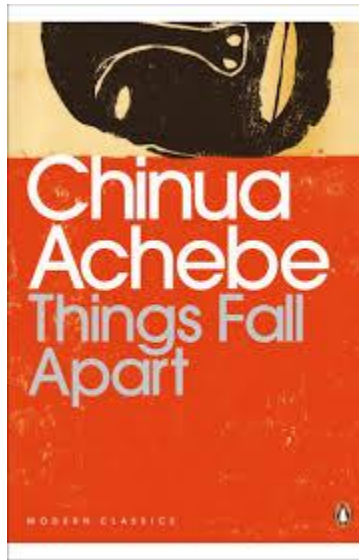


**Multidimensional Impact of Colonialism on Igbos:
A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God***

S. Ganga Lakshmi, M.A., M.Phil., MBA



Abstract

Widely known as "the father of the African novel in English," Chinua Achebe is one of the most significant writers to emerge from Africa with a literary vision that has profoundly influenced the form and content of modern African literature. In his novels, he has chronicled the colonization of Nigeria by the Great Britain and the political turmoil following its independence. A major theme of Achebe's writings is the social and psychological impact of European imperialism on indigenous African societies, particularly with respect to a distinctly African consciousness in the twentieth century. As a story about the culture on the verge of change, *Things Fall Apart* (1958) deals with how the reality of change affects various characters. The tension about whether change should be dominant over tradition often involves questions of personal status. In *Arrow of God* (1964), Ezeulu the chief priest of Ulu watches his authority slowly erode both from within and without. While the British through Christianity and road

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

building try to solidify their rule over the Igbo the people themselves through helping them as when Ezeulu's efforts to maintain peace with the Okperi are overridden by the militant and powerful Nwayo and the British come in and settle the dispute in favour of the Okperi. Rather than face another famine the village converts to Christianity. Both these novels talk much about the impact made by colonial government on indigenous culture and it is being discussed in this paper as multidimensional impact of colonialism on native Africans *Thing Fall Apart* and *Arrow of God*.

Key words: Chinua Achebe, colonialism, Igbos, *Things Fall Apart*, *Arrow of God*, reality of change.

Introduction

Literature over generations has been a veritable record of the struggle of a man in establishing his relationship to the community and to the divine as an individual. Hence, it has often been used as a vehicle to express a country's political, cultural and emotional attitudes. African literature in English is first and foremost a literary activity that highlights the close and uncanny relationship between Literature and life in Africa. It is a very serious intellectual and cultural activity that serves as a tool for the acculturation and socialization of the Africans. Thus it has produced some most enduring literary pieces by any standards in the world.

Eurocentric criticisms of African literature are an illustration of a deliberate desire to impose western norms on African literature. European attacks on African literature concentrate on the domains of the themes, the techniques of writing, the concepts and the general philosophy of literary theory. Critics from other parts of the world using African Literary productions tried to find parallels in what they know from their own countries. For them, African literature must be oriented towards western standards since they consider African ways to be primitive. This is the beginning of western influence on African literature. This situation continues unfortunately and African Literature today, is totally dominated by western values.

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

Chinua Achebe

Chinua Achebe, who is regarded by many scholars as (the father of African Literature in English) declared that an African writer has a responsibility different from that of his western counterpart. African Literature is an autonomous entity separate and apart from all other Literatures. Its history and culture impose upon it preoccupation which at times are quite different from those of other Literatures.

Albert Chinua Lumogu Achebe born in Ogidi, to the north –east of Onitsha in Eastern Nigeria, in 1930 and was the fifth of the six children of Isaiah Okafor Achebe, one of the early Ibo converts to Christianity , who was an evangelist and a teacher in the church missionary society's village school. His mother tongue was Igbo. Achebe attended his father's school and, having started to learn English at about the age of eight, went to study at Government College, Umuahia, in 1944. In 1948 he entered University College, Ibadan – at that time in special relationship with the University of London – with a scholarship to study medicine. After a year he switched to literature and was one of Ibadan's first graduates in 1953. He married Christie Okoli in 1961 and has four children. He has held several offices as Controller, Director, Researcher, visiting professor, and Founder Editor of Heinemann African Writers series. He also edited a Nigerian Journal of new writing called Okike. His interest in the history of Nigeria was great. So it is not surprising that when he turned to storytelling he should turn as one not only fully informed in the analysis of English fiction but also as one determined to express through this means the spirit of his people and write about Africa from the inside.. Chinua Achebe died in 2013, of an undisclosed illness in Boston.

Novels of Achebe

Achebe published four novels, in 1958. The publication of his first novel, *Things Fall Apart*, was an immediate success and won for him the Margaret Wong Prize. *No Longer at Ease* was published in 1960 and won the Nigerian National Trophy. *Arrow of God* came out in 1964 and made him the first recipient of the New Statesman Jock Campbell award, and his fourth

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

novel, *A Man of the People*, appeared in 1966. And so far his last novel *Anthills of Savannah* appeared in 1987.

Achebe's very first short story, *Marriage is a Private Affair* was published in 1952, and Achebe's other short story collections are *The Sacrificial Egg and Other Stories* (1962), and *Girls at War* (1972). A Collection of his verses appeared with the title *Beware Soul – Brother and Other Poems* (1971), and *Christmas in Biafra and Other Poems* (1973). To mention a few of his other writings: *Chike and the River* (1966); *How the Leopard Got His Claws* (1972) *Both Meant for Children Morning Yet on Creation Day* (1975) is a Collection of Essays.

Two Categories

Achebe's novels can be divided into two categories; first, there are those works that are concerned with recovering and representing an African pre-colonial culture struggling to retain its integrity against the onslaught of colonialism. *Things Fall Apart* and *Arrow of God* belong to this category; they are narrative attempts to imagine what pre-colonial society could have looked like before the European incursion and the factors that were responsible for the failure of Igbo or African cultures in the face of colonialism.

These novels are themselves cast in a dual structure, with the first part seeking to present a meticulous portrait of Igbo society before colonialism, and the second part narrating the traumatic process in which this culture loses its autonomy in the face of the colonial encounter. In his second set of novels, *No Longer at Ease*, *A Man of the People*, and *Anthills of the Savannah*, Achebe turns his attention away from the past to diagnose and narrate the crisis of neo-colonialism and decolonization. While the novels dealing with the past have been influential for showing that Africans had a culture with its own internal logic and set of contradictions. And, hence derive their authority from their capacity to imagine an African past derided or negated in the colonial text. The second set of novels has been popular because of their keen sense of the crisis of postcoloniality. And, in some case, a prophetic sense of African history, the attendant promise of decolonization and its failure or sense of discontent.

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

Things Fall Apart

Things Fall Apart was published in 1958. It is seen as the archetypal modern African novel in English, one of the first to receive global critical acclaim. It is a staple book in schools throughout Africa and is read and studied in English – speaking countries around the world. The title of the novel comes from a line in W.B. Yeats poem *The Second Coming*, in which he laments the passing of order and innocence from the world and fears that the changes that are taking place may not be for the best. In the poem Yeats says;

Things Fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood- dimmed tide is loosed, and every where
The ceremony of innocence is drowned.

It can be seen immediately how appropriate this title is for the novel, which describes the change that comes over an old and firmly established society and social structure under the impact of new, different and more advanced ideas from outside.

Tragic Fall of the Protagonist, Okonkwo, and Igbo

Things Fall Apart is about the tragic fall of the protagonist, Okonkwo, and Igbo. Okonkwo is a respected and influential leader within the Igbo community of Umuofia in Eastern Nigeria. *Things Fall Apart* is a post-colonial novel. The Novel follows the life of Okonkwo Igbo (“Ibo” in the novel) leader and local wrestling champion in the fictional Nigerian village of Umuofia. The work is split into three parts, the first describing his family and personal history, the customs and society of the Igbo, and the Second and third sections introduce the influence of British colonialism and Christian missionaries on the Igbo community.

Things Fall Apart is a milestone in African literature. Of all of Achebe's works, *Things Fall Apart* is the one read most often, and has generated the most critical response, examination, and literary criticism. It is studied widely in Europe and North America,

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

where it has spawned numerous secondary and tertiary analytical works. It has achieved similar status and repute in India, Australia and Oceania. Considered Achebe's magnum opus, it has sold more than 8 million copies worldwide. *Time Magazine* included the novel in its *TIME 100 Best English-language Novels from 1923 to 2005*. The novel has been translated into more than fifty languages, and is often used in literature, world history, and African studies courses across the world.

Arrow of God



Published in 1964, *Arrow of God* is the third novel in Chinua Achebe's trilogy that explores Nigeria's history through fiction. The first novel, *Things Fall Apart*, details the period leading up to "pacification," the moment when British colonizers violently took control of southern Nigeria. The second novel, *No Longer at Ease*, is set at the brink of Nigeria's independence, some sixty years later. This second novel vividly demonstrates the moral destruction colonialism wrecked Igbo society and culture. *Arrow of God* is set in the period between pacification and independence. The novel pits one man, the chief priest of the deity Ulu, against colonial administrators, Christian missionaries, and, ultimately, his own people. The

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

phrase *Arrow of God* is drawn from an Igbo proverb in which a person, or sometimes an event, is said to represent the will of God. *Arrow of God* won the first ever Jock Campbell/New Statesman Prize for African writing.

Struggle between Christianity and Old Religion

Arrow of God (1964), Achebe's third novel, is very different from the two earlier works, both in scale and in treatment, and in it, he confirms himself as a writer of major stature, and as a true novelist. The novel goes back almost to the period of *Things Fall Apart* to deal more specifically with the struggle between Christianity and the old religion, which is symbolized as the Python, the creative force of Ibo faith in it. Achebe displays both maturity and experience, producing a work of high artistry and intelligent self-consciousness. It concerns Ezeulu, priest of the god Ulu, and his struggle to assert the primacy of the cult of his god over other gods. The situation is complicated not only by the new Christian faith but also by the ambiguous complexity of principal character. Ezeulu's unbending nature brings about his own ruin, disaster to his followers and a strengthening of his enemies in particular the Christians. In *Arrow of God*, Achebe goes back to Igbo village life in the 1920s before it has experienced any sustained contact with the Europeans.

Clinical Analysis

In *Arrow of God*, Achebe's clinical analysis of historical facts and processes combined with his profound grasp of tribal rituals and customs perspective the need to revalue the religious ethos of his people and reorient it to suit the demands of the contemporary world. The chief protagonist Ezeulu is a shrewd intellectual having foresight and imagination to read the signs of the times and study the white man's racist psychology and his many-sided strategy to conquer Africa. At the same time, he could intelligently identify the weak spots of his own country men's acute intra-tribal animosities and internal dissensions and their unpreparedness and refusal out of sheer cussedness and superstitious belief to get know the secrets of the white man's superiority and excellence.

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

Change in Culture

Arrow of God is an intense depiction of Ibo culture in the throes of change consequent upon the white man's arrival in Umuaro. The tyranny of ignorance, obscurantism and superstition could be fought, in one way, by secularizing the gods. The creation of Ulu as the central and common deity of the six villages constituting Umuaro was a step in this direction, and Achebe has powerfully dramatized the dialectical tension in the personal, religious and secular attitudes in Ezeulu's character.

In *Arrow of God* the transition has already passed and the new culture is solidly entrenched on the African soil. The kind of African which Okonkwo represents is already a part of ancient history. The facade of traditional culture is still present in the setting of *Arrow of God*, but its inner force and vitality is lost. The characters in this novel are more open in their attitudes to the changing scene, and some of them even try to reap benefits from the new reality.

Recreating African Past

In his delineation of the African past, Achebe tries to re-create the sense of it by evoking its magic and rituals. In the past, the African lived in a world where the social life, religious life and aesthetic life were a part of the group and believed in a general code of conduct derived from the group. This aspect of life in Africa has been exaggerated in much of the African writing now, and there is a tendency to be sentimental about the African past. Achebe is opposed to this tendency, and, therefore, he tries to give an accurate, though unexciting, image of the archetypal African in his native surrounding before his encounter with an alien culture. In *Things Fall Apart* and *Arrow of God*, the novels dealing with the pre-colonial Africa, he examines the nature of the traditional African without trying to idealise it.

Not Anthropological but Historical

Achebe's *Things Fall Apart* and *Arrow of God* are not anthropological but historical novels. Achebe traces the decline and fall of the Igbo Utopia towards the political nightmare of a corrupt society and in this he renders meaningfully the Igbo encounter with historical change and crisis and uses creatively his sense of the 'pastness' of the present and the 'presentness' of the

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

past. Adopting the structure and unity of a modern novel, Achebe could successfully and effectively create the African atmosphere strengthened by the oral performance. His sensitive use of language, his historical perspective and his memorable characterization have made Achebe a leading African novelist. Achebe's fictional works explore the organic connection between life and history and offer an unusually authentic and accurate picture of the fluctuating fortunes of his society and the consequent social and moral problems of his people.

Impact of Colonialism

Colonialism as a mass experience of history engages the creative attention of Achebe. He explores the political, social, cultural and human dimensions of the colonial phenomenon and portrays the transformation of popular life in the wake of these rapid and radical changes. In brief, the material and moral disturbance of popular life caused by colonization becomes the central task of his artistic portrayal.

Death of Okonkwo

Okonkwo's death may be viewed as the result on his inability to understand the irreversibility of the changes but it also suggests the death of independence, self-assertion and heroism. Okonkwo's friend Obierika tells the White District Commissioner, "you drove the man to kill himself" (TFA 187). This appears to be the writer's verdict both on the tragedy of Okonkwo and the disintegration of the tribal society.

Society

Things Fall Apart is not merely the story of an individual but of a whole society. The colonial predicament of the entire society is lived through in Okonkwo's life. *Things Fall Apart* has been aptly described as an archetypal African novel by Charles Larson who writes in *The Emergence of African Fiction*:

The situation which the novel itself describes—the coming of the White man and the initial disintegration of traditional African society as a consequence of that—

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

is typical of the breakdown all African societies have experienced at one time or another as a result of their exposure to the west. (TFA 28)

Thematically Achebe's third novel, *Arrow of God* comes next as it takes off exactly where *Things Fall Apart* has ended. The society of Umuaro portrayed here is more or less the same as that of Umoaro, but for the fact that the division brought into the harmonious society of the tribe by Whiteman has become deeper and the White ruler has gained greater strength. The tribe's submission to the political domination of the British, and its reconciliation to the values of an alien culture are accompanied by intense psychological stress and Achebe's focus here is on this aspect of colonialism.

Colonial Clash

Things Fall Apart portrays the clash between Nigeria's white colonial government and the traditional culture of the indigenous Igbo people. Achebe's novel shatters the stereotypical European portraits of native Africans. He is careful to portray the complex, advanced social institutions and artistic traditions of Igbo culture prior to its contact with Europeans.

Cultural contact and its consequent conflicts emerge as the major thematic strand in *Arrow of God*. These conflicts are lived through by the protagonist Ezeulu, the Chief Priest of Ulu. Ezeulu faces two major conflicts, externally to assert his sense of self-respect before the domineering authority of the British administration and internally to keep his God Ulu supreme over the other tribal gods. While the cultural contact deals with the former, it exacerbates the latter. The novel traces the devastating effect of the Whiteman's power over the traditional society in general and the protagonist's life in particular. Achebe's *Things Fall Apart* and *Arrow of God*, show how the traditional African society moves from culture to anarchy, unity to disharmony, independence to servility, self-respect to self-denigration through the European impact.

Suicide of Okonkwo

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

Okonkwo tries to recapture his identity and dignity but he fails to do so. In effect, his committing suicide to imprisonment is regarded as an abomination: “It is an abomination for a man to take his own life. It is an offence against the Earth, and a man who commits it will not be buried by his clansman” (TFA 207). Okonkwo is rejected even as a dead man simply because, as one of the clansmen said, “it is against [their] custom” (TFA 207). However, the narrator expresses some compassion through the character Obierika:

Obierika, who had been gazing steadily at his friend’s body, turned suddenly to the District Commissioner and said ferociously: “That man was one of the greatest men in Umuofia. You drove him to kill himself; and now he will be buried like a dog...” He could not say any more. His voice trembled and choked his words (TFA 208).

This can be interpreted as a device used by Achebe to denounce the negative and violent aspects of the arrival of the colonisers in Africa in general and in particular. *Things Fall Apart* can also be regarded as a novel through which Achebe epitomises the absurdity of certain customs which have some devastating effects on the individual and on society as a whole. There is a call for awareness, a call for god symbiosis of African and European cultures, which Okonkwo has failed to do properly. His decline as well as his tragic end is thus a logical outcome of that failure. *Arrow of God* by Chinua Achebe, a political and cultural novel, is set in Nigeria in the early twentieth century when colonization by British government officials and Christian missionaries was well underway. In this novel two cultures confront their differences. Achebe portrays the disrupting effect; an externally imposed power system has on an internally imposed power system. Conflicts within the Igbo society coupled with repercussions from external invasion result in disaster for the Igbo society which disintegrates from within and reorients itself to Christianity. This reorientation will lead not only to the assimilation of Western values and beliefs but also to the eventual loss of the Igbo cultural identity.

Resistance to Colonial Power

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe’s *Things Fall Apart* and *Arrow of God*

Historically the resistance to colonial power happened in two ways: direct way which involved force to compel the colonizers to leave the native's homeland and indirect way which involved native cultural and religious traditions which hindered the colonizers' expansion of their empire; the second type of resistance is the theme in *Arrow of God*. The Igbo culture is a very old one and the Chief Priest Ezeulu is the symbol of the Igbo culture. The Igbo people posed resistance against the British through their culture. They were hostile to the new religion, the church, and the missionary. But after Ezeulu's fall, their culture was amalgamated with the British customs, and their cultural resistance came to an end. Ezeulu's fall is synonymous with the fall of the Igbo culture and Igbo tradition and the end of their resistance against the colonial power. As darkness engulfs the daylight, the Igbo culture was engulfed by the colonizer's culture.

Things Fall Apart portrays the clash between Nigeria's white colonial government and the traditional culture of the indigenous Igbo people. Achebe's novel shatters the stereotypical European portraits of native Africans. He is careful to portray the complex, advanced social institutions and artistic traditions of Igbo culture prior to its contact with Europeans.

African Trilogy

Chinua Achebe's first three novels are sometimes called the African Trilogy. They are *Things Fall Apart*, *No Longer at Ease* and *Arrow of God*. Most of Achebe's writing deals with the impact of the British colonization of the Igbo lands of northern Nigeria on traditional culture and particularly with the loss of authority of African priests under pressure both political and religious. Both *Things Fall Apart* and *Arrow of God* present tragic protagonists who embody this authority and in both books the human weaknesses and character failings of these men are presented as important elements contributing to societal collapse. This discussion of African weaknesses in confronting colonization always in microcosm is important one to Achebe's success in illuminating the catastrophic 20th century history of the region. It is intellectually fruitful provocative and gives Achebe moral authority both in Nigeria and in the outside world. *Arrow of God* is denser with details than *Things Fall Apart* with a good deal more technical

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

discussion of the rituals and concepts underlying Igbo religious customs and with a larger and more fleshed out cast of characters.

Destruction of Traditional Culture

It may be seen that European colonialism is something which is vile as it has totally destroyed the culture and traditions of a group of people which in turn destroyed their identity. In conclusion, how colonialism can affect a certain group or certain persons is portrayed in Chinua Achebe's novels.

Achebe writes about the destruction of a traditional culture and society after the impact of a more powerful western civilization and it is a celebration of and nostalgia for the virtues of Igbo society, and mourning for its extinction. These novels shows how the Africans opposed white domination, which, when forcibly established, was in many ways worse, not better than pre-colonial life. Achebe's conservative vision represents African tradition. He recreates the vital rhythms of the ageless life in the bush, and the popular feasts that are the very sources of culture and spiritual vitality in the life of the people. Achebe's novels reveal that no amount of material progress and law and order can compensate for the lack of liberty and personal dignity that degrades every aspect of personal, cultural, social and moral life.

Igbo Values

The central theme of Achebe's novels is what happens to the values that define the Igbo community in the wake of colonisation. Apart from the negative and appalling effects such as how the missionaries and the European officers have completely stripped the identity of the tribe, Achebe's novels also portray the positive effects of colonialism - it has brought economic progress, has lessened the ignorance of the clan by opening the new avenues for knowledge.

To Conclude

To conclude, there are many aspects of how colonialism can affect a certain group or certain person as how it is portrayed in Chinua Achebe's *Things Fall Apart* and *Arrow of God*.

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

Economically and socially, colonialism shows its effects by the growing opportunities given to people, making them more prosperous and more open to a wide avenue of profits and discovery. On the aspect of culture, religion and the traditional practices, it is inevitable that those things take a complete turn for change as people would tend to be more open or forced to new knowledge and information, making them re-think on the previous things they do know and practice. These aspects in turn affect the most important facet of the people - the psychological aspect.

The effects of colonialism can be seen two ways as with all things in this world, the either positive or negative and it should be accepted as such. While colonialism showed that something as important to the people like tradition and culture can be erased or changed, it is undeniable that colonialism has also brought on positive changes for the people. In the end though, what matters is that it is important not to lose one's own pride in heritage, culture and tradition, while people embrace modernity, one should never forget one's history.

=====

Works Cited

- Achebe, Chinua. *Arrow of God*. London: Heinemann, 1964.Print.
- . *Hopes and Impediments: Selected Essays*. New York: Anchor, 1988.Print.
- . *Morning Yet Creation Day*. London: Heinemann, 1975.P.70.Print.
- Achebe, Chinua. *Things Fall Apart: A Case Book*. Ed. Okpewho. New York: Oxford University, 2003.Print.
- Barthold, J.Bonnie. *Black Time Fiction of Africa, the Caribbean and the United States* . New Heaven: Conn: Yale Univesity press, 1981.P.59.Print.
- Charles, R.Larson. *The Emergence of African Fiction*. London: Indian University press, 1971.P.28.Print.
- Devid, Cook. *The Centre Holds-A Study of Chinua Ahebe's Things Fall Apart, African African Literature: A critical view*. London : Long man, 1977.P.67.Print

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*

Fanon, Frantz. *Black Skin White Masks*. New York: Grove, 1967.P.25.Print.

G.D.Killam. *The writings of Chinua Achebe*, London: Heinemann, 1977.Print

Harrow, Kenneth. *Thresholds of Change in African Literature: The Emergence of a Tradition*.
Portsmouth and London: Heinemann and James Curry, 1994.Print.

Isichei, Elizabeth. *A History of Christianity in Africa: From Antiquity to the Present*. London:
Cromwell, 1995.P.7-82.Print.

Owomoyela, Oyekan. *African Literature: An Introduction*. London: Waltham,Mass,African
Studies Association, 1979.Print.

Pandey, Neeta. *Chinua Achebe: Moulded and Shaped Literary Identity in Africa*. New Delhi:
Authors Press, 2011.P.25-67.Print.

Scroft, Raven. *Recent Fiction from Africa.African Literarure comes of Age*. Ed.
C.D.Narasimhaiah. Mysore: Dhavanyaloka, 1988.P.173-79.Print.

Achebe, Chinua. *Things Fall Apart*. New York: First Anchor Books, 1994.

Achebe, Chinua. *Arrow of God*. New Delhi: Penguin Books India Pvt Ltd, 2001. Achebe,
Chinua. *No Longer at Ease*. New Delhi: Penguin Books India Pvt Ltd, 2001.

Pandurang, Mala. *Post-Colonial African Fiction: The Crisis of Consciousness*. New Delhi:
Pencraft International Publishing Group, 1997. Print.

Conrad, Joseph. *Heart of Darkness*. Penguin. UK. 2007. Print.

Achebe, Chinua., *Arrow of god*. New York: Anchor Books, 1969. Print.

Carrol, David., Chinua Achebe. London: Macmillan, 1980. 5. Cook, David., African Literature.
A Critical View. Bristol: Longman, 1977. Print.

Irele, Abiola., “Chinua Achebe: the tragic conflict in his novels.” *Introduction to African
Literature*. Ed. Ulli Beier. London: Longman, 1979. Print.

Killam, G.D., *The novels of Chinua Achebe*. New York: Africana Publishing Corporation, 1969.

Lindfors, Bemth., “The palm oil with which Achebe’s words are eaten.” *African Literature
Today*. New York: Heinemann, 1972. Print.

18. G.D. Killam, ‘The Writing of South Africa: *The Role of the Writer in a New Nation*’,
London, Heinemann, 1983, p. 8. Print.

Language in India www.languageinindia.com ISSN 1930-2940 16:2 February 2016

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe’s *Things Fall
Apart* and *Arrow of God*

S. Ganga Lakshmi, M.A., M.Phil., MBA
Assistant Professor of English
SRNM College
Sattur-626203
Tamilnadu
India
prakashgenga2014@gmail.com

Language in India www.languageinindia.com ISSN 1930-2940 **16:2 February 2016**

S. Ganga Lakshmi, M.A., M.Phil., MBA

Multidimensional Impact of Colonialism on Igbos: A Study of Chinua Achebe's *Things Fall Apart* and *Arrow of God*