadors, village chiefs, to be awarded a lot" (p. 59). These members of the rather oppressed class never cease to say "Jerejef! Thank you!" (Ibid.). So, one wonders when this train of affairs will be allowed to manifest itself. When will the masses really realize "that a family cannot take root, build itself, solidify itself in perpetual begging?" (Ibid., p. 140).

2.4.0. Awareness

People, through the complaints of some and criticism of the condition of others, begin to become aware of the reality of things. Itched at this moment by hatred, they begin to strip themselves of all illusions created by this opium which is religion. It is rather the challenge that replaces docility. Alfred is convinced that peasants should be adhered to in the face of the risk of being taxed with revolt by the authorities since "an empty stomach has no ears" (Ibid., p. 62). Baye's challenge stagnates: "Me with my family, we will never leave Santhiu-Niaye" (Ibid., p. 57). The condition, especially the involuntary unemployment of several dozen young people, becomes intolerable (Ibid., 1962: 18). Complaints become acerbic. The curved ones

realize that Equality is lacking and that everything said about rights constitutes "lies, nothing but lies!" (Ibid. p. 23). Broken under their pains, people react by vociferating their opinions on their oppressors. Ramatoulaye describes this bourgeoisie most succinctly when she declares that the only capitalist "who was good died at birth" (Ibid., 1960: 123). The bourgeoisie is accused of "lack of civic-mindedness and professional conscience" (Ibid., 1966: 141). This class is now attacked with effrontery regarding "the administrative mentality since independence" (Ibid. p. 140). From then on, tongues loosen and the most secret mentalities come to light about mismanagement, nepotism, unemployment, immorality, and the deficiency of authorities (Ibid. p. 169). Bakayoko slanders the African deputy as an exploiter whose power "is a patent of profiteer (Ibid., p. 25). Opportunists and their entourage are then explicitly denounced without any fear of being "neither relatives nor friends" but people who are ready to lick the behind of men in authority "to get medals" (Ibid. p. 39). Macigué is openly decried as a thief (Ibid., p. 38). Ibrahima Dieng, against Mbaye who steals his money, never manages to stifle his anger since the latter's thoughts are intertwined (Ibid., 1962: 185). One really realizes that presently, the will of the working class has been ravished by anger and disappointment (Ibid., p. 187). For Dieng, becoming aware that honesty is a crime and faced with deceit and lying, it's over. He will from now on "clothe himself in the skin of the hyena" (Ibid. p. 189). We see that all the anger, deceit, trampling, and frustrations suffered fill the trampled masses with excess water; they have drunk so much of it! It is then time to vomit it. They've had enough! In a vampire system, such as we find in the universe of the works studied, the oppressed people consider a certain level from which permission is no longer granted to others to exceed. Thus really begin the awareness of realities and vehement resistance. Consequently, the masses - no longer feeling fear - emerge from their torpor. In reality, they are well aware that the bourgeois, given their behaviors stemming from their base instincts, each unwittingly wear a mask of false repeatability. These masks with the facade of great honor are now pierced via sarcastic declarations. Niang the elder greets everyone except El-Hadj Mar who is hatefully detested (Ibid., 1962: 17) and for whom everyone in their depths nurtures "an unfriendly feeling" (Ibid., p. 16).

The animosity so long dissimulated formerly for a very long time reveals itself ardently. Consequently, hatreds crystallize, consciences inspire and infuse, and revolt incarnates.

As is normal, one should know the circumstances that follow the revolt and the end of the falls. In other words, after the revolt and the eruption of anger compressed since time immemorial, what more or what is new? Is it relief? Rest? Relief for whom or rest for whom? First of all, the revolt is not entirely without casualties. On the part of the strikers, the revolt, giving too much to think about, "is too hard" (Sembene, O. 1962: 42). The number of casualties on the strikers' side is considerable: many dead strikers, famine, family ruptures (Mabigou and Ramatoulaye), perpetual conflicts: tribal-modern, Administration-worker, men-women, French-Bambara, France-Africa, White-Black. However, given the purpose of the revolt, these casualties should not be of much concern. The women, especially, despite their broken shoulders and dragging steps "became aware that something was changing for them too" (Ibid. p. 41). The result of the insurrection is emancipation for the oppressed, especially women. For them, it is authentic emancipation, which indicates that embarking on valid paths to freedom means taking on roles requiring virility, it means revolting without fear. Women become doubly free from the Administration and from their husbands. Ramatoulaye speaks of it: "In the next strike, men will consult us. Before they were proud to feed us, now it is we women who feed them" (Ibid., p. 43). Let us recall that previously, women were submissive and did not complain too much. In short, in these circumstances, the oppressed now find themselves in the oppressor's shoes. Penda becomes responsible for rations, organizer of the women's committee, and leader of the women's march on Dakar. Only, they realize that the endeavor is not easy, as Ramatoulaye explains: "We women need support. The role of head of the family is heavy, too heavy for a woman" (Ibid. p. 44).

The results of awareness and insurrections in "Guelwaar" are not bad either. As in Jacques Roumain's "Masters of the Dew," the peasants finally realize that their misery is a consequence neither of drought nor of their magical-religious mentality, but rather of extreme dependence on foreign aid. In solidarity, therefore, this attitude is denounced first in the form of calls everywhere, especially from the camp of women and youth, for the exploited to unite against their condition and their exploiters. This universal brotherhood will go far to shake off the yoke of their attitude of dependence imposed by oppression. Naturally, begging is a condition of life to which no one would ever want to be subjected. Sentiments against misery and the acceptance of donations abound in the text. Note first how the elders "had congratulated themselves" (Ibid., p. 45) after mentioning the "meeting" for the donation of food gifts" (Ibid.), which leads to the trampling of the last expeditions, symbolizing the triumph of the peasants and the beginning of a brand new future! In the long run, the bourgeoisie are humiliated and triumph belongs to the workers.

In the context of the insurrection against the oppressor in "The Money Order," we count especially the dispute between Dieng's wives and Mbarka. Ibrahima, the undoubtedly and unprecedentedly religious and patient man, finally exclaims: "Ibou, I've had enough of being conciliatory. I am not a mattress, plead for yourself. Would you sell your house? ... Answer? ..." (Sembene, O. 1966: 175). He shows that there is no one who cannot rise above their condition. He finally revolts by softening to the marrow of all adversity and morally straightening his eyes from which "shone the flame of accusatory doubt" (Ibid.). Mety rises up, too: "You, Daba, you have always colluded with that thief Mbarka" (Ibid. 1966: 176). She even becomes more aggressive in Mbarka's face: "What we owe you, I have in mind. We will pay you! ... But we will not tear ourselves apart to sell our flesh" (Ibid.). What better indicates the dissolution of all fear on her part is the following description: "Vehement, the woman gestured, her hand, index finger forward, almost touching Mbarka's face" (Ibid.). Note that Dieng, in this context, also succeeds. He triumphs and subsequently finally overturns Mbarka's oppression. The triumph is most evident when, eventually, Ibrahima Dieng changes his demeanor, to "dress in the skin of the hyena" (Ibid. p. 189) since "honesty is a crime these days" (Ibid.) in a country where "money takes the place of morality" (Ibid.). Bah the mailman signals hope in a future life when he says that all this will be changed tomorrow (Ibid. p. 190). He quickly adds for emphasis: "Yes, you, Ibrahima Dieng" (Ibid.) when the latter asks who will effect said change.

By contrast, in "The Awakening of Consciousness," however, the situation is slightly different. The yoke of oppression has not yet been entirely shaken off because courage is lacking. The eventual transposition has not yet been made: the oppressor and the oppressed remain in their respective positions. Ibra deceives the masses and gets away with it freely. Aided, he puts everything on Malic's head (the communist vanguard): "The director told me that Malic was demanding personal advantages" (Ibid., 1962: 34). Nevertheless, this situation exists because the oppressed do not obey the call for solidarity, as the dean of factory workers would have us believe: "You were right Malic, just now. But you understand, you understand, we didn't have the courage to support you. Yes, it's really courage that we lacked!" (Ibid., p. 35). Despite this, at least Malic's anger and aggression prove quite effective. The following speech by the Minister proves it: "The government, through my mouth, thanks you. Tomorrow you will receive your due and in a few weeks you will find your way back to your factory" (Ibid. p. 34).

3. Conclusion

So far, we have defined Marxist ideology; and, in light of some works by Sembene Ousmane, identified the basic socioeconomic principles of Marxism. We have also, from the perspective of these works, explained the fundamental traits of the two distinct social classes, identified the links between the two, indicated the foundations of these links and the meaning of exploitation, exposed the awareness of the realities of the

working class condition, elucidated the various actions and the measure of reactionary forces coming to meet them, analyzed the shaking off of the yoke of oppression as well as the consequences of this revolt, and outlined the truth of Marx's principles that the history of society is the history of class struggle. Our general conclusion is that the events in the society of each of the three novels confirm the Marxist principle that each society consists of two major classes - the capitalist class and the working class - which are in perpetual struggle because the former controls the means of production to the point of bending the latter. However, in the society of these novels, the facet of the principle according to which capitalists will be replaced by a classless society does not manifest itself. At least, the oppressed masses succeed in becoming aware of their condition, in revolting before freeing themselves from the yoke of capitalist oppression without necessarily replacing the unstable society with a classless society. A subsequent project will study other societies in other literary works to affirm or refute the fundamental Marxist principle. Moreover, after our observation, the struggles in "God's Bits of Wood" and "Guelwaar" are more fierce and shattering than those in "The Money Order," especially from the point of view of altercations between the masses and the authorities. Generally, from the point of view of all the novels and from the perspective of struggles, particularly regarding upheavals on the side of the proletariat - and in accordance with the need for sound actions, especially in the Buddha way, to achieve harmony - certain questions - at the level of the moral implications of these principles and the replacement of the bourgeoisie - remain to be resolved. First, how can one first settle the moral question of ends and means with regard to, for example, the casualties that come from revolt? And then, what measures are in place to prevent the replacements from becoming new bourgeoisie as in the case of Ibra Mbaye, Kader, and the characters in "Guelwaar"? After all, can the golden age - the classless society - ever be for tomorrow?

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