

**Cultural Stagnation and Colonial Disruptions in *Things Fall Apart***

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**Abstract**

The Paper explores the fall of natives and the gentle rise of colonizers. The colonizers started to dominate the natives via of political, cultural and administrative platforms. Most colonized countries were colonized up to the 19<sup>th</sup> century, then the countries became independent. Still, the colonized countries are following the culture and administrative methods of the British.

The colonized countries had lost their culture and their own identity. In the novel, “Things Fall Apart” the Igbo people lost their culture and also lost the great wrestler’s history. Still today, formerly colonized countries have a conflict between their tradition and the culture of the Britishers.

**Introduction**

African literature is literature that originated from Africa. It might be in oral or written form in African and Afro-Asiatic languages. The pre-colonial African literature traced back to at least the 4<sup>th</sup> century AD. Themes in African literature in the colonial period were liberation and independence and also the themes of the battle between tradition and the modern, past condition, and present conditions as well as including the politics and development of the nation, etc.,

According to George Joseph's notes, African literature include the usage of artistic words for the sake of art alone. They do not separate the art from the teaching through this African literature; they communicate facts, truths, and some information to society. Oral literature may be in prose or verse. Here the prose might be mythological or historical and include archetypal characters (god, spirit, anthro-po-morphi-zation). Poems often included themes around praising rulers, rituals, narrative epic, occupational verse, etc. Those that recited the epic (bards) called “griots” and they told their stories with music.

This oral tradition exists in many languages like Fula, Swahili, Hausa, and Wolof. The oral tradition contains strong emotions among the audiences. It has strong feelings and contains an emotional attachment to the African culture. In the Berber tradition people needed this oral tradition because the majority population of this Berber tradition were illiterate. In Algeria, these poems are said to be Is Efra. They focused on the aspects of both secular and religious life.

Literature that centred on religious life included honouring saints and priests, devotion, and prophetic stories of the particular religion. More secular literature centred on events like birth and weddings but also celebrated great warriors. In Mali, these types of oral traditions or folktales are done on the radio in their native language, Booma.

The works created in the pre-colonial African literature are numerous. The most popular form of African folktale is the trickster story. Trickster story usually includes a small animal creature that uses its wits to survive alongside the larger creatures. For example: Anansi (spider folklore) of the Ashanti people of Ghana, Ijapa (tortoise folklore) of the Yoruba people of Nigeria, and Sungura (hare folklore) is found in central and east African folklore.

Much of the content is about astronomy, poetry, law, history, faith, politics, and philosophy. Many manuscripts are hidden in various libraries and private collections estimated at 3,00,000. These manuscripts are written mostly in Arabic, and some are in native languages like Fula and Songhai. The language of Swahili draws from the preaching of Islam, but it is also influenced and developed by native circumstances. The earliest and most renowned piece of Swahili literature is “Utendi waTambuka” (or) “the story of Tambuka”.

Nigeria has a rich historical and cultural tapestry and has produced lots of authors and who have gone onto produce outstanding works in the genres of fiction, drama, poetry, biography, and autobiography. The best prominent writers who gained international fame such as Chinua Achebe, Wole Soyinka, and Ben Okri in Africa.

In the 8<sup>th</sup> century, there was the arrival of Arabs and Islam in Africa. By the 14<sup>th</sup> century, there was the existence of the Arabic language in Northern Nigeria both written as well as spoken. The native author, entitled *The Interesting Narrative of the Life of Oludah Equiano*, or *Gustavus Vassa, the African*, wrote the first book. It was an account of an Igbo slave and was published in 1789. So, this work was widely read in England very and soon it was published in several editions in England. It was the first slave autobiography of a native

author, and it became the most influential work in Britain where it is a period of rapid growth in the anti-slavery movement in Britain. Chinua Achebe was born on 16 November 1930, and he is called the father of African Literature. He was a Nigerian Novelist, poet, and critic writer. The first novel of Chinua Achebe is *Things Fall Apart* and it is a Magnum opus. *Things Fall Apart*, was published in 1958.

## **Chinua Achebe's Background**

### ***Education***

Bard College is a private, co-educational institution of higher learning in Annandale-on-Hudson, New York, U.S. It is affiliated with the Episcopal Church. A liberal arts college, it includes divisions of social studies, languages and literature, arts, natural sciences, and mathematics, as well as the Milton Avery Graduate School of the Arts. In addition to undergraduate studies, the college offers master's degree programs in the fine arts, the history of the decorative arts, curatorial studies, and environmental studies, and a doctorate program in the history of the decorative arts, design, and culture. The Edith C. Blum Institute and the Institute for Writing and Thinking are located on campus.

The college is also home to the Richard and Marieluise Black Center for Curatorial Studies and Art in Contemporary Culture, which includes the Rivendell Collection of Late Twentieth Century Art. Bard operates an ecology field station along the Hudson River. Total enrollment is approximately 1,300. The college was founded in 1860 as St. Stephen's, an Episcopal college for men; John Bard, a member of a prominent local family, was the principal founder.

In 1919, the college added courses in social and natural sciences to its classical curriculum to broaden and secularize its mission. Columbia University, in New York City took control of the college in 1928. It became Columbia's undergraduate school. Its name changed to Bard College in 1934. Bard ended its relationship with Columbia in 1944 and that same year began admitting women. The postgraduate Jerome Levy Economics Institute was formed in 1986. In 1977, the college affiliated with the Lacoste School of the Arts in Lacoste, France.

Noted artists and writers who have taught at Bard include Isaac Bashevis Singer, Ralph Ellison, Roy Lichtenstein, Mary McCarthy, Saul Bellow, and Chinua Achebe. In addition to his writing career, Achebe maintained an active teaching career. In 1972, he was appointed to

a three-year visiting professorship at the University of Massachusetts at Amherst and, in 1975, to a one-year visiting professorship at the University of Connecticut. In 1976, with matters sufficiently calm in Nigeria, he returned as a professor of English at the University of Nigeria, Nsukka, with which he affiliated since 1966. In 1990, he became the Charles P. Stevenson, Jr., professor of literature at Bard College, Annandale, New York.

*Things Fall Apart*, was published in 1958. Along with this novel, he wrote two more novels, '*No Longer at Ease*' and '*Arrow of God*', which were published in 1960 and 1964 respectively. It's called the complete "*African Trilogy*". His father was Okafo Achebe; he was a teacher and evangelist. His mother was Janet Anaenechi Iloegbunam; she was a churchwoman and a vegetable former.

### ***Upbringing***

His birthplace was Nneobi, which was near the Igbo village of Ogibdi. The Ogidi area was part of the British colony in Nigeria during his period. Storytelling was an integral part of the Igbo community. He also heard many stories from his mother and his sister Zinobia that he requested repeatedly. He read many books including prose adaptations of Shakespeare's *A Midsummer Night's Dream*, and he heard about the Igbo's version of *The Pilgrim's Progress* written by John Bunyan in 1678. Hence, Achebe anticipated the traditional events of the village like the Masquerade ceremonies. One of his teachers encouraged his handwriting and reading skills.

In 1936, for his primary education, he studied at St. Philips Central School, which is located in the Akpakaogwe region. Quickly he moved to a higher class, and then he did his secondary education at the prestigious Government College Umuahia. It is located in Abia where it is the present status of that place.

In 1942, outside of Owerri, he enrolled his name in Nekede Central Schools. Then he passed the entrance examinations for two colleges. He had received over 30 honorable degrees from universities in the places of Nigeria, Canada, South Africa, The United Kingdom, and The United States of America, and from Dartmouth College, Harvard, and Brown.

### ***Career***

In 1972, he was honored with the first Commonwealth Poetry Prize, and in 1979 he got the Nigerian National Order of Merit and the Order of the Federal Republic. In 1982, he got an honorary fellowship from the American Academy of Arts and Letters. In 1999, he was awarded the St. Louis Literary Award. Then he got prize the Peace Prize of the German Book Trade in 2002 and in 2007 he got the Man Booker International Prize. In 2010, he got the Dorothy and Lillian Gish Prize. In 1999, the United Nations Population Fund appointed him as a goodwill ambassador.

He accepted many awards from the African government, but he refused the Commander of the Federal Republic award in the year of 2004. He is regarded as the most influential writer of modern African Literature. *Things Fall Apart* sold over 20 million copies worldwide. It has been translated into 57 languages.

### ***Private Life***

This work uniquely regards the impact on not only African literature but western literature also. Achebe married Christie on 10 September 1961. The ceremony occurred in the Chapel of Resurrection on the campus of the University of Ibadan. His first child was his daughter, and they named her Chinelo. She was born on 11 July 1962. They had a son named Ikechukuru and another boy, named Chidi they were born on 3 December 1964 and 24 May 1967, respectively. Finally, they had a daughter named Nwando and she was born on 7 March 1970.

Their children studied in Lagos, and they faced racism. Hence Chinua Achebe wrote his first children's book named *Chike and the River* in 1966. He had written many novels some of which were *A Man of the People* written in 1966, and *Anthills of the Savannah*, written in 1987. He has published many short stories, which, are mostly based upon the Conflict between the Native culture and Western culture. In 1951, he wrote *In a Village Church*. Then in 1952, he wrote *The Old Order with the New*. In 1953, he wrote *Dead Men's Path* which was republished in the year of 1962.

### ***Other Works***

In 1959 he wrote *The Sacrificial Egg and Other Stories* too. In addition, he published *Beginning of the End*. In 1965, he had written *Voter*. In 1971, he wrote *Civil Peace*, and in 1972, he wrote *Sugar Baby*. In the same year, he published *Girls at War and other stories*,

*Marriage is a private affair* and then *Vengeful Creditor*. In 1985, *African short stories: 20 Stories from across the continent*.

In 1992 he published, *The Heineman Book of Contemporary African Short Stories*. He wrote several poems too. So, of them were from 1951 to 1952 he published *There Was a Young Man in Our Hall*. In 1971, *Beware Soul Brother and Other Poems*. In 1973, he wrote *Christmas in Biafra and other poems*. In the same year, he published *Flying*. In 1974, he wrote *The Old Man and the Census*. In 1978, he wrote *Don't Let Him Die: An Anthology of Memorial Poems for Christophe rOkigbo*, and in 1988, he wrote *Another Africa*.

In 2004, he wrote many children's books. In 1972 he published *How the Leopard Got his Claws*. In 1977, he had written *The Drum* and *The Flute*. Achebe received many awards from academic and cultural institutions around the world. In 1959, he won the Margaret Wong Memorial Prize for *Things Fall Apart*. The following year, after the publication of its sequel, *No Longer at Ease*, he was awarded the Nigerian National Trophy for Literature.

His book of poetry, *Christmas in Biafra*, written during the Nigerian Civil War, won the first Commonwealth Poetry Prize in 1972. More than twenty universities in Great Britain, Canada, Nigeria, and the United States have awarded Achebe honorary degrees. Like many other African writers, Achebe believes that artistic and literary works must deal primarily with the problems of society.

He has said, "Art is, and always was, at the service of man" rather than an end, accountable to no one. He believes that "any good story, any good novel, should have a message, should have a purpose." Other prominent writers in Africa include Ben Okri, Nadine Gordimer, Buchi Emechata, Ayi Kwei Armah, Dinaw Mengestu, Wole Soyinka, Chimamanda Ngozi Adichie, and Alain Mabanckou.

## **Things Fall Apart**

The story starts in a village named Umuofia and it is a period of the late 1890s. Okonkwo was the protagonist of this novel, and he was a member of the Igbo tribe. This tribe resides in nine villages located by the lower Niger River in southern Nigeria. He was a good wrestler. He defeated Amalinze "the cat". Okonkwo was also a successful farmer. He had a large family with three wives.

He had no patience with unsuccessful people, his father. Unoka was an unsuccessful person incapable of anything, but he was good at the flute and he was a great debtor. Okonkwo was deeply affected because of his father. He felt ashamed of his unsuccessful father. He made himself as strong as possible on the outside but had a great fear inside him that he and his children should not be found like his father. *“The sun will shine those who stand before it shines on those who kneel under them.” (TFA-6)*

Okonkwo was a hard worker, and he became so popular in the village, that the village gave the responsibility to take care of the boy who was from a neighboring village to avoid the bloodshed and war between the two villages. Everyone in Umuofia heard the message, and everyone in Umuofia was asked to assemble in the marketplace the next morning. Everyone arrived and the leader of Umuofia, Ogbuefi Ezeugo, welcomed everybody and started the meeting. Someone from Mbaino has killed the woman in Umuofia. She was the wife of Ogbuefi Udo. This caused a stir. They asked the Mbaino people to choose either war or to offer a virgin woman and young boy as compensation. Neighboring villages of Umuofia were afraid of this village because it was a powerful village in war, hence they decided to compensate with Umuofia. *“Those sons of wild animals have dared to murder a daughter of Umuofia” (TFA-9).*

Long ago, Unoka had consulted Agbala the Oracle of the Hills and the Caves. Many people from far and near places came to consult their future spirit and their spirit ancestors. When his father consults him, he says that Unoka’s fate is found by the bad chi or the Personal God. He said, “Go home and work like a man”. Unoka developed a swelling in his stomach and limbs, and this was regarded against the earth goddess according to Okonkwo’s clan. Also, according to their clan, these people should not die at home and instead should be left to die in the evil forest.

Okonkwo did not have anything, so he started his life by himself. He met Nwokie, who was a rich person and Okonkwo approached him and asked for some yam seeds to harvest. He gave him four hundred yam seeds and then he met another person, one of his father’s friends named Isiuzo and got four hundred more yam seeds from him. Nevertheless, unfortunately, that year there was no rain. The sun blistered the entire land, and the yam seeds were destroyed. The crops failed. Many farmers were hanged but Okonkwo was very strong, however, he overcame all the obstacles.

Okonkwo insults the clan man named Osugo in the clan meeting. But everyone else supported Osugo so Okonkwo apologized to him. Ikemefuna was under the responsibility of Okonkwo's first wife; she took care of him like her own son. Ikemefuna was very stubborn at first, but he soon came to call Okonkwo as father.

*"I am not afraid of work. The Lizard that jumped from the high iroko tree to the ground said he would praise himself if no one else did. I began to fend for myself at an age when most people still suck at their mothers' breasts. If you give me some yam seeds I shall not fail you". (TFA-17).*

Okonkwo also had more affection for him, but he never shows it to him because he thinks that emotions make a person weak. Ikemefuna had many talents like being good at storytelling. By using bamboo and elephant leaves, he makes a flute and he uses it very well.

The village had a week called the "Week of Peace", where the week must be peaceful among clan members "No work was done in the period of the week of peace". But Okonkwo failed to obey the rules of the tribe's people. During this time, his third wife Ojiugo, went to her friend's house to plait her hair and then came late to home. He beat her black and blue. Then Ezeani ordered him to compensate for his mistakes by giving her a goat, one hen, a length of cloth, and a hundred cowries. People enjoy the week to the fullest by drinking palm wine with their neighbors. Okonkwo does not have a good opinion of his son Nwoye, and he beats him for the small mistakes. He behaves rudely and shows his masculine character to everyone. At this time, Nwoye and Ikemefuna became close.

The feast of the new yam was nearing, and the entire village was in a festive mood. It is a festival of thanking Ani. This tribe's people used to honor the earth goddess and the ancestral spirits of the clan. The new yam should be first offered to this power and then alone they should eat. Okonkwo does not enjoy the feast. He insisted that every preparation must be done properly since he hosts a large family.

The villagers gather to watch the wrestling match. One match excites everyone in the crowd. The victory of that match was Maduka. He was Oberika's son. Oberika was friend of Okonkwo. During the wrestling match, Ekwefi chatted with Chielo. Chielo was a widow and had two children and she is the priestess of Agbala. Chielo is fond of Ezinma hence she asked about her.

Okonkwo is very fond of Ikemefuna. He wants his son to “Grow into a tough young man capable of ruling his father’s household. According to Okonkwo, if he does not control his women and children then he is not a man. In his obi, he used to tell stories like the boy's violent, bloody stories Nwoye prefers his mother’s stories, which have moral stories. Okonkwo and the boys are working together and eating locusts, which rarely appear. In the meantime, Ezeudu, a fearless old warrior privately reports to Okonkwo, and he talks about the Oracle’s order to kill Ikemefuna. He gave a caution not to take play a role in killing Ikemefuna because the boy “Calls you his father”.

Ikemefuna was being taken to his home again while walking with Okonkwo and other clan members into the forest. The clan members started to throw weapons on him and attacked him. Okonkwo felt very bad, he killed Ikemefuna, and Okonkwo returned to his home with guilt. Nwoye became devastated. Okonkwo felt very guilty, and he did not do anything for two days - just had wine.

When he calls Nwoye, he goes off. The next day Ezinma comes to Okonkwo’s obi and gives him a portion of food, and she consoles him. Then he met his friend Oberika and they were discussing about the victory of Madhuka in the wrestling match. Okonkwo was worried about Nwoye’s act towards him and Oberika asked why he had taken part in killing Ikemefuna. After meeting his friend, he felt somewhat happy and relaxed.

Okonkwo participates in his friend's daughter’s bethrothal ceremony. Then their negotiations were over. Okonkwo and others discuss the other clans. They believe in the concept of white men, one of the men mocks the white skin, which is compared with the disease Leprosy, and one man doubts the existence of these beings, whom they have heard of but not seen.

Ekwefi panicked and called Okonkwo because “Ezinma is dying” Then Okonkwo ran to Ekwefi's hut and said that Ekwefi had a fever (iba). Before Ezinma, Ekwefi had nine children, but every child died and there is a belief in Igbo tradition that the dead child will born again in the mother’s womb. After the child's birth, they should destroy the stone where the dead child is buried in the evil forest. A year ago, medicine man found the Iyi-uwa of Ezinma and destroyed the stone. (Ogbanje - The dead child reenters their mother’s body and waits to be reborn.) (Iyi-uwa - The stone of the ogbanje that must be destroyed.) Ekwefi believed that

Ezinma was Ogbanje and when Ezinma was sick for the first time Okonkwo prepared medicine and then she fell asleep.

The crowd assembled at the village gathering place called Ilo NineEgwugwu Judges. A man said that his wife's relative kidnapped his wife and his children. He went to his wife's relative. He went to his in-law's house and told them to return to his wife and children as per the law of the clan. Then the wife's family told the truth. He would beat her every day. They were married for about nine years. On beating her she was about to die. Then the Egwugwu gave the solution that he should beg to have his wife return. In addition, they advise the wife's family to accept his request.

Chielo comes to Okonkwo's compound to see Ezinma. Okonkwo said that the child was asleep. Ekwefi wants to go with her. Then Chielo carries Ezinma away. Then Ekwefi told to Okonkwo that she was going to follow Chielo, and she followed her all night through nine villages. Then Okonkwo took her to Chielo's cave, which is the oracle's cave. They wait outside and she appreciates his coming. Okonkwo took her into his hut. Chielo returns with Ezinma to Okonkwo's compound; Okonkwo had not slept overnight. He felt very anxious.

The villagers were all in a festive mood. They all prepared the arrangements for Oberika-daughter's Uri (Betrothal ceremony). Therefore, Oberika purchased a goat far from the market marketplace to present to his in-laws. While they were preparing food, the cows lost them, and they ran away. Oberika's in-laws came with fifty pots of wine, as the ceremony started, they started it with toasts, singing, and dancing. The crowd was cheering them, and the bride appeared. This shows cultural unity among them. Ezedu, a clan member announces, 'Not to participate in the killing of Ikemefuna'. Ezedu was an old member, and he was dead. Hence, the clan members do the rituals, drums are beaten, and guns and cannons are fired. He had the rare accomplishment of taking three titles.

Okonkwo also took part in the gun shoot to salute him unfortunately, he killed the clan member, and it was Ezedu's sixteen-year-old son. In the Igbo tradition, killing a clan member is an offense to their God. However, Okonkwo's killing was an accident hence they made a judgment, that he would not live in the village for seven years after seven years he could join their clan. His entire family went to his mother's village, Mbanta. Then Ezedu's neighbor destroys Okonkwo's compound, and they cleanse the land of Okonkwo. Okonkwo's friend

Oberika questioned the traditional cleansing ritual because it was just an accident. Oberika follows the clan's customs, but he disagrees with some of the clan's customs.

Okonkwo came to his mother's land. His maternal uncle, Uchendu, welcomed him. Then Uchendu and his children gave him land and assisted him in building a compound and they gave him seed yams to plant on his farm. This was a new beginning hence it required lots of hard work and Okonkwo likes to do hard work but now he was less enthusiastic.

His goal is to become one of the lords of the clan and he was on the path to achieving it but unfortunately, it became so far away. Then Uchendu's son is marrying a new wife. Following the ceremony, Uchendu tries to show his great loss, that Okonkwo might accept his exile and make the best of himself. Uchendu has buried five wives and twenty-two children. In exile in the second year, Oberika came to visit Okonkwo, and the two men went to speak with Uchendu.

### ***Arrival of White Men***

Oberika said that the Abame clan was wiped out. A white man has appeared in the village. When they consulted the oracle, he declared that the white man "Would break their clan and spread destruction among themselves", and then the oracle said that other white men also would come to their village, and he called the white men locusts. Clan members killed the man. Uchendu asked what the stranger said - he had spoken something, but he did not understand.

Later, Oberika tells the men that some ordinary men saw the three white men in the clan. This man saw a stranger's bicycle placed in a tree. Surrounding the market in Abame village, they shot everyone there. Those Abame clan people were fools. Uchendu said, "Never kill a man who says nothing". Okonkwo agreed on this.

Though white men brought advancement through education and medicine, they also oppressed indigenous people and eradicated their culture. The missionaries changed many people. After two years, again Oberika came to visit Okonwo, told them about the activities of Nwoye, and said that the missionaries arrived in Umofia. They built a church, and they also converted many, but the elders were saying that don't believe in new gods that would not stay forever. Then the missionaries arrived in the village of Mbanta. There were six members and one white man.

The white man conveys his message through the Interpreter; he is an Igbo man, but their dialects are different. He told about the new God. Then he said that they were worshipping the wrong God. The missionary talked about the Holy Trinity. Okonkwo concluded that the man was mad. When the missionaries started to sing Nwoye felt relief. The words of the song were like the rain that melted on the panting Earth.

The missionaries came to preach in the Mbanta marketplace. Then they asked for land that they could use to preach. The native people gave the evil forest. They believed “With Sinister forces”. The false interpretation in their mind. No one believes that they accept the evil forest, and the elders of the native people say that they are going to fail in their mission. According to their belief, the God and the ancestor vengeance will occur within twenty-eight days. Then missionaries build a church.

When the 28<sup>th</sup> day came, nothing happened. Many had converted to Christianity. According to the native tribe, people believe that infants should be killed when it is born in twins. Her previous pregnancy was twins. Nwoye became attracted to the missionaries. In the beginning, he does not dare to go near the missionaries because of his father Okonkwo. After some period, he goes to church, which is seen by his cousin Amikuru and tells this to Okonkwo. Then Okonkwo bet him black and white.

The leader of Mbanta church Mr. Kiaga blesses Nwoye because he “forsakes his father”. Mr. Kiaga insists everyone convert, a Christian has killed a python and the Mbanta leaders gather to decide how to proceed. The Python is a sacred animal of Igbo tribespeople called “Our Father” by them. Okonkwo forced the missionaries to go out of their village for this incident.

Okali is the man, who killed the great python, he fell ill, and he died. This shows confirmation that the Gods were still able to fight their own battles. As a result, they decide not to ostracize the Christian clan members. His exile was completed. His seven years of exile have passed in the villages of Mbanta and Okonkwo, and he had prospered.

He is anxious about returning home, he regrets everything because of his exile. Then Okonkwo sends some money to Oberika, who was Okonkwo’s friend to construct huts so that his whole family can live again when they return to Umuofia. Then Okonkwo told his wife to prepare for the feast. This feast will be thanks to his mother’s relatives. Then the elder of their family thanked Okonkwo for the great feast. He had done more than they expected.

He confides that the younger generation are changing to the new religion. He fears that “Abominable religion that has settled among you. After seven years of Okonkwo’s exile, Okonkwo came to his village Umuofia, where everything was changed. Umuofia was the headquarters for the missionaries. As he went into exile, another filled his place, it was like “The clan was like a lizard”, if it lost its tails, it soon grew another.

Okonkwo planned everything for his return to Umuofia, in the first year of his exile itself. His yams grew abundantly even in Umuofia also, his friend gave him a share of it. He did his harvest in the motherland also Nwoye was changed into a Christian and he insisted to other sons, that if they went against him after Okonkwo’s death, he would visit and break their neck.

Ezinma grew up with her father’s exile and she was the beautiful girl in Mbanta. She got the title of “Crystal of Beauty”, she refused all men in Mbanta, and she wished to marry in Umuofia as her father told her. He advised her to explain to her half-sister Obiageli. The missionaries made all the natives into Christians.

One of the men named Ogbuefi Ugonna, has received two titles but he rejects all this and joins with the Christian missionaries. They not only brought church, but they also brought government. They also built a court where the district collector is being there. Then the court messengers came from Umuru on the bank of the Great River.

When they came for the first time to Umuofia, they were called Kotma and wore ash-colored shorts the whites were called ashy buttocks. They imprisoned the men who were against the white law. Then they killed a man who mocked them by singing a song and Okonkwo asked Oberika why our clan members do not fight with the whites. Oberika remembered the destruction of the Abame clan, and they both sat silently. In chapter twenty, the Igbo clans were destroyed. There are no more titles that gave more fame to the clan.

The white men brought many changes in Umuofia, particularly in the trading store and the money. The clan started to appreciate the white missionaries. Mr. Brown was a white missionary and a patient man. He becomes friendly with the clan members and becomes friendly with a member named Akunna. Mr. Brown courts interest in building schools and a hospital in the village, of Umuofia. Mr. Brown asked every village to allow their children to schools. He said that the future leaders of this village should read and write.

The non-native people or outsiders might colonize them then families of that village send their students to school. Every family in the village slowly started to change to the new religion. Mr. Brown talks about Nwoye's education to Okonkwo, that Okonkwo will be happy, but Okonkwo chases him and threatens him. However, the white people already influenced the Village people. He realized that the changes have occurred in the clan, which has "So unaccountably become soft like women". Mr. Brown leaves the village and is then succeeded by Mr. Smith. Mr. Smith was a strict zealot. He does not care about the number of converts to the church, the converts must be faithful. Enoch was a zealous convert, and he committed a crime. The elders of the clan destroyed Enoch's compound. Smith and followers of Smith hid Enoch, and they met the crowd outside the Church. They explained that they were going to destroy the church, and they said that they were not going to allow it in their midst.

Smith asked them to leave the church, but they said that they were going to destroy the church. Okonkwo feels the clan changed into the old way they were. He had convinced the people in Umuofia to arm themselves. They will be prepared. Nothing else happens to the people of the Abame clan. After three days, the District Commissioner's messenger to the office invited Okonkwo. Okonkwo and five other clan members went to the office because the people of Umuofia did not refuse a call while going to the missionaries' office they took machetes.

One of the Umuofia men began to explain why the church was destroyed. The District Commissioner put Okonkwo and others in prison. They forcibly shave the head of the prisoner and beat them. The court messengers go to Umuofia and tell them what has happened. The people of Umuofia decide to pay the fine "to appease the white men".

Okonkwo and the other five men were referred from the prison. Clansmen do not welcome them, but they simply move out of their way. Okonkwo's relations and his friends gather at his hut. They notice the marks on his back; nobody talks to Okonkwo except Obeika. Okonkwo did not sleep, he was very humiliated, he was preparing for war, and He had a vengeance on white missionaries. If the village fights against them, he will join and take an act of revenge on them. They spoke about the meeting. The meeting will be held the following day.

The people gathered, one of the prisoners was Okika he said that their Gods were weeping. Then the court messengers to stop the meeting interrupted the meeting. Okonkwo

beheads the in-charge messenger and the villager allows the other messengers to get away. He realizes that there will be no war.

The District Commissioner destroyed the Okonkwo's compound with his group of soldiers. Then he asked Oberika where Okonkwo is. He answered he was not there, then the white missionaries threatened him then Oberika showed Okonkwo. Okonkwo hangs himself.

Oberika said that Okonkwo's body was evil and only strangers touched that. Then Oberika spoke angrily with the district commissioner and said Okonkwo was a great man. The District Commissioner tells him to remove the body of Okonkwo. The District Commissioner understood the people of Africa and planned to write a book about the African people. He calls the book name as "The Pacification of the Primitive Tribes of the Lower Niger".

Things Fall Apart was the title taken from the poem The Second Coming. William Butler Yeats wrote it.

"Turning and turning in the widening Gyre

The falcon cannot hear the falconer;

Things fall apart; the center cannot hold;

Mere anarchy is loosed upon the world."

*Second coming (1-4 lines)*

## CHAPTER II

### POST-COLONIAL THEORY

Europe's dominance over the rest of the world began in the 15<sup>th</sup> century. The European countries (England, France, Spain, Portugal, and the Netherlands) colonized the other countries and expanded their territories. Great Britain was the largest empire to rule a quarter of the world by the end of the 19<sup>th</sup> century.

However, British colonial rule ends gradually at the end of the 20<sup>th</sup> century. For India, British rule ended after World War II when gained Independence in 1947. By 1980, England had lost all its colonial possessions. Thus, the concept of one nation ruling the other has become unthinkable in the present day.

When post-colonialism is referred to as a literary study, it emerged during the late 1980s or the early 1990s. Now, it has attained wide currency because of the influence of some works. They are Frantz Fanon's *The Wretched of the Earth*, which was published in 1961. It talks about the dehumanizing effect of colonization upon the individual and the nature.

Edward Said's *Orientalism* analyzes the representation on the East as exotic, feminine, weak, and vulnerable reflecting and defining how the West views itself as rational, masculine, and powerful. This work was published in 1978. Homi Bhabha's *Nation and Narration* was published in 1980. Helen Tiffin and Bill Ashcroft's *The Empire Writer Back*, was published in 1989. However, there were anti-colonial political movements long before that were responsible for getting independence and local self-governance.

Post-colonial refers to all the cultures affected by imperialism from colonization to the present day. It analyses the results and effects of colonial oppression. It also analyses the literature that was affected by the imperial process and as a response to colonial domination. Post-colonialism is nothing but examines the impact of colonial rule, ruling in the political, cultural, aesthetic, economic, historical, and linguistic also. It includes the study of the effects of colonialism.

Some of the authors like Edward Said, Gayatri Chakrabarty Spivak, and Frantz Fanon. It seeks to take part or to alter a result and to increase the strength of the insignificant (marginalized) viewpoints. It produces relations between different people and their cultures then it challenges power and existing assumptions. In recent times, the three French thinkers who paid more attention to the field of literary theory were Michael Foucault, Jacques Derrida, and Jacques Lacan. In post-colonial theory, Foucault showed his greatest influence. Then Said showed his very marked way in post-colonial theory and he termed it as *Orientalism* after this Spivak and Bhabha also drew from him. Spivak was more influenced by Derrida.

Bhabha was more influenced by Lacan in the post-colonial theory. In post-colonial theory, power is the major issue. Foucault's view of power started 'Discourse'. He mentioned the power in the history of Sexuality, Volume One, and an Introduction. Post-colonialism, experienced with colonialism, clearly shows the present effect.

The ex-colonial society shows the Global Development thought to the after-effects of civilization. The post-colonial talks about decolonization, and the dehumanizing effects of colonization upon the individual and nature then it talks about the cultural alienation of natives.

Discourse refers to all the cultures affected by imperialism from colonization to the present day. In addition, post-colonialism tends to focus on Global Issues comparisons, and contrasts between various people. Frantz Fanon's *The Wretched of the Earth*. It was published in 1961. It is one of the examples of colonial discourse. By 1980, Commonwealth literature made sense of the impacts of colonialism.

Therefore, this was the greatest awareness in power relations. All these led to the study and analysis of colonialism and its after-effects in this post-colonial theory. Post-colonial theory is a body of thought primarily concerned with accounting for the political, aesthetic, economic, historical, and social impact of European colonial rule around the world in the 18th through the 20th century.

Post-colonial theory takes many different shapes and interventions, but all share a fundamental claim: that the world we inhabit is impossible to understand except in relationship to the history of imperialism and colonial rule. This means that it is impossible to conceive of "European philosophy," "European literature," or "European history" as existing in the absence of Europe's colonial encounters and oppression around the world.

It also suggests that the colonized world stands at the forgotten centre of global modernity. The prefix "post" of "postcolonial theory" has been rigorously debated, but it has never implied that colonialism has ended; indeed, much of postcolonial theory is concerned with the lingering forms of colonial authority after the formal end of the Empire. Other forms of postcolonial theory are openly endeavouring to imagine a world after colonialism, but one, that has yet to come into existence. Postcolonial theory emerged in the US and UK academics in the 1980s as part of a larger wave of new and politicized fields of humanistic inquiry, most notably feminism and critical race theory.

As it is generally constituted, postcolonial theory emerges from and is deeply indebted to anticolonial thought from South Asia and Africa in the first half of the 20th century. In the US and UK academics, this has historically meant that its focus has been on these regions, often at the expense of theory emerging from Latin and South America.

Over the course of the past thirty years, it has remained simultaneously tethered to the fact of colonial rule in the first half of the 20th century and committed to politics and justice in the contemporary moment. This has meant that it has taken multiple forms: it has been concerned with forms of political and aesthetic representation; it has been committed to

accounting for globalization and global modernity; it has invested in reimagining politics and ethics from underneath imperial power, an effort that remains committed to those who continue to suffer its effects.

It has been interested in perpetually discovering and theorizing new forms of human injustice, from environmentalism to human rights. Postcolonial theory has influenced the way we read texts, the way we understand national and transnational histories, and the way we understand the political implications of our knowledge as scholars. Despite frequent critiques from outside the field (as well as from within it), postcolonial theory remains one of the key forms of critical humanistic interrogation in both academia and the world.

Othering involves two concepts — the “Exotic Other” and the “Demonic Other,” The Exotic Other represents a fascination with the inherent dignity and beauty of the primitive or undeveloped other, as delineated in Yeats *Byzantium poems*; while the Demonic Other is represented as inferior, negative, savage and evil as is described in novels like *Heart of Darkness* and *A Passage of India*.

In *Orientalism*, Said argues the relation of culture, history, and ideas. This work is seen as the person who creates or initiates something of post-colonial theory and discourse. *Can the Subaltern Speak?* Written by Gayathri Chakraborty Spivak, this work shows important terms called ‘Subaltern’ and ‘essentialism’ that relate to post-colonial theory. She made awareness of ignoring the native peoples and they called ‘Others’. Take, for example, the issue of global inequality. Post-colonialism suggests that to better understand how global class relations emerge and are maintained we must address ideas about why these relations appear normal. This approach points to how characterizations of global poverty are often accompanied by images and narratives of non-Western governments and societies as simultaneously primitive, hyper-masculine, aggressive, childlike, and effeminate.

In short, post-colonialism argues that addressing and finding solutions to poverty and global inequality come up against representations of the other that make it difficult for Western policymakers to shed their biases and address the underlying global structural factors such as how capital and resources are accumulated and flow around the world generating inequality. For this reason, solutions often focus only on intervening to support a seemingly less developed state, rather than addressing the underlying causes of global inequality.

In analysing how key concepts such as power, the state, and security serve to reproduce the status quo, post-colonialism proposes a more complex view of such concepts than is characteristic of traditional theories. For example, the concept of sovereignty, and with it the contours of the modern state, were imposed on the colonial world by European powers.

Yet it is a concept that is usually taken for granted by scholars of realism and liberalism. Post-colonialism also challenges the Marxist perspective that class struggle is at the root of historical change – instead demonstrating how *race* shapes history. Analyses that focus only on class fail to consider how the identification of the ‘Third World’ (a term developed during the Cold War to describe those states unaligned to the United States or the Soviet Union) as ‘backward’, ‘primitive’ or ‘non-rational’ are linked to persistent economic marginalization. Similarly, while mainstream IR theories see the international system as an anarchy, postcolonial scholars see it as a hierarchy.

Colonialism and imperialism fostered a long process of continued domination of the West over the rest of the world and cultural, economic, and political domination still characterize global politics. Post-colonialism also demonstrates how Western views about Islam and its adherents are a manifestation of the West’s insecurities. The rise of political Islam across the Muslim world – watermarked by Iran’s Islamic Revolution in 1979 – not only confronted neo-imperialist interventions but also revealed the impacts of core cultural and social shifts accompanying a more interconnected global economy.

In the West, however, prominent policymakers and academics as heralding a ‘clash of civilizations’ (Huntington 1993) and worse, constituting a direct threat to Western civilization have interpreted the view of this resurgence. Edward Said (1997) showed how Western media, film, academia, and policy elites rely on a distorted lens or framework used to describe the history and culture of Arab peoples and adherents of Islam. He called it Orientalism because it constructs a particular idea of the so-called ‘Orient’ that is distinct from the West and that in a binary or dualistic way of thinking ascribes to the Orient.

Its inhabitant's characteristics are essentially the opposite of the West. For instance, people of the Orient may be characterized as being exotic, emotional, feminine, backward, hedonistic, non-rational, and so forth. This contrasts with the more positive attributes usually associated with the West such as rationality, masculinity, civilization, and modernity.

Many postcolonial scholars emphasize how orientalist discourses are still visible in Western representations today. Representations and perceptions matter to postcolonial theorists because they dictate what comes to be seen as normal or as making sense. Postcolonialism owes a significant debt to Edward Said for his work on developing Orientalism.

Yet Said himself was influenced by the writing of anti-colonial and nationalist thinkers such as Frantz Fanon (1967) and Albert Memmi (1991) whose works discuss the power of ‘othering’. For example, Fanon shows how race shapes the way that the colonizer relates to the colonized and vice versa by capturing how some people under colonial rule began to internalize – that is, identify with – ideas of racial difference that saw ‘others as inferior to white Europeans.

Fanon explains that the ‘black man’ is made to believe in his inferiority to the ‘white colonizers’ through psychological aspects of colonization, such as the imposition of the colonizer’s language, culture, religion, and education systems. Through such impositions, the colonized come to believe they are culturally inferior to others. This internalization made it easier for colonizers to justify and maintain their rule.

Postcolonialism thus brings into focus how racial binaries – that is, how races are constructed as different, opposite, or ‘other’ continue even after the end of formal colonial rule. It highlights how racialized othering frames not just history, but contemporary debates such as national security, nuclear politics, nationalism, culture, immigration, international aid, and the struggle for indigenous rights.

An example of racialized othering can be found in discourses around nuclear non-proliferation. In such discourses, countries and their leaders in the Global South are usually deemed not to be trusted with nuclear weapons. These dominant discourses construct these states as dangerous, unpredictable, or unaccountable and as violating basic norms on human rights.

One need only look at how North Korea and Iran, two states that have pursued nuclear proliferation, are portrayed as rogue states in US foreign policy discourse. Yet, for decades, the West’s disregard for human rights may be seen in uranium mining that has often taken place on lands that are populated by indigenous peoples around the world – including in the United States – and has caused death, illness, and environmental degradation.

Most importantly, what is often missing from the nuclear debate is the fact that the United States is the only power to have ever used nuclear weapons (aside from testing), when it dropped atomic bombs on the Japanese cities of Nagasaki and Hiroshima in 1945, with horrific and devastating loss of life. Therefore, for postcolonial scholars such as Shampa Biswas (2014), the notion that some states can be trusted with nuclear weapons while others cannot because they are less developed, less mature in their approach to human life, or less rational is a racialized discourse.

In debates such as these, postcolonialism asks not who can be trusted with such weapons, but rather who determines who can be trusted – and why? Simply looking at the competition between states to accrue nuclear weapons will not tell us enough about the workings of power in international relations.

Such as how a nuclear arms race is underpinned by the power of some states to construct other states so that they are deemed not capable of having any such weapons at all. As with all theories of IR, there are internal debates among postcolonial scholars and in this case also a significant overlap with feminism – especially ‘third wave’ feminism that became prominent in the 1990s. bell hooks (2000) observed that the so-called ‘second wave’ of feminism of the mid-to-late twentieth century had emerged from women in a position of privilege and did not represent African American women such as herself who remain on the margins of society, politics, and the economy.

She called for an alternative, critical, and distinctive feminist activism and politics. For example, does a black woman from a poor neighbourhood on Chicago’s south side experience sexism in the same way as a white woman from its wealthier suburbs? Women who share the same ethnic identity might experience sexism in different ways because of their class. The same might be true for women of colour and white women from the same social class.

Women of colour and white women in the United States experience ‘heteropatriarchy’ – a societal order marked by white male heterosexual domination – differently even if they come from the same social class. An illustration of how this works may be found in the video of Beyonce’s ‘Lemonade’ which not only draws on how sexism is filtered through this patriarchal order but also explores how race, gender, class, and sexuality are intimately intertwined in the history of black women.

The fact that some black women may be more privileged concerning class may not take away from their experience of racism. For this reason (and others), feminist postcolonial scholars (see Chowdhry and Nair 2002) call for more attention to the intersections of race and/or ethnicity, nationality, class, *and* gender.

By doing so they address the ways that different aspects of one's identity, such as race, gender, class, sexuality, and so forth, intersect to create multiple and distinct forms of oppression so that no one aspect can be privileged over another in understanding oppression. Instead, various identities must all be understood as intersecting in producing one's experience of oppression.

This idea of 'intersectionality' is central to third-wave feminist approaches. Postcolonial feminists share a desire to go beyond simply analysing the impacts of patriarchy, gender inequality, and sexual exploitation. Instead, they highlight the need to fight not only patriarchy (broadly understood as the power of men over women) but also the classism and racism that privileges white women over women of colour. They question the idea of universal solidarity in women's movements, arguing that the struggle against patriarchy as well as social inequality must be situated concerning racial, ethnic, and sexual privilege.

For example, while Western feminism has often portrayed the veil as a symbol of the oppression of women, many Algerian women adopted the veil, standing alongside men, when protesting French rule. To them, it was a symbol of opposition to white, colonial patriarchy. In many other parts of the colonized world, women stood shoulder to shoulder with men in nationalist movements to overthrow colonial rule, showing that women in different cultural, social, and political contexts experience oppression in very different ways.

Postcolonial feminists are committed to an intersectional approach that uncovers the deeper implications of how and why systemic violence evident in war, conflict, terror, poverty, social inequality, and so forth has taken root. Understanding power thus requires paying attention to these intersections. How they are embedded in the issue at hand. Post-colonial feminism asserts that women of colour are oppressed due to their race/ethnicity, class status, and gender.

An example is found in the employment conditions of the many women in the Global South who work in factories producing textiles, semiconductors, and sporting and consumer goods for export to the West. In one such factory in Thailand, the Kader Toy Factory, a fire in 1993 killed 220 female factory workers and seriously injured over 500 more.

The doors to the building were locked at the time of the fire. The tragedy revealed the exploitation and deplorable working conditions of these women, who were employed by local contractors of American companies to make toys and stuffed animals for sale in Western markets. Despite decades of such abuses, there was little attention given to the conditions in these factories, or to the tragedy of the fire, in the mainstream Western media.

One opinion piece captured the shocking disregard for these women's lives. These executives know that their profits come from the toil of the young and the wretched in the Far East; they can live with that – live well. But they do not want to talk about dead women and girls stacked in the factory yard like so much rubbish, their bodies eventually be carted away like any other industrial debris. In another tragedy, the Rana Plaza – a garment factory in Dhaka, Bangladesh – collapsed, killing 1,135 garment workers, mostly women.

It threw a spotlight on the workings of the global garment industry. Popular Western clothing lines profit from low wages, exploitation, and sweatshop conditions by producing their clothes in countries with lax building codes and regulations and non-existent (or inadequate) labour standards. The clothing lines do not then hold the factories to account for working conditions or safety. Postcolonial scholars argue that the deeply exploitative conditions and the disregard for the safety of these workers show that lesser value is described to brown bodies compared to white ones.

While there was much more coverage of this industrial accident in the Western media and the brands whose clothing was made at the Rana Plaza and suffered some momentary bad publicity, there has been little sustained effort to right the wrongs in the operations of multinational firms. The quest for the highest possible profit margins forces developing countries into a 'race to the bottom' in which they compete to have the cheapest labour and production costs to attract investment from multinational corporations.

The results are low wages, exploitation, and low safety standards. Post-colonial scholarship explains the failure to change these conditions by exposing how race, class, and gender come together to obscure the plight of these workers, meaning that the factory overseers, like the owners of the Rana Plaza and Kader operations, are not held accountable until tragedy strikes.

Even when they are held accountable, the punishment does not extend to the Western corporations further up the chain who sub-contract the task of exploiting workers – and ultimately killing some of them in these cases. It is almost impossible to imagine that a tragedy of a similar scale in a Western state would prompt so little action against those responsible or allow the conditions that caused it to continue virtually unchecked.

Post-colonialism interrogates a world order dominated by major state actors and their domineering interests and ways of looking at the world. It challenges notions that taken hold about the way states act or behave - what motivates them. It forces us to ask tough questions about how and why a hierarchical international order has emerged.

It further challenges mainstream IR's core assumptions about concepts such as power and how it operates. Post-colonialism forces us to reckon with the everyday injustices and oppressions that can reveal themselves in the starkest terms through a particular moment of crisis. Whether it has to do with the threat of nuclear weapons or the deaths of workers in factories churning out goods for Western markets, post-colonialism asks us to analyse these issues from the perspectives of those who lack power. While post-colonialism shares some common ground with other critical theories in this regard, it also offers a distinctive approach.

It brings together a deep concern with histories of colonialism and imperialism, how these are carried through to the present – and how inequalities and oppressions embedded in race, class, and gender relations on a global scale matter for our understanding of international relations. By paying close attention to how these aspects of the global play out in specific contexts, post-colonialism gives us an important and alternative conceptual lens that provides us with a different set of theoretical tools to unpack the complexities of this world.

### CHAPTER III

#### GENTLE RISE OF COLONIZERS

Initially, the European continent was conquered by Celtic tribes, Normans, Anglo-Saxons, and Jutes. Later, it started growing gently. It started to conquer other countries in the west and the east side of the Earth. They went to other countries just for trading, but they noticed that the people of other countries like India, and Africa were filled with superstitious beliefs and there was no unity among them. This made the colonizers very easy to conquer them.

People in Europe need luxurious things like silk clothes, elephant horns, and beauty products like sandalwood, teak wood, etc. All the luxurious things are in Asian and African countries. Many scientific inventions came. This is how the Renaissance came in Europe countries. Not only luxurious things but also needed resources like gold, metals, etc., Some of the colonizers came to spread their culture in other countries. They think of themselves as God's slaves or the man sent by God.

When they visited India there was a rule of the Ottoman sultan. Hence there was an impact of Islamism in India. Also, the Ottoman sultan made a lot of rules and regulations he was the only one to interrupt the colonizer's trade with the natives. They decided to banish Islamism and the Ottoman sultan from their way of mission.

Venice and Genoa had a wish to regain the Ottoman sultan. Hence, they decided to defeat the Ottoman Sultan in Economic development. Portugal is the head of all Christian Countries. Portugal aims to spread Christianity and disappear the Islamic religion. Spain and Portugal Signed a treaty called the Treaty of Tordesillas. This treaty mainly focuses on spreading Christianity in Eastern countries and Western countries. They started it from the Atlantic Ocean

Britain uses their technology and military power all over the world which dominates the economic background of the world. The British Empire was considered as 'Great Britain' because, it conquered territories, and colonies and made itself a protectorate under the direct and indirect administration.

In 1487, Bartholomew Dias was the one who got some success in the first Voyager. He came to South Africa's corner, and he couldn't go further. He returned because he could not go further due to storms, so he named it the 'Cape of Storms.' John-II gave 'Cape of Good Hope' for South Africa. After ten years Vasco-da-Gama started his Voyage in 1497. He came to South Africa. During his arrival in South Africa, there were heavy storms, and he stayed in

South Africa. This is the first note we see of the arrival of Colonizers into Africa. Initially, they pretended to have a friendly relationship, and they came to know the weakness of the natives and they started to dominate them.

During the 17<sup>th</sup> century, Britain became more widespread because it explored the parts of many countries. The beginning of Europe arrived in other countries in the 13<sup>th</sup> century. They explore other countries for trading and to expand their Christianity. The discovery of the Americas was in 1492. With the power of Europe, the British also ventured into colonialism. They started to colonize first in North America. The Americans got independence from the colonies in 1776 except for Canada.

British started focusing on Africa and Asia. In 1788, an association was formed in London, and they encouraged exploring Africa. The British reached the Cape colony in South Africa. Many Britishers started to explore Africa's interior places along the Niger river. They captured Africa through their superstitious belief and low education.

In Asia, the East India Company led the foray into colonial ventures. Through the battles of Plassey and the Battle of Buxar, the East India Company began a gradual takeover of the Indian subcontinent. By the end of the Carnatic Wars, they had complete control of the Indian subcontinent by the beginning of the 1800s.

Then there were battles conducted by sepoy. It's called as Sepoy Mutiny or the Great Revolt of 1857. The East Indian Company was dissolved and control passed directly to the British Crown. Along with controlling India, the British established colonies in Southeast Asia in the 18th and 19th centuries. One of the earliest was Singapore on the tip of the Malay peninsula, which came under British control in 1819. By 1896 the Malay states had formed a federation under British advisors, effectively making it a protectorate.

In 1824, the British invaded Burma in response to Burmese expeditions in Northeast India. The Burmese resisted British efforts of colonization through a series of three wars before being finally defeated in 1885 and Britain took much control over the country. When we see in the novel the village of Umuofia has many superstitious beliefs where they believe in the spirits. Hence, they had given their forest to colonizers to build the church. This was the first move of colonizers to enter the native's place.

The inland Africa in the middle decades of the nineteenth century, advances in treating deadly diseases like malaria, etc – meant that the European powers could finally move inland from the well-established coastal colonies. But this would require costly wars against the native population. So, they reached a political settlement where they divided the territory of Africa within themselves with no regard for the wishes of the indigenous people of these lands.

In African societies, lucky charms take different forms, each representing different aspects of life. For example, People often wear the ancient Egyptian symbol, the eye of Horus, as a necklace or bracelet to guard against the evil eye and attract good fortune.

Likewise, elephant figurines or trinkets are favoured lucky charms due to elephants admired wisdom and strength. One well-known African lucky charm is the African juju. These small bags contain various items like herbs, animal bones, or personal tokens and are believed to possess strong spiritual properties. People wear juju around their necks or tie it to bracelets for protection and good luck.

## CHAPTER IV

### RIGID IGBO CULTURE LEADS TO THE FALL OF NATIVES

The main theme of this novel is Ignorance and Prejudice of European Colonizers. The Author Chinua Achebe wrote the novel *Things Fall Apart* by giving an apt response to the Novel *Heart of Darkness* by Joseph Conrad, which depicts African's as unintelligent tribes without culture.

Throughout the entire novel, he illustrates the rich culture of Igbo society. In the final chapter, we can see the District Commissioner's prejudice and Ignorance. He lacked concern for Okonkwo's death. Therefore, this reveals the prejudiced views among Europeans. The conclusion of this novel *Things Fall Apart* is a confrontation between Igbo cultural life and Western missionary's new religion.

This Western missionary interrupted the religious culture of the Igbo, which laments the sufferings of the ancestors of the Igbo. The colonial officers were there to stop their cultural ceremony. Here, the protagonist of this novel Okonkwo pulled his machete to fight against the Western missionaries, which ended a tragic end for Okonkwo. He was driven by Inner terror of great failure also; he was the greater warrior in the tribe.

Most of the events presented in the novel are fictional. Here, the Author of *Things Fall Apart* used the concept of the spiritual history of the Africans. The missionaries who occupied Umuofia deteriorated their economy, religious, Judicial, and social systems. This paper analyses that the novel is a severe criticism of the terms of Imperialism and post-colonial theory. In addition, the author explained the inequalities of gender where women are treated as others.

Tradition always plays a very important role in shaping our identity and it provides a sense of belonging. It should pass from one generation to another generation, which enriches the cultural values, beliefs, and practices. Achebe's works mostly depict the conflicts between tradition and modernity. He highlights the consequences of abandoning one's roots.

Through Okonkwo, he showed that tradition is not just a relic of the past, but it shapes our present and future. The tradition is powerful because of exploring through stories. Achebe always remembers giving importance to cultural heritage and it passes from one generation to another generation. He played a crucial role in shaping the literary landscape of his continent, Africa. This novel deals with Chaos, confusion, and the collapse of Igbo culture.

The natives suffered because whites arrived in Umuofia bringing their religion. The white missionaries could not accept Igbo culture. The missionaries tried to change Igbo culture, which the natives felt unacceptable and inappropriate. Igbo culture was quite like Europe. Some social constraints are made more comparable with both cultures. The rights of Women were very small in Igbo culture, whereas in Europe also it was the condition of the women. The men always decided on the marriage proposals because the marriage was a formal ritual.

They had a tradition of telling stories with the strangers they met, and they used to offer Kola nuts. In addition, Igbo people had faith in the supreme power of the God. Like Europe, they also had theological beliefs of God's messenger coming as God's representative or God's Servant. They believed that strong persons were worthy to be helped by God. Igbo Society was Conservative, and they did not have strong willpower. It could be construed that they were less ambitious but European Society was liberal, they were power-thirsty, and materialistic. These are some of the similarities of those cultures.

The family cultures of the Igbo and Europeans were different. In IGBO culture, they practiced polygamy; they never practiced (or) allowed polyandry. Polygamy means the male

can marry more than one wife whereas; polyandry means the women marry more than one male. But European society follows the effectiveness of monogamy.

Therefore, this culture may be followed because of the bible of Christianity and the normative derivation of this practice. In this novel, Men normally marry many wives and have many children in their Igbo culture. On the other hand, Okonkwo is the protagonist of the novel, and he has three wives. In Igbo culture, men always own only their children, not their wives.

Then emotions are the weakest point in Igbo culture. Here most of the men were warriors. In Igbo, lethargic people don't have any respect, and they are disliked. The bride should always pay a unique ritual to the groom's family before their marriage. The groom wants to present a gift to other clans to make them impressed.

They have a unique pattern in education. They had less formal education system hence the clan was filled with superstitious beliefs. Such belief was women faced difficulties in giving birth to a baby. In the actual world, it is seen as a boon that too when it was twin it was celebrated. But in the Igbo clan, they assume that a child is a cursed child, and the birth of a twin baby is considered a sign of Evil. They dispose of those twin children because they believe that it may cause bad things to the clan. This article tries to explain the reconstruction of the role of women the ill-treatment given to women the discrimination faced by women in societies like Igbo, which it exists all over the world.

Achebe adhered to the Igbo society's cultural heritage with its goodness. This novel found many nuances and vivid references as well and it had a view of marginalizing the role, status, and position of women.

Like Europe, the Igbo society also has a system of ruling by the father in the family. The male is the dominant (or) head of the family as well as in society. According to Igbo's belief, Women do not have any authority to take up their family (or) society. They do not have the right to interfere in public matters (like social, political, or economic matters) and their private matters.

According to Igbo society, man can handle all matters without the help of a woman. Women must agree with the opinion of the man's decision even if it is a wrong aspect. These are the facts that are shown in the novel. In this story *Things Fall Apart*, Chinua Achebe shows

the good view of the Igbo as well as the bad view of their culture. Their good view does not show their exclusive Identity rather their Bad view does not make them alien to them.

Obierika warns Nwankwo against the culprits. He said the story, which is a simple story about it, makes us wiser. When a man went to the market to sell a Goat, hence he tied it on a thick rope and tied the thick rope to his wrist. Later he realizes that he carried Goad but a heavy log of wood. This simple story tells us a lot.

Achebe does not show only the follies of the Igbo culture. The Igbo culture also has some merits in their practice. He exposed the realities of the Igbo societies. Sengupta says that the African societies take up their own contradictions and spiritual beliefs. They don't consider the colonial advent. The Igbo society believes in "Igbo". Igbo is nothing but a spiritual disorder. In the same chapter, the reader can see a reference to a buzzing of mosquitoes in Okonkwo's ear. Achebe asserts doubt about these two incidents.

Ezinma's fever could be malaria. According to Igbo society, it is "Igbo contagious". Achebe ironically used the mosquito as the reason for Ezinma's fever, not their belief called "Igbo". The role of women in Igbo society is only in the domestic atmosphere. They should take care of the children and maintain the household. They were not treated equally to men and not given equal opportunities like men on the grounds of education and leadership positions. Women do not have their own identity. They were called mothers wives or daughters of patriarchal society.

In this novel, the European countries started to be conquered by the native's superstitious beliefs. The protagonist of the novel Okonkwo was greatly affected by the trauma that his father Unoka was a debtor and was very lazy in his work. Okonkwo decided that he should not be like his father. Okonkwo thinks that his father was an unsuccessful person. He showed his masculinity in every work.

In addition, Okonkwo is a confused character, and he shows his masculinity to everyone. Here, is the incident where he beats his second wife to show his masculine power just for normal matters.

*'Who killed this banana tree? He asked. A hush fell on the compound immediately. Who killed this tree? Or are you all deaf and dumb? Okonkwo's second wife had merely cut a few leaves*

*off it to wrap some food, she said so. Without further argument, Okonkwo gave her a sound beating and left her and her only daughter weeping.* (TFA – 28)

He treated women in a wrong manner as well as he showed his good version among women this is proved by his daughter's incident where he thinks that Ezinma might be a boy. *'She should have been a boy,' he thought as he looked at his ten-year-old daughter. 'She should have been a boy,' Okonkwo said to himself again.* (TFA – 46,47)

The other superstitious belief of Igbo culture is children are warned not to whistle at night because of evil spirits. Sometimes, they should not call the name of the snake at nighttime because the snake may hear it. So, this is called a string. *'When the moon is shining the cripple becomes hungry for a walk'.* (TFA – 8). These are some of the tales of the Igbo where it makes the children of the natives fall into wrong illusions. This made those natives fall of their culture.

## CHAPTER V

### THE CONCLUSION

This research paper concludes with the theory of post-colonial perspective. Every colonized country was civilized in their way. British dominated the colonized countries on the grounds of political, economic, and cultural matters. No country in the world is fully independent. Other countries are mentally dependent on the colonized countries. The European countries came here to loot resources and to dominate the natives in their native land.

Even today, the British occupied other countries mentally through their language and culture. Most of the countries had lost their culture and language like in the novel *Things Fall Apart*. The best example of this is Nwoye who lost his culture. He forgets about his culture and goes behind Christianity.

The novel *Things Fall Apart* ended with two tragedies. The first tragedy is Okonkwo's death. The second tragedy of the novel is the loss of the Great Wrestler Okonkwo's history. He is an example of a tragic hero whose fight with society ends in vain. In the last chapter, the District Commissioner threatens to erase the specificity of Okonkwo's tragedy by removing the events from their context and simplifying them into a tale meant to entertain his readers: *"The story of this man who had killed a messenger and hanged himself would make interesting reading."*

The sadness in the novel is the natives had superstitious beliefs from the beginning to the end. Because of this superstitious belief, the colonizers grasped the attention. They converted many natives into their culture. The superstition makes the person weak. This makes their mission very easy. Okonkwo died on his own rather than facing humiliation in the colonizer's hands.

In *Things Fall Apart* the novel is divided into three parts that show the decline of Okonkwo's fame.

In the first part, Okonkwo was in a high position. In the second part, he was exiled from his village members for his mistake. In the third part, he lost all his fame, and he suicide. This justifies the title things fall apart. In addition, The Things Fall Apart shows that the culture of the Igbo declined from high to low. These things falling apart not only the fall of Igbo culture, but it also indicates the entire world of countries which are colonized by the British.

Okonkwo had a great tragic ending in the last two chapters where his entire fame was lost in front of him. His dead body is also not done in a proper funeral. They were taken by the white missionaries. Even though the Igbo had lost the great wrestler still they were stuck in the superstitious belief which made them fall of their culture. The white Europeans then cut down Okonkwo's corpse and he is buried like a dog in the Evil Forest.

Another theme of the novel is the inability to change from their adaptation. The adaptation of changes leads to one's downfall where Okonkwo cannot tolerate his failure, and he hangs himself. He is racist, and condescending, and describes the villagers as uncivilized and in need of pacification. The gravity of Okonkwo's suicide is lost on him, which makes the act even more tragic.

Another central theme is reputation. Okonkwo's society places a great deal of emphasis on a person's reputation. Being shamed is a big deal, and that is one reason why Okonkwo works tirelessly. He's trying to undo the reputation that his father had. Unfortunately, Okonkwo goes overboard, and his reputation is still damaged.

## References

### Primary Source

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  - This is the foundational text. It provides direct insight into Igbo society, beliefs, family structure, gender roles, religion, and colonial impact through fiction grounded in reality.

### Secondary Sources – Literary and Cultural Analysis

2. **Killam, G.D. *The Novels of Chinua Achebe*.**
  - Publisher: Heinemann, 1977.
  - Offers a deep literary analysis of Achebe's work, including cultural context.
3. **Emenyonu, Ernest N. *Chinua Achebe: A Biography*.**
  - Offers insight into Achebe's life and how it influenced his representation of Igbo culture.
4. **Booker, M. Keith. *The African Novel in English*.**
  - Analyzes African novels, including *Things Fall Apart*, with cultural and historical context.
5. **Irele, Abiola. "The Tragic Conflict in Achebe's Novels." *Research in African Literatures*, vol. 3, no. 2, 1972.**
  - Explores cultural tension and colonial disruption in *Things Fall Apart*.
6. **Ogbaa, Kalu. "The Role of Women in Chinua Achebe's *Things Fall Apart*." *African Studies Review*, vol. 33, no. 2, 1990.**
  - Discusses gender and the roles of women in Igbo society.
7. **Okonkwo, Juliet. "Achebe and the Igbo Narrative." *Journal of African Cultural Studies*, 2000.**
  - Covers how Achebe incorporates oral tradition and Igbo storytelling into his writing.

### Online Resources

8. **Encyclopedia Britannica – "Igbo People"**
  - <https://www.britannica.com/topic/Igbo>
  - Offers a concise overview of Igbo culture, religion, language, and history.
9. **JSTOR or Google Scholar**
  - Search terms: "Igbo culture in Things Fall Apart", "Achebe and colonialism", "Gender roles in Igbo society" for peer-reviewed papers.