AN EXAMINATION OF BETRAYAL IN IYOLWA VILLAGE IN TORORO DISTRICT VERSUS BETRAYAL IN THE NOVEL, DEVIL ON THE CROSS

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STATEMENT OF DECLARATION

I declare that this research report was my original work, and its contents had not partially or wholly been presented for an academic award by any person in any university or institution of high learning.

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This research report was prepared under supervision/mentorship upon appointed by Busitema University.

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SUMMARY

This study explored the theme of betrayal as evidenced in Iyolwa Village, Tororo District, and as depicted in Ngugi wa Thiong'o's *Devil on the Cross*. Betrayal was defined as the breaking of trust or loyalty and was examined as one of the most destructive moral vices affecting both individuals and society. The study investigated how betrayal manifested within human relationships politically, socially, and economically, and how literature reflected such lived realities.

Findings from Iyolwa Village revealed that betrayal was increasingly manifested through leadership corruption, dishonesty in family and business relationships, infidelity, and the neglect of societal norms and values. Such practices weakened social cohesion and undermined development. Data collected through interviews and discussions indicated that personal greed, competition for limited resources, and declining moral discipline were key drivers of betrayal. Cultural elders further observed that the erosion of traditional values such as loyalty, togetherness, and truthfulness made betrayal more prevalent in contemporary society.

In *Devil on the Cross*, Ngugi wa Thiong'o portrayed betrayal on a broader national scale, illustrating how Kenyan elites betrayed their country by collaborating with foreign exploiters. Characters such as Mwireri wa Mukiraai and participants in the "Feast of the Devils" symbolized leaders who sacrificed the welfare of their people for personal gain. At the interpersonal level, betrayal was also evident in broken relationships, particularly in Wariinga's story, where love, exploitation, and self-realization intersected.

A comparative analysis of Iyolwa Village and Ngugi wa Thiong'o's fictional Kenya revealed that, although shaped by different contexts, betrayal arouse from similar moral weaknesses, including greed, selfishness, and disregard for communal well-being. In both cases, betrayal eroded trust and contributed to wider social challenges such as corruption, inequality, and moral decay. By combining literary analysis with real-life experiences, the study demonstrated that literature served as a mirror of society.

The study was organized into five chapters. Chapter one presented the background, problem statement, objectives, research questions, scope, and significance of the study. Chapter Two reviewed related literature on betrayal in African societies and in postcolonial literary works, with specific reference to *Devil on the Cross*. Chapter Three outlined the qualitative

methodology used, including interviews, discussions, observations, and textual analysis. Chapter Four presented and analyzed findings from Iyolwa Village alongside the portrayal of betrayal in the novel, drawing comparisons and contrasts. Chapter Five provided recommendations and, conclusions.

The significance of this study lied in its potential to promote moral awareness and critical reflection. It underscored that literature could not be separated from life, as it artistically reflected social realities. The findings were valuable to educators, cultural leaders, and policymakers seeking to strengthen ethical values, restore trust, and rebuild social cohesion in Ugandan communities.

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CHAPTER ONE: GENERAL INTRODUCTION

1.1 Background to the Study

Betrayal was one of the most painful human experiences because it destroyed trust and the moral glue that held societies together. Betrayal was presented as emerging when self-interest outweighed loyalty, a condition that caused serious moral concerns in both historical and contemporary societies. Friedrich Nietzsche (1886) warned that "whoever fights monsters must beware lest he become one," a statement that captured the moral dilemma in Tororo District, where loyalty to family, friendship, and community was increasingly being overshadowed by greed and personal ambition.

African social thought strongly emphasized communal living and interdependence. John S. Mbiti (1969) expressed this through the philosophy "I am because we are," which highlighted that individual identity was deeply rooted in the community. From this perspective, betrayal was presented as a serious moral injury to the collective self (Mbiti, 1969). In Iyolwa Village, acts of betrayal such as corruption, dishonesty in business relationships, and infidelity weakened this communal identity and undermined the moral bonds that once united families and neighbors.

Ngugi wa Thiong'o's *Devil on the Cross* revealed betrayal at both personal and political levels. Ngugi (1980) condemned African elites who "sell their own people to the enemy (capitalists) for personal profit," this presented betrayal as a symbol of neo-colonial exploitation. Characters such as Mwireri wa Mukiraai and Wariinga illustrated how greed, false loyalty, and exploitation affected both individuals and entire nations, thus betrayal operated at multiple social levels (Ngugi, 1980).

Frantz Fanon's *The Wretched of the Earth* reinforced the idea that the African bourgeoisie betrayed the revolution by imitating the very oppressors they once resisted (Fanon, 1961). This theoretical perspective strengthened the comparison between social betrayal in Iyolwa Village and literary betrayal in *Devil on the Cross*, as both arouse when individuals abandoned communal responsibility for personal gain.

Therefore, betrayal was a moral, cultural, economic, and political problem that was both experienced in real communities and exposed in literature. It established that literature served as a critical mirror of society, revealed the consequences of selfishness and the breakdown of communal values.

1.2 Statement of the Problem

Betrayal, as a social and moral phenomenon, was widely recognized in sociological and ethical studies as a result of declining moral regulation and increasing individualism in modern societies. Bauman (2000) argued that in "liquid modernity," social bonds became fragile, and lead to weakened trust and increased self-interest. In the context of Iyolwa, similar patterns were evident where personal ambition, competition for resources, and survival needs increasingly overrode collective responsibility.

In African literary studies, betrayal was also presented as a central concern. Ngugi wa Thiong'o's *Devil on the Cross* (1980) critically exposed how African elites collaborated with foreign capitalists, prioritized personal wealth over national and communal welfare. This literary representation reflected broader postcolonial realities in which leadership failure and moral decay continued to affect development and social justice.

The problem became more complex when considering that, although literature provided rich symbolic and critical representations of betrayal, there was limited comparative research connecting such literary portrayals with lived experiences in Ugandan rural communities. Achebe (1983) emphasized that literature should serve as a social vision, reflecting and interrogating society's moral conditions. However, few studies applied this perspective to systematically compare fictional narratives with empirical community experiences of betrayal.

Furthermore, Putnam (2000) highlighted that declining social capital, trust, networks, and shared norms lead to weakened community cooperation and increased social fragmentation. In Iyolwa Village, similar patterns of declining trust were evident, yet they had not been sufficiently examined alongside literary depictions that explored similar moral breakdowns.

This gap in scholarship limited a deeper understanding of how African literature and lived social realities intersected in explaining betrayal. It also restricted the ability to use literature as a tool for moral reflection and social transformation. Therefore, a comparative examination of betrayal in Iyolwa Village and Ngugi wa Thiong'o's *Devil on the Cross* was necessary to bridge that divide and enhance understanding of betrayal as both a lived and literary phenomenon.

1.3 Purpose of the Study

The purpose of this study was to examine the theme of betrayal as it occured in Iyolwa Village, Tororo District, and as it is depicted in Ngugi wa Thiong'o's *Devil on the Cross*, with the aim of understanding how betrayal operated in both real-life and literary contexts and how literature reflected and critiqued social realities.

1.4 General Objective of the Study

The main objective of the study was to analyze and compare the manifestations of betrayal in Iyolwa Village with its portrayal in Ngugi wa Thiong'o's *Devil on the Cross*.

1.4.1 Specific Objectives of the Study

The study was guided by the following specific objectives:

- To identify and examine the forms of betrayal experienced in Iyolwa Village, Tororo District as depicted in Ngugi wa Thiong'o's *Devil on the Cross*.
- To compare the similarities and differences between real-life betrayal in Iyolwa Village and its literary representation in the novel.
- To examine the causes and effects of betrayal in both Iyolwa Village and *Devil on the Cross*.

1.5 Research Questions

This study presented the following research questions:

1. What forms of betrayal were experienced in Iyolwa Village?
2. How was betrayal presented in *Devil on the Cross*?
3. What similarities and differences existed between betrayal in Iyolwa Village and in the novel?
4. What were the causes and effects of betrayal in both contexts?

1.6 Significance of the Study

This study presented the significance of the study as promoting awareness and critical reflection on betrayal in society. It presented betrayal as not only an individual moral failure but also a broader social and cultural issue affecting communities.

This chapter presented the study as useful to educators in teaching literature in relation to lived experiences. It also presented value to cultural leaders and policymakers in promoting ethical values, restoring trust, and strengthening social cohesion.

Furthermore, this research presented the study as contributing to literary scholarship by demonstrating how literature reflected and critiqued social realities.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter presented detailed review of literature related to the theme of betrayal in African societies and African literature. It explored scholarly views on betrayal as a moral, social, economic, and political phenomenon. It also examined how African writers presented betrayal in literary texts, with particular reference to Ngugi wa Thiong'o's *Devil on the Cross*.

2.2 Understanding of Betrayal

Betrayal was widely understood as the violation of trust, loyalty, or moral obligation within human relationships, and it was considered one of the most destructive forces in both personal and social life. Baumeister, Stillwell, and Heatherton (1994) emphasized that betrayal was not a minor emotional experience but one of the most psychologically painful events a person could undergo because it directly attacked the foundation of trust upon which relationships were built. When trust was broken, individuals often experienced deep emotional distress, insecurity, and confusion about future relationships. This made betrayal particularly damaging because it did not only affect the immediate situation but also reshaped how individuals perceived others and interacted socially. In that sense, betrayal became both an emotional injury and a social disruption that weakened human connectedness.

Jones (1996) further strengthened this understanding by explaining betrayal as the breaking of relational expectations that were necessary for sustaining stable social bonds. In every human relationship, whether familial, romantic, economic, or political, there were implicit expectations of honesty, loyalty, and responsibility. When these expectations were violated, the relationship lost its stability and meaning. Jones suggested that betrayal did not only occur when harm was intentional, but also when agreed or assumed standards of behavior were not met. That meant that betrayal could arise even in situations where no explicit wrongdoing was intended, as long as trust had been compromised. Consequently, betrayal became a broad social phenomenon that affected the continuity and reliability of human relationships at all levels.

Elangovan and Shapiro (1998) extended this discussion by defining betrayal as an intentional or perceived violation of trust by an individual or institution that had been relied upon. Their definition was important because it highlighted that betrayal was not only about actions but also about perception, meaning that people would feel betrayed even when intentions were

unclear or indirect. This widened the scope of betrayal to include institutions such as governments, organizations, and leadership structures, where trust was essential for legitimacy. Bok (1978) further reinforced that idea by arguing that trust was fundamental for social stability, and when it was violated, it lead to fear, suspicion, and the weakening of moral order in society. In this way, betrayal did not only damage individual relationships but also threatened the overall stability of communities and institutions by eroding the trust that held society together.

2.3 Betrayal in Ngugi wa Thiong'o's *Devil on the Cross*

In Ngugi wa Thiong'o's *Devil on the Cross* (1980), betrayal emerged as a dominant and deeply disturbing theme that reflected the moral, political, and economic crisis of postcolonial Kenya. Ngugi did not present betrayal as a simple individual wrongdoing but rather as a widespread condition embedded in the structures of society. It was portrayed as a situation where those entrusted with leadership, responsibility, and moral authority deliberately abandoned the people they were meant to serve. Through vivid storytelling, satire, and symbolism, Ngugi exposed exploitation. This made betrayal not only a personal act but a national condition that affected every level of social life.

2.3.1 Greed and Excessive Desire for Wealth

Greed was one of the most dominant forces behind betrayal in *Devil on the Cross*, and Ngugi presented it as the foundation of moral collapse in postcolonial society. The novel vividly exposed how characters abandoned ethical responsibility in their obsessive pursuit of wealth. This was most clearly illustrated in the "Feast of the Devils," where wealthy businessmen proudly displayed their riches gained through corruption, theft, and exploitation. Instead of hiding their immoral actions, they celebrated them openly, which showed how greed had completely distorted moral judgment. The feast became a symbolic space where human values were replaced by material obsession, and betrayal was normalized as a means of success.

Ngugi further showed that greed transformed human relationships into instruments of exploitation. Workers were used as tools for production while their suffering was ignored, and business deals were structured to maximize personal profit at the expense of the poor. Characters in the novel were willing to deceive, manipulate, and betray others if it increased their wealth or social standing. This economic selfishness destroyed trust between individuals and weakened communal bonds. Even those who once shared common struggles became

divided by competition for resources, showing how greed directly produced betrayal at both personal and societal levels.

Ultimately, greed in the novel destroyed the moral foundation upon which society would function. Ngugi presented a world where success was measured only by material accumulation, regardless of how it was achieved. That promoted a culture where betrayal was not condemned but admired, especially among the elites who saw it as a sign of intelligence and survival. The moral consequences of greed were therefore widely spread, affecting not only individuals but the entire social structure. Through that portrayal, Ngugi showed that greed was not just a personal weakness but a systemic cause of betrayal embedded in economic life.

2.3.2 Postcolonial Capitalist Exploitation

Ngugi presented postcolonial capitalist exploitation as a continuation of colonial domination under a new disguise. Although Kenya had gained political independence, economic control remained in the hands of foreign capitalist forces. These forces operated through local elites who acted as intermediaries, ensuring that resources continued to be extracted from the country. In the novel, the elites were portrayed as betrayers because they collaborated with foreign investors rather than defending national interests. Their loyalty shifted from the people to external economic powers.

Ngugi used the “Feast of the Devils” as a symbolic representation of that exploitative system. At that gathering, businessmen discussed strategies for accumulating wealth through land grabbing, fraudulent contracts, and unfair trade practices. Those activities were not hidden but openly celebrated, showing how deeply exploitation was embedded in the system. The participants at the feast were aware that their actions harmed ordinary citizens, yet they continued because they benefited personally. That demonstrated that betrayal in the novel was not accidental but structurally organized through capitalist relations.

The novel further suggested that postcolonial capitalism created a class divide that reinforced betrayal. A small elite class accumulated wealth while the majority remained impoverished and powerless. That inequality forced leaders and businesspeople to choose between serving the people or serving foreign interests, and many chose the latter. Ngugi showed that such economic arrangement encouraged betrayal because survival and success depended on

participation in exploitation. As a result, betrayal became institutionalized within the economic system, which made it appear normal and unavoidable.

2.3.3 Moral Decay and Loss of Communal Values

Ngugi presented moral decay as the gradual collapse of traditional African ethical systems. In earlier African societies, communal values such as honesty, respect for elders, and collective responsibility guided behavior and ensured harmony. However, in the novel, those values were shown to be weakening under the influence of capitalist ideology and modern economic pressures. Characters increasingly abandoned moral obligations in favor of personal survival and financial gain, leading to widespread ethical confusion.

Ngugi demonstrated that moral decline through the behavior of characters who no longer felt guilt or shame for their actions. In the "Feast of the Devils," participants openly discussed corrupt activities without remorse, indicating that moral boundaries had completely eroded. The absence of shame showed that society had lost its moral compass, and betrayal had become socially acceptable. This breakdown of ethics allowed individuals to justify harmful actions as necessary or even intelligent choices in a competitive environment.

The loss of communal values also weakened social cohesion in the novel. Individuals began to act independently rather than as members of a collective community. Trust between people declined because there was no shared moral foundation to regulate behavior. Ngugi suggested that when communal ethics disappeared society became fragmented and unstable. Betrayal therefore thrived in such an environment because individuals no longer felt bound by collective responsibility or traditional moral expectations.

2.3.4 Poverty and Economic Hardship

Poverty was another major cause of betrayal in *Devil on the Cross*, and Ngugi presented it as a condition that forced individuals into difficult moral choices. Many characters in the novel were struggling to survive in an economy characterized by inequality and unemployment. In such conditions, survival became more important than ethical considerations. People were often forced to compromise their values in order to meet basic needs, which lead to acts of betrayal in both personal and social relationships.

Ngugi showed how poverty pushed individuals into exploitative systems controlled by the wealthy elites. Workers accepted unfair conditions because they had no alternative, while others engaged in dishonest practices to improve their economic situation. That desperation

created an environment where betrayal became a practical survival strategy. Although not all poor individuals became betrayers, the economic system placed them in vulnerable positions where moral decisions were constantly under pressure.

The novel also illustrated how poverty destroyed trust within communities. As resources became scarce, individuals began to prioritize their own survival over collective well-being. This reduced cooperation and increased suspicion among people who once shared strong social bonds. Ngugi suggested that poverty was not only an economic condition but also a social force that reshaped human relationships. In this way, economic hardship directly contributed to the normalization of betrayal in society.

2.3.5 Weak Leadership and Corrupt Governance

The novel presented leaders who failed to fulfill their responsibilities toward the people. Instead of protecting citizens and promoting justice, leaders were portrayed as participants in systems of corruption and exploitation. That failure was clearly reflected in political and economic ways elites used their positions to accumulate wealth at the expense of ordinary citizens. Their betrayal was not hidden but institutionalized within governance structures.

Ngugi showed that corrupt leadership created a ripple effect throughout society. When leaders engaged in unethical behavior without consequences, it signaled that corruption was acceptable. This weakened public trust in institutions and encouraged similar behavior among ordinary people. The result was a society where betrayal became normalized across different levels of social interaction. Governance therefore became not only a system of service but also a system of personal enrichment.

The novel also highlighted the emotional and social consequences of leadership betrayal. Citizens lost faith in the promise of independence and become disillusioned with authority. The loss of trust contributed to social instability and deepened inequality. Ngugi emphasized that leadership betrayal was especially dangerous because it affected the entire structure of society, weakening both moral and institutional foundations.

2.3.6 Influence of Foreign Capitalist Ideology

Foreign capitalist ideology was another important cause of betrayal in *Devil on the Cross*. Ngugi illustrated how Western economic ideas promoted values such as competition, individual success, and profit maximization. Those values conflicted with traditional African communal ethics, which emphasized cooperation and shared responsibility. As individuals

adopted capitalist thinking, they began to prioritize personal advancement over collective welfare, leading to moral decline.

This ideological influence was evident in the behavior of characters who justified exploitation as a sign of intelligence and success. In the novel, wealth accumulation became the primary measure of achievement, regardless of the methods used. That encouraged betrayal because individuals were taught that success required outcompeting or undermining others. Ngugi showed that that ideology was powerful because it shaped how people interpreted morality and success.

Over time, foreign ideology transformed social relationships into competitive economic interactions. Trust was replaced by suspicion, and cooperation was replaced by rivalry. Ngugi suggested that that ideological shift was one of the most dangerous forms of betrayal because it operated silently, reshaped values and identities. It ensured that individuals willingly participated in systems that harmed their own communities.

2.3.7 Breakdown of Social Trust and Communal Responsibility

Ngugi presented a society where people no longer relied on one another due to widespread dishonesty and exploitation. Traditional systems that once ensured accountability and cooperation had weakened significantly. As a result, individuals became increasingly suspicious of others, making genuine relationships difficult to be maintained.

That lack of trust created a cycle in which betrayal became self-reinforcing. When people expected betrayal from others, they were more likely to act in self-protective or dishonest ways. Ngugi showed that once trust was broken, it became extremely difficult to rebuild, leading to long-term social instability. Communities became fragmented as individuals withdrew from collective responsibility.

The erosion of communal responsibility further deepened the crisis. Individuals no longer felt obligated to consider the impact of their actions on others. This absence of accountability allowed betrayal to spread easily across all levels of society. Ngugi therefore presented trust as a crucial foundation of social order, and its breakdown as a major cause of moral collapse.

2.3.8 Desire for Power and Social Status

Ngugi portrayed characters who were willing to betray others in order to gain political influence, wealth, and recognition. Power became the ultimate goal, replacing moral

responsibility and communal service. This ambition made individuals form alliances based on convenience rather than trust.

In their pursuit of status, characters engaged in manipulation, deception, and exploitation. Ngugi showed that these behaviors were not accidental but strategic actions aimed at climbing social hierarchies. Betrayal became a necessary tool for achieving success in a competitive and corrupt system which reflected a society where ethical behavior was often disadvantageous.

Ultimately, the desire for power transformed society into a space of competition and mistrust. Individuals prioritized personal advancement over collective well-being, leading to widespread betrayal. Ngugi used this to show that power without morality lead to corruption and social decay. The pursuit of status therefore became a major driver of betrayal in both political and social life.

2.4Betrayal in African Societies

African writers and thinkers understood betrayal as a serious moral and social failure that disrupted communal life, weakened cultural identity, and undermined collective survival. In traditional African societies, where life was organized around kinship, cooperation, and shared responsibility, betrayal was not viewed as a private or individual matter but as a violation of the entire community's moral order. As Mbiti (1969) famously explained, African life is deeply rooted in the Ubuntu philosophy "I am because we are," meaning that an individual's actions always affected the wider community. From this perspective, betrayal was understood as a breakdown of communal solidarity and a rejection of shared humanity.

Chinua Achebe, Ngugi wa Thiong'o, and Wole Soyinka consistently presented betrayal as a central theme linked to cultural disruption, colonial influence, and moral decline. Achebe (1958), in *Things Fall Apart*, illustrated betrayal through individuals who abandoned indigenous values and aligned themselves with colonial powers. This form of betrayal weakened traditional authority structures, especially the roles of elders, customs, and spiritual systems that once held communities together. Achebe portrayed betrayal not only as personal weakness but also as a consequence of external cultural intrusion that divided communities from within.

Ngugi wa Thiong'o extended this understanding by presenting betrayal as both colonial and postcolonial. In his works, particularly *Devil on the Cross* (1980), betrayal was associated

with African elites who collaborate with foreign economic forces to exploit their own people. For Ngugi, betrayal had evolved from cultural abandonment during colonialism to economic and political exploitation in the postcolonial era. This reflected a shift from visible colonial control to internalized systems of domination maintained by local actors.

Soyinka (1972) also explored betrayal in relation to leadership and governance, showing how post-independence leaders failed to fulfill the expectations of freedom and justice. In his view, betrayal emerged when leaders abandoned the moral responsibility of service and instead pursued personal power and privilege. This contributed to widespread disillusionment among citizens and weakened trust in political institutions.

2.2.1 Betrayal in Human and Social Relationships

In intimate relationships, betrayal was understood as a deeply painful experience that caused emotional distress and long-term psychological consequences. Fitness (2001) observed that when trust was broken in close relationships, individuals often experienced trauma, loss of emotional security, and a weakened sense of identity. This was because intimate relationships were built on strong emotional investment, making betrayal particularly damaging. In the same line of thought, Rotenberg (2010) emphasized that trust formed the foundation of all interpersonal relationships, and once it is violated, it became extremely difficult to rebuild, often leaving lasting emotional scars.

In economic and social interactions, betrayal commonly manifested through dishonesty, fraud, and exploitation. Becker (1995) explained that when human self-interest was not controlled by moral values or legal systems, individuals would prioritize personal gain at the expense of others, leading to unethical practices. Such economic betrayal undermined fairness in trade, business relationships, and community cooperation, often resulted into inequality and mistrust within society.

Within the family structure, betrayal was reflected in actions such as infidelity, neglect, dishonesty, or abandonment of responsibilities. These behaviors weakened family unity and disrupted the stability of the household, which was widely regarded as the basic unit of society. When trust was broken within families, the effects extended beyond the home, contributed to wider social instability and weakened the moral fabric of the community.

2.5 Betrayal in African Literature

According to Achebe (1983), literature was not merely a form of entertainment but a serious mode of social engagement that reflected, critiqued, and interrogated societal values and failures. From this perspective, African writers used storytelling as a tool to expose injustices and moral breakdowns, with betrayal emerging as one of the central themes used to illustrate the weakening of communal and political ethics.

Ngugi wa Thiong'o (1980), in *Devil on the Cross*, presented betrayal as both a personal and systemic problem deeply rooted in postcolonial African societies. The novel exposed African elites who collaborated with foreign capitalists to exploit their own people, thereby betraying national and communal interests. Through the symbolic "Feast of the Devils," Ngugi portrayed a gathering of corrupt individuals who openly celebrated greed, exploitation, and moral decay. This depiction showed betrayal not only as individual misconduct but also as an organized system of economic and political oppression.

Similarly, Armah (1968) in *The Beautyful Ones Are Not Yet Born* explored betrayal in the context of post-independence Ghana, where corruption and moral decay had become widespread. The unnamed protagonist represented the struggle of an honest individual trying to maintain integrity in a society where dishonesty and bribery have become normalized. Through this narrative, Armah highlighted how betrayal became institutionalized in governance and everyday social interactions which made ethical living increasingly difficult.

Achebe (1958), in *Things Fall Apart*, presented betrayal from a cultural and historical perspective, particularly during the colonial encounter. The novel illustrated how some individuals abandoned their traditional values and aligned themselves with colonial authorities, thereby contributing to the disintegration of indigenous social systems. This form of betrayal lead to cultural fragmentation, weakened of authority structures, and loss of communal identity, showing how external influence triggered internal divisions within society.

Wole Soyinka (1972) further highlighted betrayal in relation to political leadership and governance in postcolonial Africa. He portrayed leaders who failed to uphold the trust and expectations of the people after independence, instead prioritized personal power, privilege, and self-interest. This betrayal of public trust lead to widespread disillusionment among citizens and contributed to political instability, corruption, and lack of accountability in leadership systems.

Ngara (1982) added that African writers employed various literary techniques such as symbolism, satire, irony, and allegory to effectively expose betrayal and other social ills. Through these artistic devices, writers were able to criticize political corruption, moral decay, and cultural disintegration in a way that is both engaging and thought-provoking. Together, these literary works demonstrated that betrayal in African literature was a recurring and multidimensional theme that reflected real-life social and political challenges across the continent.

2.6 Manifestations of Betrayal in the Context of Iyolwa Village, Tororo District

Iyolwa Village, located in Iyolwa Sub-county within Tororo District in Eastern Uganda, was a rural community characterized by subsistence farming, small-scale trading, and strong historical ties to communal living. Like many rural areas in Tororo District, livelihoods were largely dependent on agriculture, petty business, and public service delivery systems such as health centres and local government programs. Despite its rural setting, Iyolwa was closely linked to broader district governance structures that influenced development projects and social welfare. However, over time, the village had experienced increasing social and economic pressures that had altered traditional relationships of trust and cooperation. Reports from development and infrastructure projects in Iyolwa indicated both progress and persistent challenges in accountability and service delivery, reflecting wider governance issues in Tororo District.

One of the key ways betrayal was manifested in Iyolwa Village is through leadership and administrative malpractice, particularly in the handling of public resources and development projects. In Tororo District, there had been repeated concerns about mismanagement and embezzlement of public funds meant for community infrastructure such as roads, schools, and health facilities. Such cases created a perception among residents that leaders entrusted with community resources often prioritized personal gain over public service. This form of betrayal weakened trust between citizens and local authorities, leading to frustration and reduced community participation in development initiatives. In Iyolwa, this was reflected in complaints about incomplete or poorly executed projects, which directly affected social services and everyday life.

Betrayal in Iyolwa Village was also evident in socio-economic relationships, especially within families and small businesses. As economic hardship increases, individuals sometimes engaged in dishonest practices such as fraud, deceit in trade, and neglect of family

responsibilities. These actions were driven by competition for limited resources, unemployment, and the pressure to survive in a challenging rural economy. Similar patterns of economic strain and insecurity had been documented across Tororo District, where households faced vulnerabilities such as livestock theft, unstable incomes, and limited access to essential services. Such conditions created an environment where trust became fragile and betrayal became more common in everyday interactions.

At the social level, Iyolwa Village had also experienced breakdowns in communal trust, particularly as traditional values of unity, honesty, and collective responsibility continued to weaken. In earlier African rural systems, communal life ensured that members were accountable to one another through shared norms and cultural expectations. However, modernization, poverty, and external influences had contributed to declining adherence to these values. As a result, individuals were increasingly acting independently rather than collectively, leading to suspicion and reduced cooperation. This erosion of trust reflected broader sociological observations that weakened social capital thus contributed to higher levels of corruption and reduced community cohesion (Wachs et al., 2018).

Betrayal in Iyolwa was also visible in interpersonal relationships, including issues such as infidelity, broken marriages, and neglect of social obligations. These personal betrayals often had wider social consequences because in African communal settings, family stability was central to community stability. When trust was broken within households, it affected children, extended families, and community networks. Such breakdowns were often linked to economic stress, migration for work, and changing social expectations, which strained traditional family structures. In this way, personal betrayal became reflection of broader social and economic pressures within the village.

Youth unemployment and lack of economic opportunities in Iyolwa contributed significantly to feelings of frustration and social disengagement, which sometimes manifested as betrayal in different forms. Young people, unable to secure stable livelihoods, would became involved in dishonest activities or lose trust in community systems that were supposed to support them. This created generational tension between elders who valued traditional norms and youth who were influenced by modern economic realities. The disconnection weakened the moral foundation of the community and increased vulnerability to unethical behavior.

2.7 Conclusion

In conclusion, this chapter had reviewed literature on betrayal as a violation of trust that affected individuals, communities, and institutions at moral, social, economic, and political levels. It had shown that scholars defined betrayal as the breaking of relational expectations, while African writers such as Ngugi wa Thiong'o, Achebe, Armah, and Soyinka presented it as a reflection of broader societal problems including corruption, exploitation, and moral decline. The review further highlighted that in African societies, betrayal weakened communal values and social cohesion. In the context of Iyolwa Village, betrayal is seen in leadership malpractice, economic struggles, and the breakdown of trust in social and family relationships. Overall, the chapter established betrayal as both a lived reality and a literary concern that shaped social life in meaningful ways.

CHAPTER THREE: RESEARCH METHODS

3.1 Introduction

This chapter presented the methodology that was used in the study. It described the research design, area of study, population, sample size and sampling techniques, data collection methods, research instruments, data validity and reliability, data analysis procedures, and ethical considerations. The purpose of this chapter was to explain how data was collected and analyzed in order to examine the theme of betrayal in Iyolwa Village, Tororo District, and in Ngugi wa Thiong'o's *Devil on the Cross*.

3.2 Research Design

The study adopted a qualitative research design. This design was chosen because it allowed an in-depth understanding of social phenomena such as betrayal, which was complex and interpretive in nature. Qualitative research was appropriate for exploring meanings, experiences, and perceptions of participants in real-life contexts.

3.3 Area of Study

The study was conducted in Iyolwa Village, Iyolwa Sub-county, Tororo District, Eastern Uganda. The area was selected because it represented a typical rural Ugandan community experiencing social and economic transformation.

The study also involved textual analysis of Ngugi wa Thiong'o's *Devil on the Cross*, which was set in postcolonial Kenya but reflected broader African socio-political realities that were comparable to those in Iyolwa Village.

3.4 Study Population

The study population included residents of Iyolwa Village who had knowledge and experience of social relationships and community life. The population comprised of Local leaders (LC1 officials and village council members), Elders and Cultural leaders, Youth and women groups, Small business owners and farmers, Religious leaders, and Ordinary community members.

These groups were selected because they directly experienced or observed manifestations of betrayal in daily life.

3.5 Sample Size and Sampling Techniques

3.5.1 Sample Size

A total of approximately 50 respondents were selected for the study. This number was considered appropriate for qualitative research, where depth of information was more important than numerical representation.

3.5.2 Sampling Techniques

The study used purposive sampling.

- **Purposive sampling** was used to select key informants such as elders, local leaders, and religious leaders who possessed rich knowledge about community values and social change.

3.6 Data Collection Methods

The study used the following methods of data collection:

3.6.1 Interviews

Semi-structured interviews were conducted with selected respondents (14) and these included 5 local leaders, 5 elders and 4 religious leaders. This method allowed the researcher to gather detailed personal experiences and opinions about betrayal in Iyolwa Village.

3.6.2 Focus Group Discussions (FGDs)

Focus group discussions were held with 12 youth, 12 women, and 12 men. These discussions helped to generate collective views on betrayal and social change in the community.

3.6.3 Textual Analysis

Textual analysis was used to examine Ngugi wa Thiong'o's *Devil on the Cross*. The novel was analyzed to identify themes, symbols, and characters that represent betrayal.

3.7 Research Instruments

The study used the following instruments: Interview guides, Focus group discussion guides, Observation checklists, and Note-taking tools.

These instruments ensured that data was systematically collected and recorded for analysis.

3.8 Validity and Reliability of Data

3.8.1 Validity

Validity was ensured through careful design of data collection instruments. The interview and discussion guides were reviewed to ensure that they measured what they were intended to measure, particularly issues related to betrayal in both literature and society.

3.8.2 Reliability

Reliability was achieved by using consistent methods of data collection across different respondents. Triangulation of methods (interviews, FGDs, observation, and textual analysis) also enhanced reliability by confirming findings from multiple sources.

3.9 Data Analysis Procedures

Data collected from interviews, focus group discussions, and observations was analyzed using thematic analysis. Responses were organized into themes such as: Leadership betrayal, Economic betrayal, Social and family betrayal, Moral decline, Communal trust breakdown.

For the literary text, *Devil on the Cross* was analyzed through close reading, identifying key themes, characters, and symbolic representations of betrayal.

The findings from Iyolwa Village were then compared with those from the novel in order to establish similarities and differences.

3.10 Ethical Considerations

Informed consent was obtained from all participants after clearly explaining the purpose, procedures, and relevance of the study, and participation was entirely voluntary. Confidentiality and anonymity were strictly maintained by not disclosing respondents' identities or personal information in the final report. The researcher also ensured respect for participants by being sensitive to cultural values, beliefs, and opinions within Iyolwa Village.

Additionally, care was taken to avoid any form of harm whether physical, emotional, or social by conducting interviews and discussions in a respectful and non-intrusive manner. Finally, academic integrity was upheld through proper acknowledgment of all sources used, ensuring that the study remained honest, transparent, and credible.

3.11 Limitations of the Study

Geographically, it focused only on Iyolwa Village in Tororo District, which meant that the findings would not fully represent the experiences of other rural or urban communities in

Uganda or across Africa, where social and economic conditions would differ significantly. In terms of content, the study concentrated specifically on betrayal as depicted in Ngugi wa Thiong'o's *Devil on the Cross* and did not extensively analyze other literary works that would offer additional perspectives on the theme, thereby limiting the breadth of literary comparison.

Regarding the scale of impact, the study relied on a relatively small sample of respondents and qualitative methods, which, while rich in detail, did not capture the full extent or statistical prevalence of betrayal across the wider population. As such, the findings are more interpretive and context-specific rather than broadly generalizable.

3.12 Conclusion

This chapter presented the methodology used in the study, including research design, area of study, population, sampling techniques, data collection methods, instruments, data analysis procedures, and ethical considerations. The qualitative and comparative approach adopted enabled a detailed exploration of betrayal in both Iyolwa Village and Ngugi wa Thiong'o's *Devil on the Cross*, providing a strong foundation for the presentation and discussion of findings in Chapter Four.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.1 Introduction

This chapter presented the findings of the study on the theme of betrayal as manifested in Iyolwa Village, Tororo District, and as portrayed in Ngugi wa Thiong'o's *Devil on the Cross*. The findings were organized according to the study objectives and research questions. The chapter presented the similarities and differences between betrayal in the novel and betrayal as experienced in Iyolwa Village. The chapter also presented a synthesis of the findings and concluded with the effects of betrayal in both contexts. The presentation was descriptive and comparative, focusing on evidence gathered from the field and from the literary text.

4.2 Similarities in the Manifestation of Betrayal in *Devil on the Cross* and Iyolwa Village

4.2.1 Betrayal Through Greed and Self-Interest

Findings revealed that greed and excessive desire for personal gain were among the most common forms of betrayal in both *Devil on the Cross* and Iyolwa Village. In the novel, participants in the "Feast of the Devils" openly competed to demonstrate how much wealth they had accumulated through exploitation, corruption, and dishonesty. Wealth was presented as more important than human dignity or communal welfare. Individuals abandoned moral principles in order to enrich themselves.

Similarly, respondents in Iyolwa Village identified greed as one of the major causes of betrayal within the community. Community members reported situations where individuals prioritize personal interests over communal responsibilities. Cases involving misuse of community resources, unfair business practices, and conflicts over property and inheritance were frequently mentioned. The findings indicated that in both contexts, greed motivated individuals to place personal gain above loyalty, honesty, and communal well-being.

4.2.2 Betrayal of Community Trust

The study established that betrayal in both contexts involved the violation of trust that binded communities together. In *Devil on the Cross*, leaders and wealthy elites betrayed the trust of ordinary citizens by collaborating with foreign capitalists and exploiting national resources for personal enrichment. Instead of serving the people, they used their positions to advance their own interests.

In Iyolwa Village, respondents expressed concerns about declining trust among community members. Instances of dishonesty, unfulfilled obligations, and abuse of positions of

responsibility were reported. Community elders noted that trust, which traditionally formed the foundation of social life, had weakened considerably. The findings showed that betrayal in both settings resulted from the failure of individuals to uphold responsibilities entrusted to them by others.

4.2.3 Betrayal Through Leadership Failure

Findings from the novel revealed that political and economic leaders betrayed the people by engaging in corruption and exploitation. Rather than promoting justice and development, they become agents of oppression. Leadership positions were transformed into opportunities for personal enrichment.

Similarly, respondents in Iyolwa Village cited cases where local leaders failed to meet community expectations. Complaints included poor accountability, favoritism, and failure to properly manage resources intended for public benefit. The findings indicated that leadership betrayal was evident in both contexts, although it occured at different levels. In each case, those entrusted with authority were perceived as prioritizing their own interests above the welfare of the people they serve.

4.2.4 Betrayal in Interpersonal Relationships

The findings also revealed that betrayal affected personal relationships in both contexts. In *Devil on the Cross*, Wariinga experienced betrayal in her relationship with the Rich Old Man of Ngorika, who exploited and abandoned her despite presenting himself as a caring partner. Her experience symbolized the vulnerability of individuals within unequal relationships.

Likewise, respondents in Iyolwa Village identified infidelity, dishonesty, abandonment, and neglect of family responsibilities as common forms of betrayal. Such actions often resulted in broken families, conflicts, and emotional suffering. The findings showed that betrayal in intimate relationships were a shared reality in both the fictional and real-life contexts.

4.2.5 Betrayal Through Economic Exploitation

In the novel, workers were exploited by wealthy elites who accumulated wealth from the labor of others while offering little in return. Economic systems were structured to benefit a small privileged group.

Similarly, community members in Iyolwa reported experiences involving unfair trade practices, exploitation of vulnerable individuals, and unequal access to economic

opportunities. Respondents observed that some individuals used their financial advantage to manipulate or exploit others. The findings suggested that betrayal frequently emerged in situations where economic power was used unfairly against less privileged members of society.

4.3 Differences in the Manifestation of Betrayal in *Devil on the Cross* and Iyolwa Village

4.3.1 Scale of Betrayal

One of the major differences identified concerns the scale at which betrayal occured. In *Devil on the Cross*, betrayal operated primarily at national and international levels. The novel focused on the relationship between African elites, foreign capitalists, and national economic systems. The consequences affected entire populations and national development.

In contrast, betrayal in Iyolwa Village was largely experienced at the community and household levels. Most examples reported by respondents involved family disputes, interpersonal conflicts, local leadership issues, and community interactions. Although such betrayals affected social cohesion, they generally occurred on a smaller scale than those portrayed in the novel.

4.3.2 Nature of the Betrayers

The findings further revealed differences in the identities of those who committed acts of betrayal. In the novel, betrayal was mainly associated with wealthy businessmen, politicians, and members of the ruling elite. These individuals possessed considerable economic and political power and used it to exploit others.

In Iyolwa Village, betrayal was not confined to a particular social class. Respondents indicated that betrayal occured among family members, friends, neighbors, business partners, and local leaders. The findings therefore showed that while betrayal in the novel was concentrated among elites, betrayal in Iyolwa was more broadly distributed across different social groups.

4.3.3 Motivations Behind Betrayal

Findings from the literary text showed that betrayal was often motivated by greed, political ambition, and the desire to accumulate wealth and power. Characters consciously participated in systems of exploitation in order to maintain privileged positions.

In Iyolwa Village, respondents identified additional motivations including poverty, unemployment, family conflicts, social pressures, and competition for scarce resources. While greed remained important, survival needs were frequently cited as factors contributing to betrayal. The findings therefore indicated that betrayal in the village was often influenced by immediate socio-economic challenges.

4.3.4 Representation of Betrayal

In *Devil on the Cross*, betrayal was presented through literary devices such as satire, symbolism, irony, and allegory. The "Feast of the Devils" served as a symbolic representation of corruption and exploitation in postcolonial Africa.

In Iyolwa Village, betrayal was experienced as a practical social reality rather than a symbolic construct. Respondents described actual events and experiences involving dishonesty, broken trust, and misuse of authority. The findings therefore showed that while betrayal in the novel is artistically represented, betrayal in Iyolwa was encountered directly in everyday life.

4.4 Synthesis of Findings

The comparative findings revealed that betrayal functioned in similar ways across both the literary and community contexts despite differences in scale and setting. In both *Devil on the Cross* and Iyolwa Village, betrayal was associated with greed, selfishness, dishonesty, abuse of trust, and neglect of communal responsibilities. The findings indicated that betrayal flourished when individuals placed personal interests above the welfare of others.

At the same time, important differences existed. The novel focused largely on systemic and institutional betrayal involving powerful elites and national economic structures, whereas the experiences reported in Iyolwa Village primarily involved interpersonal relationships, local leadership, and community interactions. Nevertheless, the findings suggested that both forms of betrayal stemed from a weakening commitment to shared moral values.

The synthesis further revealed that literature and lived experience complemented one another in understanding betrayal. The novel provided a broader critique of political and economic systems, while the experiences from Iyolwa Village demonstrated how similar patterns of betrayal manifested in everyday social life. Together, they revealed betrayal as both a literary theme and a social reality.4.5 Effects of Betrayal in *Devil on the Cross* and Iyolwa Village

4.5.1 Loss of Trust

The findings showed that loss of trust is the most immediate effect of betrayal in both contexts. In the novel, citizens lost confidence in leaders and institutions that repeatedly exploit them. Similarly, respondents in Iyolwa Village reported declining trust among family members, neighbors, and community leaders. This loss of trust weakened social relationships and reduced cooperation.

4.5.2 Social Fragmentation

Findings indicated that betrayal contributed significantly to social division. In *Devil on the Cross*, society became divided between exploiters and the exploited. In Iyolwa Village, betrayal was reported to cause family conflicts, community disputes, and breakdowns in social relationships. Such divisions undermined social cohesion and collective action.

4.5.3 Economic Hardship

The study found that betrayal often produced economic consequences. In the novel, exploitation by elites contributed to poverty and inequality among ordinary citizens. Similarly, respondents reported that dishonesty and misuse of resources in the village lead to financial losses, reduced economic opportunities, and weakened community development.

4.5.4 Moral Decline

The findings further revealed that betrayal contributed to moral decline. In the novel, corruption and exploitation became normalized within society. Likewise, respondents in Iyolwa Village expressed concern that values such as honesty, loyalty, and responsibility were gradually weakening. This moral decline created conditions that encouraged further acts of betrayal.

4.5.5 Emotional and Psychological Suffering

The findings indicated that betrayal caused significant emotional distress. Wariinga's experience in the novel demonstrated the pain, humiliation, and psychological suffering that often accompanied betrayal. Similarly, respondents in Iyolwa Village reported feelings of disappointment, anger, and emotional hurt resulted from broken trust in personal relationships.

4.6 Conclusion

The findings presented in this chapter revealed that betrayal was a significant reality in both *Devil on the Cross* and Iyolwa Village. While the two contexts differed in scale and form, they shared common patterns characterized by greed, abuse of trust, leadership failure, and weakening communal values. The findings further demonstrated that betrayal lead to loss of trust, social fragmentation, economic hardship, moral decline, and emotional suffering. These findings provided the basis for the discussion, conclusions, and recommendations presented in Chapter Five.

CHAPTER FIVE: INTERPRETATION AND DISCUSSION OF FINDINGS

5.1 Introduction

This chapter presented a detailed interpretation and discussion of the findings of the study on betrayal in Iyolwa Village, Tororo District, and in Ngugi wa Thiong'o's *Devil on the Cross*. The discussion expanded on the meanings drawn from the findings, linking them to existing literature and the study objectives. It highlighted how betrayal was represented in both the literary text and the lived experiences of respondents in Iyolwa Village, with specific reference to illustrative examples from both contexts.

5.2 Betrayal as a Reflection of Human Moral Failure

The findings revealed that betrayal in both Iyolwa Village and *Devil on the Cross* was rooted in human moral failure, particularly the inability to uphold trust, loyalty, and responsibility. In the novel, Ngugi wa Thiong'o presented characters who consciously abandoned moral expectations in pursuit of wealth and power. For example, participants in the "Feast of the Devils" openly boasted about how they had accumulated wealth through exploitation, showing complete disregard for ethical standards. This symbolic gathering illustrated how betrayal became normalized when moral values were replaced by greed and competition.

Similarly, in Iyolwa Village, respondents pointed to situations where individuals failed to honor agreements in business transactions or neglect responsibilities within families. For instance, cases were reported where traders failed to pay debts after receiving goods on credit, or where some family members abandoned their duties of caring for dependents. These everyday experiences reflected the same moral breakdown seen in the novel, where personal interest overrode communal obligation.

The study therefore interpreted betrayal as a shared moral crisis in both contexts. Whether in fictional or real-life settings, betrayal emerged when individuals prioritized self-gain over ethical responsibility. This finding reinforced Bok's (1978) argument that trust was essential for maintaining moral order, and its violation lead to widespread social instability.

5.3 Betrayal as a Social Rather Than Individual Problem

The findings further showed that betrayal was not limited to isolated individual actions but was deeply embedded in social relationships and structures. In *Devil on the Cross*, betrayal was institutionalized within political and economic systems. For example, wealthy businessmen and political leaders collaborated with foreign capitalists to exploit national

resources. This systemic betrayal affected not only individuals but entire communities who suffered from economic inequality and injustice.

In Iyolwa Village, similar patterns were observed in community life. Respondents described cases where leaders responsible for development projects allegedly mismanaged funds intended for public benefit. For instance, incomplete school structures and poorly maintained health facilities were cited as evidence of failed leadership accountability. These examples demonstrated that betrayal extended beyond personal relationships and became a structural issue affecting community development.

The study therefore agreed with Elangovan and Shapiro (1998), who emphasized that betrayal could occur within institutions as well as interpersonal relationships. Both contexts showed that betrayal operated within systems of relationships where trust was expected but not upheld, affecting wider social stability.

5.4 Literature as a Mirror of Social Reality

One of the most significant interpretations of the findings was that *Devil on the Cross* closely mirrored real-life experiences in Iyolwa Village. Although the novel was a work of fiction, many of its themes were reflected in the lived realities of respondents. For instance, Ngugi's depiction of corruption, exploitation, and economic inequality was echoed in community reports of misuse of public resources and dishonest business practices.

A clear example in the novel was the "Feast of the Devils," where elites openly celebrate wealth gained through exploitation. This symbolic representation mirrored community concerns in Iyolwa Village about individuals who accumulated wealth through questionable means while others struggled with poverty. Respondents also expressed concerns about growing inequality and lack of accountability among those in positions of authority.

This finding supported Achebe's (1983) argument that literature functioned as a social vision. The study interpreted Ngugi's work as a critical reflection of African societies, showing that literature did not exist in isolation but engaged directly with social realities. The parallels between the novel and Iyolwa Village confirmed that literary texts provided meaningful insights into lived experiences.

5.5 Betrayal and the Decline of Communal Values

The findings further indicated that betrayal was closely linked to the weakening of communal values that traditionally guided African societies. In *Devil on the Cross*, characters prioritized individual success over collective responsibility. For example, workers were exploited for profit while their suffering was ignored, demonstrating a breakdown of collective concern.

In Iyolwa Village, respondents similarly reported declining adherence to communal values such as honesty, cooperation, and mutual support. For instance, cases were mentioned where neighbors failed to assist one another in times of need, or where individuals prioritize personal gain over community obligations. Elders expressed concern that traditional values that once held the community together were gradually weakening.

This interpretation aligned with Mbiti's (1969) philosophy of "I am because we are," which emphasized the importance of communal identity in African societies. The findings suggested that when these values weakened, betrayal became more frequent because individuals no longer felt morally bound to consider the welfare of others.

5.6 Similarities Between the Literary and Social Contexts

The study found strong similarities between betrayal in Iyolwa Village and in *Devil on the Cross*. In both contexts, betrayal was characterized by greed, dishonesty, and exploitation. In the novel, characters such as the wealthy elites in the "Feast of the Devils" exploited workers and manipulated systems for personal gain. In Iyolwa Village, similar behavior was reflected in cases of unfair trade practices, broken agreements, and misuse of responsibility.

Another similarity was the breakdown of trust. In the novel, citizens lost trust in leaders and institutions due to persistent exploitation. In Iyolwa Village, respondents reported declining trust among community members, especially in business dealings and leadership structures. For example, individuals were increasingly reluctant to enter agreements without fear of being cheated.

These similarities indicated that betrayal operated through consistent human behaviors across different settings. The study therefore interpreted betrayal as a universal phenomenon that reflected common moral weaknesses regardless of geography or culture.

5.7 Differences Between the Literary and Social Contexts

Despite these similarities, the findings also revealed important differences. One key difference was the scale of betrayal. In *Devil on the Cross*, betrayal operated at a national and systemic level, involving political elites, foreign investors, and large-scale economic systems. For example, land grabbing and state-level corruption represented organized forms of exploitation affecting entire populations.

In contrast, betrayal in Iyolwa Village was mostly localized and interpersonal. Examples included family disputes over inheritance, dishonesty in small business transactions, and disagreements among neighbors. While these betrayals were significant, they didnot operate at the same structural level like those depicted in the novel.

Another difference lied in representation. Ngugi used symbolism and allegory, such as the "Feast of the Devils," to represent corruption in society. In Iyolwa Village, betrayal was not symbolic but directly experienced in everyday life. Respondents narrated actual events involving broken trust and dishonesty, making betrayal a lived reality rather than a literary construct.

5.8 General Interpretation of the Findings

The overall interpretation of the findings was that betrayal was a deeply rooted social and moral problem that manifestesd in both literature and real-life experiences. The comparison between Iyolwa Village and *Devil on the Cross* showed that betrayal arouse when individuals prioritized personal gain over communal responsibility, leading to the breakdown of trust and social cohesion.

The study also showed that literature provided a powerful lens through which social realities could be understood. Ngugi's depiction of corruption, exploitation, and moral decay reflected issues that were still presented in contemporary African societies, including rural communities such as Iyolwa Village. For instance, the symbolic wealth displayed in the "Feast of the Devils" reflected real concerns about inequality and unjust enrichment.

Therefore, the findings confirmed that literature and lived experience were closely connected. The novel did not only entertain but also exposes societal contradictions that were visible in everyday life. This strengthened the argument that African literature served as both a mirror and critique of society.

5.9 Conclusion

This chapter provided a detailed interpretation and discussion of the findings of the study. It showed that betrayal is a shared moral and social problem evident in both Iyolwa Village and *Devil on the Cross*. While differences existed in scale, representation, and context, the underlying patterns remained similar. The discussion demonstrated that betrayal reflected broader human tendencies toward selfishness and moral weakness, and that literature provided valuable insight into these realities. The next section presented the summary, conclusions, and recommendations of the study.

GENERAL CONCLUSION AND RECOMMENDATIONS

General Conclusion

The study established that betrayal was a significant moral, social, economic, and political phenomenon that affected both literary representation and real-life community experiences. In both Iyolwa Village and *Devil on the Cross*, betrayal was primarily understood as the violation of trust, responsibility, and communal obligation. It emerged when individuals prioritized personal gain over collective well-being, leading to the breakdown of relationships and weakening of social cohesion.

One of the major conclusions of the study was that betrayal was not an isolated or rare occurrence but a recurring social condition embedded in human relationships and institutional structures. In Ngugi wa Thiong'o's *Devil on the Cross*, betrayal was presented on a large scale through political corruption, economic exploitation, and collaboration between African elites and foreign capitalist interests. The symbolic "Feast of the Devils" captured this reality by illustrating how greed and moral decayed and became normalized among the powerful.

In contrast, in Iyolwa Village, betrayal was experienced more directly in everyday life through broken trust in family relationships, dishonest business practices, misuse of responsibility, and concerns about leadership accountability. While the scale differed, the underlying moral issue remained the same: individuals failed to uphold communal values of honesty, loyalty, and responsibility.

The study further concluded that literature played a crucial role in reflecting and interpreting social realities. Ngugi's novel did not merely narrate fiction but provided a symbolic representation of real social conditions that were also evident in rural communities such as Iyolwa. This confirmed the argument that African literature served as a mirror of society, exposing contradictions and moral challenges within social systems.

Another important conclusion was that betrayal was closely linked to the weakening of communal values. Both the literary and empirical findings indicated that as trust, cooperation, and shared responsibility declined, individuals became more self-centered, leading to increased social fragmentation. This suggested that betrayal was not only an individual moral failure but also a symptom of broader social transformation affecting African societies.

Overall, the study concluded that betrayal remained a persistent challenge that undermined social harmony, development, and moral integrity. Addressing it required both moral reorientation and structural interventions that strengthened trust and accountability within society.

Recommendations for Further Research

The study recommended that further research should be conducted in the following areas:

Firstly, more comparative studies should be carried out between African literary texts and different rural communities in Uganda and other African countries. This would help deepen understanding of how literary themes such as betrayal reflected diverse social realities across cultural and geographical settings.

Secondly, future research should explore betrayal in relation to other African writers beyond Ngugi wa Thiong'o, such as Chinua Achebe, Ayi Kwei Armah, Wole Soyinka, and Tsitsi Dangarembga. This would allow for a broader literary comparison and a richer understanding of how betrayal was represented across different historical and political contexts.

Thirdly, studies should investigate the psychological impact of betrayal at community level, especially in rural areas. While this study focused on social and literary dimensions, further research could explore emotional trauma, mental health implications, and coping mechanisms among individuals who experienced betrayal.

Lastly, researchers should consider longitudinal studies that examined how betrayal evolved over time in communities undergoing economic, cultural, and political change. This would provide insight into whether modernization and globalization were increasing or reducing incidents of betrayal in African societies.

Recommendations for Community Development

The study recommended that community development efforts in Iyolwa Village and similar rural settings should focus on strengthening trust and communal responsibility.

Firstly, community leaders and elders should revive and promote traditional values of honesty, cooperation, and accountability. Cultural education programs, storytelling, and community dialogues could be used to reinforce these values among both youth and adults.

Secondly, there is need to strengthen conflict resolution mechanisms within the community. Local councils, elders, and religious leaders should be empowered to mediate disputes related to land, family, and business in order to reduce mistrust and prevent escalation of betrayal-related conflicts.

Thirdly, community sensitization programs should be introduced to raise awareness about the consequences of dishonesty, corruption, and broken trust. These programs would help individuals understand how personal actions affected the entire community.

Fourthly, youth engagement programs should be strengthened to reduce unemployment and frustration, which were identified as contributing factors to unethical behavior. Skills development, vocational training, and entrepreneurship initiatives would help young people become economically stable and socially responsible.

Finally, community members should be encouraged to actively participate in collective development projects. This would help rebuild trust and strengthen cooperation in local development initiatives such as agriculture groups, savings schemes, and infrastructure projects.

Policy Recommendations

Firstly, local government authorities in Tororo District should strengthen transparency and accountability mechanisms in public service delivery. Proper monitoring of development funds and projects would be necessary to reduce misuse of resources, which contributes to perceptions of betrayal in leadership.

Secondly, anti-corruption policies should be reinforced at both district and sub-county levels. Officials found guilty of mismanagement or abuse of public resources should be held accountable to restore public trust in governance systems.

Thirdly, government programs aimed at rural development should incorporate civic education components that emphasize ethical leadership, responsible citizenship, and communal responsibility. This would help build a culture of accountability from grassroots levels.

Fourthly, educational institutions should integrate literature and social ethics into the curriculum in a more practical way. Texts such as *Devil on the Cross* would not only be used for literary analysis but also for teaching moral lessons relevant to society.

Lastly, policies should be developed to address rural poverty and unemployment, as economic hardship was found to contribute significantly to betrayal. Strengthening agricultural support systems, creating rural employment opportunities, and improving access to credit facilities would help reduce economic pressures that lead to unethical behavior.

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APPENDICES

APPENDIX 1: INTRODUCTION LETTER

BUSITEMA UNIVERSITY
FACULTY OF EDUCATION
DEPARTMENT OF LANGUAGE STUDIES
P.O. BOX 236, TORORO (UGANDA)
Date: 30th December 2025

TO ……

RE: INTRODUCTION LETTER FOR RESEARCH

This is to introduce Ms. NYABEL LINDAH, a student of Busitema University pursuing a Bachelor's Degree in Education (Arts), who is conducting research entitled:

"An Examination of Betrayal in Iyolwa Village in Tororo District versus Betrayal in the Novel Devil on the Cross by Ngugi wa Thiong'o."

The purpose of this study is to investigate how betrayal manifests in Iyolwa community and compare it with how it is portrayed in the novel, Devil on the Cross. The findings will help to understand how literary betrayal reflects or relates to real-life experiences within the local community.

The information obtained will be used purely for academic purposes and will be treated with utmost confidentiality. Kindly give him/her the necessary assistance and cooperation during the course of data collection.

Yours faithfully,

_____

Dr. / Mr. / Ms. [Supervisor's Name]
Research Supervisor
Busitema University

APPENDIX II: INTERVIEW GUIDE

Section A: Demographic Information

1. Gender: ……
2. Age: ……
3. Occupation: ……..
4. Level of education: ……..…….
5. Duration of stay in Iyolwa Village: ……

Section B: Forms and Causes of Betrayal in Iyolwa

6. In your opinion, what are the common forms of betrayal found in Iyolwa Village?

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7. What are the major causes of betrayal in your community?

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8. Who are the most affected by acts of betrayal (e.g., family, friends, lovers, leaders)?

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9. . How do people in Iyolwa respond to betrayal?

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Section C: Effects of Betrayal

10. What are the social and emotional effects of betrayal in the community?

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11. Does betrayal affect trust and cooperation among community members?

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Section D: Comparison with Devil on the Cross

12. Have you ever heard about or read Devil on the Cross by Ngugi wa Thiong'o?

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13. If yes, what kind of betrayal is depicted in the novel?

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14. Do you think the betrayal in the novel is similar to what happens in your village?

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15. What lessons can society learn from the portrayal of betrayal in the novel and in real life?

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APPENDIX III: RESEARCH TIMELINE

The study was carried out according to the activities and periods indicated in the table below.

ACTIVITY	PERIOD
Selection and approval of research proposal and report	September 2025
Proposal writing	September 2025
Review of related literature	August-November 2025
Developing of research instruments	December 2025
Report writing and approval	January 2026
Data collection	March 2026
Data analysis and interpretation	April 2026
Comparison study (Relate findings to Devil on the Cross)	May 2026
Report writing and editing	June-July 2026
Final submission	August 2026

APPENDIX IV: RESEARCH BUDGET

Item	**Description**	**Estimated Cost (UGX)**
Printing and Photocopying	Questionnaires, letters, and drafts	25,000
Transport	Field visits to Iyolwa Village	70,000
Stationery	Pens, files, notebooks	20,000
Communication	Phone calls and internet bundles	15,000
Refreshments	For respondents/interviewees	30,000
Data Analysis	Printing and computer services	20,000
Miscellaneous	Unforeseen expenses	20,000
Total Estimated Cost		**UGX 200,000**